

Theravāda Collection on Monastic Law

Bhikkhu Brahmali

THE RAVĀDA COLLECTION ON MONASTIC LAW

A translation of the Pali Vinaya Piṭaka into English



translated and introduced by

BHIKKHU BRAHMALI

VOLUME 4

Kd 1–10

THE GREAT DIVISION

MAHĀVAGGA

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THE GREAT DIVISION

Kd 1

The great chapter

Mahākhandhaka

1. The account with the Bodhi tree

Homage to the Buddha, the Perfected One, the fully Awakened One

- 1.1.1 Soon after his awakening, the Buddha was staying at Uruvelā on the bank of the river Nerañjara at the foot of a Bodhi tree. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. Then, in the first part of the night, the Buddha reflected on dependent origination in forward and reverse order:
- 1.2.2 “Ignorance is the condition for intentional activities; intentional activities are the condition for consciousness; consciousness is the condition for name and form; name and form are the condition for the six sense spheres; the six sense spheres are the condition for contact; contact is the condition for feeling; feeling is the condition for craving; craving is the condition for grasping; grasping is the condition for existence; existence is the condition for birth; birth is the condition for old age and death, for grief, sorrow, pain, aversion, and distress to come to be. This is how there is the origin of this whole mass of suffering.
- 1.2.4 But with the complete fading away and end of ignorance comes the end of intentional activities; with the end of intentional activi-

ties comes the end of consciousness; with the end of consciousness comes the end of name and form; with the end of name and form comes the end of the six sense spheres; with the end of the six sense spheres comes the end of contact; with the end of contact comes the end of feeling; with the end of feeling comes the end of craving; with the end of craving comes the end of grasping; with the end of grasping comes the end of existence; with the end of existence comes the end of birth; with the end of birth comes the end of old age and death, and the end of sorrow, lamentation, pain, aversion, and distress. This is how there is the end of this whole mass of suffering.”

Seeing the significance of this, the Buddha uttered a heartfelt exclamation: 1.3.1

“When things become clear 1.3.2
To the energetic brahmin who practices absorption,
Then all his doubts are dispelled,
Since he understands the natural order and its conditions.”

In the middle part of the night, the Buddha again reflected on dependent origination in forward and reverse order: 1.4.1

“Ignorance is the condition for intentional activities; intentional activities are the condition for consciousness; consciousness is the condition for name and form ... This is how there is the origin of this whole mass of suffering. ... This is how there is the end of this whole mass of suffering.” 1.4.2

Seeing the significance of this, the Buddha uttered a heartfelt exclamation: 1.5.1

“When things become clear 1.5.2
To the energetic brahmin who practices absorption,
Then all his doubts are dispelled,
Since he’s understood the end of the conditions.”

In the last part of the night, the Buddha again reflected on dependent origination in forward and reverse order: 1.6.1

- 1.6.2 “Ignorance is the condition for intentional activities; intentional activities are the condition for consciousness; consciousness is the condition for name and form ... This is how there is the origin of this whole mass of suffering. ... This is how there is the end of this whole mass of suffering.”
- 1.7.1 Seeing the significance of this, the Buddha uttered a heartfelt exclamation:
- 1.7.2 “When things become clear
To the energetic brahmin who practices absorption,
He defeats the army of the Lord of Death,
Like the sun beaming in the sky.”

The account with the Bodhi tree is finished.

2. The account with the goatherd’s banyan tree

- 2.1.1 After seven days, the Buddha came out from that stillness and went from the Bodhi tree to a goatherd’s banyan tree. There too he sat cross-legged for seven days without moving, experiencing the bliss of freedom.
- 2.2.1 Then a conceited brahmin went up to the Buddha, exchanged pleasantries with him, and said, “Good Gotama, how is one a brahmin? What are the qualities that make one a brahmin?”
- 2.3.1 Seeing the significance of this, the Buddha uttered a heartfelt exclamation:
- 2.3.2 “The brahmin who has shut out bad qualities,
Who is humble, free from flaws, and self-controlled,
Who has reached final knowledge and has fulfilled
the spiritual life—
He may rightly proclaim himself a brahmin,
Having no conceit about anything in the world.”

The account with the goatherd’s banyan tree is finished.

3. The account with the powderpuff tree

After seven days, the Buddha came out from that stillness and went 3.1.1
from the goatherd's banyan tree to a powderpuff tree. There too he
sat cross-legged for seven days without moving, experiencing the
bliss of freedom.¹

Just then an unseasonal storm was approaching, bringing seven 3.2.1
days of rain, cold winds, and clouds. Mucalinda, the dragon king,
came out from his abode. He encircled the body of the Buddha
with seven coils and spread his large hood over his head, thinking,
“May the Buddha not be hot or cold, nor be bothered by horseflies
or mosquitoes, by the wind or the burning sun, or by creeping
animals or insects.”

After seven days, when he knew the sky was clear, Mucalinda 3.3.1
unraveled his coils from the Buddha's body and transformed him-
self into a young brahmin. He then stood in front of the Buddha,
raising his joined palms in veneration.

Seeing the significance of this, the Buddha uttered a heartfelt 3.3.2
exclamation:

“Seclusion is bliss for the contented 3.4.1
Who sees the Teaching that they have learned.
Kindness to the world is happiness,
For one who's harmless to living beings.

Dispassion for the world is happiness, 3.4.5
For one who overcomes sensuality.
But removing the conceit ‘I am’,
This, indeed, is the highest bliss.”

The account with the powderpuff tree is finished.

1. According to SAF, p.85-86, *mucalinda* is a *Barringtonia racemosa*, some-
times known as a “powder-puff tree”.

4. The account with the ape-flower tree

- 4.1.1 After seven days, the Buddha came out from that stillness and went from the powderpuff tree to an ape-flower tree. There too he sat cross-legged for seven days without moving, experiencing the bliss of freedom.²
- 4.2.1 Just then the merchants Tapussa and Bhallika were traveling from Ukkalā to that area. Then a god who was a former relative of theirs said to them, “Sirs, a Buddha who has just attained awakening is staying at the foot of an ape-flower tree. Go to that Buddha and offer him baked goods and honey. That will be for your benefit and happiness for a long time.”
- 4.3.1 And they took baked goods and honey and went to the Buddha. They bowed down and said, “Sir, please accept the baked goods and honey from us. That will be for our benefit and happiness for a long time.”
- 4.4.1 The Buddha thought, “Buddhas don’t receive with their hands. In what should I receive the baked goods and honey?”
- 4.4.4 Then, reading the mind of the Buddha, the four great kings offered him four crystal bowls from the four directions, saying, “Here, Sir, please receive the baked goods and honey in these.” After receiving the baked goods and honey in one of the valuable crystal bowls, the Buddha ate them.
- 4.5.1 When Tapussa and Bhallika knew that the Buddha had finished his meal, they bowed down with their head at his feet, and said, “Sir, we go for refuge to the Buddha and the Teaching. Please accept us as lay followers who have gone for refuge for life.” By means of the double refuge, they became the first lay followers in the world.

The account with the ape-flower tree is finished.

2. According to SAF, p.72, *rājāyatana* is a *Buchanania axillaris*, sometimes known as an “ape-flower tree”.

5. The account of the supreme being's request

After seven days, the Buddha came out from that stillness and went 5.1.1
from the ape-flower tree to a goatherd's banyan tree, and he stayed
there. Then, while reflecting in private, the Buddha thought this:

“I have discovered this profound truth, so hard to see, so hard 5.2.2
to comprehend. It's peaceful and sublime, subtle, beyond the in-
tellect, and knowable only to the wise. But human beings delight
in holding on, find pleasure in holding on, rejoice in holding on,
and because of that it's hard for them to see causal relationships,
dependent origination. This too is very hard for them to see: the
stilling of all intentional activities, the giving up of all ownership,
the stopping of craving, fading away, ending, extinguishment. If
I were to teach this truth, others would not understand, and that
would be wearying and troublesome for me.”

And spontaneously, these verses never heard before occurred to 5.3.1
the Buddha:

“What I've discovered with difficulty, 5.3.2
There's no point in making it known.
For those overcome by sensual desire and ill will,
This truth is hard to understand.

Those who are excited by sensual desire, 5.3.6
Obstructed by a mass of darkness,
Won't see what goes against the stream,
What's subtle and refined, profound and hard to see.”

When the Buddha reflected like this, he inclined to inactivity, 5.4.1
not to teaching.

Just then the supreme being Sahampati read the mind of the 5.4.2
Buddha. He thought, “The world is lost; it's perished!—for the
Buddha, perfected and fully awakened, inclines to inaction, not to
teaching.”

Then, just as a strong man might bend or stretch his arm, Saham- 5.5.1
pati disappeared from the world of supreme beings and appeared

in front of the Buddha. He arranged his upper robe over one shoulder, placed his right knee on the ground, raised his joined palms, and said, “Please teach, Sir, please teach! There are beings with little dust in their eyes who are ruined because of not hearing the Teaching. There will be those who understand.”

5.7.1 This is what Sahampati said, and he added:

5.7.2 “Earlier, among the Magadhans,
An impure teaching appeared, conceived by defiled
people.
Open this door to the deathless!
Let them hear the Teaching, discovered by the Pure
One.

5.7.6 Just as one standing on a rocky mountain top
Would see the people all around,
Just so, All-seeing Wise One,
Ascend the temple of the Truth.
Being rid of sorrow, look upon the people,
Sunk in grief, overcome by birth and old age.

5.7.12 Stand up, Victorious Hero!
Leader of travelers, wander the world without obligation.
Sir, proclaim the Teaching;
There will be those who understand.”

5.8.1 Twice the Buddha repeated to Sahampati what he had thought,
and on both occasions Sahampati repeated his request.

5.10.1 The Buddha understood the request of that supreme being.
Then, with the eye of a Buddha, he surveyed the world out of compassion for sentient beings. He saw beings with little dust in their eyes and with much dust in their eyes, with sharp faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and difficult to teach. He even saw some who regarded the

next world as dangerous and to be avoided, while others did not.³ It was just like blue, red, and white lotuses, sprouted and grown in a lotus pond: some remain submerged in the water without rising out of it, others reach the surface of the water, while others still rise out of the water without being touched by it. When he had seen this, the Buddha replied to Sahampati in verse:

“Open to them are the doors to the deathless! 5.12.2
 May those who hear release their faith.
 Seeing trouble, supreme being,
 I did not speak the sublime and subtle Truth.”

Sahampati thought, “The Buddha has consented to teach.” He 5.13.1
 bowed down, circumambulated the Buddha with his right side
 toward him, and disappeared right there.

The account of the supreme being’s request is finished.

6. The account of the group of five

The Buddha thought, “Who should I teach first? Who will un- 6.1.1
 derstand this Teaching quickly?” And it occurred to him, “Ālāra
 Kālāma is wise and competent, and has for a long time had little
 dust in his eyes. Let me teach him first. He will understand it
 quickly.”

But an invisible god informed the Buddha, “Sir, Ālāra Kālāma 6.2.1
 died seven days ago,” and the Buddha also knew this for himself. He
 thought, “Ālāra Kālāma’s loss is great. If he had heard this Teaching,
 he would have understood it quickly.”

Again the Buddha thought, “Who should I teach first? Who 6.3.1
 will understand this Teaching quickly?” And it occurred to him,
 “Udaka Rāmaputta is wise and competent, and has for a long time
 had little dust in his eyes. Let me teach him first. He will understand
 it quickly.”

3. I follow the reading in the PTS edition of the Pali, which omits the phrase
appekacce na paralokavajjabhayadassāvine viharante.

6.4.1 But an invisible god informed the Buddha, “Sir, Udaka Rāmaputta died last night,” and the Buddha also knew this for himself. He thought, “Udaka Rāmaputta’s loss is great. If he had heard this Teaching, he would have understood it quickly.”

6.5.1 Once again the Buddha thought, “Who should I teach first? Who will understand this Teaching quickly?” And it occurred to him, “The group of five monks who supported me while I was striving were of great service to me. Let me teach them first. But where are they staying now?”

6.6.4 With his superhuman and purified clairvoyance, the Buddha saw that the group of five monks were staying near Benares, in the deer park at Isipatana. Then, after staying at Uruvelā for as long as he liked, he set out wandering toward Benares.

6.7.1 The Ājīvaka ascetic Upaka saw the Buddha traveling between Gayā and the place of awakening. He said to the Buddha, “Sir, your senses are clear and your skin is pure and bright. In whose name have you gone forth? Who is your teacher or whose teaching do you follow?”

6.8.1 The Buddha replied to Upaka in verse:

6.8.2 “I’m the victor, the knower of all.
Abandoning all, I’m not soiled by anything.
Through my own insight, I’m freed by the ending of
craving—
So who should I refer to as a teacher?

6.8.6 I have no teacher;
No-one like me exists.
In the world with its gods,
I have no equal.

6.8.10 For I’m the Perfected One,
The supreme teacher.
I alone am fully awakened;
I’m cool and extinguished.

I'm going to the city of Kāsi, 6.8.14
 To set rolling the wheel of the Teaching.
 In this world immersed in darkness,
 I'll beat the drum of the deathless."

"According to your own claim you must be a universal Victor." 6.9.1

"Indeed, those like me are victors, 6.9.2
 Those who have ended the corruptions.
 I have conquered all bad traits—
 Therefore, Upaka, I'm a Victor."

Saying, "May it be so," Upaka shook his head, chose the wrong 6.9.6
 path, and left.

The Buddha continued wandering toward the deer park at Isi- 6.10.1
 patana near Benares. When he eventually arrived, he went to the
 group of five monks.

Seeing him coming, the group of five made an agreement with 6.10.2
 one another: "Here comes the ascetic Gotama, who has given up
 his striving and returned to a life of indulgence. We shouldn't bow
 down to him, stand up for him, or receive his bowl and robe, but
 we should prepare a seat. If he wishes, he may sit down." But as
 the Buddha approached, the group of five monks was unable to
 keep the agreement. One went to meet him to receive his bowl and
 robe, another prepared a seat, another set out water for washing the
 feet, yet another set out a foot stool, and the last one put out a foot
 scraper.⁴ The Buddha sat down on the prepared seat and washed
 his feet. But they still addressed him by name and as "friend".

The Buddha said to the group of five monks, "Monks, don't 6.12.1
 address the Buddha by name or as 'friend'. Listen, I'm perfected
 and fully awakened. I have discovered the deathless. I will instruct

4. Sp-voj 1.694: *Pādassa ṭhapanakam pīṭham pādapiṭham*, "A *pādapiṭha* is a bench for placing the feet." Vmv 2.112: *Pāḍakathalikanti adhotapādam yasmim ghamśantā dhovanti, tam dāruṣhalakādi*, "*Pāḍakathalika* means the wooden plank, etc., with which they wash the dirty feet by rubbing."

you and teach you the Truth. When you practice as instructed, in this very life you will soon realize with your own insight the supreme goal of the spiritual life for which gentlemen rightly go forth into homelessness.”

6.13.1 They replied, “Friend Gotama, by practicing extreme austerities you didn’t gain any superhuman quality, any distinction in knowledge and vision worthy of noble ones. Since you have given up your striving and returned to a life of indulgence, how could you now have achieved any of this?”

6.14.1 The Buddha said, “I haven’t given up striving and returned to a life of indulgence,” and he repeated what he had said before.

6.15.1 A second time the group of five monks repeated their question and a second time the Buddha repeated his reply. A third time they repeated their question, and the Buddha then said, “Have you ever heard me speak like this?”

6.16.3 “No, Sir.”

6.16.4 “Then listen. I’m perfected and fully awakened. I have discovered the deathless. I will instruct you and teach you the Truth. When you practice as instructed, in this very life you will soon realize with your own insight the supreme goal of the spiritual life for which gentlemen rightly go forth into homelessness.”

6.16.8 The Buddha was able to persuade the group of five monks. They then listened to the Buddha, paid careful attention, and applied their minds to understand.

6.17.1 And the Buddha addressed them:

6.17.2 “There are these two opposites that should not be pursued by one who has gone forth. One is the devotion to worldly pleasures, which is inferior, crude, common, ignoble, and unbeneficial. The other is the devotion to self-torment, which is painful, ignoble, and unbeneficial. By avoiding these opposites, I have awakened to the middle path, which produces vision and knowledge, which leads to peace, insight, awakening, and extinguishment.

And what, monks, is that middle path? It's just this noble eightfold path, that is, right view, right aim, right speech, right action, right livelihood, right effort, right mindfulness, and right stillness. 6.18.1

And this is noble truth of suffering: birth is suffering, old age is suffering, sickness is suffering, death is suffering, association with what is disliked is suffering, separation from what is liked is suffering, not getting what you want is suffering. In brief, the five aspects of existence affected by grasping are suffering. 6.19.1

And this is noble truth of the origin of suffering: the craving that leads to rebirth, that comes with delight and sensual desire, ever delighting in this and that, that is, craving for worldly pleasures, craving for existence, and craving for non-existence. 6.20.1

And this is noble truth of the end of suffering: the full fading away and ending of that very craving; giving it up, relinquishing it, releasing it, letting it go. 6.21.1

And this is noble truth of the path leading to the end of suffering: just this noble eightfold path, that is, right view, right aim, right speech, right action, right livelihood, right effort, right mindfulness, and right stillness. 6.22.1

I knew that this is the noble truth of suffering. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of suffering should be fully understood. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of suffering had been fully understood. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. 6.23.1

I knew that this is the noble truth of the origin of suffering. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the origin of suffering should be fully abandoned. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the origin of suffering had been fully abandoned. Vi- 6.24.1

sion, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before.

6.25.1 I knew that this is the noble truth of the end of suffering. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the end of suffering should be fully experienced. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the end of suffering had been fully experienced. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before.

6.26.1 I knew that this is the noble truth of the path leading to the end of suffering. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the path leading to the end of suffering should be fully developed. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the path leading to the end of suffering had been fully developed. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before.

6.27.1 So long as I had not fully purified my knowledge and vision according to reality of these four noble truths with their three stages and twelve characteristics, I didn't claim the supreme full awakening in this world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and humans.

6.28.1 But when I had fully purified my knowledge and vision according to reality of these four noble truths with their three stages and twelve characteristics, then I did claim the supreme full awakening in this world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and humans. And knowledge and vision arose in me: 'My freedom is unshakable, this is my last birth, now there is no further rebirth.'

This is what the Buddha said. The monks from the group of five 6.29.3
were pleased and they rejoiced in the Buddha's exposition.

And while this exposition was being spoken, Venerable Koṇḍa- 6.29.4
ñña experienced the stainless vision of the Truth: "Anything that
has a beginning has an end."

When the Buddha had set rolling the wheel of the Teaching, the 6.30.1
earth gods cried out, "At Benares, in the deer park at Isipatana, the
Buddha has set rolling the supreme wheel of the Teaching. It can't
be stopped by any monastic, brahmin, god, lord of death, supreme
being, or anyone in the world." Hearing the earth gods, the gods
of the four great kings cried out ... Hearing the gods of the four
great kings, the gods of the Thirty-three cried out ... the Yāma
gods ... the contented gods ... the gods who delight in creation
... the gods who control the creations of others ... the gods of the
realm of the supreme beings cried out, "At Benares, in the deer park
at Isipatana, the Buddha has set rolling the supreme wheel of the
Teaching. It can't be stopped by any monastic, brahmin, god, lord
of death, supreme being, or anyone in the world."

In that instant the news spread as far as the world of the supreme 6.31.1
beings. Ten thousand solar systems shook and trembled. And there
appeared in the world an immeasurable and glorious radiance,
surpassing the splendor of the gods.

Then the Buddha uttered a heartfelt exclamation: "Koṇḍañña 6.31.4
has understood! Indeed, Koṇḍañña has understood!" That's how
Koṇḍañña got the name "Aññāsikoṇḍañña", "Koṇḍañña who has
understood."

Aññāsikoṇḍañña had seen the Truth, had reached, understood, 6.32.1
and penetrated it. He had gone beyond doubt and uncertainty, had
attained to confidence, and had become independent of others in
the Teacher's instruction. He then said to the Buddha, "Sir, I wish
to receive the going forth in your presence. I wish to receive the
full ordination." The Buddha replied, "Come, monk. The Teaching
is well-proclaimed. Practice the spiritual life to make a complete
end of suffering." That was the full ordination of that venerable.

6.33.1 The Buddha then instructed and taught the rest of the monks. While they were being instructed and taught, Venerable Vappa and Venerable Bhaddiya experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. They then said to the Buddha, “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.” The Buddha replied, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of those venerables.

6.35.1 Living on the food brought to him, the Buddha then instructed and taught the remaining monks. The six of them lived on the almsfood brought by three. While they were being instructed and taught, Venerable Mahānāma and Venerable Assaji experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” They had seen the Truth, had reached, understood, and penetrated it; they had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. They then said to the Buddha, “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.” The Buddha replied, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of those venerables.

6.38.1 Then the Buddha addressed the group of five:

6.38.2 “Form is not your essence. For if form were your essence, it would not lead to suffering, and you could make it be like this and not be like that. But because form is not your essence, it leads to suffering, and you can’t make it be like this and not be like that.

6.39.1 Feeling is not your essence. For if feeling were your essence, it would not lead to suffering, and you could make it be like this and

not be like that. But because feeling is not your essence, it leads to suffering, and you can't make it be like this and not be like that.

Perception is not your essence. For if perception were your essence, it would not lead to suffering, and you could make it be like this and not be like that. But because perception is not your essence, it leads to suffering, and you can't make it be like this and not be like that. 6.40.1

Intentional activities are not your essence. For if intentional activities were your essence, they would not lead to suffering, and you could make them be like this and not be like that. But because intentional activities are not your essence, they lead to suffering, and you can't make them be like this and not be like that. 6.40.6

Consciousness is not your essence. For if consciousness were your essence, it would not lead to suffering, and you could make it be like this and not be like that. But because consciousness is not your essence, it leads to suffering, and you can't make it be like this and not be like that. 6.41.1

What do you think, monks: is form permanent or impermanent?"—"Impermanent, Sir."—"Is what is impermanent suffering or happiness?"—"Suffering."—"And that which is impermanent, suffering, and changeable by nature, is it proper to regard it like this: 'This is mine, I am this, this is my essence?'"—"Definitely not." 6.42.1

"What do you think: is feeling permanent or impermanent?"—"Impermanent."—"Is what is impermanent suffering or happiness?"—"Suffering."—"And that which is impermanent, suffering, and changeable by nature, is it proper to regard it like this: 'This is mine, I am this, this is my essence?'"—"Definitely not." 6.43.1

"What do you think: is perception permanent or impermanent?"—"Impermanent."—"Is what is impermanent suffering or happiness?"—"Suffering."—"And that which is impermanent, suffering, and changeable by nature, is it proper to regard it like this: 'This is mine, I am this, this is my essence?'"—"Definitely not." 6.43.8

- 6.43.15 “What do you think: are intentional activities permanent or impermanent?”—“Impermanent.”—“Is what is impermanent suffering or happiness?”—“Suffering.”—“And that which is impermanent, suffering, and changeable by nature, is it proper to regard it like this: ‘This is mine, I am this, this is my essence?’”—“Definitely not.”
- 6.43.22 “What do you think: is consciousness permanent or impermanent?”—“Impermanent.”—“Is what is impermanent suffering or happiness?”—“Suffering.”—“And that which is impermanent, suffering, and changeable by nature, is it proper to regard it like this: ‘This is mine, I am this, this is my essence?’”—“Definitely not.”
- 6.44.1 “So, whatever form there is—whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or near—it should all be seen with right wisdom according to reality: ‘This is not mine, I am not this, this is not my essence.’
- 6.45.1 Whatever feeling there is—whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or near—it should all be seen with right wisdom according to reality: ‘This is not mine, I am not this, this is not my essence.’
- 6.45.4 Whatever perception there is—whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or near—it should all be seen with right wisdom according to reality: ‘This is not mine, I am not this, this is not my essence.’
- 6.45.7 Whatever intentional activities there are—whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or near—they should all be seen with right wisdom according to reality: ‘This is not mine, I am not this, this is not my essence.’
- 6.45.10 Whatever consciousness there is—whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or near—it should all be seen with right wisdom according to reality: ‘This is not mine, I am not this, this is not my essence.’

A learned noble disciple who sees this is repelled by form, repelled by feeling, repelled by perception, repelled by intentional activities, and repelled by consciousness. Being repelled, they become desireless. Because they are desireless, they are freed. When they are freed, they know they are freed. They understand that birth has come to an end, that the spiritual life has been fulfilled, that the job has been done, that there is no further state of existence.” 6.46.1

This is what the Buddha said. The monks from the group of five were pleased and they rejoiced in the Buddha’s exposition. And while this exposition was being spoken to the monks from the group of five, their minds were freed from the corruptions through letting go. 6.47.1

Then there were six perfected ones in the world. 6.47.4

The account of the group of five is finished.

The first section for recitation is finished.

7. The account of the going forth

At that time in Benares there was a gentleman called Yasa, the son of a wealthy merchant, who had been brought up in great comfort. He had three stilt houses: one for the winter, one for the summer, and one for the rainy season. 7.1.1

While Yasa was spending the four months of the rainy season in the rainy-season house, he was attended on by female musicians, and he did not come down from that house. On one occasion, while he was enjoying himself with worldly pleasures, he fell asleep before his attendants. He then woke up first, while the oil lamp was still burning. He saw his attendants sleeping: one with a lute in her armpit, another with a tabor on her neck, still another with a drum in her armpit; one with hair disheveled, another drooling, still another talking in her sleep. It was like a charnel ground before his very eyes. When he saw this, the downside became clear, and a feeling of repulsion stayed with him. He uttered a heartfelt exclamation: “Oh the oppression! Oh the affliction!” 7.1.4

- 7.3.1 He then put on his golden shoes and went to the entrance door. Spirits opened the door, thinking, “No-one should create any obstacle for Yasa going forth into homelessness.” He went to the town gate, and again it was opened by spirits. He then went to the deer park at Isipatana.
- 7.4.1 Just then, after getting up early in the morning, the Buddha was doing walking meditation outside. When the Buddha saw Yasa coming, he stepped down from his walking path and sat down on the prepared seat.
- 7.4.3 As he was getting close to the Buddha, Yasa uttered the same heartfelt exclamation: “Oh the oppression! Oh the affliction!”
- 7.4.5 The Buddha said, “This isn’t oppressive, Yasa, this isn’t afflictive. Come and sit down. I’ll give you a teaching.”
- 7.5.1 Thinking, “Apparently this isn’t oppressive, apparently it’s not afflictive!” excited and joyful, Yasa removed his shoes, approached the Buddha, bowed, and sat down.
- 7.5.3 The Buddha then gave Yasa a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that Yasa’s mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. Just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Yasa experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”
- 7.7.1 Soon afterwards Yasa’s mother went up to his stilt house. Not seeing him, she went to her husband and said, “I can’t find your son Yasa.” The merchant then dispatched horsemen to the four directions, while he himself went to the deer park at Isipatana. He saw the imprints of the golden shoes on the ground and he followed along.
- 7.8.1 When the Buddha saw the wealthy merchant coming, he thought, “Why don’t I use my supernatural powers so that the

merchant, when he sits down, doesn't see Yasa seated next to him?" And he did just that.

The merchant approached the Buddha and said, "Sir, have you seen Yasa by any chance?" 7.9.1

"Please sit down, householder. Perhaps you'll get to see Yasa." 7.9.3

When the merchant heard this, he was elated and joyful. And he bowed and sat down. 7.9.4

The Buddha then gave him a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, the merchant experienced the stainless vision of the Truth: "Anything that has a beginning has an end." 7.10.1

He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher's instruction. And he said to the Buddha, "Wonderful, Sir, wonderful! Just as one might set upright what had been overturned, or reveal what was hidden, or show the way to one who was lost, or bring a lamp into the darkness so that one with eyes might see what's there—just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who has gone for refuge for life." He was the first person in the world to become a lay follower by means of the triple refuge. 7.10.8

While his father was given this teaching, Yasa reviewed what he had already seen and understood, and his mind was freed from the corruptions through letting go. Realizing what had happened, the Buddha thought, "Yasa is incapable of returning to the lower life 7.11.1

to enjoy worldly pleasures as he did while still a householder. Let me stop using my supernormal powers.” And he did.

7.12.1 The merchant saw Yasa sitting there and he said to him, “Dear Yasa, your mother is grieving and lamenting. Please give her back her life.” Yasa looked to the Buddha, and the Buddha said to the merchant, “What do you think, householder: suppose the mind of one such as you—who has seen and understood the Truth with the trainee’s knowledge and vision—while he was reviewing what he had already seen and understood, was freed from the corruptions through letting go. Would he be able to return to the lower life to enjoy worldly pleasures as he did while still a householder?”

7.13.5 “Definitely not.”

7.13.6 “But this is what has happened to Yasa. He is now unable to return to the lower life.”

7.14.1 “It’s a great gain for Yasa that his mind has been freed from the corruptions through letting go! Sir, please accept today’s meal from me with Yasa as your attendant.” The Buddha consented by remaining silent.

7.14.4 Knowing that the Buddha had consented, the merchant got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon after the merchant had left, Yasa said to the Buddha, “Sir, I wish to receive the going forth in your presence. I wish to receive the full ordination.” The Buddha said, “Come, monk. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of that venerable. Then there were seven perfected ones in the world.

The going forth of Yasa is finished.

8.1.1 The following morning the Buddha robed up, took his bowl and robe, and, with Venerable Yasa as his attendant, went to the house of that merchant where he sat down on the prepared seat. Yasa’s mother and ex-wife approached the Buddha, bowed, and sat down.

8.2.1 The Buddha gave them a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of

worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while they were sitting right there, they experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. And they said to the Buddha, “Wonderful, Sir, wonderful! . . . We go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept us as lay followers who have gone for refuge for life.” And they were the first women in the world to become lay followers by means of the triple refuge. 8.3.1

Yasa’s mother, father, and ex-wife personally served various kinds of fine foods to the Buddha and Yasa. When the Buddha had finished his meal, they sat down. The Buddha then instructed, inspired, and gladdened them with a teaching, before getting up from his seat and leaving. 8.4.1

Now Yasa had four friends—Vimala, Subāhu, Puṇṇaji, and Gavampati—who were from the wealthiest merchant families in Benares. When they heard that Yasa had shaved off his hair and beard, put on ochre robes, and gone forth into homelessness, they said to one another, “This must be an extraordinary spiritual path, an extraordinary going forth, for Yasa to have done this.” And they went to Yasa and bowed down to him. 9.1.1

Yasa then took his four friends to the Buddha. He bowed, sat down, and said, “Sir, these four friends of mine—Vimala, Subāhu, Puṇṇaji, and Gavampati—are from the wealthiest merchant families in Benares. Please instruct them.” 9.2.2

The Buddha gave them a progressive teaching: on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunci- 9.3.1

ation. When the Buddha knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while they were sitting right there, they experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

- 9.4.1 They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. And they said to the Buddha, “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.” The Buddha said, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of those venerables. Then, as the Buddha instructed those monks in the Teaching, their minds were freed from the corruptions through letting go. And there were eleven perfected ones in the world.

The going forth of the four friends is finished.

- 10.1.1 Fifty of Yasa’s friends from leading families in the countryside also heard that Yasa had shaved off his hair and beard, put on ocher robes, and gone forth into homelessness. They too said to one another, “This must be an extraordinary spiritual path, an extraordinary going forth, for Yasa to have done this.” And they went to Yasa and bowed down to him.
- 10.2.2 Yasa then took his fifty friends to the Buddha. He bowed, sat down, and said, “Sir, these fifty friends of mine are from leading families in the countryside. Please instruct them.”
- 10.3.1 The Buddha then gave them a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too,

while they were sitting right there, they experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. And they said to the Buddha, “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.” The Buddha said, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of those venerables. Then, as the Buddha instructed those monks in the Teaching, their minds were freed from the corruptions through letting go. And there were sixty-one perfected ones in the world. 10.4.1

The going forth of the fifty friends is finished.

8. The account of the Lord of Death

Then the Buddha addressed those monks: “I’m free from all snares, both human and divine. You, too, are free from all snares, both human and divine. Go wandering, monks, for the benefit and happiness of humanity, out of compassion for the world, for the good, benefit, happiness of gods and humans. You should each go a different way. Proclaim the Teaching that is good in the beginning, good in the middle, and good in the end, that has a true goal and is well articulated. Set out the perfectly complete and pure spiritual life. There are beings with little dust in their eyes who are ruined because of not hearing the Teaching. There will be those who understand. I too will go to Uruvelā, to Senānigama, to proclaim the Teaching.” 11.1.1

Then the Lord of Death, the Evil One, went up to the Buddha and spoke to him in verse: 11.2.1

“You’re bound by all snares,
Both human and divine.
You’re bound by the great bond: 11.2.2

You're not free from me, monastic."

11.2.6 "I'm free from all snares,
Both human and divine.
I'm free from the great bond:
Terminator, you're defeated!"

11.2.10 "The snare is ethereal,
And it comes from the mind.
With that I'll bind you:
You're not free from me, monastic."

11.2.14 "Sights, sounds, tastes, smells,
And tangibles, the mind's delights—
For these I have no desire:
Terminator, you're defeated!"

11.2.18 Then the Lord of Death, the Evil One, thought, "The Buddha knows me, the Happy One knows me," and, sad and miserable, he disappeared right there.

The account of the Lord of Death is finished.

9. Discussion of the going forth and the full ordination

12.1.1 Soon afterwards, the monks were bringing back, from various regions and countries, people desiring the going forth and the full ordination, thinking, "The Buddha will ordain them." The monks became tired, as did those seeking ordination.

12.1.4 Then, while reflecting in private, the Buddha thought, "Why don't I allow the monks to give the going forth and the full ordination right there in those various regions and countries?"

12.2.1 In the evening, the Buddha came out from seclusion, gave a teaching, and told the monks what he had thought, adding:

"I allow you to give the going forth and the full ordination in those various regions and countries.

And, monks, it should be done like this. First the candidate 12.3.2
should shave off his hair and beard and put on other robes. He
should then arrange his upper robe over one shoulder, pay respect
at the feet of the monks, squat on his heels, and raise his joined
palms. He should then be told to say this:

‘I go for refuge to the Buddha, 12.4.1
I go for refuge to the Teaching,
I go for refuge to the Sangha.

For the second time I go for refuge to the Buddha, 12.4.4
For the second time I go for refuge to the Teaching,
For the second time I go for refuge to the Sangha.

For the third time I go for refuge to the Buddha, 12.4.7
For the third time I go for refuge to the Teaching,
For the third time I go for refuge to the Sangha.’

**You should give the going forth and the full ordination
through the taking of the three refuges.”**

*The discussion of the full ordination through the taking of the three refuges is
finished.*

10. The second account of the Lord of Death

When the Buddha had completed the rainy-season residence, he 13.1.1
said to the monks, “Through wise attention and wise right effort, I
have reached the supreme freedom, realized the supreme freedom.
And you, monks, have done the same.”

Then the Lord of Death, the Evil One, went up to the Buddha 13.2.1
and spoke to him in verse:

“You’re bound by the snares of the Lord of Death, 13.2.2
Both human and divine.
You’re bound by the great bond:
You’re not free from me, monastic.”

- 13.2.6 “I’m free from the snares of the Lord of Death,
Both human and divine.
I’m free from the great bond:
Terminator, you’re defeated!”

- 13.2.10 Then the Lord of Death, the Evil One, thought, “The Buddha knows me, the Happy One knows me,” and sad and miserable he disappeared right there.

The second account of the Lord of Death is finished.

11. The account of the fine group of people

- 14.1.1 When the Buddha had stayed at Benares for as long as he liked, he set out wandering toward Uruvelā. At a certain point he left the road, entered a forest grove, and sat down at the foot of a tree.
- 14.1.3 Just then a fine group of thirty friends and their wives were enjoying themselves in that forest grove. Because one of them did not have a wife, they had brought him a sex worker. While they were all carelessly enjoying themselves, that sex worker took that man’s possessions and ran away. To help their friend, they all went searching for that woman. And as they walked about that forest grove, they saw the Buddha seated at the foot of a tree. They approached him and said, “Sir, have you seen a woman by any chance?”
- 14.2.4 “But, young men, why look for a woman?”⁵
- 14.2.5 They told him what had happened.
- 14.3.1 “What do you think is better for you: that you search for a woman, or that you search for yourselves?”
- 14.3.3 “It’s better that we search for ourselves.”

5. This rendering is elliptical. The combination of *kim* + *itthiyā*, an interrogative particle together with what is probably an instrumental case, normally means, “What use is a woman?” (See DOP, *sv. ka.*) The context, however, makes it clear that the problem is not women as such, but rather the pursuit of sensuality when one is better off looking for a higher spiritual happiness. Thus my indirect translation.

“Well then, sit down, and I’ll give you a teaching.” 14.3.4

Saying, “Yes, Sir,” they bowed to the Buddha and sat down. 14.3.5

The Buddha then gave them a progressive talk—on generosity, 14.4.1
morality, and heaven; on the downside, degradation, and defile-
ment of worldly pleasures; and he revealed the benefits of renunci-
ation. When the Buddha knew that their minds were ready, supple,
without hindrances, joyful, and confident, he revealed the teaching
unique to the Buddhas: suffering, its origin, its end, and the path.
And just as a clean and stainless cloth absorbs dye properly, so too,
while they were sitting right there, they experienced the stainless
vision of the Truth: “Anything that has a beginning has an end.”

They had seen the Truth, had reached, understood, and pene- 14.5.1
trated it. They had gone beyond doubt and uncertainty, had at-
tained to confidence, and had become independent of others in the
Teacher’s instruction. And they said to the Buddha, “Sir, we wish
to receive the going forth in your presence. We wish to receive the
full ordination.” The Buddha said, “Come, monks. The Teaching is
well-proclaimed. Practice the spiritual life to make a complete end
of suffering.” That was the full ordination of those venerables.

The account of the fine group of friends is finished.

The second section for recitation is finished.

12. The account of the wonders at Uruvelā

The Buddha continued his wandering and eventually arrived at 15.1.1
Uruvelā. At that time there were three dreadlocked ascetics living
there: Uruvelā Kassapa, Nadi Kassapa, and Gayā Kassapa. Uru-
velā Kassapa was the leader and chief of five hundred dreadlocked
ascetics, Nadi Kassapa of three hundred, and Gayā Kassapa of two
hundred.

The Buddha went to the hermitage of Uruvelā Kassapa and said 15.2.1
to him, “If it’s not inconvenient for you, Kassapa, may I stay for one
night in your fire hut?”

15.2.3 “It’s not inconvenient for me, Great Ascetic, but there’s a fierce and highly venomous dragon king with supernormal powers there. I don’t want it to harm you.”

15.2.4 The Buddha asked a second and a third time, and on both occasions Uruvelā Kassapa replied as before.

15.2.7 The Buddha then said, “Perhaps it won’t harm me. Come on, Kassapa, let me to stay in the fire hut.”

15.2.11 “Well then, do as you like.”

15.3.1 The Buddha entered the fire hut and prepared a spread of grass. He sat down, crossed his legs, straightened his body, and established mindfulness in front of him.

15.3.2 When the dragon saw that the Buddha had entered, he was displeased and emitted smoke. The Buddha thought, “Let me overpower this dragon, using fire against fire, but without harming it in the slightest way.”

15.4.1 The Buddha then used his supernormal powers so that he, too, emitted smoke. The dragon, being unable to contain his rage, emitted flames. The Buddha entered the fire element and he, too, emitted flames. With both of them emitting flames, it was as if the fire hut was ablaze and burning. Those dreadlocked ascetics gathered around the fire hut, saying, “The Great Ascetic is handsome, but the dragon is harming him.”

15.5.1 The next morning the Buddha had overcome that dragon, using fire against fire, but without harming it in the slightest way. He put it in his almsbowl and showed it to Uruvelā Kassapa: “Here is your dragon, Kassapa, his fire overpowered by fire.”

15.5.3 Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty. Using fire against fire, he has overcome that fierce and highly venomous dragon king with its supernormal powers. But he’s not a perfected one like me.”

15.6.1 At the Nerañjara the Buddha said
To the dreadlocked ascetic Uruvelā Kassapa,
“If it’s convenient for you, Kassapa,
May I stay for a night in your fire hut?”

- “It’s convenient for me, Great Ascetic,
But for your own good, I bar you.
A fierce dragon king is there,
Highly venomous, with supernormal powers:
I don’t want it to harm you.” 15.6.5
- “Perhaps it won’t harm me. Come on, Kassapa,
Let me stay in the fire hut.” 15.6.10
When he knew the answer was “Yes,”
He entered without fear.
- Seeing the sage who had entered, 15.6.14
The angry dragon emitted smoke.
With a mind of good will,
The Great Man, too, emitted smoke.
- Unable to contain his rage, 15.6.18
The dragon emitted fire.
Well-skilled in the fire element,
The Great Man, too, emitted fire.
- With both of them emitting flames, 15.6.22
The fire hut was glowing and blazing.
Looking on, the dreadlocked ascetics said,
“He’s handsome, the Great Ascetic,
But the dragon is harming him.”
- Yet the following morning 15.7.1
The dragon’s flames were extinguished,
While the One with supernormal powers
Had flames of various colors.
- Blue, red, and magenta,⁶ 15.7.5

6. “Red” renders *lohitaka*, whereas “magenta” is for *mañjittā*. DN 16:3.31.2 says that *lohitaka* is the color of the *bandhujīvaka* *puppha*, which according to PED is the flower of *Pentapetes phaenicea*, which is red. Vv-a 689: *Sindu-*

Yellow, and the color of crystal:
 Flames of various colors remained
 In the body of Aṅgīrasa.

- 15.7.9 Putting the dragon in his bowl,
 He showed it to the brahmin:
 “Here is your dragon, Kassapa,
 His fire overpowered by fire.”

- 15.7.13 Because of this wonder of supernormal power, Uruvelā Kassapa
 gained confidence in the Buddha and said to him, “Great Ascetic,
 please stay right here. I’ll supply you with food.”

The first wonder is finished.

- 16.1.1 Soon afterwards the Buddha stayed in a forest grove not far
 from Uruvelā Kassapa’s hermitage. Then, when the night was well
 advanced, the magnificent four great kings approached the Buddha,
 illuminating the whole forest grove. They bowed down to the
 Buddha and stood at the four cardinal points, appearing like great
 bonfires.
- 16.2.1 The next morning Uruvelā Kassapa went to the Buddha and
 said, “It’s time, Great Ascetic, the meal is ready. And who was it
 that visited you last night?”
- 16.2.4 “That was the four great kings. They came to me to hear the
 Teaching.”
- 16.2.5 Uruvelā Kassapa thought, “The Great Ascetic is powerful and
 mighty, in that even the four great kings go to him to hear the
 Teaching. But he’s not a perfected one like me.”
- 16.2.7 The Buddha ate his meal and continued to stay in the same forest
 grove.

vārakaṇavīramakulasadisavaṇṇaṇhi “mañjīṭṭhakan”ti vuccati, “For a color like
 the bud of the *sinduvāra* and the *kaṇavīra* is called *mañjīṭṭhaka*.” The *sinduvāra*
 (*Vitex negundo*) flower is a variety of shades from white to blue, including
 purple, whereas the *kaṇavīra* (*Pentapetes phaenicea*) flower is mostly pink.
 I have settled for “magenta” as an approximate description for this range of
 colors.

The second wonder is finished.

Once again when the night was well advanced, Sakka, the magnificent ruler of the gods, approached the Buddha, illuminating the whole forest grove. He bowed down to the Buddha and stood up, appearing just like a great bonfire. But it was more splendid and sublime than the previous ones. 17.1.1

The next morning Uruvelā Kassapa went to the Buddha and said, “It’s time, Great Ascetic, the meal is ready. And who was it that visited you last night?” 17.2.1

“That was Sakka, the ruler of the gods. He came to me to hear the Teaching.” 17.2.4

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that even Sakka, the ruler of gods, goes to him to hear the Teaching. But he’s not a perfected one like me.” 17.2.5

The Buddha ate his meal and continued to stay in the same forest grove. 17.2.7

The third wonder is finished.

Once again when the night was well advanced, Sahampati, the magnificent supreme being, approached the Buddha, illuminating the whole forest grove. He bowed down to the Buddha and stood up, appearing just like a great bonfire. But it was even more splendid and sublime than the previous ones. 18.1.1

The next morning Uruvelā Kassapa went to the Buddha and said, “It’s time, Great Ascetic, the meal is ready. And who was it that visited you last night?” 18.2.1

“That was Sahampati, the supreme being. He came to me to hear the Teaching.” 18.2.4

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that even Sahampati, the supreme being, goes to him to hear the Teaching. But he’s not a perfected one like me.” 18.2.5

The Buddha ate his meal and continued to stay in the same forest grove. 18.2.7

The fourth wonder is finished.

- 19.1.1 At this time Uruvelā Kassapa was holding a great sacrifice, and the whole of Aṅga and Magadha wanted to attend with much food of various kinds. Uruvelā Kassapa considered this and thought, “If the Great Ascetic performs a wonder of supernormal power for the great crowd, he’ll get more material support and honor, whereas I’ll get less. I hope he doesn’t come tomorrow.”
- 19.2.1 The Buddha read the mind of Uruvelā Kassapa. He then went to Uttarakuru, collected almsfood there, ate it at the Anotatta lake, and stayed there for the day’s meditation.
- 19.2.2 The next morning Uruvelā Kassapa went to the Buddha and said, “It’s time, Great Ascetic, the meal is ready. And why didn’t you come yesterday? We did think of you and set aside a share of various kinds of food.”
- 19.3.1 “But, Kassapa, didn’t you think, ‘I hope he doesn’t come tomorrow’? Because I read your mind, I went to Uttarakuru, collected almsfood there, ate it at the Anotatta lake, and stayed there for the day’s meditation.”
- 19.4.2 Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he can read the minds of others. But he’s not a perfected one like me.”
- 19.4.4 The Buddha ate his meal and continued to stay in the same forest grove.

The fifth wonder is finished.

- 20.1.1 Soon afterwards the Buddha got a rag and he thought, “Where can I wash it?” Reading the Buddha’s mind, Sakka dug a pond with his hand. And he said to the Buddha, “Sir, please wash it here.”
- 20.1.6 The Buddha thought, “Where can I beat it?” Reading the Buddha’s mind once again, Sakka placed a boulder there. And he said to the Buddha, “Sir, please beat it here.”
- 20.2.1 The Buddha thought, “What can I hold onto to get out of this pond?” A god living in an arjun tree read the Buddha’s mind. She then bent down a branch and said to the Buddha, “Sir, please come out by holding onto this.”

The Buddha thought, “Where can I dry this rag?” Reading the Buddha’s mind yet again, Sakka placed another boulder there. And he said to the Buddha, “Sir, please dry it here.” 20.2.5

The next morning Uruvelā Kassapa went to the Buddha and said, “It’s time, Great Ascetic, the meal is ready. But what’s going on? There was no pond here before, but now there is. These boulders were not here before. Who placed them here? And this arjun tree didn’t have a bent branch, but now it does.” 20.3.1

When the Buddha told him what had happened, Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that even Sakka, the ruler of the gods, performs services for him. But he’s not a perfected one like me.” 20.6.1

The Buddha ate his meal and continued to stay in the same forest grove. 20.6.3

The next morning Uruvelā Kassapa went to the Buddha and said, “It’s time, Great Ascetic, the meal is ready.” 20.7.1

“You just go ahead, Kassapa, I’ll come.” After dismissing him, he took a fruit from a rose-apple tree—the tree after which the Rose-apple Land of India is named—and then arrived first in the fire hut where he sat down. 20.7.3

When Uruvelā Kassapa saw the Buddha sitting there, he said to him, “Which path did you take? I left first, but you’re already here.” 20.8.1

The Buddha told him what he had done and added, “This rose apple has a good color, and it’s fragrant and delicious, too. You can have it, if you wish.” 20.9.1

“There’s no need. You deserve it and you should have it.” 20.9.4

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he dismissed me, then took a fruit from a rose-apple tree, and still arrived first in the fire hut. But he’s not a perfected one like me.” 20.9.5

The Buddha ate his meal and continued to stay in the same forest grove. 20.9.7

The next morning Uruvelā Kassapa went to the Buddha and said, “It’s time, Great Ascetic, the meal is ready.” 20.10.1

- 20.10.3 “You just go ahead, Kassapa, I’ll come.” After dismissing him, he took a fruit from a mango tree not far from the rose-apple tree ... he took a fruit from an emblic myrobalan tree not far from the mango tree ... he took a fruit from a chebulic myrobalan tree not far from the emblic myrobalan tree ... he went to Tāvātimsa heaven, took a flower from an orchid tree, and then arrived first in the fire hut where he sat down.⁷
- 20.10.7 When Uruvelā Kassapa saw the Buddha sitting there, he said to him, “Which path did you take? I left first, but you’re already here.”
- 20.11.1 The Buddha told him what he had done, and added, “This orchid tree flower is colorful and fragrant. You can have it, if you wish.”
- 20.11.4 “There’s no need. You deserve it and you should have it.”
- 20.11.5 Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he dismissed me, then went to Tāvātimsa heaven, took an orchid tree flower, and still arrived first in the fire hut. But he’s not a perfected one like me.”
- 20.12.1 Soon afterwards those dreadlocked ascetics wanted to tend the sacred fire, but were unable to split the logs. They thought, “This must be because of the supernormal powers of the Great Ascetic.”
- 20.12.4 The Buddha said to Uruvelā Kassapa, “May the logs be split, Kassapa.”
- 20.12.6 “Yes, may they,” he replied. And five hundred logs were split all at once.
- 20.12.8 Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he can split logs just like that. But he’s not a perfected one like me.”
- 20.13.1 Those ascetics still wanted to tend the sacred fire, but were unable to light it. They thought, “This must be because of the supernormal powers of the Great Ascetic.”
- 20.13.4 The Buddha said to Uruvelā Kassapa, “May the fires be lit, Kassapa.”

7. “Orchid tree” renders *pāricchattaka*. According to PED the *pāricchattaka* tree is equivalent to the *kovilāra* tree, which DOP identifies as the *Bauhinia variegata*, the orchid tree.

“Yes, may they,” he replied. And five hundred fires were lit all at once. 20.13.6

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he can light fires just like that. But he’s not a perfected one like me.” 20.13.8

When those ascetics had tended the sacred fires, they were unable to extinguish them. They thought, “This must be because of the supernormal powers of the Great Ascetic.” 20.14.1

The Buddha said to Uruvelā Kassapa, “May the fires be extinguished, Kassapa.” 20.14.4

“Yes, may they,” he replied. And the five hundred fires were extinguished all at once. 20.14.6

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he can extinguish fires just like that. But he’s not a perfected one like me.” 20.14.8

At that time it was midwinter, with cold days and snow. During this period those ascetics emerged from the Nerañjara river, immersed themselves in it, and repeatedly emerged and immersed themselves. 20.15.1

Then the Buddha manifested five hundred pans with hot coals, where those ascetics could warm themselves after coming out of the water. They thought, “These were no doubt created by the supernormal powers of the Great Ascetic.” 20.15.2

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he can manifest so many pans with hot coals. But he’s not a perfected one like me.” 20.15.5

Soon afterwards an unseasonal storm poured down, producing a great flood. The spot where the Buddha was staying was inundated.⁸ The Buddha thought, “Why don’t I drive back the water on all sides and walk on the dry ground in the middle?” And he did. 20.16.1

Uruvelā Kassapa thought, “I hope the Great Ascetic hasn’t been swept away by the water.” Together with a number of ascetics he 20.16.6

8. Here I do not follow MS, which has *na otthaṭo*, but instead the reading *anuotthaṭo* or *otthaṭo* found in other editions.

went by boat to where the Buddha was staying. He saw that the Buddha had driven back the water on all sides and was walking on dry ground in the middle. And he said to the Buddha, “Is that you, Great Ascetic?”

20.16.10 “It’s me, Kassapa.”

20.16.11 The Buddha rose up into the air and landed in the boat.⁹ Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he can displace the water. But he’s not a perfected one like me.”

20.17.1 Then the Buddha thought, “For a long time this foolish man has thought, ‘The Great Ascetic is powerful and mighty, but he’s not a perfected one like me.’ Let me stir him up.” And he said to Uruvelā Kassapa, “Kassapa, you’re not a perfected one or on the path to perfection. You don’t have the practice that might make you a perfected one or one on the path to perfection.”

20.17.8 At that Uruvelā Kassapa bowed down with his head at the Buddha’s feet and said, “Sir, I wish to receive the going forth in your presence. I wish to receive the full ordination.”

20.18.1 “Kassapa, you’re the leader and chief of five hundred dreadlocked ascetics. Tell them first, so that they may take appropriate action.”

20.18.3 Uruvelā Kassapa then went to those ascetics and said, “I wish to practice the spiritual life under the Great Ascetic. Please do whatever you think is appropriate.”

20.18.5 “Sir, we’ve had confidence in the Great Ascetic for a long time. If you are to practice the spiritual life under him, so will all of us.”

20.19.1 Then, after letting their hair and dreadlocks, their carrying poles and bundles, and their fire-worship implements be carried away by

9. “Landed” renders *paccuṭṭhāsi*. This verb usually means “to stand up” or “to get up”, as in getting up from one’s seat or getting up from bed. In the current context, however, the meaning must be slightly different. A fairly unambiguous context is found at DN 21:1.2.6, in the Sakkapañhā Sutta, where Sakka, the king of gods, is said to disappear in heaven and then *paccuṭṭhāsi* in Magadha. Here it would seem to be used synonymously with *pātubhavati*, “to reappear”. I take the meaning to be the same in the present context.

the water, they went to the Buddha. They bowed down with their heads at his feet and said,¹⁰ “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.”

The Buddha said, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” And that was the full ordination of those venerables. 20.19.3

Nāḍi Kassapa saw those things being carried away by the water, and he thought, “I hope my brother is okay.” He dispatched his ascetics, saying, “Go and check on my brother.” Together with the three hundred ascetics he then went to Uruvelā Kassapa and said, “Is this better, Kassapa?” 20.20.1

“Yes, this is better.” 20.20.7

Then, after letting their hair and dreadlocks, their carrying pole and bundle, and their fire-worship implements be carried away by the water, they went to the Buddha. They bowed down with their head at his feet and said, “Sir, we wish to receive the going forth in your presence We wish to receive the full ordination.” 20.21.1

The Buddha said, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” And that was the full ordination of those venerables. 20.21.3

Gayā Kassapa saw those things being carried away by the water, and he thought, “I hope my brothers are okay.” He dispatched his ascetics, saying, “Go and check on my brothers.” Together with the two hundred ascetics he then went to Uruvelā Kassapa and said, “Is this better, Kassapa?” 20.22.1

“Yes, this is better.” 20.22.7

Then, after letting their hair and dreadlocks, their carrying poles and bundles, and their fire-worship implements be carried away by the water, they went to the Buddha. They bowed down with their 20.23.1

10. Following the commentary I render *kesamissaṃ jaṭāmissaṃ khārikājami-ssaṃ agghihutamissaṃ* as if *missaṃ* were not there. Sp 3.52: *Kesamissantiādisu kesā eva kesamissaṃ. Esa nayo sabbattha*, “In regard to *kesamissa* etc., *kesamissa* is just *kesa*. This method applies to all (four).” Of *agghihut(t)a* CPD says: “an instrument for the fire-worship.”

heads at his feet and said, “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.”

20.23.3 The Buddha said, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” And that was the full ordination of those venerables.

20.24.1 By an act of supernormal determination the Buddha stopped five hundred logs from being split before splitting them; he stopped fires from being lit before lighting them; he stopped them from being extinguished before extinguishing them; and he manifested five hundred pans with hot coals. In this way, there were three and a half thousand wonders.

21.1.1 After staying at Uruvelā for as long as he liked, the Buddha went to Gayāsīsa together with that large sangha of one thousand monks, all of them previously dreadlocked ascetics, and they stayed there.

21.2.1 Then the Buddha addressed the monks:

21.2.2 “Everything is burning. What is that everything that is burning? The eye is burning. Sights are burning. Eye consciousness is burning. Eye contact is burning. Whatever feeling arises because of eye contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say.

21.3.1 The ear is burning. Sounds are burning. Ear consciousness is burning. Ear contact is burning. Whatever feeling arises because of ear contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say.

21.3.4 The nose is burning. Smells are burning. Nose consciousness is burning. Nose contact is burning. Whatever feeling arises because of nose contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning

with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say.

The tongue is burning. Tastes are burning. Tongue consciousness is burning. Tongue contact is burning. Whatever feeling arises because of tongue contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say. 21.3.7

The body is burning. Touches are burning. Body consciousness is burning. Body contact is burning. Whatever feeling arises because of body contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say. 21.3.10

The mind is burning. Mental phenomena are burning. Mind consciousness is burning. Mind contact is burning. Whatever feeling arises because of mind contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say. 21.3.13

When they see this, the learned noble disciple is repelled by the eye, repelled by sights, repelled by eye consciousness, repelled by eye contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling that arises because of eye contact. 21.4.1

They are repelled by the ear, repelled by sounds, repelled by ear consciousness, repelled by ear contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling that arises because of ear contact. 21.4.2

They are repelled by the nose, repelled by smells, repelled by nose consciousness, repelled by nose contact, and repelled by what- 21.4.3

ever pleasant, painful, or neither-pleasant-nor-painful feeling that arises because of nose contact.

21.4.4 They are repelled by the tongue, repelled by tastes, repelled by tongue consciousness, repelled by tongue contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling that arises because of tongue contact.

21.4.5 They are repelled by the body, repelled by touches, repelled by body consciousness, repelled by body contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling that arises because of body contact.

21.4.6 They are repelled by the mind, repelled by mental phenomena, repelled by mind consciousness, repelled by mind contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling that arises because of mind contact.

21.4.7 Being repelled, they become desireless. Because they are desireless, they are freed. When they are freed, they know they are freed. They understand that birth has come to an end, that the spiritual life has been fulfilled, that the job has been done, that there is no further state of existence.”

21.4.9 And while this exposition was being spoken, the minds of those one thousand monks were freed from the corruptions through letting go.

The discourse on burning is finished.

The third section for recitation on the wonders at Uruvelā is finished.

13. The account of the meeting with Bimbisāra

22.1.1 After staying at Gayāsīsa for as long as he liked, the Buddha set out wandering toward Rājagaha with that large sangha of one thousand monks, all of them previously dreadlocked ascetics. When he eventually arrived, he stayed in the cane grove at the Suppatiṭṭha Shrine.

22.2.1 King Seniya Bimbisāra of Magadha was told: “Sir, the ascetic Gotama, the Sakyan, who has gone forth from the Sakyan clan, has

arrived at Rājagaha and is staying in the cane grove at the Suppati-
tṭha Shrine. That good Gotama has a fine reputation:

‘He is a Buddha, perfected and fully awakened, complete in insight and conduct, happy, knower of the world, supreme leader of trainable people, teacher of gods and humans, awakened, a Buddha. With his own insight he has seen this world with its gods, its lords of death, and its supreme beings, this society with its monastics and brahmins, its gods and humans, and he makes it known to others. He has a Teaching that’s good in the beginning, good in the middle, and good in the end. It has a true goal and is well articulated. He sets out a perfectly complete and pure spiritual life.’ It’s good to see such perfected ones.” 22.2.4

Then, accompanied by one hundred and twenty thousand brahmin householders from Magadha, King Bimbisāra went to the Buddha, bowed, and sat down. Among those brahmins, some bowed to the Buddha and then sat down, some exchanged pleasantries with him and then sat down, some raised their joined palms and then sat down, some announced their name and family and then sat down, and some sat down in silence. They thought, “Is the Great Ascetic practicing the spiritual life under Uruvelā Kassapa, or is Uruvelā Kassapa practicing the spiritual life under the Great Ascetic?” 22.3.1

Reading their minds, the Buddha spoke to Venerable Uruvelā Kassapa in verse: 22.4.3

“The resident of Uruvelā, known as The Emaciated
One— 22.4.4

What did he see that he abandoned the fire?

Kassapa, I ask you this:

Why did you abandon the fire worship?”

“As a reward for the sacrifice, they promise sense pleasures: 22.4.8

Sights, sounds, and tastes, and women, too.¹¹
 But knowing the stain of ownership,
 I found no delight in worship and sacrifice.”

22.5.1 “So your mind didn’t delight there—
 In sights and sounds, and in tastes, too.
 What then, in the world of gods and humans,
 Does your mind delight in? Tell me this, Kassapa.”

22.5.6 “I saw the state of peace that is detached from sense
 existence,
 Where there is nothing and no ownership;
 It doesn’t change, and can’t be found through another.¹²
 That’s why I found no delight in worship and sacrifice.”

22.6.1 Uruvelā Kassapa got up from his seat, arranged his upper robe over one shoulder, bowed down with his head at the Buddha’s feet, and said, “Sir, you’re my teacher, I’m your disciple; you’re my teacher, I’m your disciple.”

22.6.4 The one hundred and twenty thousand brahmin householders from Magadha thought, “So Uruvelā Kassapa is practicing the spiritual life under the Great Ascetic.” Reading their minds, the Buddha gave them a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly

11. Sp 3.55: *Dutiyaḡāthāya ayamattho – ete rūpādike kāme itthiyo ca yaññā abhivadanti*, “This is the meaning of the second verse: they promise that the sacrifice will give these sense pleasures, starting with forms, and also women.” Sp-t 3.3.55 adds: *Yaññā abhivadantīti yāgaḡetu ijḡhantīti vadanti*, “*Yaññā abhivadanti* means: they say, ‘They get good results because of the sacrifice.’”

12. Sp 3.55: *Jātijarāmarañānaḡ abhāvena anaññathābhāviḡ. Attanā bhāvitena maggeneva adhigantabbam, na aññena kenaci adhiḡametabbanti anaññaneyyam*. “One is *anaññathābhāvi* by not being born, becoming old, or dying. *Anaññaneyyam*: it is to be obtained by a path developed by oneself; it is not to be obtained by anyone else.”

pleasures; and he revealed the benefits of renunciation. When the Buddha knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while they were sitting right there, one hundred and ten thousand of those brahmin householders headed by Bimbisāra experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” The remaining ten thousand declared themselves as lay followers.

King Bimbisāra had seen the Truth, had reached, understood, 22.9.1 and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. He then said to the Buddha, “Sir, when I was a prince, I had five wishes, and they have now been fulfilled. When I was a prince, I thought, ‘Oh, I wish they would anoint me as the king!’ That was my first wish, which has now been fulfilled. ‘May one who is perfected and fully awakened come to my kingdom!’ That was my second wish, which has now been fulfilled. ‘May I get to visit that Buddha!’ That was my third wish, which has now been fulfilled. ‘May that Buddha give me a teaching!’ That was my fourth wish, which has now been fulfilled. ‘May I understand the Teaching of that Buddha!’ That was my fifth wish, which has now been fulfilled. Wonderful, Sir, wonderful! Just as one might set upright what had been overturned, or reveal what was hidden, or show the way to one who was lost, or bring a lamp into the darkness so that one with eyes might see what’s there—just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who has gone for refuge for life. And please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, the king got up from

his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

22.12.2 The following morning King Bimbisāra had various kinds of fine foods prepared. He then had the Buddha informed that the meal was ready.

22.12.4 The Buddha robed up, took his bowl and robe, and together with a large sangha of a thousand monks, all previously dreadlocked ascetics, he entered Rājagaha. Just then Sakka, the ruler of the gods, had transformed himself into a young brahmin. He walked in front of the Sangha of monks headed by the Buddha, chanting these verses:

22.13.2 “The Tamed One with the tamed ones, previously
dreadlocked;
The Liberated One with the liberated ones:
Golden in color,
The Buddha entered Rājagaha.

22.13.6 The Freed One with the freed ones, previously dread-
locked;
The Liberated One with the liberated ones:
Golden in color,
The Buddha entered Rājagaha.

22.13.10 The One Crossed Over with the ones crossed over,
previously dreadlocked;
The Liberated One with the liberated ones:
Golden in color,
The Buddha entered Rājagaha.

22.13.14 The Peaceful One with the peaceful ones, previously
dreadlocked;
The Liberated One with the liberated ones:
Golden in color,
The Buddha entered Rājagaha.

He has ten abidings and ten powers; 22.13.18
 He knows ten truths and has ten qualities—
 With a following of ten times one hundred,
 The Buddha entered Rājagaha.”

People saw Sakka, and they said, “This young brahmin is hand- 22.14.1
 some and graceful. Who is he?” Sakka replied to them in verse:

“Unwavering and tamed in all respects, 22.14.5
 Purified, perfected, and without equal;
 The one in the world who is happy—
 I’m his servant.”

The Buddha then went to King Bimbisāra’s house where he sat 22.15.1
 down on the prepared seat, together with the Sangha of monks.
 The king personally served various kinds of fine foods to the Sangha
 of monks headed by the Buddha. When the Buddha had finished
 his meal, the king sat down to one side. And he thought, “Where
 will the Buddha stay that’s neither too far from habitation nor too
 close, that has good access roads and is easily accessible for people
 who seek him, that has few people during the day and is quiet at
 night, that’s free from chatter and offers solitude, a private resting
 place suitable for seclusion?” And it occurred to him, “My Bamboo
 Grove park has all these qualities. Why don’t I give it to the Sangha
 of monks headed by the Buddha?”

The king then took hold of a golden ceremonial vessel and dedi- 22.18.1
 cated the park to the Buddha, saying, “I give this park, the Bamboo
 Grove, to the Sangha of monks headed by the Buddha.” The Bud-
 dha accepted the park. After instructing, inspiring, and gladdening
 the king with a teaching, he got up from his seat and left. Soon
 afterwards the Buddha gave a teaching and addressed the monks:

“I allow monasteries.”¹³

The account of the meeting with Bimbisāra is finished.

13. For a discussion of *ārāma*, see Appendix of Technical Terms.

14. The account of the going forth of Sāriputta and Moggallāna

23.1.1 At that time the wanderer Sañcaya was staying at Rājagaha with a large group of two hundred and fifty wanderers, including Sāriputta and Moggallāna. The two of them had made an agreement that whoever reached the deathless first would inform the other.

23.2.1 Just then, Venerable Assaji robed up in the morning, took his bowl and robe, and entered Rājagaha for almsfood. He was pleasing in his conduct: in going out and coming back, in looking ahead and looking aside, in bending and stretching his arms. His eyes were lowered, and he was perfect in deportment. The wanderer Sāriputta observed all this and thought, “This monk is one of those in the world who are perfected or on the path to perfection. Why don’t I go up to him and ask in whose name he has gone forth, and who his teacher is or whose teachings he follows?” But it occurred to him, “It’s the wrong time to ask him while he’s walking for almsfood among the houses. Let me follow behind him, for one who seeks the path will find it.”

23.3.4 After walking for alms in Rājagaha, Assaji turned back with his almsfood. Sāriputta then went up to him and exchanged pleasantries with him. And he asked, “Venerable, your senses are clear and your skin is pure and bright. In whose name have you gone forth? Who is your teacher or whose teaching do you follow?”

23.4.1 “There’s a great ascetic, a Sakyan who has gone forth from the Sakyan clan. I’ve gone forth in his name, he’s my teacher, and I follow his teaching.”

23.4.2 “But what does he teach?”

23.4.3 “I’ve only recently gone forth; I’m new to this spiritual path. I’m not able to give you the Teaching in full, but I can tell you the meaning in brief.”

23.4.4 Sāriputta replied, “Yes, please,” and he added:

23.4.6 “Speak little or much,
But do tell me the meaning.

I just want the meaning,
For what's the point of a detailed exposition?"

And Assaji gave this teaching to the wanderer Sāriputta: 23.5.1

"Of causally arisen things, 23.5.2
The Buddha has declared their cause,
As well as their ending.
This is the teaching of the Great Ascetic."

When he had heard this teaching, Sāriputta experienced the 23.5.6
stainless vision of the Truth: "Anything that has a beginning has
an end."

"Now this is the truth, even just this much— 23.5.8
The sorrowless state that you have penetrated,¹⁴
Unseen and neglected
For innumerable eons."

Then the wanderer Sāriputta went to the wanderer Moggallāna. 23.6.1
When Moggallāna saw him coming, he said to Sāriputta, "Your
senses are clear and your skin is pure and bright. You haven't at-
tained the deathless, have you?"

"I have." 23.6.5

"But how did it happen?" 23.6.6

Sāriputta told him everything up to and including the teaching 23.7.1
given by Assaji. When he had heard this teaching, Moggallāna
experienced the stainless vision of the Truth:

"Anything that has a beginning has an end." 23.10.6

"Now this is the truth, even just this much— 23.10.8
The sorrowless state that you have penetrated,
Unseen and neglected
For innumerable eons."

14. Sp 3.59 explains *paccabyattha* as *paṭividdhāttha tumhe*, "You have pene-
trated."

- 24.1.1 Moggallāna said to Sāriputta, “Let’s go to the Buddha. He’s our teacher.”
- 24.1.3 “But these two hundred and fifty wanderers look to us for support. We must tell them first, so that they may take appropriate action.” And they went to those wanderers and said, “We’re going over to the Buddha. He’s our teacher.”
- 24.1.7 “But we look to you for support. If you are to practice the spiritual life under the Great Ascetic, so will all of us.”
- 24.2.1 Then Sāriputta and Moggallāna went to Sañcaya and said, “We’re going over to the Buddha. He’s our teacher.”
- 24.2.3 “Don’t go! The three of us can look after this community together.”
- 24.2.4 Sāriputta and Moggallāna said the same thing a second time and a third time, and they got the same reply. They then took those two hundred and fifty wanderers and went to the Bamboo Grove. But the wanderer Sañcaya vomited hot blood right there.
- 24.3.3 When the Buddha saw Sāriputta and Moggallāna coming, he said to the monks, “The two friends Kolita and Upatissa are coming. They will become my most eminent disciples, an excellent pair.”
- 24.3.6 They had not even reached the Bamboo Grove,
Yet had a profound range of knowledge,
About the supreme end of ownership, about freedom.
And the Teacher said of them:
- 24.3.10 “These two friends are coming,
Kolita and Upatissa.
They will be an excellent pair,
My most eminent disciples.”
- 24.4.1 Sāriputta and Moggallāna approached the Buddha, bowed down with their heads at his feet, and said, “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.” The Buddha said, “Come, monks. The Teaching is well-proclaimed.

Practice the spiritual life to make a complete end of suffering.” That was the full ordination of those venerables.

14.1 The going forth of the well-known

At that time many well-known gentlemen from Magadha were practicing the spiritual life under the Buddha. People complained and criticized him, “The ascetic Gotama is making us childless; he’s making us widows. He’s breaking up good families! A thousand dreadlocked ascetics have now gone forth because of him, and also these two hundred and fifty wanderers who were disciples of Sañcaya. All these well-known gentlemen from Magadha are practicing the spiritual life under the ascetic Gotama.” And when they saw monks, they confronted them with this verse: 24.5.1

“The Great Ascetic has arrived
At Giribbaja in Magadha.
After leading away all of Sañcaya’s disciples,
Who will he lead away next?” 24.5.6

The monks heard the complaints of those people and they told the Buddha what had happened. ... “The complaining will soon stop. It will only go on for seven days. Still, when people confront you like this, you can confront them in return with this verse: 24.6.1

‘Indeed, the Great Heroes, the Buddhas,
Lead by means of a good teaching.
When you understand this, what indignation can
there be
Toward those who lead legitimately?’” 24.6.10

Soon, when they saw monks, people confronted them with the same verse: 24.7.1

“The Great Ascetic has arrived
At Giribbaja in Magadha.
After leading away all of Sañcaya’s disciples,
Who will he lead away next?” 24.7.2

24.7.6 And the monks confronted them in return with this verse:

24.7.7 “Indeed, the Great Heroes, the Buddhas,
Lead by means of a good teaching.
When you understand this, what indignation can
there be
Toward those who lead legitimately?”

24.7.11 People thought, “So it seems the Sakyan monastics lead legitimately, not illegitimately.” The complaining went on for seven days and then stopped.

The account of the going forth of Sāriputta and Moggallāna is finished.

The fourth section for recitation is finished.

15. Discussion of the proper conduct toward the preceptor

25.1.1 At that time the monks did not have preceptors or teachers, and as a result they were not being instructed. When walking for almsfood, they were shabbily dressed and improper in appearance. While people were eating, they held out their almsbowls to receive leftovers, even right over their food, whether it was cooked or fresh food, delicacies or drinks. They ate bean curry and rice that they themselves had asked for, and they were noisy in the dining hall. People complained and criticized them, “How can the Sakyan monastics act like this? They are just like brahmins at a brahminical meal!”

25.3.1 The monks heard the complaints of those people. The monks of few desires, who had a sense of conscience, and who were contented, afraid of wrongdoing, and fond of the training, complained and criticized them, “How can monks act like this?” They then told the Buddha. ...

25.4.3 Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is it true, monks, that monks act like this?”

25.4.5 “It’s true, Sir.”

The Buddha rebuked them, “It’s not suitable for those foolish men, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can they act like this? This will affect people’s confidence, and cause some to lose it.” 25.5.1

Then the Buddha spoke in many ways in dispraise of being difficult to support and maintain, in dispraise of great desires, discontent, socializing, and laziness; but he spoke in many ways in praise of being easy to support and maintain, of fewness of wishes, contentment, self-effacement, ascetic practices, serenity, reduction in things, and being energetic. After giving a teaching on what is right and proper, he addressed the monks: 25.6.1

“There should be a preceptor.

The preceptor should think of his student as a son and the student his preceptor as a father. In this way they will respect, esteem, and be considerate toward each other, and they will grow and reach greatness on this spiritual path. 25.6.3

A preceptor should be chosen like this. After arranging his upper robe over one shoulder, a student should pay respect at the feet of the potential preceptor. He should then squat on his heels, raise his joined palms, and say, ‘Venerable, please be my preceptor.’ And he should repeat this a second and a third time. If the other conveys the following by body, by speech, or by body and speech: ‘Yes;’ ‘No problem;’ ‘It’s suitable;’ ‘It’s appropriate;’ or, ‘Carry on with inspiration’—then a preceptor has been chosen. If the other doesn’t convey this by body, by speech, or by body and speech, then a preceptor hasn’t been chosen. 25.7.1

“A student should conduct himself properly toward his preceptor. This is the proper conduct: 25.8.1

Meals and almsround

Having gotten up at the appropriate time, the student should remove his sandals and arrange his upper robe over one shoulder. He should then give his preceptor a tooth cleaner and water for 25.8.3.1

rinsing the mouth, and he should prepare a seat for him. If there is congee, he should rinse a vessel and bring the congee to his preceptor. When he has drunk the congee, the student should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the preceptor has gotten up, the student should put away the seat. If the place is dirty, he should sweep it.

25.9.1 If the preceptor wants to enter the village, the student should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should rinse his preceptor's bowl and give it to him while wet.¹⁵ If the preceptor wants an attendant, the student should put on his sarong evenly all around, covering the navel and the knees. He should put on a belt. Putting the upper robes together, overlapping each other edge-to-edge, he should put them on and fasten the toggle. He should rinse his bowl, bring it along, and be his preceptor's attendant.

25.10.1 He shouldn't walk too far behind his preceptor or too close to him. He should receive the contents of his bowl. He shouldn't interrupt his preceptor when he's speaking. But if the preceptor's speech is bordering on an offense, he should stop him.

25.10.4 When returning, the student should go first to prepare a seat and to set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the preceptor and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is damp, he should sun it for a short while, but shouldn't leave it in the heat. He should fold the

15. "He should put the upper robes together, overlapping each other edge-to-edge" renders *saguṇaṃ katvā saṅghāṭiyo*. Sp 3.66: *Saguṇaṃ katvāti dve cīvarāni ekato katvā, tā ekato katā dvepi saṅghāṭiyo dātabbā. Sabbāñhi cīvaraṃ saṅghaṭitattā "saṅghāṭi"ti vuccati*, "*Saguṇaṃ katvā*: having made two robes into one, even those two upper robes made into one are to be given. All robes are called *saṅghāṭi* because of being pieced together."

robe, offsetting the edges by seven centimeters,¹⁶ so that the fold doesn't become worn. He should place the belt in the fold.

If there is almsfood and his preceptor wants to eat, the student 25.10.9
should give him water and then the almsfood. He should ask his preceptor if he wants water to drink. When the preceptor has eaten, the student should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but shouldn't leave it in the heat.

The student should put away the robe and bowl. When putting 25.11.3
away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the preceptor has gotten up, the student should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it.

If the preceptor wants to bathe, the student should prepare a 25.12.1
bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that.

If the preceptor wants to take a sauna, the student should knead 25.12.4
bath powder, moisten the clay, take a sauna bench, and follow behind his preceptor. After giving the preceptor the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on the senior monks, and he shouldn't block the junior monks from getting a seat. While in the sauna, he should provide assistance to

16. That is, four fingerbreadths. For a discussion of the *arigula*, see Measures in the Appendix of Technical Terms.

his preceptor. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave.

25.13.5 He should also provide assistance to his preceptor in the water. When he has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his preceptor's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be the first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his preceptor if he wants water to drink. If the preceptor wants him to recite, he should do so. If the preceptor wants to question him, he should be questioned.

25.14.3.1 If the dwelling where the preceptor is staying is dirty, the student should clean it if he's able. When he's cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room.¹⁷ If the walls have been treated with red ocher and they're moldy, he should

17. "The windows and the corners of the room" renders *ālokasandhikaṇṇabhāga*. Sp 3.66: *Ālokasandhikaṇṇabhāgāti ālokasandhibhāgā ca kaṇṇabhāgā ca antarabāhiravātapānakavāṭakāni ca gabbhassa ca cattāro koṇā pamajjitabbāti attho*, "Ālokasandhikaṇṇabhāga means the windows and the corners. The meaning is that he should sweep inside and outside the windows and the door and the four corners of the room."

moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, trying to avoid stirring up dust. He should look out for any trash and discard it.

He should sun the floor cover, clean it, beat it, bring it back 25.16.1 inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out.

If dusty winds are blowing from the east, he should close the 25.18.1 windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is

cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night.

- 25.19.1 If the yard is dirty, he should sweep it. If the gatehouse is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no water for washing, he should get some. If there is no water in the restroom ablutions pot, he should fill it.

Spiritual support, etc.

- 25.20.1 If the preceptor becomes discontent with the spiritual life, the student should send him away or have him sent away, or he should give him a teaching. If the preceptor becomes anxious, the student should dispel it or have it dispelled, or he should give him a teaching. If the preceptor has wrong view, the student should make him give it up or have someone else do it, or he should give him a teaching. If the preceptor has committed a heavy offense and deserves probation, the student should try to get the Sangha to give it to him. If the preceptor has committed a heavy offense and deserves to be sent back to the beginning, the student should try to get the Sangha to do it. If the preceptor has committed a heavy offense and deserves the trial period, the student should try to get the Sangha to give it to him. If the preceptor has committed a heavy offense and deserves rehabilitation, the student should try to get the Sangha to give it to him.
- 25.22.1 If the Sangha wants to do a legal procedure against his preceptor—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the student should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his preceptor—whether a procedure of condemnation, demotion, banishment, reconcil-

iation, or ejection—the student should help the preceptor conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure.¹⁸

If the preceptor's robe needs washing, the student should do it himself, or he should make an effort to get it done. If the preceptor needs a robe, the student should make one himself, or he should make an effort to get one made. If the preceptor needs dye, the student should make it himself, or he should make an effort to get it made. If the preceptor's robe needs dyeing, the student should do it himself, or he should make an effort to get it done. When he's dyeing the robe, he should carefully and repeatedly turn it over, and shouldn't go away while it's still dripping. 25.23.1

Without asking his preceptor for permission, he shouldn't do any of the following: give away or receive a bowl; give away or receive a robe; give away or receive a requisite; cut anyone's hair or get it cut; provide assistance to anyone or have assistance provided by anyone; do a service for anyone or get a service done by anyone; be the attendant monk for anyone or take anyone as his attendant monk; bring back almsfood for anyone or get almsfood brought back by anyone; enter the village, go to the charnel ground, or leave for another region. If his preceptor is sick, he should nurse him for as long as he lives, or he should wait until he's recovered." 25.24.1

The proper conduct toward the preceptor is finished.

18. The meaning of the first of these phrases, *sammā vattati*, is straightforward, but the last two, *lomam pātetī* and *netthāraṃ vattati*, are more difficult. Commenting on Bu Ss 13, Sp 1.435 says: *Na lomam pātentīti anulomapaṭipadam appaṭipajjanatāya na pannalomā honti. Na netthāraṃ vattantīti attano nittharaṇamaggaṃ na paṭipajjanti*, “*Na lomam pātentī*: because of their non-practicing in conformity with the path, their bodily hairs are not flat. *Na netthāraṃ vattantī*: they are not practicing the path for their own getting out (of the offense).” My rendering attempts to capture the meaning in a non-literal way.

16. Discussion of the proper conduct toward a student

- 26.1.1 “And a preceptor should conduct himself properly toward his student. This is the proper conduct:
- 26.1.3 A preceptor should help and take care of his student through recitation, questioning, and instruction. If the preceptor has a bowl, but not the student, the preceptor should give it to him,¹⁹ or he should make an effort to get him one. If the preceptor has a robe, but not the student, the preceptor should give it to him, or he should make an effort to get him one. If the preceptor has a requisite, but not the student, the preceptor should give it to him, or he should make an effort to get him one.

Meals and almsround

- 26.2.1 If the student is sick, the preceptor should get up at the appropriate time and give his student a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there is congee, he should rinse a vessel and bring the congee to his student. When he has drunk the congee, the preceptor should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the student has gotten up, the preceptor should put away the seat. If the place is dirty, he should sweep it.
- 26.3.1 If the student wants to enter the village, the preceptor should give him a sarong and receive the one he’s wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should rinse his student’s bowl and give it to him while wet. Before he’s due back, the preceptor should prepare a seat and set

19. Sp 3.67: *Sace upajjhāyassa patto hotīti sace atirekapatto hoti. Esa nayo sabbattha*, “‘If the preceptor has a bowl’ means if the preceptor has an extra bowl. This method applies to everything (below).”

out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the student and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is damp, he should sun it for a short while, but shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters,²⁰ so that the fold doesn't become worn. He should place the belt in the fold.

If there is almsfood and his student wants to eat, the preceptor 26.3.7 should give him water and then the almsfood. He should ask his student if he wants water to drink. When the student has eaten, the preceptor should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but shouldn't leave it in the heat. The preceptor should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the student has gotten up, the preceptor should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it.

Bathing

If the student wants to bathe, the preceptor should prepare a bath. 26.5.1
If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that.

If the student wants to take a sauna, the preceptor should knead 26.5.4 bath powder, moisten the clay, take a sauna bench, and go to the sauna. After giving the student the sauna bench, receiving his robe,

20. That is, four fingerbreadths. For a discussion of the *arigula*, see Measures in the Appendix of Technical Terms.

and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on the senior monks, and he shouldn't block the junior monks from getting a seat. While in the sauna, he should provide assistance to his student. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave.

- 26.6.5 The preceptor should also provide assistance to his student in the water. When the preceptor has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his student's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be the first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his student if he wants water to drink.

The dwelling

- 26.7.1 If the dwelling where the student is staying is dirty, the preceptor should clean it if he's able. When he's cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows

and the corners of the room. If the walls have been treated with red ocher and they're moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, trying to avoid stirring up dust. He should look out for any trash and discard it.

He should sun the floor cover, clean it, beat it, bring it back 26.7.17 inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out.

If dusty winds are blowing from the east, he should close the 26.7.29 windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on

the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night.

- 26.7.35 If the yard is dirty, he should sweep it. If the gatehouse is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no water for washing, he should get some. If there is no water in the restroom ablutions pot, he should fill it.

Spiritual support, etc.

- 26.8.1 If the student becomes discontent with the spiritual life, the preceptor should send him away or have him sent away, or he should give him a teaching. If the student becomes anxious, the preceptor should dispel it or have it dispelled, or he should give him a teaching. If the student has wrong view, the preceptor should make him give it up or have someone else do it, or he should give him a teaching. If the student has committed a heavy offense and deserves probation, the preceptor should try to get the Sangha to give it to him. If the student has committed a heavy offense and deserves to be sent back to the beginning, the preceptor should try to get the Sangha to do it. If the student has committed a heavy offense and deserves the trial period, the preceptor should try to get the Sangha to give it to him. If the student has committed a heavy offense and deserves rehabilitation, the preceptor should try to get the Sangha to give it to him.
- 26.10.1 If the Sangha wants to do a legal procedure against his student—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the preceptor should make an effort to stop it or to reduce the penalty. But if the Sangha has already done

a legal procedure against his student—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the preceptor should help the student conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure.

If the student's robe needs washing, the preceptor should show him how to do it, or he should make an effort to get it done. If the student needs a robe, the preceptor should show him how to make one, or he should make an effort to get one made. If the student needs dye, the preceptor should show him how to make it, or he should make an effort to get it made. If the student's robe needs dyeing, the preceptor should show him how to do it, or he should make an effort to get it done. When he's dyeing the robe, he should carefully and repeatedly turn it over, and shouldn't go away while it's still dripping. If his student is sick, he should nurse him for as long as he lives, or he should wait until he's recovered." 26.11.1

The proper conduct toward a student is finished.

17. Discussion on dismissal

On a later occasion the students did not conduct themselves properly toward their preceptors. The monks of few desires complained and criticized them, "How can students not conduct themselves properly toward their preceptors?" They told the Buddha what had happened. ... "Is it true, monks, that students are acting like this?" 27.1.1

"It's true, Sir."

27.1.6

The Buddha rebuked them ... "How can students not conduct themselves properly toward their preceptors?" ... After rebuking them ... he gave a teaching and addressed the monks: 27.1.7

"A student should conduct himself properly toward his preceptor. If he doesn't, he commits an offense of wrong conduct."

They still did not conduct themselves properly. They told the Buddha. 27.2.1

“You should dismiss one who doesn’t conduct himself properly.

27.2.4 And this is how he should be dismissed. If the preceptor conveys the following by body, by speech, or by body and speech: ‘I dismiss you;’ ‘Don’t come back here;’ ‘Remove your bowl and robe;’ or, ‘You shouldn’t attend on me’—then the student has been dismissed. If he doesn’t convey this by body, speech, or by body and speech, then the student hasn’t been dismissed.”

27.3.1 Students who had been dismissed did not ask for forgiveness. They told the Buddha.

“You should ask for forgiveness.”

27.3.4 They still did not ask for forgiveness. They told the Buddha.

“One who has been dismissed should ask for forgiveness. If he doesn’t, he commits an offense of wrong conduct.”

27.4.1 Preceptors who were asked for forgiveness did not forgive. They told the Buddha.

“You should forgive.”

27.4.4 They still did not forgive. The students left, disrobed, and joined the monastics of other religions. They told the Buddha.

“When asked for forgiveness, you should forgive. If you don’t, you commit an offense of wrong conduct.”

27.5.1 Preceptors dismissed students who were conducting themselves properly and did not dismiss those who were not. They told the Buddha.

“You shouldn’t dismiss someone who is conducting himself properly. If you do, you commit an offense of wrong conduct.

And you should dismiss someone who isn’t conducting himself properly. If you don’t, you commit an offense of wrong conduct.

27.6.1 If a student has five qualities, he should be dismissed: he doesn’t have much affection for his preceptor; he doesn’t have much confidence in his preceptor; he doesn’t have much conscience in regard to his preceptor; he doesn’t have much respect for his preceptor; he hasn’t developed his mind much under his preceptor.

If a student has five qualities, he shouldn't be dismissed: he has much affection for his preceptor; he has much confidence in his preceptor; he has much conscience in regard to his preceptor; he has much respect for his preceptor; he has developed his mind much under his preceptor. 27.6.4

If a student has five qualities, he deserves to be dismissed: he doesn't have much affection for his preceptor; he doesn't have much confidence in his preceptor; he doesn't have much conscience in regard to his preceptor; he doesn't have much respect for his preceptor; he hasn't developed his mind much under his preceptor. 27.7.1

If a student has five qualities, he doesn't deserve to be dismissed: he has much affection for his preceptor; he has much confidence in his preceptor; he has much conscience in regard to his preceptor; he has much respect for his preceptor; he has developed his mind much under his preceptor. 27.7.4

If a student has five qualities, the preceptor is at fault if he doesn't dismiss him, but not if he does: the student doesn't have much affection for his preceptor; he doesn't have much confidence in his preceptor; he doesn't have much conscience in regard to his preceptor; he doesn't have much respect for his preceptor; he hasn't developed his mind much under his preceptor. 27.8.1

If a student has five qualities, the preceptor is at fault if he dismisses him, but not if he doesn't: the student has much affection for his preceptor; he has much confidence in his preceptor; he has much conscience in regard to his preceptor; he has much respect for his preceptor; he has developed his mind much under his preceptor." 27.8.4

On one occasion a brahmin went to the monks and asked for the going forth, but the monks declined. As a result, he became thin, haggard, and pale, with veins protruding all over his body. The Buddha saw him, and he asked the monks, "Why is that brahmin looking so sickly?" They told him what had happened. 28.1.1

- 28.2.1 The Buddha said, “Does anyone remember any act of service from that brahmin?”
- 28.2.3 Venerable Sāriputta replied, “I do, Sir.”
- 28.2.5 “What service do you remember, Sāriputta?”
- 28.2.6 “When I was walking for almsfood here in Rājagaha, that brahmin gave a ladleful of food.”
- 28.3.1 “Good, good, Sāriputta, superior people have gratitude. Well then, Sāriputta, give that brahmin the going forth and the full ordination.”
- 28.3.3 “But how should I do it?”
- 28.3.4 The Buddha then gave a teaching and addressed the monks:
“From today I rescind the full ordination through the taking of the three refuges. Instead you should give the full ordination through a legal procedure consisting of one motion and three announcements.
- 28.4.2 And the ordination should be done like this. A competent and capable monk should inform the Sangha:
- 28.4.4 ‘Please, Venerables, I ask the Sangha to listen. So-and-so wants the full ordination with Venerable so-and-so.²¹ If the Sangha is ready, it should give the full ordination to so-and-so with so-and-so as his preceptor. This is the motion.
- 28.5.1 Please, Venerables, I ask the Sangha to listen. So-and-so wants the full ordination with Venerable so-and-so. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with

21. The Pali reads: *Āyaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho*. Taking the genitive case here to be the agent genitive, which seems to be the most obvious reading, this would mean, “So-and-so who is seeking to be fully ordained by Venerable so-and-so.” But it is the Sangha that ordains, not individuals, and so this translation does not seem quite right. According to Vmv 3.126 this phrase should be understood by means of this example: *Āyaṃ buddharakkhito āyasmato dhammarakkhitassa saddhivihāri-kabhūto upasampadāpekkho*, “This Buddharakkhita, who is seeking the full ordination, is the student of Venerable Dhammarakkhita.” I have followed this interpretation, and thus my translation “with Venerable so-and-so”.

so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. Please, Venerables, I 28.5.6
ask the Sangha to listen. So-and-so wants the full ordination with Venerable so-and-so. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up.

For the third time I speak on this matter. Please, Venerables, I 28.6.1
ask the Sangha to listen. So-and-so wants the full ordination with Venerable so-and-so. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up.

The Sangha has given the full ordination to so-and-so with so- 28.6.7
and-so as his preceptor. The Sangha approves and is therefore silent. I'll remember it thus."

On a later occasion, a monk misbehaved immediately after his 29.1.1
full ordination. The monks told him, "Don't do that. It's not allowable."

"But I didn't ask you to ordain me. Why did you ordain me 29.1.5
without being asked?" They told the Buddha.

"You shouldn't give the full ordination to someone who hasn't asked. If you do, you commit an offense of wrong conduct. I allow you to give the full ordination to someone who has asked.

And this is how they should ask. After approaching the Sangha, 29.2.1
the one who wants the full ordination should arrange his upper robe over one shoulder and pay respect at the feet of the monks. He should then squat on his heels, raise his joined palms, and say: 'Venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

- 29.3.2 ‘Please, Venerables, I ask the Sangha to listen. So-and-so wants the full ordination with Venerable so-and-so. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. If the Sangha is ready, it should give the full ordination to so-and-so with so-and-so as his preceptor. This is the motion.
- 29.4.1 Please, Venerables, I ask the Sangha to listen. So-and-so wants the full ordination with Venerable so-and-so. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn’t approve should speak up.
- 29.4.7 For the second time I speak on this matter. ... For the third time I speak on this matter. ...
- 29.4.9 The Sangha has given the full ordination to so-and-so with so-and-so as his preceptor. The Sangha approves and is therefore silent. I’ll remember it thus.”
- 30.1.1 At that time in Rājagaha, there was a succession of fine meals. A certain brahmin thought, “These Sakyan monastics have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. Why don’t I go forth with the Sakyan monastics?”
- 30.1.5 Then that brahmin went to the monks and asked for the going forth. The monks gave him the going forth and the full ordination. When he had gone forth, that succession of meals came to a stop. The monks said to him, “Come, let’s walk for alms.”
- 30.2.5 “I didn’t go forth to walk for alms. If you give me some, I’ll eat it. If not, I’ll disrobe.”
- 30.2.7 “But did you go forth for the sake of your stomach?”
- 30.2.8 “Yes.”
- 30.3.1 The monks of few desires complained and criticized him, “How could a monk go forth on this well-proclaimed spiritual path for the sake of his stomach?”

They told the Buddha what had happened. ... “Is it true, monk, 30.3.3
that you did this?”

“It’s true, Sir.” 30.3.5

The Buddha rebuked him ... “Foolish man, how could you go 30.3.6
forth on this well-proclaimed spiritual path for the sake of your
stomach? This will affect people’s confidence ...” After rebuking
him ... he gave a teaching and addressed the monks:

**“When you are giving the full ordination, you should point
out the four supports:**

1. One gone forth is supported by almsfood. You should persevere
with this for life. There are these additional allowances: a meal
for the Sangha, a meal for designated monks, an invitational
meal, a meal for which lots are drawn, a half-monthly meal, a
meal on the observance day, and a meal on the day after the
observance day.
2. One gone forth is supported by rag-robcs. You should persevere
with this for life. There are these additional allowances: linen,
cotton, silk, wool, sunn hemp, and hemp.
3. One gone forth is supported by the foot of a tree as resting place.
You should persevere with this for life. There are these additional
allowances: a dwelling, a stilt house, and a cave.²²

22. Apart from the *vihāra*, “a dwelling”, and the *guha*, “a cave”, the Pali mentions three kinds of buildings, the *aḍḍhayoga*, the *pāsāda*, and the *hammiya*, all of which, according to the commentaries are different kinds of *pāsāda*, “stilt houses”. Rather than try to differentiate between these buildings, which is unlikely to be useful from a practical perspective, I have instead grouped them together as “stilt house”. Here is what the commentaries have to say. Sp 4.294: *Aḍḍhayogoti supaṇṇavaṅkageham*, “An *aḍḍhayoga* is a house bent like a *supaṇṇa*.” Sp-t 3.4.294 clarifies: *Supaṇṇavaṅkagehanti garuḷapakkhasaṇṭhānena katageham*, “*Supaṇṇavaṅkageha*: a house made in the shape of the wings of a *garuḷa* (=garuda).” Sp 4.294 continues: *Pāsādoti dighapāsādo. Hammiyanti upariākāsatale patitṭhitakūṭāgāro pāsādoyeva*, “A *pāsāda* is a long stilt house. A *hammiya* is just a *pāsāda* that has an upper room on top of its flat roof.” At Sp-t 3.3.74, however, we find slightly different explanations. It seems clear, however, that all three are stilt houses and that they are distinguished according to their shape and the kind of roof they possess.

4. One gone forth is supported by medicine of fermented urine. You should persevere with this for life. There are these additional allowances: ghee, butter, oil, honey, and syrup.”

The fifth section for recitation on the proper conduct toward the preceptor is finished.

18. Discussion of the proper conduct toward a teacher

- 31.1.1 Soon afterwards a young brahmin went to the monks and asked for the going forth. The monks told him about the four supports. He said, “Venerables, if you had told me about this after my going forth, I would have been fine. But now I won’t go forth, for these supports are disgusting and repulsive to me.” They told the Buddha.

“You shouldn’t point out the supports beforehand. If you do, you commit an offense of wrong conduct. You should point out the supports immediately after the full ordination.”

- 31.2.1 At that time, monks in groups of two and three gave the full ordination. They told the Buddha.

“You shouldn’t give the full ordination in groups of less than ten. If you do, you commit an offense of wrong conduct. You should give the full ordination in groups of ten or more than ten.”

- 31.3.1 At that time monks who only had one or two years of seniority gave the full ordination, among them Venerable Upasena of Vaṅganta.

- 31.3.3 After completing the rainy-season residence, he had two years of seniority and his student had one. The two of them went to the Buddha, bowed, and sat down. Since it is the custom for Buddhas to greet newly arrived monks, the Buddha said to Upasena, “I hope you’re keeping well, monk, I hope you’re getting by? I hope you’re not tired from traveling?”

- 31.4.4 “I’m keeping well, Sir, I’m getting by. I’m not tired from traveling.”

When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise not, for Buddhas are incapable of doing what is unbeneficial.²³ Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule. 31.4.6

The Buddha said to Upasena, “How long have you been a monk?” 31.5.1

“Two years, Sir.” 31.5.2

“And this monk?” 31.5.3

“One year.” 31.5.4

“And what’s his relationship to you?” 31.5.5

“He’s my student.” 31.5.6

The Buddha rebuked him, “It’s not suitable, foolish man, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. You ought to be taught and instructed by others. What, then, makes you think that you should teach and instruct another person? You have turned to indulgence too readily, that is, by forming a group. This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks: 31.5.7

“You shouldn’t give the full ordination if you have less than ten years of seniority. If you do, you commit an offense of wrong conduct. I allow you to give the full ordination if you have ten or more years of seniority.”

Then, once they had ten years of seniority, ignorant and incompetent monks gave the full ordination. As a result there were ignorant preceptors with knowledgeable students, incompetent preceptors with competent students, uneducated preceptors with learned 31.6.1

23. “Incapable of doing” renders *setughāta*, lit. “destroyed the bridge”. Sp 1.16: *Setu vuccati maggo, maggeneva tādisassa vacanassa ghāto, samucchodoti vuttam hoti*, “The path is called the bridge. What is said is that there is the destruction and cutting off of such speech by the path.” The commentary seems to take *setu*, “bridge”, as a reference to the eightfold path. I prefer to understand “bridge” as a metaphor for access, that is, the Buddhas no longer have the possibility of doing what is unbeneficial.

students, and foolish preceptors with wise students. A monk who had been a monastic in another religion even refuted his preceptor, despite being legitimately corrected by him. He then returned to that religious community.

31.7.1 The monks of few desires complained and criticized them, “How can ignorant and incompetent monks give the full ordination just because they have ten years of seniority? There are ignorant preceptors with knowledgeable students, incompetent preceptors with competent students, uneducated preceptors with learned students, and foolish preceptors with wise students.”

31.7.4 They told the Buddha. He said, “Is it true, monks, that this is happening?”

31.7.9 “It’s true, Sir.”

31.8.1 The Buddha rebuked them ... “How can those foolish men give the full ordination just because they have ten years of seniority? The consequences are evident. This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

“An ignorant and incompetent monk shouldn’t give the full ordination. If he does, he commits an offense of wrong conduct. I allow a competent and capable monk who has ten or more years of seniority to give the full ordination.”

32.1.1 At that time there were preceptors who went away, disrobed, died, or joined another group, and as a result their students were not being instructed.²⁴ When walking for almsfood, they were shabbily dressed and improper in appearance. While people were eating, they held out their almsbowls to receive leftovers, even right over their food, whether it was cooked or fresh food, delicacies or drinks. They ate bean curry and rice that they themselves had asked for, and they were noisy in the dining hall.

24. Sp 3.77: *Pakkhasaṅkantesūti titthiyapakkhasaṅkantesu*, “*Pakkhasaṅkantesu* means those who have joined a group of monastics of another religion.” Yet the idea of *pakkha* also refers to groups or factions within the Sangha, for instance, when the Sangha is split into different communities (*nānāsamvāsa*) that no longer perform legal procedures together.

People complained and criticized them, “How can the Sakyan 32.1.6
monastics act like this? They are just like brahmins at a brahminical
meal.”

The monks heard the complaints of those people. ... They then 32.1.11
told the Buddha. “Is it true, monks ... ?”

“It’s true, Sir.” ... 32.1.14

After rebuking them, the Buddha gave a teaching and addressed 32.1.15
the monks:

“There should be a teacher.

The teacher should think of his pupil as a son and the pupil 32.1.17
his teacher as a father. In this way they will respect, esteem, and
be considerate toward each other, and they will grow and reach
greatness on this spiritual path.

**You should live with formal support for ten years. And I allow
a monk of ten years’ seniority to give such support.**

A teacher should be chosen like this. After arranging his upper 32.2.1
robe over one shoulder, a pupil should pay respect at the feet of
a potential teacher. He should then squat on his heels, raise his
joined palms, and say, ‘Venerable, please be my teacher. I wish
to live with formal support from you.’ And he should repeat this
a second and a third time. If the other conveys the following by
body, by speech, or by body and speech: ‘Yes;’ ‘No problem;’ ‘It’s
suitable;’ ‘It’s appropriate;’ or, ‘Carry on with inspiration’—then
a teacher has been chosen. If the other doesn’t convey this by
body, by speech, or by body and speech, then a teacher hasn’t been
chosen.

“A pupil should conduct himself properly toward his teacher. 32.3.1
This is the proper conduct:

Meals and almsround

Having gotten up at the appropriate time, the pupil should remove 32.3.3.1
his sandals, and arrange his upper robe over one shoulder. He
should then give his teacher a tooth cleaner and water for rinsing

the mouth, and he should prepare a seat for him. If there is congee, he should rinse a vessel and bring the congee to his teacher. When he has drunk the congee, the pupil should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the teacher has gotten up, the pupil should put away the seat. If the place is dirty, he should sweep it.

32.3.8 If the teacher wants to enter the village, the pupil should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should rinse his teacher's bowl and give it to him while wet. If the teacher wants an attendant, the pupil should put on his sarong evenly all around, covering the navel and the knees. He should put on a belt. Putting the upper robes together, overlapping each other edge-to-edge, he should put them on and fasten the toggle. He should rinse his bowl, bring it along, and be his teacher's attendant.

32.3.10 He shouldn't walk too far behind his teacher or too close to him. He should receive the contents of his bowl. He shouldn't interrupt his teacher when he's speaking. But if the teacher's speech is bordering on an offense, he should stop him.

32.3.13 When returning, the pupil should go first to prepare a seat and to set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the teacher and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is damp, he should sun it for a short while, but shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters,²⁵ so that the fold doesn't become worn. He should place the belt in the fold.

32.3.19 If there is almsfood and his teacher wants to eat, the pupil should give him water and then the almsfood. He should ask his teacher if he wants water to drink. When the teacher has eaten, the pupil

25. That is, four fingerbreadths. For a discussion of the *arigula*, see Measures in the Appendix of Technical Terms.

should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but shouldn't leave it in the heat.

The pupil should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the teacher has gotten up, the pupil should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it. 32.3.22

Bathing

If the teacher wants to bathe, the pupil should prepare a bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that. 32.3.28.1

If the teacher wants to take a sauna, the pupil should knead bath powder, moisten the clay, take a sauna bench, and follow behind his teacher. After giving the teacher the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on the senior monks, and he shouldn't block the junior monks from getting a seat. While in the sauna, he should provide assistance to his teacher. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave. 32.3.31

He should also provide assistance to his teacher in the water. When he has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his teacher's body, and he should give him his sarong and then 32.3.38

his upper robe. Taking the sauna bench, he should be first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his teacher if he wants water to drink. If the teacher wants him to recite, he should do so. If the teacher wants to question him, he should be questioned.

The dwelling

32.3.43.1 If the dwelling where the teacher is staying is dirty, the pupil should clean it if he's able. When he's cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ocher and they're moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, trying to avoid stirring up dust. He should look out for any trash and discard it.

32.3.59 He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low,

he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out.

If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night. 32.3.71

If the yard is dirty, he should sweep it. If the gatehouse is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no water for washing, he should get 32.3.77

some. If there is no water in the restroom ablutions pot, he should fill it.

Spiritual support, etc.

- 32.3.85.1 If the teacher becomes discontent with the spiritual life, the pupil should send him away or have him sent away, or he should give him a teaching. If the teacher becomes anxious, the pupil should dispel it or have it dispelled, or he should give him a teaching. If the teacher has wrong view, the pupil should make him give it up or have someone else do it, or he should give him a teaching. If the teacher has committed a heavy offense and deserves probation, the pupil should try to get the Sangha to give it to him. If the teacher has committed a heavy offense and deserves to be sent back to the beginning, the pupil should try to get the Sangha to do it. If the teacher has committed a heavy offense and deserves the trial period, the pupil should try to get the Sangha to give it to him. If the teacher has committed a heavy offense and deserves rehabilitation, the pupil should try to get the Sangha to give it to him.
- 32.3.96 If the Sangha wants to do a legal procedure against his teacher—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the pupil should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his teacher—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the pupil should help the teacher conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure.
- 32.3.100 If the teacher's robe needs washing, the pupil should do it himself, or he should make an effort to get it done. If the teacher needs a robe, the pupil should make one himself, or he should make an effort to get one made. If the teacher needs dye, the pupil should make it himself, or he should make an effort to get it made. If the teacher's robe needs dyeing, the pupil should do it himself, or he

should make an effort to get it done. When he's dyeing the robe, he should carefully and repeatedly turn it over, and shouldn't go away while it's still dripping.

Without asking his teacher for permission, he shouldn't do any of the following: give away or receive a bowl; give away or receive a robe; give away or receive a requisite; cut anyone's hair or have it cut; provide assistance to anyone or have assistance provided by anyone; do a service for anyone or get a service done by anyone; be the attendant monk for anyone or take anyone as his attendant monk; bring back almsfood for anyone or get almsfood brought back by anyone; enter the village, go to the charnel ground, or leave for another region. If his teacher is sick, he should nurse him for as long as he lives, or he should wait until he's recovered." 32.3.109

The proper conduct toward a teacher is finished.

19. Discussion of the proper conduct toward a pupil

"And a teacher should conduct himself properly toward his pupil. This is the proper conduct: 33.1.1

A teacher should help and take care of his pupil through recitation, questioning, and instruction. If the teacher has a bowl, but not the pupil, the teacher should give it to him,²⁶ or he should make an effort to get him one. If the teacher has a robe, but not the pupil, the teacher should give it to him, or he should make an effort to get him one. If the teacher has a requisite, but not the pupil, the teacher should give it to him, or he should make an effort to get him one. 33.1.3

26. According to the commentary, Sp 3.77, this should be understood in the same way as with the preceptor, for which see comment at Kd 1:26.1.4.

Meals and almsround

- 33.1.10.1 If the pupil is sick, the teacher should get up at the appropriate time and give his pupil a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there is congee, he should rinse a vessel and bring the congee to his pupil. When he has drunk the congee, the teacher should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the pupil has gotten up, the teacher should put away the seat. If the place is dirty, he should sweep it.
- 33.1.15 If the pupil wants to enter the village, the teacher should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should rinse his pupil's bowl and give it to him while wet.
- 33.1.16 Before he's due back, the teacher should prepare a seat and set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the pupil and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is damp, he should sun it for a short while, but shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters,²⁷ so that the fold doesn't become worn. He should place the belt in the fold.
- 33.1.22 If there is almsfood and his pupil wants to eat, the teacher should give him water and then the almsfood. He should ask his pupil if he wants water to drink. When the pupil has eaten, the teacher should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but shouldn't leave it in the heat. The teacher should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed

27. That is, four fingerbreadths. For a discussion of the *arigula*, see Measures in the Appendix of Technical Terms.

or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the pupil has gotten up, the teacher should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it.

Bathing

If the pupil wants to bathe, the teacher should prepare a bath. If he 33.1.31.1
wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that.

If the pupil wants to take a sauna, the teacher should knead bath 33.1.34
powder, moisten the clay, take a sauna bench, and go to the sauna. After giving the pupil the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on the senior monks, and he shouldn't block the junior monks from getting a seat. While in the sauna, he should provide assistance to his pupil. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave.

The teacher should also provide assistance to his pupil in the 33.1.40
water. When the teacher has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his pupil's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his pupil if he wants water to drink.

The dwelling

33.1.43.1 If the dwelling where the pupil is staying is dirty, the teacher should clean it if he's able. When he's cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ocher and they're moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, trying to avoid stirring up dust. He should look out for any trash and discard it.

33.1.59 He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put

them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out.

If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night. 33.1.71

If the yard is dirty, he should sweep it. If the gatehouse is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no water for washing, he should get some. If there is no water in the restroom ablutions pot, he should fill it. 33.1.77

Spiritual support, etc.

If the pupil becomes discontent with the spiritual life, the teacher should send him away or have him sent away, or he should give him a teaching. If the pupil becomes anxious, the teacher should 33.1.85.1

dispel it or have it dispelled, or he should give him a teaching. If the pupil has wrong view, the teacher should make him give it up or have someone else do it, or he should give him a teaching. If the pupil has committed a heavy offense and deserves probation, the teacher should try to get the Sangha to give it to him. If the pupil has committed a heavy offense and deserves to be sent back to the beginning, the teacher should try to get the Sangha to do it. If the pupil has committed a heavy offense and deserves the trial period, the teacher should try to get the Sangha to give it to him. If the pupil has committed a heavy offense and deserves rehabilitation, the teacher should try to get the Sangha to give it to him.

33.1.96 If the Sangha wants to do a legal procedure against his pupil—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the teacher should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his pupil—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the teacher should help the pupil conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure.

33.1.100 If the pupil's robe needs washing, the teacher should show him how to do it, or he should make an effort to get it done. If the pupil needs a robe, the teacher should show him how to make one, or he should make an effort to get one made. If the pupil needs dye, the teacher should show him how to make it, or he should make an effort to get it made. If the pupil's robe needs dyeing, the teacher should show him how to do it, or he should make an effort to get it done. When he's dyeing the robe, he should carefully and repeatedly turn it over, and shouldn't go away while it's still dripping. If his pupil is sick, he should nurse him for as long as he lives, or he should wait until he's recovered."

The proper conduct toward a pupil is finished.

The sixth section for recitation is finished.

20. Asking for forgiveness when dismissed

On a later occasion the pupils did not conduct themselves properly toward their teachers. ... They told the Buddha what had happened. ... 34.1.1

“A pupil should conduct himself properly toward his teacher. If he doesn’t, he commits an offense of wrong conduct.”

They still did not conduct themselves properly. They told the Buddha what had happened. ... 34.1.5

“You should dismiss one who doesn’t conduct himself properly.”

And this is how he should be dismissed. If the teacher conveys the following by body, by speech, or by body and speech: ‘I dismiss you;’ ‘Don’t come back here;’ ‘Remove your bowl and robe;’ or, ‘You shouldn’t attend on me’—then the pupil has been dismissed. If he doesn’t convey this by body, by speech, or by body and speech, then the pupil hasn’t been dismissed.” 34.1.8

Pupils who had been dismissed did not ask for forgiveness. They told the Buddha. 34.1.12

“You should ask for forgiveness.”

They still did not ask for forgiveness. They told the Buddha. 34.1.15

“One who has been dismissed should ask for forgiveness. If he doesn’t, he commits an offense of wrong conduct.”

Teachers who were asked for forgiveness did not forgive. They told the Buddha. 34.1.19

“You should forgive.”

They still did not forgive. The pupils left, disrobed, and joined the monastics of other religions. They told the Buddha. 34.1.22

“When asked for forgiveness, you should forgive. If you don’t, you commit an offense of wrong conduct.”

Teachers dismissed pupils who were conducting themselves properly and did not dismiss those who were not. They told the Buddha. 34.1.27

“You shouldn’t dismiss someone who is conducting himself properly. If you do, you commit an offense of wrong conduct.”

And you should dismiss someone who isn't conducting himself properly. If you don't, you commit an offense of wrong conduct.

- 34.1.33 If a pupil has five qualities, he should be dismissed: he doesn't have much affection for his teacher; he doesn't have much confidence in his teacher; he doesn't have much conscience in regard to his teacher; he doesn't have much respect for his teacher; he hasn't developed his mind much under his teacher.
- 34.1.36 If a pupil has five qualities, he shouldn't be dismissed: he has much affection for his teacher; he has much confidence in his teacher; he has much conscience in regard to his teacher; he has much respect for his teacher; he has developed his mind much under his teacher.
- 34.1.39 If a pupil has five qualities, he deserves to be dismissed: he doesn't have much affection for his teacher; he doesn't have much confidence in his teacher; he doesn't have much conscience in regard to his teacher; he doesn't have much respect for his teacher; he hasn't developed his mind much under his teacher.
- 34.1.42 If a pupil has five qualities, he doesn't deserve to be dismissed: he has much affection for his teacher; he has much confidence in his teacher; he has much conscience in regard to his teacher; he has much respect for his teacher; he has developed his mind much under his teacher.
- 34.1.45 If a pupil has five qualities, the teacher is at fault if he doesn't dismiss him, but not if he does: the pupil doesn't have much affection for his teacher; he doesn't have much confidence in his teacher; he doesn't have much conscience in regard to his teacher; he doesn't have much respect for his teacher; he hasn't developed his mind much under his teacher.
- 34.1.48 If a pupil has five qualities, the teacher is at fault if he dismisses him, but not if he doesn't: the pupil has much affection for his teacher; he has much confidence in his teacher; he has much conscience in regard to his teacher; he has much respect for his teacher; he has developed his mind much under his teacher."

Asking for forgiveness when dismissed is finished.

21. The ignorant and incompetent

Then, once they had ten years of seniority, ignorant and incompetent monks gave formal support. As a result there were ignorant teachers with knowledgeable pupils, incompetent teachers with competent pupils, uneducated teachers with learned pupils, and foolish teachers with wise pupils. 35.1.1

The monks of few desires complained and criticized them, “How can ignorant and incompetent monks give formal support, just because they have ten years of seniority? There are ignorant teachers with knowledgeable pupils, incompetent teachers with competent pupils, uneducated teachers with learned pupils, and foolish teachers with wise pupils.” 35.1.6

They told the Buddha what had happened. ... “Is it true, monks, that this is happening?” 35.2.1

“It’s true, Sir.”

35.2.5

The Buddha rebuked them ... He then gave a teaching and addressed the monks: 35.2.6

“An ignorant and incompetent monk shouldn’t give formal support. If he does, he commits an offense of wrong conduct. I allow a competent and capable monk who has ten or more years of seniority to give formal support.”

The section on the ignorant and incompetent is finished.

22. Discussion of the ending of formal support

At that time there were preceptors and teachers who went away, disrobed, died, or joined another group, but their pupils did not know about the ending of support. They told the Buddha. 36.1.1

“There are these five reasons why the formal support from a preceptor comes to an end: the preceptor goes away; the preceptor 36.1.3

disrobes; the preceptor dies; the preceptor joins another group; or the preceptor orders it.²⁸

- 36.1.6 There are these six reasons why the formal support from a teacher comes to an end: the teacher goes away; the teacher disrobes; the teacher dies; the teacher joins another group; the teacher orders it; or one is reunited with one's preceptor."

The discussion of the ending of formal support is finished.

23. The five requirements for giving the full ordination

- 36.2.1 "A monk who has five qualities shouldn't give the full ordination, give formal support, or have a novice monk attend on him. He doesn't have the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained.
- 36.3.1 But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He has the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained.
- 36.4.1 "A monk who has another five qualities shouldn't give the full ordination, give formal support, or have a novice monk attend on him. He neither has it himself nor encourages others in the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained.
- 36.5.1 But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He both has it himself and encourages others in the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained.

28. Sp 3.77: *Pakkhasaṅkantesūti titthiyapakkhasaṅkantesu*, "Pakkhasaṅkantesu means those who have joined a group of monastics of another religion." Yet the idea of *pakkha* also refers to groups or factions within the Sangha, for instance, when the Sangha is split into different communities (*nānāsaṃvāsa*) that no longer perform legal procedures together.

“A monk who has another five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He has no faith, conscience, or moral prudence; and he is lazy and absentminded. 36.6.1

But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He has faith, conscience, moral prudence, energy, and mindfulness. 36.7.1

“A monk who has another five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He has failed in the higher morality, in conduct, and in view; and he’s ignorant and foolish. 36.8.1

But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He hasn’t failed in the higher morality, in conduct, or in view; he’s learned and wise. 36.9.1

“A monk who has another five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He’s not capable of three things in regard to a student: to nurse him or have him nursed when he’s sick; to send him away or have him sent away when he’s discontent with the spiritual life; and to use the Teaching to dispel anxiety. And he doesn’t know the offenses; and he doesn’t know how offenses are cleared. 36.10.1

But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He’s capable of three things in regard to a student: to nurse him or have him nursed when he’s sick; to send him away or have him sent away when he’s discontent with the spiritual life; and to use the Teaching to dispel anxiety. And he knows the offenses; and he knows how offenses are cleared. 36.11.1

“A monk who has another five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He’s not capable of five things in regard to a student: to train him in good conduct; to train him in the basics of the spiritual life; 36.12.1

to train him in the Teaching; to train him in the Monastic Law; to use the Teaching to make him give up wrong views.

36.13.1 But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He's capable of five things in regard to a student: to train him in good conduct; to train him in the basics of the spiritual life; to train him in the Teaching; to train him in the Monastic Law; to use the Teaching to make him give up wrong views.

36.14.1 "A monk who has another five qualities shouldn't give the full ordination, give formal support, or have a novice monk attend on him. He doesn't know the offenses; he doesn't know the non-offenses; he doesn't know which offenses are light; he doesn't know which offenses are heavy; neither Monastic Code has been properly learned by him in detail, and he hasn't analyzed them well, thoroughly mastered them, or investigated them well, either in terms of the rules or their detailed exposition.

36.15.1 But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he's properly learned both Monastic Codes in detail, and he's analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition.

36.16.1 "A monk who has another five qualities shouldn't give the full ordination, give formal support, or have a novice monk attend on him. He doesn't know the offenses; he doesn't know the non-offenses; he doesn't know which offenses are light; he doesn't know which offenses are heavy; he has less than ten years of seniority.

36.17.1 But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he has ten or more years of seniority."

The section consisting of sixteen groups of five requirements for giving the full ordination is finished.

24. The six requirements for giving the full ordination

“A monk who has six qualities shouldn’t give the full ordination, 37.1.1
give formal support, or have a novice monk attend on him. He
doesn’t have the virtue, stillness, wisdom, freedom, or knowledge
and vision of freedom of one who is fully trained, and he has less
than ten years of seniority.

But a monk who has six qualities may give the full ordination, 37.2.1
give formal support, and have a novice monk attend on him. He has
the virtue, stillness, wisdom, freedom, and knowledge and vision
of freedom of one who is fully trained, and he has ten or more years
of seniority.

“A monk who has another six qualities shouldn’t give the full 37.3.1
ordination, give formal support, or have a novice monk attend on
him. He neither has it himself nor encourages others in the virtue,
stillness, wisdom, freedom, or knowledge and vision of freedom of
one who is fully trained, and he has less than ten years of seniority.

But a monk who has six qualities may give the full ordination, 37.4.1
give formal support, and have a novice monk attend on him. He
both has it himself and encourages others in the virtue, stillness,
wisdom, freedom, and knowledge and vision of freedom of one
who is fully trained, and he has ten or more years of seniority.

“A monk who has another six qualities shouldn’t give the full 37.5.1
ordination, give formal support, or have a novice monk attend on
him. He has no faith, conscience, or moral prudence; he is lazy
and absentminded; and he has less than ten years of seniority.

But a monk who has six qualities may give the full ordination, 37.6.1
give formal support, and have a novice monk attend on him. He
has faith, conscience, moral prudence, energy, mindfulness, and
ten or more years of seniority.

37.7.1 “A monk who has another six qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He has failed in the higher morality, in conduct, and in view; he’s ignorant and foolish; and he has less than ten years of seniority.

37.8.1 But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He hasn’t failed in the higher morality, in conduct, or in view; he’s learned and wise; and he has ten or more years of seniority.

37.9.1 “A monk who has another six qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He’s not capable of three things in regard to a student: to nurse him or have him nursed when he’s sick; to send him away or have him sent away when he’s discontent with the spiritual life; to use the Teaching to dispel anxiety. And he doesn’t know the offenses; he doesn’t know how offenses are cleared; and he has less than ten years of seniority.

37.10.1 But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He’s capable of three things in regard to a student: to nurse him or have him nursed when he’s sick; to send him away or have him sent away when he’s discontent with the spiritual life; to use the Teaching to dispel anxiety. And he knows the offenses; he knows how offenses are cleared; and he has ten or more years of seniority.

37.11.1 “A monk who has another six qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He’s not capable of five things in regard to a student: to train him in good conduct; to train him in the basics of the spiritual life; to train him in the Teaching; to train him in the Monastic Law; or to use the Teaching to make him give up wrong views. And he has less than ten years of seniority.

37.12.1 But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He’s capable of five things in regard to a student: to train him in good conduct; to train him in the basics of the spiritual life; to train him

in the Teaching; to train him in the Monastic Law; and to use the Teaching to make him give up wrong views. And he has ten or more years of seniority.

“A monk who has another six qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He doesn’t know the offenses; he doesn’t know the non-offenses; he doesn’t know which offenses are light; he doesn’t know which offenses are heavy; neither Monastic Code has been properly learned by him in detail, and he hasn’t analyzed them well, thoroughly mastered them, or investigated them well, either in terms of the rules or their detailed exposition; he has less than ten years of seniority. 37.13.1

But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he has properly learned both Monastic Codes in detail, and he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition; he has ten or more years of seniority.” 37.14.1

The section consisting of fourteen groups of six requirements for giving the full ordination is finished.

25. Discussion on those who have been monastics of another religion

Soon afterwards that monk who had been a monastic of another religion, and who had returned to that religious community after refuting his preceptor, came back to the monks and asked for the full ordination. The monks told the Buddha. 38.1.1

“Monks, when someone who has been a monastic of another religion refutes his preceptor after being legitimately corrected by him and then returns to that religion, but then comes back

from that religious community once more, he shouldn't be given the full ordination.

Anyone else who has been a monastic of another religion, and who wants the going forth and the full ordination on this spiritual path, should be given four months of probation.

38.2.1 And it should be given like this. First he should shave off his hair and beard and put on the ocher robes. He should then arrange his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and raise his joined palms. He should then be told to say this:

38.2.3 'I go for refuge to the Buddha,
I go for refuge to the Teaching,
I go for refuge to the Sangha.

38.2.6 For the second time I go for refuge to the Buddha,
For the second time I go for refuge to the Teaching,
For the second time I go for refuge to the Sangha.

38.2.9 For the third time I go for refuge to the Buddha,
For the third time I go for refuge to the Teaching,
For the third time I go for refuge to the Sangha.'

38.3.1 Then, after approaching the Sangha, he who had been a monastic of another religion should arrange his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and raise his joined palms. He should then say this: 'Venerables, I have been a monastic of another religion, and I wish for the full ordination on this spiritual path. I ask the Sangha for four months of probation.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

38.3.7 'Please, Venerables, I ask the Sangha to listen. So-and-so, who has been a monastic of another religion, wants the full ordination on this spiritual path. He is asking the Sangha for four months of probation. If the Sangha is ready, it should give four months

of probation to so-and-so, who has been a monastic of another religion. This is the motion.

Please, Venerables, I ask the Sangha to listen. So-and-so, who 38.4.1
has been a monastic of another religion, wants the full ordination on this spiritual path. He is asking the Sangha for four months of probation. The Sangha gives four months of probation to so-and-so, who has been a monastic of another religion. Any monk who approves of giving four months of probation to so-and-so, who has been a monastic of another religion, should remain silent. Any monk who doesn't approve should speak up.

The Sangha has given so-and-so, who has been a monastic of 38.4.7
another religion, four months of probation. The Sangha approves and is therefore silent. I'll remember it thus.'

And this is how someone who has been a monastic of another 38.5.1
religion fails his probation:

- He enters the village too early and returns too late in the day.
- He regularly associates with sex workers, widows, single women, *paṇḍakas*, and nuns.²⁹
- He's not skilled or diligent in the various duties of his fellow monastics, and he lacks the proper judgment to organize and perform them well.
- He doesn't have a keen desire for recitation, for questioning, for the higher morality, for the higher mind, or for the higher wisdom.
- He's displeased when anyone disparages the teacher, the views, the beliefs, the persuasion, or the opinions of the religious community he's left; but he's pleased when anyone disparages the Buddha, the Teaching, or the Sangha. He's pleased when anyone praises the teacher, the views, the beliefs, the persuasion, or the opinions of the religious community he's left; but he is

29. Sp-t 3.3.87: *Vesiyā gocaro mittasanthavavasena upasaṅkamitabbatṭhānaṃ assāti vesiyāgocaro. Esa nayo sabbattha*, "Vesiyāgocaro: association with sex workers; the place to be approached by him for intimacy or friendship. This method applies to all (five groups)."

displeased when anyone praises the Buddha, the Teaching, or the Sangha. This last one is the critical factor for someone who has been a monastic of another religion to fail his probation.

When he fails in this way, he shouldn't be given the full ordination.

38.8.1 And this is how someone who has been a monastic of another religion passes his probation:

- He doesn't enter the village too early or return too late in the day.
- He doesn't regularly associate with sex workers, widows, single women, *paṇḍakas*, or nuns.
- He's skilled and diligent in the various duties of his fellow monastics, and he has the proper judgment to organize and perform them well.
- He has a keen desire for recitation, for questioning, for the higher morality, for the higher mind, and for the higher wisdom.
- He's pleased when anyone disparages the teacher, the views, the beliefs, the persuasion, or the opinions of the religious community he's left; but he is displeased when anyone disparages the Buddha, the Teaching, or the Sangha. He's displeased when anyone praises the teacher, the views, the beliefs, the persuasion, or the opinions of the religious community he's left; but he's pleased when anyone praises the Buddha, the Teaching, or the Sangha. This last one is the critical factor for someone who has been a monastic of another religion to pass his probation.

When he passes in this way, he should be given the full ordination.

38.11.1 If someone who has been a monastic of another religion arrives naked, a robe should be sought through his preceptor. If he arrives with hair, he should get permission from the Sangha to shave. But any dreadlocked, fire-worshipping ascetic who comes to be ordained should be given the full ordination without probation. Why is

that? Because they believe that deeds and actions have results. And if someone comes to be ordained who has been a monastic of another religion but is a Sakyan by birth, he should be given the full ordination without probation. I give this special privilege to my relatives.”

The discussion on those who have been monastics of another religion is finished.

The seventh section for recitation is finished.

26. The five diseases

At that time in Magadha, there were five common diseases: leprosy, abscesses, mild leprosy, tuberculosis, and epilepsy.³⁰ When people were sick with any of these, they went to Jivaka Komārabhacca and said, “Doctor, please treat us.” 39.1.1

He replied, “I’m very busy. I look after King Seniya Bimbisāra of Magadha and his harem. I also look after the Sangha of monks headed by the Buddha. I’m not able to treat you.” 39.1.5

“We’ll give you everything we own, and we’ll be your slave, too. Please treat us, doctor.” 39.1.8

Jivaka repeated what he had already said. And those people thought, “These Sakyan monastics have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. Why don’t we go forth with the Sakyan monastics? If we do, the monks will nurse us and Jivaka Komārabhacca will treat us.” 39.2.1

They then went to the monks and asked for the going forth. The monks gave them the going forth and the full ordination. And the monks nursed them, and Jivaka treated them. 39.2.7

At one time the monks were nursing many sick monks. As a result, they kept on asking, “Please give a meal for the sick and for those nursing the sick. Please give medicines for the sick.” And 39.3.1

30. For an explanation of these, see Illnesses in the Appendix of Technical Terms.

because Jivaka was treating many sick monks, he was unable to fulfill his duty to King Bimbisāra.

39.4.1 Then a certain man who was afflicted with one of the five diseases went to Jivaka and said, “Doctor, please treat me.”

39.4.3 He replied, “I’m very busy. I look after the king of Magadha and his harem. I also look after the Sangha of monks headed by the Buddha. I’m not able to treat you.”

39.4.5 “I will give you everything I own, and I’ll be your slave, too. Please treat me, doctor.”

39.4.7 Jivaka repeated what he had already said. That man thought, “These Sakyan monastics have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. Why don’t I go forth with the Sakyan monastics? If I do, the monks will nurse me, and Jivaka Komārabhacca will treat me. And when I’m healthy, I’ll disrobe.”

39.5.6 He then went to the monks and asked for the going forth. The monks gave him the going forth and the full ordination, after which they nursed him and Jivaka treated him. When he was healthy again, he disrobed.

39.5.10 Jivaka saw that man after he had disrobed, and he asked him, “Didn’t you go forth with the monks?”

39.5.12 “Yes, doctor.”

39.5.13 “And why did you do it?”

39.5.14 When that man had told him what had happened, Jivaka complained and criticized the monks, “How could the venerables allow one with the five diseases to go forth?”

39.6.3 He went to the Buddha, bowed, sat down, and said, “Please, Sir, may the venerables not allow those with the five diseases to go forth.” The Buddha instructed, inspired, and gladdened him with a teaching. Jivaka then got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“You shouldn’t give the going forth to anyone afflicted with any of the five diseases. If you do, you commit an offense of wrong conduct.”

27. Those employed by the king

On one occasion unrest erupted in the outlying districts governed by King Bimbisāra. The king told his generals, “Go and sort out those districts.” 40.1.1

“Yes, sir.” 40.1.4

But the most distinguished soldiers thought, “If we go and enjoy the battle, we’ll do what’s bad and make much demerit. How can we avoid what’s bad and do what’s good instead?” 40.2.1

It occurred to them, “These Sakyan monastics have integrity. They’re celibate and their conduct is good, and they’re truthful, moral, and have a good character. If we go forth with them, we’ll avoid what’s bad and do what’s good.” Those soldiers then went to the monks and asked for the going forth. And the monks gave them the going forth and the full ordination. 40.2.4

Soon afterwards the generals asked among the king’s employees, “Where are the soldiers so-and-so and so-and-so?” 40.3.1

“They’ve gone forth with the monks.” 40.3.3

The generals complained and criticized the monks, “How could the Sakyan monastics give the going forth to those who are employed by the king?” They told King Bimbisāra. 40.3.4

The king then asked the judges, “What’s the penalty for one who gives the going forth to someone employed by the king?” 40.3.7

“The preceptor should have his head cut off, the one who does the formal proclamation should have his tongue cut out, and the participating group should have half their ribs broken.” 40.3.9

The king went to the Buddha, bowed, sat down, and said, “Sir, there are kings with little faith and confidence. They would give the monks a hard time even over small matters. Please, may the venerables not give the going forth to those employed by a king.” The 40.4.1

Buddha instructed, inspired, and gladdened him with a teaching. The king then got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“You shouldn’t give the going forth to anyone employed by a king. If you do, you commit an offense of wrong conduct.”

28. The criminal Aṅgulimāla

41.1.1 At that time the criminal Aṅgulimāla had gone forth with the monks. When people saw him, they became alarmed and fearful. They turned away, took a different path, ran off, and closed their doors. People complained and criticized the monks, “How could the Sakyan monastics give the going forth to a notorious criminal?” The monks heard the complaints of those people. They then told the Buddha. ...

“You shouldn’t give the going forth to a notorious criminal. If you do, you commit an offense of wrong conduct.”

29. The escaped criminal

42.1.1 At that time King Bimbisāra had made the following declaration: “Nothing should be done to anyone who has gone forth with the Sakyan monastics. The Teaching is well-proclaimed. Allow them to practice the spiritual life to make a complete end of suffering.”

42.1.4 Soon afterwards a certain thief was put in prison. But he escaped, ran away, and went forth with the monks. When people saw him, they said, “There’s that criminal who escaped from prison. Let’s get him!” But some said, “No, the king has declared that nothing should be done to anyone gone forth with the Sakyan monastics.”

42.2.9 People complained and criticized the monks, “These Sakyan monastics are untouchable; you can’t do anything to them. So how could they give the going forth to an escaped criminal?” They told the Buddha.

“You shouldn’t give the going forth to an escaped criminal. If you do, you commit an offense of wrong conduct.”

30. The wanted criminal

On one occasion a certain man stole something, ran away, and 43.1.1
then went forth with the monks. Yet the king’s court had issued a
statement: “He should be executed wherever he’s seen.”

When people saw him, they said, “There’s that wanted crimi- 43.1.4
nal.³¹ Let’s execute him!”

But some said, “No, King Bimbisāra has declared that nothing 43.1.7
should be done to anyone gone forth with the Sakyan monastics.”

People complained and criticized the monks, “These Sakyan 43.1.10
monastics are untouchable; you can’t do anything to them. So how
could they give the going forth to a wanted criminal?” They told
the Buddha.

**“You shouldn’t give the going forth to a wanted criminal. If
you do, you commit an offense of wrong conduct.”**

31. The one who had been whipped

At one time a certain man who had been whipped as a penalty 44.1.1
went forth with the monks. People complained and criticized the
monks, “How could the Sakyan monastics give the going forth to
one who has been whipped as a penalty?” They told the Buddha.

31. *Likhitaka*, literally, “One who has been written about”. Sp 3.93: *Atha kho yo koci corikam vā aññam vā garuṃ rājāparādham katvā palāto, rājā ca naṃ paṇṇe vā potthake vā “itthannāmo yattha dissati, tattha gahetvā māretabbo”ti vā “hatthapādānissa chinditabbāni”ti vā “ettakam nāma daṇḍam āharāpetabbo”ti vā likhāpeti, ayaṃ likhitako nāma*, “When someone has run away after stealing or committing another heavy offense against the king, and the king causes the writing about him on a leaf or in a book that ‘wherever so-and-so is seen, he should be seized and executed’ or ‘his hands and feet are to be cut off’ or ‘this penalty is to be imposed’, this is called a wanted criminal.”

“You shouldn’t give the going forth to one who has been whipped as a penalty. If you do, you commit an offense of wrong conduct.”

32. The one who had been branded

45.1.1 At one time a certain man who had been branded as a penalty went forth with the monks. People complained and criticized the monks, “How could the Sakyan monastics give the going forth to one who has been branded as a penalty?” They told the Buddha.

“You shouldn’t give the going forth to one who has been branded as a penalty. If you do, you commit an offense of wrong conduct.”

33. The one in debt

46.1.1 On one occasion a certain indebted man ran away and went forth with the monks. Soon afterwards the creditors saw him and said, “There’s that man who owes us. Let’s get him!”

46.1.5 But some said, “No, King Bimbisāra has declared that nothing should be done to anyone gone forth with the Sakyan monastics.”

46.1.10 People complained and criticized the monks, “These Sakyan monastics are untouchable; you can’t do anything to them. So how could the Sakyan monastics give the going forth to an indebted person?” They told the Buddha.

“You shouldn’t give the going forth to one who is indebted. If you do, you commit an offense of wrong conduct.”

34. The slave

47.1.1 On one occasion a certain slave ran away and went forth with the monks. Soon afterwards the owners saw him and said, “There’s our slave. Let’s get him!”

But some said, “No, King Bimbisāra has declared that nothing 47.1.5
should be done to anyone gone forth with the Sakyan monastics.”

People complained and criticized the monks, “These Sakyan 47.1.7
monastics are untouchable; you can’t do anything to them. So how
could the Sakyan monastics give the going forth to a slave?” They
told the Buddha.

**“You shouldn’t give the going forth to a slave. If you do, you
commit an offense of wrong conduct.”**

35. The shaven-headed smith

At that time a certain shaven-headed smith had quarreled with 48.1.1
his parents. He then went to the monastery and went forth with
the monks. While looking for their son, the parents came to that
monastery. They asked the monks, “Venerables, have you by any
chance seen such-and-such a boy?” Because they had not, they
said, “No.”

Soon afterwards those parents saw that their son had gone forth 48.2.1
as a monk. They then complained and criticized the monks, “These
Sakyan monastics are shameless and immoral liars. They deny
knowing what they know and having seen what they’ve seen. Our
boy has gone forth as a monk.” The monks heard the complaints
of those parents. They told the Buddha.

**“You should get permission from the Sangha to shave some-
one’s head.”**

36. The boy Upāli

At that time in Rājagaha, there was a group of seventeen boys who 49.1.1
were friends and had Upāli as their leader.

On one occasion Upāli’s parents thought, “How can we make 49.1.3
sure that Upāli is able to live happily without exhausting himself
after we’ve passed away? He could become a clerk, but then his
fingers will hurt. Or he could become an accountant, but then his

chest will hurt. Or he could become a banker, but then his eyes will hurt. These Sakyan monastics, however, have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. If Upāli goes forth with them, he'll be able to live happily without exhausting himself after we've passed away."

49.3.1 Upāli overheard this conversation between his parents. He then went to the other boys and said, "Come, let's go forth with the Sakyan monastics."

49.3.4 "If you go forth, so will we."

49.3.5 The boys went each to his own parents and said, "Please allow me to go forth into homelessness." Because the parents knew that all the boys had the same desire and good intentions, they gave their approval. The boys then went to the monks and asked them for the going forth, and the monks gave them the going forth and the full ordination.

49.4.1 Soon afterwards they got up early in the morning and cried, "Give us congee, give us a meal, give us fresh food!"

49.4.3 The monks said, "Wait until it gets light. If any of that becomes available then, you can have it. If not, you'll eat after walking for alms." But they carried on as before. And they defecated and urinated on the furniture.

49.5.1 After rising early in the morning, the Buddha heard the sound of those boys. He asked Venerable Ānanda, who told him what was happening. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the monks give the full ordination to people they know are less than twenty years old?"

49.5.6 "It's true, Sir."

49.5.7 The Buddha rebuked them ... "How can those foolish men do this? A person who's less than twenty years old is unable to endure cold and heat; hunger and thirst; horseflies, mosquitoes, wind, and the burning sun; creeping animals and insects; and rude and unwelcome speech. And they're unable to bear up with bodily

feelings that are painful, severe, sharp, and destructive of life.³² But a person who's twenty is able to endure these things. This will affect people's confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

“You shouldn’t give the full ordination to a person you know is less than twenty years old. If you do, you should be dealt with according to the rule.”³³

37. The deadly and contagious disease

At one time most of the members of a particular family had died 50.1.1
from a deadly and contagious disease. Only a father and son were left. After going forth as monks, they walked together for alms. Then, when the boy had handed over his almsfood to his father, he said, “Give to me too, daddy!”

People complained and criticized the monks, “These Sakyan 50.1.7
monastics are not celibate. This boy was born to a nun!” The monks heard the complaints of those people and they told the Buddha.

“You shouldn’t give the going forth to a boy less than fifteen years old. If you do, you commit an offense of wrong conduct.”

At that time there was a family with faith and confidence that 51.1.1
was supporting Venerable Ānanda. Then most of its members died from a deadly and contagious disease, and only two boys were left behind. When they saw the monks, they ran up to them, as they had done before. When the monks dismissed them, they cried.

Ānanda thought, “The Buddha has laid down a rule that a boy 51.1.5
less than fifteen years old shouldn’t be given the going forth, which applies to these boys. How then can I make sure that these boys don’t perish?” He told the Buddha.

“Are they able, Ānanda, to scare away crows?” 51.1.11

32. Sp-t 3.295: *Sarīsapeti ye keci sarante gacchante dīghajātike*, “*Sarīsape*: whatever long creatures are moving by flowing.”

33. See Bu Pc 65:1.53.

51.1.12 “Yes.” The Buddha then gave a teaching and addressed the monks:

“I allow you to give the going forth to a boy less than fifteen years old if he’s able to scare away crows.”

38. Kaṇṭaka

52.1.1 At one time Venerable Upananda the Sakyan had two novice monks, Kaṇṭaka and Mahaka. They had sex with each other. The monks complained and criticized them, “How could novice monks misbehave like this?” They told the Buddha.

“A single monk shouldn’t have two novice monks attend on him. If he does, he commits an offense of wrong conduct.”

39. The obscure

53.1.1 At one time the Buddha was staying right there at Rājagaha during the rainy season, the winter, and the summer. People complained, “The districts are left in darkness and obscurity by the Sakyan monastics. They don’t brighten them up by their presence.”

53.1.4 The monks heard the complaints of those people and told the Buddha. He said to Venerable Ānanda, “Take a key, Ānanda, and go around the yards, informing the monks that the Buddha wishes to go wandering in the Southern Hills. Anyone is welcome to join him.”

53.2.5 Saying, “Yes, Sir,” he did just that.

53.3.1 The monks said, “Ānanda, the Buddha has laid down a rule that one must live with formal support for ten years and that one who has ten years seniority can give such support. If we were to go, we would have to obtain support for a short time, and when we returned, we would have to obtain support once again. So, if our preceptors and teachers go, we’ll go too. If they don’t, neither will we. We don’t want the burden.”

As a result, the Buddha went wandering in the Southern Hills 53.4.1
with a small group of monks.

40. Discussion of release from formal support

After staying in the Southern Hills for as long as he liked, the Buddha 53.4.2.1
returned to Rājagaha. He then asked Ānanda, “Why was it
so small, Ānanda, the group of monks that came wandering with
me in the Southern Hills?” Ānanda told him what had happened.
Soon afterwards the Buddha gave a teaching and addressed the
monks:

“A competent and capable monk should live with formal support for five years, but one who is incompetent should live with formal support for life.

A monk who has five qualities should live with formal support: 53.5.1
he doesn’t have the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained.

But a monk who has five qualities may live without formal support: 53.5.4
he has the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained.

“A monk who has another five qualities should live with formal support: 53.6.1
he has no faith, conscience, or moral prudence, and is lazy and absentminded.

But a monk who has five qualities may live without formal support: 53.6.4
he has faith, conscience, moral prudence, energy, and mindfulness.

“A monk who has another five qualities should live with formal support: 53.7.1
he has failed in the higher morality, in conduct, and in view; he’s ignorant and foolish.

But a monk who has five qualities may live without formal support: 53.7.4
he hasn’t failed in the higher morality, in conduct, or in view; he’s learned and wise.

“A monk who has another five qualities should live with formal support: 53.8.1
he doesn’t know the offenses; he doesn’t know the

non-offenses; he doesn't know which offenses are light; he doesn't know which offenses are heavy; neither Monastic Code has been properly learned by him in detail, and he hasn't analyzed them well, thoroughly mastered them, or investigated them well, either in terms of the rules or their detailed exposition.

53.8.4 But a monk who has five qualities may live without formal support: he knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he has properly learned both Monastic Codes in detail, and he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition.

53.9.1 "A monk who has another five qualities should live with formal support: he doesn't know the offenses; he doesn't know the non-offenses; he doesn't know which offenses are light; he doesn't know which offenses are heavy; he has less than five years of seniority.

53.9.4 But a monk who has five qualities may live without formal support: he knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he has five or more years of seniority."

The section consisting of ten groups of five is finished.

53.10.1 "A monk who has six qualities should live with formal support: he doesn't have the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained, and he has less than five years of seniority.

53.10.4 But a monk who has six qualities may live without formal support: he has the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained, and he has five or more years of seniority.

53.11.1 "A monk who has another six qualities should live with formal support: he has no faith, conscience, or moral prudence; he is lazy and absentminded; and he has less than five years of seniority.

53.11.4 But a monk who has six qualities may live without formal support: he has faith, conscience, moral prudence, energy, mindfulness, and five or more years of seniority.

“A monk who has another six qualities should live with formal support: he has failed in the higher morality, in conduct, and in view; he’s ignorant and foolish; he has less than five years of seniority. 53.12.1

But a monk who has six qualities may live without formal support: he hasn’t failed in the higher morality, in conduct, or in view; he’s learned and wise; he has five or more years of seniority. 53.12.4

“A monk who has another six qualities should live with formal support: he doesn’t know the offenses; he doesn’t know the non-offenses; he doesn’t know which offenses are light; he doesn’t know which offenses are heavy; neither Monastic Code has been properly learned by him in detail, and he has not analyzed them well, thoroughly mastered them, or investigated them well, either in terms of the rules or their detailed exposition; he has less than five years of seniority. 53.13.1

But a monk who has six qualities may live without formal support: he knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he has properly learned both Monastic Codes in detail, and he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition; he has five or more years of seniority.” 53.13.4

The eighth section for recitation on untouchables is finished.

41. Rāhula

After staying at Rājagaha for as long as he liked, the Buddha set out wandering toward Kapilavatthu in the Sakyan country. When he eventually arrived, he stayed in the Banyan Tree Monastery. 54.1.1

In the morning the Buddha robed up, took his bowl and robe, and went to Suddhodana the Sakyan’s house where he sat down on the prepared seat. The queen, the mother of Rāhula, said to the boy, “This is your father, Rāhula. Go and ask for your inheritance.” Rāhula went up to the Buddha, stood in front of him, and 54.1.4

said, “Ascetic, your shadow is pleasant.” When the Buddha got up from his seat and left, Rāhula followed behind, saying “Give me my inheritance! Give me my inheritance!” The Buddha said to Venerable Sāriputta, “Well then, Sāriputta, give Rāhula the going forth.”

54.2.9 “But how, Sir?”

54.3.1 The Buddha then gave a teaching and addressed the monks:

“The going forth as a novice monk should be given through the taking of the three refuges.

54.3.3 It should be done like this. First the candidate should shave off his hair and beard and put on ocher robes. He should then arrange his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and raise his joined palms. He should then be told to say this:

54.3.5 ‘I go for refuge to the Buddha,
I go for refuge to the Teaching,
I go for refuge to the Sangha.

54.3.8 For the second time I go for refuge to the Buddha,
For the second time I go for refuge to the Teaching,
For the second time I go for refuge to the Sangha.

54.3.11 For the third time I go for refuge to the Buddha,
For the third time I go for refuge to the Teaching,
For the third time I go for refuge to the Sangha.’”

54.4.1 And Sāriputta gave Rāhula the going forth.

54.4.2 Soon afterwards Suddhodana went to the Buddha, bowed, sat down, and said, “Sir, I want to ask for a favor.”

54.4.5 “Buddhas don’t grant favors, Gotama.”

54.4.6 “It’s allowable and blameless.”

54.4.7 “Well then, say what it is.”

54.5.1 “When the Buddha went forth, it was very painful for me, and the same when Nanda went forth. With Rāhula, it’s even worse. Affection for a child cuts deep. It cuts through the outer and inner

skin; it cuts through the flesh, the sinews, and the bones, and it reaches all the way to the bone-marrow. Please, may the venerables not give the going forth to a child without the parents' permission."

The Buddha then instructed, inspired, and gladdened him with a teaching, after which Suddhodana got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks: 54.6.1

"You shouldn't give the going forth to a child without the parents' permission. If you do, you commit an offense of wrong conduct."

After staying at Kapilavatthu for as long as he liked, the Buddha set out wandering toward Sāvattihī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery. 55.1.1

At this time a family that was supporting Sāriputta sent him a boy with this message: "Please give the going forth to this boy." 55.1.4

Sāriputta thought, "The Buddha has laid down a rule that a monk shouldn't have two novices attend on him. I already have the novice Rāhula. So what should I do now?" He told the Buddha. 55.1.6

"I allow a competent and capable monk to have two novice monks attend on him, or however many he's able to teach and instruct."

42. Discussion of the training rules

Soon afterwards the novices thought, "How many training rules do we have that we should train in?" They told the Buddha. ... 56.1.1

"There are ten training rules for the novice monks: 56.1.4

1. Abstention from killing living beings
2. Abstention from stealing
3. Abstention from sexual activity
4. Abstention from lying
5. Abstention from alcoholic drinks that cause heedlessness
6. Abstention from eating at the wrong time

7. Abstention from dancing, singing, music, and seeing shows
8. Abstention from wearing garlands and using scents and cosmetics
9. Abstention from high and luxurious resting places³⁴
10. Abstention from receiving gold, silver, and money.”

43. Penalties

57.1.1 Soon the novice monks were being disrespectful, undeferential, and rude toward the monks. The monks complained and criticized them, “How can the novices behave like this?” They told the Buddha. ...

“I allow you to penalize a novice monk who has five qualities:

1. He’s trying to stop monks from getting material support
2. He’s trying to harm monks
3. He’s trying to make monks lose their place of residence
4. He abuses and reviles monks
5. He causes division between monks.”

57.2.1 The monks didn’t know which penalty to impose. They told the Buddha.

“I allow you to place restrictions on the novice monks.”

57.2.5 The monks restricted the novices from the whole monastery. Because they were unable to enter the monastery, the novices left, disrobed, and joined the monastics of other religions. They told the Buddha.

“You shouldn’t restrict anyone from a whole monastery. If you do, you commit an offense of wrong conduct. I allow you to make restrictions for the place you’re staying and its access areas.”³⁵

34. “Resting place” renders *sayana*, often translated as “bed”. As can be seen from Kd 16:8.1–8.11, the *sayana* was used for both sitting and lying down.

35. Sp 3.107: *Yattha vā vasati yattha vā paṭikkamatīti yattha vasati vā pavasati vā, Yattha vā vasati yattha vā paṭikkamati*: “Where one lives or enters.”

The monks placed restrictions on the novices' food. People making congee and meals for the Sangha said to the novices, "Come, Venerables, and drink congee. Come and eat a meal." 57.3.1

The novices replied, "We can't. The monks have placed a restriction on us." 57.3.5

People complained and criticized them, "How can the venerables restrict the novices' food?" They told the Buddha. 57.3.8

"You shouldn't place restrictions on food. If you do, you commit an offense of wrong conduct."

The account of penalties is finished.

44. Prohibiting without asking permission

On one occasion the monks from the group of six placed restrictions on novices without asking their preceptors for permission. The preceptors could not find their novices. When other monks told them what had happened, the preceptors complained and criticized those monks, "How could the monks from the group of six place restrictions on our novices without asking us for permission?" They told the Buddha. 58.1.1

"You shouldn't place a restriction without asking permission from the preceptor. If you do, you commit an offense of wrong conduct."

45. Luring away

At one time the monks from the group of six were luring away the novices of the senior monks. The senior monks had to get their own tooth cleaners and water for rinsing the mouth. As a result, they became tired. They told the Buddha. 59.1.1

"You shouldn't lure away another's followers. If you do, you commit an offense of wrong conduct."

46. The novice Kaṇṭaka

60.1.1 At one time Venerable Upananda the Sakyan had a novice monk called Kaṇṭaka who raped a nun called Kaṇṭakī. The monks complained and criticized him, “How could a novice monk misbehave in this way?” They told the Buddha.

“I allow you to expel a novice monk who has ten qualities:

1. He kills living beings
2. He steals
3. He’s not celibate
4. He lies
5. He drinks alcoholic drinks
6. He disparages the Buddha
7. He disparages the Teaching
8. He disparages the Sangha
9. He has wrong view
10. He has raped a nun.”³⁶

47. Paṇḍakas

61.1.1 At one time a certain *paṇḍaka* had gone forth as a monk. He went to the young monks and said, “Come, Venerables, have sex with me.”

61.1.4 The monks dismissed him, “Go away, *paṇḍaka*. We don’t want you.”

61.1.6 He went to the big and fat novices, said the same thing, and got the same response. He then went to the elephant keepers and the horse keepers and once again said the same thing. And they had sex with him.

36. Sp 3.115: *Bhikkhunidūsako bhikkhavi ettha yo pakatattam bhikkhunim tiṇṇaṃ maggānaṃ aññatarasmim dūseti, ayaṃ bhikkhunidūsako nāma*, “*Bhikkhunidūsako bhikkhave*: in this context it means whoever violates an ordinary nun through one of three orifices (vagina, anus, or mouth) is called a *bhikkhunidūsaka*.”

They complained and criticized him, “These Sakyan monastics are *paṇḍakas*. And those who are not have sex with them. None of them is celibate.” 61.1.13

The monks heard their complaints and told the Buddha. 61.1.17

“A *paṇḍaka* shouldn’t be given the full ordination. If it has been given, they should be expelled.”³⁷

48. Fake monks

At one time there was a gentleman who had been brought up in comfort, but whose entire family had died. He thought, “I’ve been brought up in comfort and I’m incapable of making money. How can I live happily without exhausting myself?” It occurred to him, “These Sakyan monastics have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. Why don’t I just get myself a bowl and robes, shave off my hair and beard, put on other robes, and then go to the monastery and live with the monks?” And he did just that. 62.1.1

When he came to the monastery, he bowed down to the monks. 62.2.1
The monks asked him, “How many rains do you have?”

“What does ‘How many rains’ mean?” 62.2.4

“Who’s your preceptor?” 62.2.5

“What’s a preceptor?” 62.2.6

The monks said to Venerable Upāli, “Upāli, please examine this person.” 62.2.7

He then told Upāli what had happened. Upāli told the monks, who in turn told the Buddha. 62.3.1

“A fake monk shouldn’t be given the full ordination. If it has been given, they should be expelled.”

37. For the meaning of *paṇḍaka*, see Appendix of Technical Terms.

Anyone who has previously left to join the monastics of another religion shouldn't be given the full ordination. If it has been given, they should be expelled.”³⁸

49. Animals

63.1.1 At one time there was a dragon who was troubled, ashamed, and disgusted with his existence as a dragon. He thought, “How can I get released from this existence and quickly become human?” It occurred to him, “These Sakyan monastics have integrity. They’re celibate and their conduct is good, and they’re truthful, moral, and have a good character. If I were to go forth with them, I would be released from this existence as a dragon and quickly become human.”

63.2.1 Then, taking on the appearance of a young brahmin, that dragon went to the monks and asked for the going forth. The monks gave him the going forth and the full ordination.

63.2.3 Soon afterwards that dragon was sharing a remote dwelling with a certain monk. After getting up early one morning, that monk did walking meditation outside. When the monk had left, the dragon relaxed and fell asleep. As a result, the serpent filled the whole dwelling, its coils even protruding from the windows. Just then that monk decided to go back inside. When he opened the door, he saw the serpent filling the whole dwelling. Terrified, he screamed. Monks came running to and asked him why he was screaming. And he told them what had seen.

38. “Who has previously left to join the monastics of another religion” renders *titthiyapakkantaka*, literally, “one who has left for another religion”. Sp 3.110: *Ettha pana titthiyesu pakkanto pavitṭhoti titthiyapakkantako. ... upasampanno bhikkhu titthiyo bhavissāmiti salīṅgeneva tesam upassayaṃ gacchati, padavāre padavāre dukkaṭaṃ. Tesam līṅge ādinnamatte titthiyapakkantako hoti*, “Here *titthiyapakkantaka* means one who has left and entered among the monastics of another religion. ... If a fully ordained monk thinks, ‘I will become a monastic of another religion’, and he goes to their dwelling place while looking like a Buddhist monk, then each step is an instance of wrong conduct. Then, merely by taking on their characteristics, he is a *titthiyapakkantaka*.”

The dragon woke up from the noise and sat down on his seat. 63.3.5
The monks asked him who he was. He replied, “I’m a dragon.”

“Why did you do this?” The dragon told them what had happened, and they told the Buddha. 63.3.9

He then had the Sangha of monks gathered and said to the dragon, “Dragons are unable to make progress on this spiritual path. Go, dragon, and keep the observance days of the fourteenth, the fifteenth, and the eighth of the lunar half-month. In this way you’ll be released from existence as a dragon and quickly become human.” 63.4.1

When he heard this, the dragon wept. Sad and miserable, he cried out in distress and left. And the Buddha addressed the monks: 63.4.4

“There are two occasions when dragons appear in their own form: when they have sexual intercourse with each other, and when they relax and fall asleep. 63.5.2

Monks, an animal shouldn’t be given the full ordination. If it has been given, it should be expelled.”

50. Matricides

At one time there was a young brahmin who had murdered his mother. He was troubled, ashamed, and disgusted by what he had done, and he thought, “How can I escape from this terrible action?” 64.1.1
It occurred to him, “These Sakyan monastics have integrity. They’re celibate and their conduct is good, and they’re truthful, moral, and have a good character. If I were to go forth with them, I might be released from this deed.”

He then went to the monks and asked for the going forth. The monks said to Upāli, “Previously a dragon appearing as a young brahmin asked for the going forth. So, please examine this young brahmin, Upāli.” 64.2.1

The young brahmin told Upāli what had happened. Upāli told the monks, who in turn told the Buddha. 64.2.5

“A matricide shouldn’t be given the full ordination. If it has been given, he should be expelled.”

51. Patricides

65.1.1 At one time there was a young brahmin who had murdered his father. He was troubled, ashamed, and disgusted by what he had done, and he thought, “How can I escape from this terrible action?” It occurred to him, “These Sakyan monastics have integrity. They’re celibate and their conduct is good, and they’re truthful, moral, and have a good character. If I were to go forth with them, I might be released from this bad action.”

65.1.7 He then went to the monks and asked for the going forth. The monks said to Upāli, “Previously a dragon appearing as a young brahmin asked for the going forth. So, please examine this young brahmin, Upāli.”

65.1.11 The young brahmin told Upāli what had happened. Upāli told the monks, who in turn told the Buddha.

“A patricide shouldn’t be given the full ordination. If it has been given, he should be expelled.”

52. Murderers of perfected ones

66.1.1 On one occasion a number of monks were traveling from Sāketa to Sāvathī. While on their way, they were attacked by gangsters. Some of the monks were robbed and some were killed.

66.1.3 The king’s men came out from Sāvathī. They caught some of the bandits, while others escaped. Those who escaped went forth with the monks, but those who were caught were taken away for execution. Those who had gone forth saw the others being taken away for execution. They said, “It’s good that we escaped. Had we been caught, we would’ve been executed, too.”

66.2.3 The monks asked, “But what have you done?” They told the monks what had happened, and the monks told the Buddha.

“Those monks were perfected ones.

66.2.7

A murderer of a perfected one shouldn't be given the full ordination. If it has been given, he should be expelled.”

53. Rapists of nuns

On one occasion a number of nuns were traveling from Sāketa 67.1.1 to Sāvathī. While on their way, they were attacked by gangsters. Some of the nuns were robbed and some were raped.

The king's men came out from Sāvathī. They caught some of 67.1.3 the bandits, while others escaped. Those who escaped went forth with the monks, but those who were caught were taken away for execution. Those who had gone forth saw the others being taken away for execution. They said, “It's good that we escaped. Had we been caught, we would've been executed, too.”

The monks asked, “But what have you done?” They told the 67.1.8 monks what had happened, and the monks told the Buddha.

“One who has raped a nun shouldn't be given the full ordination. If it has been given, he should be expelled.

One who has caused a schism in the Sangha shouldn't be given the full ordination. If it has been given, he should be expelled.

One who has caused the Buddha to bleed shouldn't be given the full ordination. If it has been given, he should be expelled.”

54. Hermaphrodites

At one time a hermaphrodite had gone forth as a monk. He had 68.1.1 sex and made others have it.³⁹ They told the Buddha.

39. Sp 3.116: *Karotīti purisanimittena itthīsu methunavītikkaṃ karoti. Kārāpetīti param samādapetvā attano itthinimittē kārāpeti*, “*Karoti*: with the male characteristic he acts to transgress through sexual intercourse with women. *Kārāpeti*: having encouraged another, he causes action in his own female characteristic.” The meaning of the causative *kārāpeti*, however, is usually to make someone else act, not specifically to cause someone to act towards oneself. If this is correct, then the meaning here would be that one has sex oneself and

“A hermaphrodite shouldn’t be given the full ordination. If it has been given, he should be expelled.”⁴⁰

55. Those without a preceptor, etc.

69.1.1 On one occasion the monks gave the full ordination to someone without a preceptor. They told the Buddha.

“You shouldn’t give the full ordination to someone without a preceptor. If you do, you commit an offense of wrong conduct.”

69.2.1 On one occasion the monks gave the full ordination to someone with the Sangha as preceptor. They told the Buddha.

“You shouldn’t give the full ordination with the Sangha as preceptor. If you do, you commit an offense of wrong conduct.”

69.3.1 On one occasion the monks gave the full ordination to someone with a group as preceptor. They told the Buddha.

“You shouldn’t give the full ordination with a group as preceptor. If you do, you commit an offense of wrong conduct.”

69.4.1 On one occasion the monks gave the full ordination with a *paṇḍaka* as preceptor ... with a fake monk as preceptor ... with one who has previously left to join the monastics of another religion as preceptor ... with an animal as preceptor ... with a matricide as preceptor ... with a patricide as preceptor ... with a murderer of a perfected one as preceptor ... with one who had raped a nun as preceptor ... with one who had caused a schism in the Sangha as preceptor ... with one who had caused the Buddha to bleed as preceptor ... with a hermaphrodite as preceptor. They told the Buddha.

“You shouldn’t give the full ordination with a *paṇḍaka* as preceptor, with a fake monk as preceptor, with one who has previously left to join the monastics of another religion as preceptor, with an animal as preceptor, with a matricide as preceptor, with

generally causes others to have sex, not that the same person takes on different roles. I translate accordingly.

40. For the meaning of *ubhatobyañjanka*, see Appendix of Technical Terms.

a patricide as preceptor, with a murderer of a perfected one as preceptor, with one who has raped a nun as preceptor, with one who has caused a schism in the Sangha as preceptor, with one who has caused the Buddha to bleed as preceptor, or with a hermaphrodite as preceptor. If you do, you commit an offense of wrong conduct.”

56. Those without an almsbowl, etc.

On one occasion the monks gave the full ordination to someone without an almsbowl. When walking for alms, he received it in his hands. People complained and criticized him, “He’s just like the monastics of other religions.” They told the Buddha. 70.1.1

“You shouldn’t give the full ordination to someone without an almsbowl. If you do, you commit an offense of wrong conduct.”

On one occasion the monks gave the full ordination to someone without robes. He walked naked for alms. People complained and criticized him, “He’s just like the monastics of other religions.” They told the Buddha. 70.2.1

“You shouldn’t give the full ordination to someone without robes. If you do, you commit an offense of wrong conduct.”

On one occasion the monks gave the full ordination to someone with neither almsbowl nor robes. He walked naked for alms and received it in his hands. People complained and criticized him, “He’s just like the monastics of other religions.” They told the Buddha. 70.3.1

“You shouldn’t give the full ordination to someone with neither almsbowl nor robes. If you do, you commit an offense of wrong conduct.”

On one occasion the monks gave the full ordination to someone with a borrowed almsbowl. When he had been ordained, they took back the bowl. Then, when walking for alms, he received it in his hands. People complained and criticized him, “He’s just like the monastics of other religions.” They told the Buddha. 70.4.1

“You shouldn’t give the full ordination to someone with a borrowed almsbowl. If you do, you commit an offense of wrong conduct.”

70.5.1 On one occasion the monks gave the full ordination to someone with borrowed robes. When he had been ordained, they took back the robes. He then walked naked for alms. People complained and criticized him, “He’s just like the monastics of other religions.” They told the Buddha.

“You shouldn’t give the full ordination to someone with borrowed robes. If you do, you commit an offense of wrong conduct.”

70.6.1 On one occasion the monks gave the full ordination to someone with a borrowed almsbowl and borrowed robes. When he had been ordained, they took back the bowl and the robes. He then walked naked for alms and received it in his hands. People complained and criticized him, “He’s just like the monastics of other religions.” They told the Buddha.

“You shouldn’t give the full ordination to someone with a borrowed almsbowl and borrowed robes. If you do, you commit an offense of wrong conduct.”

The section consisting of twenty-one cases when the full ordination is not to be given is finished.

57. The section consisting of thirty-two cases when the going forth is not to be given

71.1.1 On one occasion the monks gave the going forth to someone without a hand ... to someone without a foot ... to someone without a hand and foot ... to someone without an ear ... to someone without a nose ... to someone without an ear and nose ... to someone without a finger or toe ... to someone with a cut tendon ... to someone with joined fingers ... to a hunchback ... to a dwarf ... to someone with goiter ... to someone who had been branded ... to someone who had been whipped ... to a wanted criminal ... to

someone with elephantiasis ... to someone with a serious sickness ... to someone with abnormal appearance ... to someone blind in one eye ... to someone with a crooked limb ... to someone lame ... to someone paralyzed on one side ... to someone crippled ... to someone weak from old age ... to someone blind ... to a mute ... to someone deaf ... to someone blind and mute ... to someone blind and deaf ... to someone mute and deaf ... to someone blind, mute, and deaf. They told the Buddha what had happened. ...

“You shouldn’t give the going forth to someone without a hand, to someone without a foot, to someone without a hand and foot, to someone without an ear, to someone without a nose, to someone without an ear and nose, to someone without a finger or toe,⁴¹ to someone with a cut tendon, to someone with joined fingers,⁴² to a hunchback, to a dwarf, to someone with goiter, to someone who has been branded, to someone who has been whipped, to a wanted criminal, to someone with elephantiasis, to someone with a serious sickness, to someone with abnormal appearance,⁴³ to someone blind in one eye, to someone with a crooked limb, to someone lame, to someone paralyzed on one side,⁴⁴ to someone crippled,⁴⁵ to someone

41. This single phrase combines two Pali terms, *aṅgulicchinna* and *aḷacchinna*. The latter refers to a thumb or a big toe, whereas the former refers to any of the remaining eight digits.

42. *Phaṇahatthaka*, literally, “One who has hands like a snake’s hood”. Sp 3.119: *Phaṇahatthakoti yassa vaggulipakkhakā viya aṅguliyo sambaddhā honti*, “*Phaṇahatthako*: one whose fingers are connected like the wings of a bat.”

43. *Parisadūsaka*, literally, “One who defiles an assembly”. Sp 3.119: *Parisadūsakoti yo attano virūpatāya parisam dūseti; atidigho vā hoti aññesaṃ sisappamāṇanābhippadeso, atirasso vā ...*, “*Parisadūsaka*: whoever defiles an assembly through his own bad appearance. He is too tall, a head taller than others, or he is too short ...”

44. Sp 3.119: *Pakkhahatoti yassa eko hattho vā pādo vā aḍḍhasarīraṃ vā sukhaṃ na vahati*, “*Pakkhahata*: for whom one hand or one foot or half the body does not work properly.”

45. *Chinniriyaṇṇa*, literally, “The ways of movement have been cut off”. Sp 3.119: *Chinniriyaṇṇathoti piṭṭhasappi vuccati*, “One who crawls is called *chinniriyaṇṇa*.” The exact meaning is not clear.

weak from old age, to someone blind, to a mute, to someone deaf, to someone blind and mute, to someone blind and deaf, to someone mute and deaf, or to someone blind, mute, and deaf. If you do, you commit an offense of wrong conduct.”

The section consisting of thirty-two cases when the going forth is not to be given is finished.

The ninth section for recitation on inheritance is finished.

58. Formal support for shameless monks

72.1.1 At that time the monks from the group of six gave formal support to shameless monks. They told the Buddha.

“You shouldn’t give formal support to shameless monks. If you do, you commit an offense of wrong conduct.”

72.1.5 At that time monks lived with formal support from shameless monks. Soon they too became shameless and bad. They told the Buddha.

“You shouldn’t live with formal support from shameless monks. If you do, you commit an offense of wrong conduct.”

72.1.10 The monks thought, “The Buddha has laid down a rule that one should neither give formal support to shameless monks nor live with formal support from them. But how do we know who is shameless and who is not?” They told the Buddha.

“I allow you to wait for four or five days to find out if he is keeping the same standard as the monks.”⁴⁶

46. Sp 3.120: *Yāva bhikkhusabhāgataṃ jānāmiti nissayadāyakassa bhikkhuno bhikkhūhi sabhāgataṃ lajjibhāvaṃ yāva jānāmiti attho. Tasmā na vaṃ ṭhānaṃ gatena “ehi bhikkhu, nissayaṃ gaṇhāhi”ti vuccamānenāpi catūhapañcāhaṃ nissayadāyakassa lajjibhāvaṃ upaparikkhitvā nissayo gahetabbo*, “The meaning of ‘to find out if the other person is compatible with the monks’ is: until I find out the compatibility with the monks in terms of conscientiousness of the monk giving support. Therefore, when a monk who has gone to a new place is being told to obtain support, he should observe the conscientiousness of the support giver for four or five days, and then obtain support.”

59. Formal support for those who are traveling, etc.

On one occasion a certain monk was traveling through the Kosalan country. He thought, “The Buddha has laid down a rule that a monk like me shouldn’t live without formal support. But I’m traveling, so what should I do?” They told the Buddha. 73.1.1

“If you are traveling and unable to obtain formal support, I allow you to live without.”

On one occasion two monks were traveling through the country of Kosala, when they arrived at a certain monastery. Just then one of them got sick. He thought, “The Buddha has laid down a rule that a monk like me shouldn’t live without formal support. But I’m sick. So what should I do?” They told the Buddha. 73.2.1

“If you are sick and unable to obtain formal support, I allow you to live without.”

Then the monk who was nursing him thought, “The Buddha has laid down a rule that a monk like me shouldn’t live without formal support. But this monk is sick. So what should I do?” They told the Buddha. 73.3.1

“If you have been asked to nurse someone who is sick and you are unable to obtain formal support, I allow you to live without.”

At one time there was a certain monk who was staying in the wilderness. He was enjoying his dwelling. He thought, “The Buddha has laid down a rule that a monk like me shouldn’t live without formal support. Yet I’m enjoying my dwelling in the wilderness. So what should I do?” They told the Buddha. 73.4.1

“If you notice that you are enjoying your stay in the wilderness, but unable to obtain formal support, I allow you to live without. When a suitable support-giver comes, you should live with formal support from him.”

60. The allowance to make proclamations using the family name

- 74.1.1 At one time a certain person wanted the full ordination with Venerable Mahākassapa. Mahākassapa sent a message to Venerable Ānanda: “Please come, Ānanda, and do the proclamation.” Ānanda thought, “Because I respect the elder so much, I can’t say his name.” They told the Buddha.

“I allow you to do the proclamation also using the family name.”

61. The two people seeking the full ordination, etc.

- 74.2.1 At one time there were two people who wanted the full ordination with Venerable Mahākassapa. They argued about who should be ordained first. They told the Buddha.

“I allow you to give the full ordination to two people with a single proclamation.”

- 74.3.1 At one time there were a number of people who wanted the full ordination with several senior monks. They argued with one another about who should be ordained first. The senior monks said, “Well then, let’s ordain all of them with a single proclamation.” They told the Buddha.

“I allow you to give the full ordination to two or three people with a single proclamation, but only with a single preceptor, not with many.”

62. The allowance to be fully ordained when one is twenty years old since appearing in the womb

- 75.1.1 At that time Venerable Kumārakassapa had been given the full ordination twenty years after he appeared in the womb. He thought,

“The Buddha has laid down a rule that a person less than twenty years old shouldn’t be given the full ordination. I was ordained twenty years after appearing in the womb. I wonder, have I been ordained or not?” They told the Buddha.

“When the mind first appears in the mother’s womb, when the consciousness first manifests, that’s a person’s birth. I allow you to give the full ordination to someone who is twenty years old since appearing in the womb.”

63. The process of full ordination

At that time the full ordination had been given to people who had leprosy, abscesses, mild leprosy, tuberculosis, and epilepsy.⁴⁷ They told the Buddha. 76.1.1

“The one who is giving the full ordination should ask about thirteen obstacles.

It should be done like this: ‘Do you have any of these diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a man? Are you free from slavery? Are you free from debt? Are you employed by the king? Do you have your parents’ permission? Are you twenty years old? Do you have a full set of bowl and robes? What’s your name? What’s the name of your preceptor?’” 76.1.4

Soon afterwards they asked those seeking the full ordination about the obstacles without first instructing them. They were embarrassed, humiliated, and unable to respond. They told the Buddha. 76.2.1

“You should instruct first and then ask about the obstacles.

They instructed them right there in the midst of the Sangha. Once more those seeking the full ordination were embarrassed, humiliated, and unable to respond. They told the Buddha. 76.3.1

47. For an explanation of these, see Illnesses in the Appendix of Technical Terms.

“You should instruct them at a distance and then ask about the obstacles in the midst of the Sangha.

76.3.5 And it should be done like this. First they should be told to choose a preceptor. Their bowls and robes should then be pointed out to them: ‘This is your bowl, this your outer robe, this your upper robe, and this your sarong. Now please go and stand over there.’”

76.4.1 Then they were instructed by monks who were ignorant and incompetent. And because they were badly instructed, they were once again embarrassed, humiliated, and unable to respond. They told the Buddha.

“A monk who is ignorant and incompetent shouldn’t instruct. If he does, he commits an offense of wrong conduct. A monk who is competent and capable should instruct.”

76.5.1 They instructed without having been appointed. They told the Buddha.

“A monk shouldn’t instruct if he hasn’t been appointed. If he does, he commits an offense of wrong conduct. I allow a monk to instruct if he’s been appointed to do so.

76.5.6 And it should be done like this. One is either appointed through oneself or through someone else. How is one appointed through oneself? A competent and capable monk should inform the Sangha:

76.5.10 ‘Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. If the Sangha is ready, I will instruct so-and-so.’

76.6.1 And how is one appointed through someone else? A competent and capable monk should inform the Sangha:

76.6.3 ‘Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. If the Sangha is ready, so-and-so will instruct so-and-so.’

76.7.1 The appointed monk should go to the one who is seeking the full ordination and say this:

‘Listen, so-and-so. Now is the time for you to tell the truth. You 76.7.2
will be asked in the midst of the Sangha about various matters. If
something is true, you should say, “Yes,” and if it’s not, you should
say, “No.” Don’t be embarrassed or humiliated. This is what they’ll
ask you: “Do you have any of these diseases: leprosy, abscesses,
mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a
man? Are you free from slavery? Are you free from debt? Are you
employed by the king? Do you have your parents’ permission? Are
you twenty years old? Do you have a full set of bowl and robes?
What’s your name? What’s the name of your preceptor?”’”

They then returned to the Sangha together. 76.8.1

The Buddha said, “They shouldn’t return together. The instruc- 76.8.2
tor should come first and inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. So-and-so is seek- 76.8.4
ing the full ordination with Venerable so-and-so. He’s been in-
structed by me. If the Sangha is ready, so-and-so should come.’

And he should be told to come. He should then arrange his 76.8.8
upper robe over one shoulder, pay respect at the feet of the monks,
squat on his heels, and raise his joined palms. He should then ask
for the full ordination:

‘Venerables, I ask the Sangha for the full ordination. Please 76.8.10
lift me up out of compassion. For the second time, Venerables,
I ask the Sangha for the full ordination. Please lift me up out of
compassion. For the third time, Venerables, I ask the Sangha for the
full ordination. Please lift me up out of compassion.’ A competent
and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. So-and-so is seek- 76.9.2
ing the full ordination with Venerable so-and-so. If the Sangha is
ready, I will ask so-and-so about the obstacles.

Listen, so-and-so. Now is the time for you to tell the truth. I will 76.9.5
ask you about various matters. If something is true, you should say,
“Yes,” and if it’s not, you should say, “No.” Do you have any of these
diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy?
Are you human? Are you a man? Are you free from slavery? Are

you free from debt? Are you employed by the king? Do you have your parents' permission? Are you twenty years old? Do you have a full set of bowl and robes? What's your name? What's the name of your preceptor?

76.10.1 A competent and capable monk should then inform the Sangha:

76.10.2 'Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. He is free from obstacles and his bowl and robes are complete.⁴⁸ So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. If the Sangha is ready, it should give the full ordination to so-and-so with so-and-so as his preceptor. This is the motion.

76.11.1 Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. He is free from obstacles and his bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up.

76.12.1 For the second time I speak on this matter. Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. He is free from obstacles and his bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with

48. The Pali reads: *Ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho*. Taking the genitive case here to be the agent genitive, which seems to be the most obvious reading, this would mean, "So-and-so who is seeking to be fully ordained by Venerable so-and-so." But it is the Sangha that ordains, not individuals, and so this translation does not seem quite right. Vmv 3.126: *Ayaṃ buddharakkhito āyasmato dhammarakkhitassa saddhivihārikabhūto upasampadāpekkho*, "This Buddharakkhita, who is seeking the full ordination, is the student of Venerable Dhammarakkhita." I have followed this interpretation, and thus my translation "with Venerable so-and-so".

so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up.

For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. He is free from obstacles and his bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up. 76.12.8

The Sangha has given the full ordination to so-and-so with so-and-so as his preceptor. The Sangha approves and is therefore silent. I'll remember it thus." 76.12.15

The procedure of full ordination is finished.

64. The four supports

"Straightaway the time should be noted and the date should be pointed out. These should be declared jointly to everyone. And the four supports should be pointed out to him:"⁴⁹ 77.1.1

49. Sp 3.128: *Chāyā metabbāti ekaporisā vā dviporisā vāti chāyā metabbā. Uṭṭupamāṇaṃ ācikkhitabbanti "vassāno hemanto gimho"ti evaṃ utuppamāṇaṃ ācikkhitabbam. Ettha ca utuyeva utuppamāṇaṃ. Sace vassānādayo aparipuṇṇā honti, yattakehi divasehi yassa yo utu aparipuṇṇo, te divase sallakkhetvā so divasabhāgo ācikkhitabbo. Atha vā "ayaṃ nāma utu, so ca kho paripuṇṇo vā aparipuṇṇo vā"ti evaṃ utuppamāṇaṃ ācikkhitabbam. "Pubbaṇho vā sāyanho vā"ti evaṃ divasabhāgo ācikkhitabbo, "Chāyā metabbā: 'It is the height of one man or the height of two men', the length of the shade is to be measured. 'The measure of the season (utuppamāṇa) should be pointed out': 'It is the rainy season, the cold season, the hot season', in this way the measure of the season should be pointed out. In this case the measure of the season is just the season. If the rainy season, etc., is not complete, one should calculate the days until the completion of the season; that share of days (divasabhāga) is to be pointed out. Alternatively, 'This is the name of the season, and it is complete or incomplete (by so many days)', in this way the date is to be pointed out. 'It is morning or evening', in this way the part of the day is to be pointed out." I*

‘One gone forth is supported by almsfood. You should persevere with this for life. There are these additional allowances: a meal for the Sangha, a meal for designated monks, an invitational meal, a meal for which lots are drawn, a half-monthly meal, a meal on the observance day, and a meal on the day after the observance day.

One gone forth is supported by rag-robcs. You should persevere with this for life. There are these additional allowances: linen, cotton, silk, wool, sunn hemp, and hemp.

One gone forth is supported by the foot of a tree as resting place. You should persevere with this for life. There are these additional allowances: a dwelling, a stilt house, and a cave.⁵⁰

have followed the latter of these two ways of understanding these terms, see the CPD. *Saṅgīti ācikkhitabbā*, lit. “A joint recitation is to be declared”, which is rather cryptic. Sp 3.128: *Saṅgīti idameva sabbam ekato katvā “tvam kim labhasi, kā te chāyā, kim utupamāṇam, ko divasabhāgo”ti puṭṭho “idaṃ nāma labhāmi – vassam vā hemantaṃ vā gimhaṃ vā, ayaṃ me chāyā, idaṃ utupamāṇam, ayaṃ divasabhāgoti vadeyyāsi”ti evaṃ ācikkhitabbam*, “*Saṅgīti*: here it means: having brought everyone together, it should pointed out: “When you are asked, ‘What did you have? What time did you have? What date did you have?’ you should reply, ‘I had this: it was the rainy season/the cold season/the hot season; I had this time; I had this date.’” The point seems to be that a newly ordained monk should remember the time and date of his ordination so that he may respond to questions about it in future. Vmv 3.128 clarifies: *Chāyādikameva sabbam saṅgahetvā gāyitabbato kathetabbato saṅgīti āha “idamevā”tiādi. Tattha ekato katvā ācikkhitabbam. Tvam kim labhasi tvam upasampādanakāle kataravassam, katarautuṇṇa labhasi, katarasmim te upasampadā laddhāti attho*, “‘Here’, etc., means: having collected all—that is the time, etc.—*saṅgīti* is said because it is to be chanted, because it is to be declared. In regard to this, having brought (everyone) together, it is to be pointed out. ‘What did you have’ means: at the time of the ordination, which year did you have, which season; your ordination was obtained in which one?”

50. For an explanation of the renderings “stilt house” and “cave” respectively for *pāsāda* and *guhā*, see Appendix of Technical Terms. Apart from the *vihāra*, “a dwelling”, and the *guhā*, “a cave”, the Pali mentions three kinds of buildings, the *aḍḍhayoga*, the *pāsāda*, and the *hammiya*, all of which, according to the commentaries, are different kinds of *pāsāda*, “stilt houses”. Rather than try to differentiate between these buildings, which is unlikely to be useful from a practical perspective, I have instead grouped them together as “stilt house”. Here is what the commentaries have to say. Sp 4.294: *Aḍḍhayogoti supaṇṇava-*

One gone forth is supported by medicine of fermented urine. You should persevere with this for life. There are these additional allowances: ghee, butter, oil, honey, and syrup.”

The four supports are finished.

65. The four things not to be done

On one occasion, the monks gave the full ordination to someone and then departed. The newly ordained monk lagged behind, walking by himself. On the way he met his old wife. She said, “Have you now gone forth?” 78.1.1

“Yes.” 78.1.5

“It’s difficult for those gone forth to get sex. Come, let’s have intercourse.” He had intercourse with her. 78.1.6

When he caught up with the monks, they asked him what had taken him so long. He told them what had happened, and they told the Buddha. 78.1.9

“When you have given the full ordination to someone, you should give him a companion and point out the four things not to be done:

A monk who’s fully ordained shouldn’t have sexual intercourse, not even with an animal. If he has sexual intercourse, he’s not an ascetic, not a Sakyan monastic. Just as a man with his head cut off is unable to continue living by reconnecting it to the body, so too is a monk who has had sexual intercourse

ṅkagehaṃ, “An *aḍḍhayoga* is a house bent like a *supaṇṇa*.” Sp-t 3.4.294 clarifies: *Supaṇṇavaṅkagehanti garuḷapakkhasaṅṭhānena katagehaṃ*, “*Supaṇṇavaṅkageha*: a house made in the shape of the wings of a *garuḷa* (=garuda).” Sp 4.294 continues: *Pāsādoti dighapāsādo. Hammiyanti upariākāsatale patiṭṭhitakūṭāgāro pāsādoyeva*, “A *pāsāda* is a long stilt house. A *hammiya* is just a *pāsāda* that has an upper room on top of its flat roof.” At Sp-t 3.3.74, however, we find slightly different explanations. It seems clear, however, that all three are stilt houses and that they are distinguished according to their shape and the kind of roof they possess.

not an ascetic, not a Sakyan monastic. You shouldn't do this for as long as you live.

A monk who's fully ordained shouldn't steal, not even a straw. If he steals a *pāda* coin, the value of a *pāda*, or more than a *pāda*, he's not an ascetic, not a Sakyan monastic. Just as a fallen, withered leaf is incapable of becoming green again, so too is a monk who, intending to steal, takes an ungiven *pāda* coin, the value of a *pāda*, or more than a *pāda* not an ascetic, not a Sakyan monastic. You shouldn't do this for as long as you live.

A monk who's fully ordained shouldn't intentionally kill a living being, not even a small insect. If he intentionally kills a human being, even causing an abortion, he's not an ascetic, not a Sakyan monastic. Just as an ordinary stone that has broken in half cannot be put back together again, so too is a monk who has intentionally killed a human being not an ascetic, not a Sakyan monastic. You shouldn't do this for as long as you live.

A monk who's fully ordained shouldn't claim a superhuman quality, not even just saying, 'I delight in solitude.' If, because he has bad desires and is overcome by desire, he claims to have a non-existent superhuman quality—whether absorption, release, stillness, attainment, path, or fruit—he's not an ascetic, not a Sakyan monastic. Just as a palm tree with its crown cut off is incapable of further growth, so too is a monk with bad desires, overcome by desire, who claims to have non-existent superhuman quality not an ascetic, not a Sakyan monastic. You shouldn't do this for as long as you live."

The four things not to be done are finished.

66. The one ejected for not recognizing an offense

- 79.1.1 At one time a certain monk disrobed after being ejected for not recognizing an offense. He then returned and asked the monks for the full ordination. They told the Buddha.

“When a monk disrobes after being ejected for not recognizing 79.1.4
an offense, but then returns and asks the monks for the full ordina-
tion, he should be asked, ‘Will you recognize that offense?’ If he
says, ‘I will,’ he should be given the going forth. If he says, ‘I won’t,’
he should not.

When he’s been given the going forth, he should be asked again, 79.1.10
‘Will you recognize that offense?’ If he says, ‘I will,’ he should be
given the full ordination. If he says, ‘I won’t,’ he should not.

When he’s been given the full ordination, he should be asked 79.2.1
again, ‘Will you recognize that offense?’ If he says, ‘I will,’ he should
be readmitted. If he says, ‘I won’t,’ he should not.

When he’s been readmitted, he should be asked again, ‘Do you 79.2.5
recognize that offense?’ If he recognizes it, it’s good. If he doesn’t
recognize it and you’re unanimous, he should be ejected once more.
If you’re not unanimous, there’s no offense in living with him or in
doing formal meetings of the community together.⁵¹

“When a monk disrobes after being ejected for not making 79.3.1
amends for an offense, but then returns and asks the monks for
the full ordination, he should be asked, ‘Will you make amends for
that offense?’ If he says, ‘I will,’ he should be given the going forth.
If he says, ‘I won’t,’ he should not.

When he’s been given the going forth, he should be asked again, 79.3.7
‘Will you make amends for that offense?’ If he says, ‘I will,’ he
should be given the full ordination. If he says, ‘I won’t,’ he should
not.

When he’s been given the full ordination, he should be asked 79.3.11
again, ‘Will you make amends for that offense?’ If he says, ‘I will,’
he should be readmitted. If he says, ‘I won’t,’ he should not.

When he’s been readmitted, he should be told, ‘Make amends 79.3.15
for that offense.’ If he does, it’s good. If he doesn’t and you’re unan-
imous, he should be ejected once more. If you’re not unanimous,

51. See definitions of *sambhoga* and *saṃvāsa* at Bu Pc 69:2.1.14 and Bu Pc 69:2.1.21.

there's no offense in living with him or in doing formal meetings of the community together.

79.4.1 “When a monk disrobes after being ejected for not giving up a bad view, but then returns and asks the monks for the full ordination, he should be asked, ‘Will you give up that bad view?’ If he says, ‘I will,’ he should be given the going forth. If he says, ‘I won’t,’ he should not.

79.4.7 When he’s been given the going forth, he should be asked again, ‘Will you give up that bad view?’ If he says, ‘I will,’ he should be given the full ordination. If he says, ‘I won’t,’ he should not.

79.4.11 When he’s been given the full ordination, he should be asked again, ‘Will you give up that bad view?’ If he says, ‘I will,’ he should be readmitted. If he says, ‘I won’t,’ he should not.

79.4.15 When he’s been readmitted, he should be told, ‘Give up that bad view.’ If he does, it’s good. If he doesn’t and you’re unanimous, he should be ejected once more. If you’re not unanimous, there’s no offense in living with him or in doing formal meetings of the community together.”

The great chapter, the first, is finished.

*This is the summary:*⁵²

79.4.22 “In the great Monastic Law,⁵³
Which brings happiness to those who are good,
Restrains those who have bad desires,⁵⁴

52. Vmv 3.131: *Vinayamhītiādīgāthāsu niggahānanti niggahakaraṇesu. Pāpiccheti pāpappuggalānaṃ niggahakaraṇesu, lajjīnaṃ paggaḥesu ca pesalānaṃ sukhāvahe mahante vinayamhi yathā atthakāri atthānugunaṃ karontova yasmā yoniso paṭipajjati nāma hoti, tasmā uddānaṃ pavakkhāmiti sambandhaya janā daṭṭhabbā*; “In regard to the verses beginning with *vinayamhi*: *niggahānaṃ* means concerning the production of restraint. *Pāpicche* means in regard to the production of restraint of bad people and in regard to helping those who have a sense of conscience and those who are good, in the great Monastic Law which brings happiness, concerning one making and helping what is beneficial, wherefore it is called one practicing wisely, therefore I speak this summary. It is to be seen as connected together.”

53. Vmv 3.131 reads *mahante vinayamhi*, “In the great Monastic Law”, which I follow.

54. Reading *niggahe ca pāpicchānaṃ* with the PTS edition.

And helps those with a sense of conscience;⁵⁵

And which is for the upkeep of Buddhism, 79.4.26
In the sphere of the Omniscient Victor,
Not within range of anyone else;
Which is safe, carefully laid down, without doubt—

That is, the Chapters and the Monastic Law, 79.4.30
The Compendium and the Key Terms—⁵⁶
In this the skilful who does what's beneficial,
Practices wisely.

One who doesn't understand cattle, 79.4.34
Doesn't guard the herd;
In the same way, not understanding virtue,
How would one guard restraint?

When the discourses are forgotten, 79.4.38
And the same for philosophy,
But the Monastic Law isn't lost,
Then Buddhism still remains.

Therefore, for the purpose of making a collection, 79.4.42
I'll expound the summary, successively,
According to the right method.
Listen to me speak:

Topic, origin story, offense, 79.4.46
Method, and repetition.
It's hard to complete without remainder—⁵⁷
You should know it from the method."

"Bodhi tree, and ape-flower tree, 79.4.50
The goatherd's tree, Sahamapati
The supreme being, Ālāra, Udaka,
And monk, the sage Upaka.

55. I am not clear here on the function of the locative plural *esu*, but I am assuming the construction is parallel to the previous two lines.

56. In this sort of context, and perhaps elsewhere too, Key Terms is usually a reference to the two *Pātimokkhas*. Sp 5.325: *Pātimokkhanti dve mātikā na jānāti*, "*Pātimokkha*: he does not know the two (collections of) key terms."

57. *Asesetum* is presumably a denominative form of *asesa*, "without remainder". See CPD, *sv. asesita*.

- 79.4.54 Koṇḍañña, Vappa, Bhaddiya,
And Mahānāma, Assaji;
Yasa, four, fifty,
He sent all to the districts.
- 79.4.58 Topic, with the lords of death, and thirty,
Uruvela, three dreadlocked ascetics;
Fire hut, great kings,
Sakka, and the supreme being, the whole.
- 79.4.62 Rag, pond,
And rock, arjun tree, rock;
Rose-apple tree, and mango tree, emblic myrobalan tree,
And he brought an orchid tree flower.
- 79.4.66 May they split, may they be lit,
And may they be extinguished, Kassapa;
They immersed themselves, coal pans, cloud,
Gayā, and Cane, of Magadha.
- 79.4.70 Upatissa and Kolita,
And the well-known went forth;
Shabbily dressed, dismissal,
The thin and haggard brahmin.
- 79.4.74 He misbehaved,
Stomach, young brahmin, group;
Seniority, by those who are ignorant, went away,
Ten years of formal support.
- 79.4.78 They did not conduct themselves, to dismiss,
The ignorant, ending, five, six;
He who was from another sect, and naked,
Uncut, dreadlocked ascetic, and Sakyan.
- 79.4.82 The five diseases in Magadha,
And one king, finger;⁵⁸
And (the King) of Magadha declared,
Prison, wanted, whipped.
- 79.4.86 Branded, debt, and slave,
Shaven, Upāli, deadly disease;
Family with faith, and Kaṇṭaka,

58. It is not clear what *eko* refers to.

And the obscure.

To live, the boy, the training, 79.4.90
And they were, which;
The whole, the mouth, the preceptors,
Luring away, Kaṇṭaka.

Paṇḍakas, theft, and left, 79.4.94
And snake, about mother, father;
Perfected one, nun, and schism,
And with blood, hermaphrodite.

Without preceptor, and with the Sangha, 79.4.98
Group, *paṇḍaka*, and one without almsbowl;
Without robe, both of them,
Also the same three with borrowed.

Hand, foot, hand and foot, 79.4.102
Ear, nose, both of them;
Finger, toe, and tendon,
Joined, and hunchback, dwarf.

Goiter, and branded, 79.4.106
Whipped, wanted, and elephantiasis;
Serious, and abnormal appearance,
Blind in one eye, and so crooked limb.

Lame, and paralysed on one side, 79.4.110
Who is crippled;
Old age, blind, mute, and deaf,
And in regard to the blind and mute.

What is called blind and deaf, 79.4.114
And mute and deaf;
And blind, mute, and deaf,
And formal support for the shameless.

And should live, so travelling, 79.4.118
By one who is asked, notice;⁵⁹
Please come, they argued,
With one preceptor, Kassapa.

And ordained people were seen 79.4.122

59. Reading *pekkhanā* with the PTS version, instead of *lakkhaṇā*.

Oppressed by sicknesses;
The uninstructed were embarrassed,
Instructing just there.

79.4.126

And so in the Sangha, then the ignorant,
And not appointed, together;
Please lift up, full ordination,
Support, by himself, three.”

In this chapter there are one hundred and seventy-two topics.

The great chapter is finished.

Kd 2

The chapter on the observance day *Uposathakkhandhaka*

The instruction to gather together

At one time the Buddha was staying on the Vulture Peak at Rājagaha. At that time, on the fourteenth, fifteenth, and eighth day of the lunar half-month, the wanderers of other religions gathered and gave teachings. People went to listen to those teachings, and they acquired affection for and confidence in those wanderers. And the wanderers gained supporters. 1.1.1

Then, when King Seniya Bimbisāra of Magadha was reflecting in private, he considered this and thought, “Why don’t the venerables, too, gather on the fourteenth, fifteenth, and eighth day of the half-month?” 1.2.1

He then went to the Buddha, bowed, sat down, and told him what he had thought, adding, “It would be good, Sir, if the venerables, too, gathered on the fourteenth, fifteenth, and eighth day of the half-month.” The Buddha then instructed, inspired, and gladdened him with a teaching. When the Buddha had finished, the King got up from his seat, bowed, circumambulated the Bud- 1.3.1

dha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“You should gather together on the fourteenth, the fifteenth, and the eighth day of the lunar half-month.”

- 2.1.1 When the monks heard about the Buddha’s instruction, they started gathering on those days. People came to hear a teaching, but the monks sat in silence. The people complained and criticized them, “How can the Sakyan monastics gather on the fourteenth, fifteenth, and eighth day of the half-month, but then sit in silence like dumb pigs? Shouldn’t they give a teaching when they gather together?” The monks heard the complaints of those people and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

“When you gather together on the fourteenth, the fifteenth, and the eighth day of the lunar half-month, you should give a teaching.”

2. The instruction to recite the Monastic Code

- 3.1.1 While the Buddha was reflecting in private, he thought, “Why don’t I instruct the monks to recite a monastic code, consisting of those training rules that I have laid down for them? That would be their procedure for the observance day.” In the evening, when the Buddha had come out from seclusion, he gave a teaching and addressed the monks. He told them what he had thought, adding:

“You should recite the Monastic Code.

- 3.3.1 And you should do it like this. A competent and capable monk should inform the Sangha:
- 3.3.3 ‘Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, it should do the observance-day ceremony, it should recite the Monastic Code. What is the preliminary duty of the Sangha? The venerables should declare their purity. I will recite the Monastic Code. Everyone present should listen to it and attend carefully. Anyone who has committed an offense should reveal it. If you

haven't committed any offense, you should remain silent. If you are silent, I will regard you as pure. Just as one responds when asked individually, so too, an announcement is made three times in this kind of gathering. If a monk remembers an offense while the announcement is being made up to the third time, but doesn't reveal it, he is lying in full awareness. Lying in full awareness is called an obstacle by the Buddha. A monk who remembers an offense and is seeking purification should therefore reveal it. When it's revealed, he will be at ease.'"

Definitions

Monastic code: this is the beginning, this is the front, this is at the head of wholesome qualities—therefore it is called “Monastic Code”.⁶⁰

Venerables: this is a term of affection, a term of respect; it is an expression of respect and deference, that is, “Venerables”.

I will recite: I will set forth, I will teach, I will declare, I will set out, I will reveal, I will analyze, I will make plain, I will manifest.

It: The Monastic Code is what is meant.

Everyone present: to whatever extent there are senior monks, junior monks, and monks of middle standing in that gathering—these are called “everyone present”.

Should listen carefully: should be attentive, should pay attention, should apply their whole mind.

Should attend: should listen with a one-pointed mind, with an undistracted mind, with a non-wandering mind.

Anyone who has committed an offense: a senior monk, a junior monk, or a monk of middle standing who has committed a particular offense among the five or seven classes of offenses.

60. This definition is a play on the two unrelated words *mukha* and *mokkha*, respectively meaning “front” and “freedom”.

Should reveal it: should confess it, should disclose it, should make it plain, should make it known—either in the midst of the Sangha, in the midst of a group, or to an individual.

If you haven't committed any offense: if you have not committed any offense or you have cleared yourself after committing one.

You should remain silent: you should be patient; you shouldn't say anything.

I will regard you as pure: I will know; I will remember.

Just as one responds when asked individually: just as one would respond when asked privately, so too, one should know of that gathering, "It's asking me."

This kind of gathering: a gathering of monks is what is meant.

When the announcement is made three times: when the announcement is made once, when the announcement is made for the second time, and also when the announcement is made for the third time.

Remembers: Knows, perceives.

An offense: one that has been committed, or one that has not been cleared after being committed.⁶¹

But doesn't reveal it: does not confess it, disclose it, make it plain, make it known—either in the midst of the Sangha, in the midst of a group, or to an individual.

He is lying in full awareness: what is there for lying in full awareness? There is an act of wrong conduct.⁶²

Is called an obstacle by the Buddha: an obstacle for what? It is an obstacle for reaching the first absorption, the second absorp-

61. The phrasing here is a bit curious, but according to the commentary at Sp 3.135 it is to be understood as the opposite of segment Kd 2:3.5.6 above.

62. Sp 3.135: *Dukkaṭaṃ hotiti dukkaṭāpatti hoti; sā ca kho na musāvādalakkhaṇena; bhagavato pana vacanena vacīdvāre akiriya samuṭṭhānā āpatti hotiti veditabbā*, "There is an act of wrong conduct': there is an offense of wrong conduct. It does not have the characteristics of lying. But according to the statement by the Buddha, it is to be understood that there is an offense originating through non-action at the speech door."

tion, the third absorption, the fourth absorption; an obstacle for reaching the wholesome qualities of absorption, release, stillness, attainment, renunciation, escape, seclusion.

Therefore: for that reason.

Who remembers: who knows, who perceives.

Is seeking purification: is desiring to be cleared, is desiring purity.

An offense: one that has been committed, or one that has not been cleared after being committed.

Should reveal it: should reveal it either in the midst of the Sangha, in the midst of a group, or to an individual.

When it's revealed, he will be at ease: at ease for what? He will be at ease for reaching the first absorption, the second absorption, the third absorption, the forth absorption; at ease for reaching the wholesome qualities of absorption, release, stillness, attainment, renunciation, escape, seclusion.

When they heard that the Buddha required the recitation of the Monastic Code, some monks recited it daily. They told the Buddha. 4.1.1

“You shouldn’t recite the Monastic Code every day. If you do, you commit an offense of wrong conduct. You should recite the Monastic Code on the observance day.”

When they heard that the Buddha required the recitation of the Monastic Code on the observance day, some monks recited it three times per half-month: on the fourteenth, fifteenth, and eighth day. 4.2.1

“You shouldn’t recite the Monastic Code three times per lunar half-month. If you do, you commit an offense of wrong conduct. You should recite the Monastic Code once every lunar half-month: on the fourteenth or the fifteenth day.”

On one occasion the monks from the group of six recited the Monastic Code separately, each to his own followers. 5.1.1

“You shouldn’t recite the Monastic Code separately, each to your own followers. If you do, you commit an offense of wrong

conduct. You should do the observance-day procedure in a complete assembly.”

- 5.2.1 When they knew that the Buddha had laid down a rule that the observance-day procedure should be done in a complete assembly, the monks thought, “How far does a complete assembly extend? As far as one monastery or as far as the entire earth?”
- “A complete assembly extends as far as one monastery.”**

3. Mahākappina

- 5.3.1 At that time Venerable Mahākappina was staying at Rājagaha in the deer park at Maddakucchi. On one occasion, while reflecting in private, he thought, “Should I go to the observance-day ceremony? Should I go to the legal procedures of the Sangha? Regardless, I’ve reached the highest purity.”
- 5.4.1 The Buddha read his mind. Then, just as a strong man might bend or stretch his arm, the Buddha disappeared from the Vulture Peak and reappeared in front of Mahākappina, where he sat down on the prepared seat. Mahākappina bowed and sat down, and the Buddha said to him:
- 5.5.2 “Isn’t it the case, Kappina, that you were wondering whether or not you should go to the observance day and the legal procedures of the Sangha?”
- 5.5.4 “Yes, Venerable Sir.”
- 5.5.5 “If you brahmins don’t honor and revere the observance day, then who will? Go to the observance day, brahmin, and go to the legal procedures of the Sangha.”
- 5.5.8 “Yes.”
- 5.6.1 The Buddha instructed, inspired, and gladdened him with a teaching. Then, just as a strong man might bend or stretch his arm, the Buddha disappeared from Mahākappina’s presence and reappeared on the Vulture Peak.

4. The allowance for monastery zones

When they knew that the Buddha had laid down a rule that a complete assembly extends as far as one monastery, the monks thought, “How far does a single monastery extend?” They told the Buddha. 6.1.1

“I allow you to establish a monastery zone.

And it should be established like this. First you should announce the zone markers: a hill, a rock, a forest grove, a tree, a path, an anthill, a river, a lake. Then a competent and capable monk should inform the Sangha: 6.1.6

‘Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, it should establish a monastery zone based on the announced markers, defining who belongs to the same community and who should do the observance-day ceremony together. This is the motion. 6.1.10

Please, Venerables, I ask the Sangha to listen. The Sangha establishes a monastery zone based on the announced markers, defining who belongs to the same community and who should do the observance-day ceremony together. Any monk who approves of establishing a monastery zone based on these markers, defining who belongs to the same community and who should do the observance-day ceremony together, should remain silent. Any monk who doesn’t approve should speak up. 6.2.1

The Sangha has established a monastery zone based on these markers, defining who belongs to the same community and who should do the observance-day ceremony together. The Sangha approves and is therefore silent. I’ll remember it thus.’” 6.2.6

When they heard that the Buddha had made an allowance to establish a monastery zone, the monks from the group of six established zones that were too large: 50, 65, and even 80 kilometers across. Monks coming to the observance-day ceremony arrived while the Monastic Code was being recited or just after, and they had to stop overnight while on the way. They told the Buddha. 7.1.1

“You shouldn’t establish a monastery zone that is too large, whether 50, 65, or 80 kilometers across.⁶³ If you do, you commit an offense of wrong conduct. You should establish a monastery zone that is 40 kilometers across at the most.”⁶⁴

7.2.1 At one time the monks from the group of six had established a zone that crossed a river. Monks on their way to the observance-day ceremony were swept away by the current, as were their bowls and robes.

“You shouldn’t establish a monastery zone that crosses a river. If you do, you commit an offense of wrong conduct. I allow you to establish a monastery zone that crosses a river only if there is a permanent bridge or ferry connection.”

63. “Across” is not in the Canonical text, but is supplied from the commentary. Sp 3.140: *Tiyojanaparamanti ettha tiyojanam paramam pamāṇametissāti tiyojanaparamā; tam tiyojanaparamam. Sammannantena pana majjhe thatvā yathā catūsūpi disāsu diyaḍḍhadiyaḍḍhayojanam hoti, evam sammannitabbā. Sace pana majjhe thatvā ekekadisato tiyojanam karonti, chayojanam hoti na vaṭṭati. Caturassam vā tikoṇam vā sammannantena yathā koṇato koṇam tiyojanam hoti, evam sammannitabbā. Sace hi yena kenaci pariyantena kesaggamattampi tiyojanam atikkāmeti, āpattiṇca āpajjati sīmā ca asīmā hoti; “40 kilometers at the most: here 40 kilometers at the most is its measure. This is 40 kilometers at the most. One who is establishing (a monastery zone), standing in the middle, should establish (a zone) that is 20 kilometers in the four directions. If, standing in the middle, he makes it 40 kilometers in each direction, it will be 80 kilometers, which is not allowable. One who is establishing (a zone) that is quadrangular or triangular should establish (a zone) that is 40 kilometers corner to corner. If he exceeds the 40 kilometers even by a hair’s breadth on any side, he commits an offence, and the zone is not actually a monastery zone.”*

64. The Pali for 50, 65, 80, and 40 kilometers is 4, 5, 6, and 3 *yojanas* respectively. For a discussion of the *yojana*, see Measures in the Appendix of Technical Terms.

5. Discussion of the observance-day hall

At that time the monks recited the Monastic Code in one yard 8.1.1
after another without making a prior arrangement.⁶⁵ Newly arrived
monks did not know where the observance-day ceremony was to
be held. They told the Buddha.

**“You shouldn’t recite the Monastic Code in one yard after
another without making a prior arrangement. If you do, you
commit an offense of wrong conduct. I allow you to designate
an observance-day hall—whether a dwelling, a stilt house, or a
cave—for the observance-day ceremony.”**⁶⁶

And it should be designated like this. A competent and capable 8.1.8
monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If the Sangha 8.2.2
is ready, it should designate such-and-such a dwelling as the
observance-day hall. This is the motion.

65. The point seems to be that they recited the *pātimokkha* in a different place every lunar half-month. Sp 3.141: *Anupariveniyanti ekasīmamahāvihāre tasmim tasmim pariveṇe*, “In one yard after another’: in this or that yard within a large monastery inside a single monastery zone.”

66. Apart from the *vihāra*, “a dwelling”, and the *guha*, “a cave”, the Pali mentions three kinds of buildings, the *aḍḍhayoga*, the *pāsāda*, and the *hammiya*, all of which, according to the commentaries are different kinds of *pāsāda*, “stilt houses”. Rather than try to name each of these buildings, which in any case would not be useful from a practical perspective, I have instead grouped them together as “stilt house”. Rather than try to differentiate between these buildings, which is unlikely to be useful from a practical perspective, I have instead grouped them together as “stilt house”. Sp 4.294: *Aḍḍhayogoti supaṇṇavaṇkagehaṃ*, “An *aḍḍhayoga* is a house bent like a *supaṇṇa*.” Sp-t 3.4.294 clarifies: *Supaṇṇavaṇkagehanti garuḷapakkhasaṇṭhānena katagehaṃ*, “*Supaṇṇavaṇkageha*: a house made in the shape of the wings of a *garuḷa* (=garuda).” Sp 4.294 continues: *Pāsādoti dighapāsādo. Hammiyanti upariākāsatale patiṭṭhitakūṭāgāro pāsādoyeva*, “A *pāsāda* is a long stilt house. A *hammiya* is just a *pāsāda* that has an upper room on top of its flat roof.” At Sp-t 3.3.74, however, we find slightly different explanations. It seems clear, however, that all three are stilt houses and that they are distinguished only according to their shape and the kind of roof they possess.

8.2.5 Please, Venerables, I ask the Sangha to listen. The Sangha designates such-and-such a dwelling as the observance-day hall. Any monk who approves of designating such-and-such a dwelling as the observance-day hall should remain silent. Any monk who doesn't approve should speak up.

8.2.9 The Sangha has designated such-and-such a dwelling as the observance-day hall. The Sangha approves and is therefore silent. I'll remember it thus.'"

8.3.1 Soon afterwards in a certain monastery, they designated two different observance-day halls. Monks gathered in both places, each group thinking, "The observance-day ceremony will be done here." They told the Buddha.

"You shouldn't designate two different observance-day halls within the same monastery. If you do, you commit an offense of wrong conduct. You should abolish one of them and do the observance-day ceremony in one place.

8.4.1 And it should be abolished like this. A competent and capable monk should inform the Sangha:

8.4.3 'Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, it should abolish such-and-such an observance-day hall. This is the motion.

8.4.6 Please, Venerables, I ask the Sangha to listen. The Sangha abolishes such-and-such an observance-day hall. Any monk who approves of abolishing such-and-such an observance-day hall should remain silent. Any monk who doesn't approve should speak up.

8.4.10 The Sangha has abolished such-and-such an observance-day hall. The Sangha approves and is therefore silent. I'll remember it thus.'"

6. The allowance for an observance-day fore-court

9.1.1 At one time in a certain monastery, they had designated an observance-day hall that was too small. On the observance day

a large sangha of monks gathered there. Some monks listened to the recitation of the Monastic Code while sitting outside the designated area. Knowing that the Buddha had laid down a rule that the observance-day ceremony should be done after designating an observance-day hall, they wondered, “Have we done the observance-day ceremony or not?” They told the Buddha.

“Whether you listen to the recitation of the Monastic Code while seated within or outside the designated area, in either case you have done the observance-day ceremony.

Still, the Sangha may designate an observance-day forecourt as large as it likes.⁶⁷

And it should be designated like this. First the markers should be announced. Then a competent and capable monk should inform the Sangha: 9.2.2

‘Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, it should designate an observance-day forecourt based on the announced markers. This is the motion. 9.2.5

Please, Venerables, I ask the Sangha to listen. The Sangha designates an observance-day forecourt based on the announced markers. Any monk who approves of designating an observance-day forecourt based on these markers should remain silent. Any monk who doesn’t approve should speak up. 9.2.9

The Sangha has designated an observance-day forecourt based on these markers. The Sangha approves and is therefore silent. I’ll remember it thus.” 9.2.14

On one occasion, on the observance day in a certain monastery, the junior monks had gathered first. Thinking, “There’s no point in being here before the senior monks arrive,” they left. As a consequence, the observance-day ceremony was done at the wrong time. 10.1.1

67. “Forecourt” renders *pamukha*. Sp-t 3.142: *Uposathappamukham nāma uposathāgārassa sammukhaṭṭhānam*, “The place which is face-to-face with the observance-day hall is called *uposathappamukham*.”

“On the observance day, the senior monks should gather first.”

- 11.1.1 At that time at Rājagaha, there was a number of monasteries within the same monastery zone. The monks argued about where the observance-day ceremony should be done.

“When there are a number of monasteries within the same zone and the monks are arguing about where the observance-day ceremony should be done, they should all gather in one place and do the observance-day ceremony there. Or they should gather wherever the most senior monk is staying. You shouldn’t do the observance-day ceremony with an incomplete sangha. If you do, you commit an offense of wrong conduct.”

7. The allowance for a may-stay-apart zone

- 12.1.1 On one occasion Venerable Mahākassapa was coming from Andhakavinda to Rājagaha for the observance-day ceremony. As he was crossing a river on the way, he briefly got carried away by the current and his robes got wet. The monks asked him why his robes were wet, and he told them what had happened. They told the Buddha.

“When the Sangha has established a monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together, the Sangha may designate this same zone as a may-stay-apart-from-the-three-robles area.

- 12.2.1 And it should be designated like this. A competent and capable monk should inform the Sangha:

- 12.2.3 ‘Please, Venerables, I ask the Sangha to listen. The Sangha has established a monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. If the Sangha is ready, it should designate this same zone as a may-stay-apart-from-the-three-robles area. This is the motion.

- 12.2.6 Please, Venerables, I ask the Sangha to listen. The Sangha has established a monastery zone, defining who belongs to the same

community and who should do the observance-day ceremony together. The Sangha designates this same zone as a may-stay-apart-from-the-three-robles area. Any monk who approves of designating this monastery zone as a may-stay-apart-from-the-three-robles area should remain silent. Any monk who doesn't approve should speak up.

The Sangha has designated this monastery zone as a may-stay-apart-from-the-three-robles area. The Sangha approves and is therefore silent. I'll remember it thus.'” 12.2.10

When they heard that the Buddha had allowed the designation of a may-stay-apart-from-the-three-robles area, monks stored their robes in inhabited areas. Their robes were lost, burned, and eaten by rats. As a consequence, they had shabby robes. Other monks asked them why, and they told them what had happened. They told the Buddha. 12.3.1

“When the Sangha has established a monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together, the Sangha may designate this same zone as a may-stay-apart-from-the-three-robles area, leaving out inhabited areas and the vicinity of inhabited areas.

And it should be designated like this. A competent and capable monk should inform the Sangha: 12.4.1

‘Please, Venerables, I ask the Sangha to listen. The Sangha has established a monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. If the Sangha is ready, it should designate this same zone as a may-stay-apart-from-the-three-robles area, leaving out inhabited areas and the vicinity of inhabited areas. This is the motion. 12.4.3

Please, Venerables, I ask the Sangha to listen. The Sangha has established a monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. The Sangha designates this same zone as a may-stay-apart-from-the-three-robles area, leaving out inhabited areas and the vicinity of inhabited areas. Any monk who approves of designating this 12.4.6

monastery zone as a may-stay-apart-from-the-three-robles area, leaving out inhabited areas and the vicinity of inhabited areas, should remain silent. Any monk who doesn't approve should speak up.

- 12.4.10 The Sangha has designated this monastery zone as a may-stay-apart-from-the-three-robles area, leaving out inhabited areas and the vicinity of inhabited areas. The Sangha approves and is therefore silent. I'll remember it thus.'

8. The abolishing of monastery zones

"Monks, when you're establishing a monastery zone, the zone that defines who belongs to the same community should be established first. Afterwards you may designate the may-stay-apart-from-the-three-robles area. And when you're abolishing a monastery zone, the may-stay-apart-from-the-three-robles area should be abolished first. Afterwards you may abolish the zone that defines who belongs to the same community.

- 12.5.3 And this how a may-stay-apart-from-the-three-robles area should be abolished. A competent and capable monk should inform the Sangha:

- 12.5.5 'Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, it should abolish this may-stay-apart-from-the-three-robles area. This is the motion.

- 12.5.8 Please, Venerables, I ask the Sangha to listen. The Sangha abolishes this may-stay-apart-from-the-three-robles area. Any monk who approves of abolishing this may-stay-apart-from-the-three-robles area should remain silent. Any monk who doesn't approve should speak up.

- 12.5.12 The Sangha has abolished this may-stay-apart-from-the-three-robles area. The Sangha approves and is therefore silent. I'll remember it thus.'

- 12.6.1 And a monastery zone should be abolished like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, it should abolish this monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. This is the motion. 12.6.3

Please, Venerables, I ask the Sangha to listen. The Sangha abolishes this monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. Any monk who approves of abolishing this monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together, should remain silent. Any monk who doesn’t approve should speak up. 12.6.6

The Sangha has abolished this monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. The Sangha approves and is therefore silent. I’ll remember it thus.’ 12.6.10

9. Zones of inhabited areas, etc.

“There are monks who live supported by inhabited areas where no monastery zone has been established. In these cases, the zone of the inhabited area defines who belongs to the same community and who should do the observance-day ceremony together. If it is an uninhabited area in the wilderness, a distance of 80 meters on all sides defines who belongs to the same community and who should do the observance-day ceremony together.⁶⁸ A whole river, a whole ocean, or a whole lake cannot be a monastery zone in its own right. In a river, in the ocean, and in a lake, the zone that defines who belongs to the same community and who should do the observance-day ceremony together is the distance an average man can splash water in all directions.”

68. That is, seven *abbhantaras*. For a discussion of the *abbhantara*, see Measures in the Appendix of Technical Terms.

13.1.1 At one time the monks from the group of six established a monastery zone that overlapped with an existing monastery zone.

“The establishment of the first zone is a legitimate legal procedure that is irreversible and fit to stand. The establishment of the subsequent zone is an illegitimate legal procedure that is reversible and unfit to stand. You shouldn’t establish a monastery zone that overlaps with an existing monastery zone. If you do, you commit an offense of wrong conduct.”

13.2.1 At one time the monks from the group of six established a monastery zone that enclosed one existing monastery zone within it.

“The establishment of the first zone is a legitimate legal procedure that is irreversible and fit to stand. The establishment of the subsequent zone is an illegitimate legal procedure that is reversible and unfit to stand. You shouldn’t establish a monastery zone that encloses an existing monastery zone. If you do, you commit an offense of wrong conduct.

When you establish a monastery zone, you should leave a gap to any existing monastery zone.”

10. Breach of the observance-day ceremony, etc.

14.1.1 The monks thought, “How many observance days are there?” They told the Buddha.

“There are two observance days: the fourteenth and the fifteenth day of the lunar half-month.”

14.2.1 The monks thought, “How many kinds of observance-day procedures are there?”

14.2.4 “There are these four kinds:

1. The observance-day procedure that is illegitimate and has an incomplete assembly.
2. The observance-day procedure that is illegitimate but has a complete assembly.

3. The observance-day procedure that is legitimate but has an incomplete assembly.
4. The observance-day procedure that is legitimate and has a complete assembly.

The first, second, and third of these shouldn't be done; I haven't allowed such procedures. The fourth should be done; I have allowed such procedures. Therefore, monks, you should train like this: 'We will do observance-day procedures that are legitimate and have a complete assembly.'"

11. The recitation of the Monastic Code in brief, etc.

The monks thought, "How many ways are there of reciting the Monastic Code?" They told the Buddha. 15.1.1

"There are these five ways of reciting the Monastic Code: 15.1.4

1. After reciting the introduction, the rest is announced as if heard. This is the first way.
2. After reciting the introduction and the four rules entailing expulsion, the rest is announced as if heard. This is the second way.
3. After reciting the introduction, the four rules entailing expulsion, and the thirteen rules entailing suspension, the rest is announced as if heard. This is the third way.
4. After reciting the introduction, the four rules entailing expulsion, the thirteen rules entailing suspension, and the two undetermined rules, the rest is announced as if heard. This is the fourth way.
5. In full is the fifth."

When they heard that the Buddha had allowed the recitation of the Monastic Code in brief, some monks recited it in brief all the time. 15.2.1

“You shouldn’t recite the Monastic Code in brief. If you do, you commit an offense of wrong conduct.”

- 15.3.1 At that time, on the observance day in a certain monastery in the Kosalan country, there was a threat from a primitive tribe.⁶⁹ The monks were unable to recite the Monastic Code in full.

“I allow you to recite the Monastic Code in brief when there are threats.”

- 15.4.1 The monks from the group of six recited the Monastic Code in brief even when there were no threats.

“You shouldn’t recite the Monastic Code in brief when there are no threats. If you do, you commit an offense of wrong conduct. I allow you to recite the Monastic Code in brief when there are any of these threats: a threat from kings, bandits, fire, floods, people, spirits, predatory animals, or snakes, or a threat to life, or a threat to the monastic life.”

- 15.5.1 On one occasion the monks from the group of six gave a teaching in the midst of the Sangha without being asked.

“You shouldn’t give a teaching in the midst of the Sangha without being asked. If you do, you commit an offense of wrong conduct. I allow the most senior monk either to give a teaching himself or to ask someone else.”

12. Discussion of questioning on the Monastic Law

- 15.6.1 On one occasion the monks from the group of six questioned others on the Monastic Law in the midst of the Sangha without being approved.

“You shouldn’t question others on the Monastic Law in the midst of the Sangha without being approved. If you do, you commit an offense of wrong conduct. I allow you to question

69. Sp 3.150: *Savarabhayanti aṭavimanussabhayaṃ*, “*Savarabhayaṃ*: threat from forest people.”

others on the Monastic Law in the midst of the Sangha after being approved.

And it should be done like this. One is either approved through oneself or through someone else. How is one approved through oneself? A competent and capable monk should inform the Sangha: 15.6.6

‘Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, I will question so-and-so on the Monastic Law.’ 15.7.3

And how is one approved through someone else? A competent and capable monk should inform the Sangha: 15.7.6

‘Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, so-and-so will question so-and-so on the Monastic Law.’ 15.7.8

Soon good monks asked questions on the Monastic Law in the midst of the Sangha after being approved. The monks from the group of six became angry and bitter, and they made threats of violence. 15.8.1

“The monk who has been approved should first survey the gathering and evaluate the individuals, and then ask questions on the Monastic Law in the midst of the Sangha.”

13. Discussion of replying to questions on the Monastic Law

On one occasion the monks from the group of six replied to questions on the Monastic Law in the midst of the Sangha without being approved. 15.9.1

“You shouldn’t reply to questions on the Monastic Law in the midst of the Sangha without being approved. If you do, you commit an offense of wrong conduct. I allow you to reply to questions on the Monastic Law in the midst of the Sangha after being approved.

And it should be done like this. One is either approved through oneself or through someone else. 15.9.6

- 15.10.1 How is one approved through oneself? A competent and capable monk should inform the Sangha:
- 15.10.3 ‘Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, I will reply when asked by so-and-so on the Monastic Law.’
- 15.10.6 And how is one approved through someone else? A competent and capable monk should inform the Sangha:
- 15.10.8 ‘Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, so-and-so will reply when asked by so-and-so on the Monastic Law.’
- 15.11.1 Soon good monks replied to questions on the Monastic Law in the midst of the Sangha after being approved. The monks from the group of six became angry and bitter, and they made threats of violence.

“The monk who has been approved should first survey the gathering and evaluate the individuals, and then reply to questions on the Monastic Law in the midst of the Sangha.”

14. Discussion of accusing

- 16.1.1 At one time the monks from the group of six accused a monk of an offense without first getting his permission to do so.
- “You shouldn’t accuse a monk of an offense without first getting his permission. If you do, you commit an offense of wrong conduct. You should only accuse someone of an offense after getting their permission: ‘I wish to speak to you, Venerable, please give me permission.’”**
- 16.2.1 Soon, after getting their permission, good monks accused the monks from the group of six of an offense. The monks from the group of six became angry and bitter, and they made threats of violence.
- “Even when you have their permission, you should first evaluate the individual and then accuse them of an offense.”**
- 16.3.1 At this time the monks from the group of six—thinking to act before the good monks asked them for permission, but having no

grounds for doing so—got permission from pure monks who had not committed any offenses.

“When you have no grounds for doing so, you shouldn’t get permission from pure monks who haven’t committed any offenses. If you do, you commit an offense of wrong conduct. And you should give permission only after evaluating the individual.”

15. Objecting to an illegitimate legal procedure, etc.

On one occasion the monks from the group of six did an illegitimate legal procedure in the midst of the Sangha. 16.4.1

“You shouldn’t do illegitimate legal procedures. If you do, you commit an offense of wrong conduct.”

They still did illegitimate procedures. 16.4.5

“You should object when an illegitimate legal procedure is being done.”

Soon afterwards good monks objected when the monks from the group of six did an illegitimate procedure. The monks from the group of six became angry and bitter, and they made threats of violence. 16.5.1

“I also allow you to state your view.”

They did. Once again the monks from the group of six became angry and bitter, making threats of violence. 16.5.5

“A group of four or five should object, a group of two or three may state their view, and a single person may make a silent determination: ‘I don’t approve of this.’”

On one occasion when the monks from the group of six were reciting the Monastic Code in the midst of the Sangha, they deliberately made themselves inaudible. 16.6.1

“When reciting the Monastic Code, you shouldn’t deliberately make yourselves inaudible. If you do, you commit an offense of wrong conduct.”

- 16.7.1 At one time Venerable Udāyī was the Sangha’s reciter of the Monastic Code, but he had a hoarse voice. He knew that the Buddha had laid down a rule that the reciters of the Monastic Code should make themselves heard, and he thought, ‘I have a hoarse voice. What should I do?’

“The reciter of the Monastic Code should make an effort to be heard. If you make an effort, there’s no offense.”

- 16.8.1 On one occasion Devadatta recited the Monastic Code in a gathering that included lay people.

“You shouldn’t recite the Monastic Code in a gathering that includes lay people. If you do, you commit an offense of wrong conduct.”

- 16.9.1 On one occasion the monks from the group of six recited the Monastic Code in the midst of the Sangha without being asked.

“You shouldn’t recite the Monastic Code in the midst of the Sangha without first being asked to do so. If you do, you commit an offense of wrong conduct. The most senior monk should be in charge of the recitation of the Monastic Code.”

The first section for recitation on monastics of other religions is finished.

16. Requesting the recitation of the Monastic Code, etc.

- 17.1.1 When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Codanāvattu. When he eventually arrived, he stayed there.

- 17.1.3 At that time a number of monks were staying in a certain monastery where the most senior monk was ignorant and incompetent. He did not know about the observance-day ceremony or the observance-day procedure, nor about the Monastic Code or its recitation. The other monks knew that the Buddha had laid down a rule that the most senior monk should be in charge of the recitation of the Monastic Code, and so they wondered what to do. They told the Buddha.

“In such a case a competent and capable monk there should be in charge of the recitation of the Monastic Code.”

On one occasion on the observance day, a number of ignorant and incompetent monks were staying in a certain monastery. They did not know about the observance-day ceremony or the observance-day procedure, nor about the Monastic Code or its recitation. They requested the most senior monk to recite the Monastic Code, but he replied that he was incapable. They made the same request of the second-most and third-most senior monks, and on both occasions received the same reply. They then requested each monk in turn until they reached the most junior monk. And they all gave the same reply. 17.3.1

“When all the monks in a monastery are ignorant and incompetent, and none of them is able to recite the Monastic Code, they should straightaway send a monk to a neighboring monastery to learn the Monastic Code, either in brief or in full.”

The monks thought, “Who is responsible for sending someone?” 17.6.1

“The most senior monk should tell a junior monk to go.”

Although told by the senior monk, the junior monks did not go. 17.6.5

“If a monk isn’t sick and he’s told by the most senior monk to go, he should go. If he doesn’t, he commits an offense of wrong conduct.”

17. The instruction to learn the number of the lunar half-month, etc.

When he had stayed at Codanāvattu for as long as he liked, the Buddha returned to Rājagaha. 18.1.1

Then, while the monks were walking for almsfood, people asked them which half-month it was. They replied that they did not know. People complained and criticized them, “These Sakyan monastics don’t even know the number of the lunar half-month. So how 18.1.2

could they possibly know anything truly useful?” They told the Buddha.

“You should learn the counting of the lunar half-months.”

18.2.1 The monks thought, “Who should learn the counting of the lunar half-months?”

“You should all learn the counting of the lunar half-months.”

18.3.1 On another occasion, while the monks were walking for alms-food, people asked them how many monks there were. They replied that they did not know. People complained and criticized them, “These Sakyan monastics don’t even know about one another. So how could they possibly know anything truly useful?”

“You should count the monks.”

18.4.1 The monks thought, “When should we count the monks?”

“You should count the monks on the observance day, either by name or by distributing tickets.”⁷⁰

19.1.1 On one occasion, monks walked for almsfood in a faraway village, not knowing that it was the observance day. They arrived back while the Monastic Code was being recited or even just after.

“You should announce, ‘Today is the observance day.’”

19.1.5 The monks thought, “Who should make the announcement?”

“The most senior monk should make the announcement early in the morning.”

19.1.9 Soon afterwards a certain senior monk forgot to make the announcement early in the morning.

“I allow you to make the announcement at the mealtime too.”

19.1.12 He forgot to make the announcement at the mealtime too.

“I allow you to make the announcement whenever you remember.”

70. “By name” renders the obscure compound *nāmaggena*. The commentaries are silent. Alternative readings include *nāmamattena*, *gaṇamaggena*, and *nasamaggena*, none of which is an obvious fit for the current context.

18. The instruction to do the prior duties

On one occasion in a certain monastery, the observance-day hall 20.1.1
was dirty. Newly arrived monks complained, “Why don’t the resi-
dent monks sweep the hall?” They told the Buddha.

“You should sweep the observance-day hall.”

The monks thought, “Who should sweep it?” 20.2.1

“The most senior monk should tell a junior monk.”

Although told by the senior monk, the junior monks did not 20.2.5
sweep.

**“If a monk isn’t sick and he’s told by the senior monk to sweep,
he should sweep. If he doesn’t, he commits an offense of wrong
conduct.”**

On one occasion no seats were prepared in the observance-day 20.3.1
hall. The monks sat on the ground. They became dirty, as did their
robes.

“You should prepare seats in the observance-day hall.”

The monks thought, “Who should prepare them?” 20.3.5

“The most senior monk should tell a junior monk.”

Although told by the senior monk, the junior monks did not 20.3.9
prepare them.

**“If a monk isn’t sick and he’s told by the senior monk to pre-
pare the seats, he should do so. If he doesn’t, he commits an
offense of wrong conduct.”**

On one occasion there was no lamp in the observance-day hall. 20.4.1
Because it was dark, the monks stepped on one another and on
one another’s robes.

“You should light a lamp in the observance-day hall.”

The monks thought, “Who should light it?” 20.4.5

“The most senior monk should tell a junior monk.”

Although told by the senior monk, the junior monks did not 20.4.9
light a lamp.

**“If a monk isn’t sick and he’s told by the senior monk to light
a lamp, he should do so. If he doesn’t, he commits an offense of
wrong conduct.”**

20.5.1 On one occasion in a certain monastery, the resident monks didn't set out water for drinking or water for washing. Newly arrived monks complained and criticized them, "Why don't the resident monks set out water for drinking and water for washing?"

"You should set out water for drinking and water for washing."

20.6.1 The monks thought, "Who should do it?"

"The most senior monk should tell a junior monk."

20.6.5 Although told by the senior monk, the junior monks did not do it.

"If a monk isn't sick and he's told by the senior monk to set them out, he should do so. If he doesn't, he commits an offense of wrong conduct."

19. Those going to a different region, etc.

21.1.1 On one occasion a number of ignorant and incompetent monks asked permission from their teachers and preceptors to go to a different region. They told the Buddha.

"A number of ignorant and incompetent monks might ask their teachers and preceptors for permission to go to a different region. The teachers and preceptors should then ask them where they're going and who they're going with. If they're going with others who are ignorant and incompetent, the teachers and preceptors shouldn't give them permission. If they do, they commit an offense of wrong conduct."

And if the students go without permission from their teachers and preceptors, they commit an offense of wrong conduct."

21.2.1 A number of ignorant and incompetent monks might be staying in a certain monastery. They don't know about the observance-day ceremony or the observance-day procedure, nor about the Monastic Code or its recitation. Then a monk arrives who is learned and a master of the tradition; who is an expert on the Teaching, the Monastic Law, and the Key Terms; who is knowledgeable and com-

petent, has a sense of conscience, and is afraid of wrongdoing and fond of the training.⁷¹

Those monks should treat that learned monk with kindness. They should assist him and befriend him, and they should attend on him with bath powder, soap, tooth cleaners, and water for rinsing the mouth.⁷² If they don't look after him in this way, they commit an offense of wrong conduct.

On the observance day, a number of ignorant and incompetent monks might be staying in a certain monastery. They don't know about the observance-day ceremony or the observance-day procedure, nor about the Monastic Code or its recitation. They should straightaway send a monk to a neighboring monastery to learn the Monastic Code, either in brief or in full. If he's able to do this, it's good. 21.3.1

If he's not, then those monks should all go to a monastery where the monks know about the observance-day ceremony and the observance-day procedure, and about the Monastic Code and its recitation. If they don't go, they commit an offense of wrong conduct.

A number of ignorant and incompetent monks might be spending the rainy-season residence in a certain monastery. They don't know about the observance-day ceremony or the observance-day procedure, nor about the Monastic Code or its recitation. They should straightaway send a monk to a neighboring monastery to learn the Monastic Code, either in brief or in full. If he's able to do this, it's good. If he's not, then a monk should be sent under the seven-day allowance to learn the Monastic Code, either in brief or in full. If he's able to do this, it's good. 21.4.1

71. *Mātikā*, “Key Terms”, probably refers to the two *Pātimokkhas*. Sp 5.325: *Pātimokkhanti dve mātikā na jānāti*, “*Pātimokkha*: he does not know the two (collections of) key terms.”

72. For an explanation of rendering *cunṇa* and *mattika* as respectively “bath powder” and “soap”, see Appendix of Technical Terms.

If he's not, then those monks shouldn't spend the rainy-season residence in that monastery. If they do, they commit an offense of wrong conduct."

20. Discussion of the passing on of purity

- 22.1.1 Then the Buddha addressed the monks: "Gather, monks, for the Sangha to do the observance-day ceremony." A monk said to the Buddha, "Sir, there's a sick monk. He hasn't come."

"A sick monk should pass on his purity.

- 22.1.6 And he should do it like this. The sick monk should approach a monk, arrange his upper robe over one shoulder, and squat on his heels. He should then raise his joined palms and say, 'I pass on my purity; please convey my purity; please announce my purity.' If he makes this understood by body, by speech, or by body and speech, then the purity has been passed on. If he doesn't make this understood by body, by speech, or by body and speech, then the purity hasn't been passed on.

- 22.2.1 If he's able to do this, it's good. If he's not, then the sick monk should be brought into the midst of the Sangha together with his bed or bench. They can then do the observance-day ceremony. But if the one who is nursing him says, 'If we move him, his illness will get worse, or he'll die,' then the sick monk shouldn't be moved. The Sangha should go to where the sick monk is and do the observance-day ceremony there.

You shouldn't do the observance-day ceremony with an incomplete Sangha. If you do, you commit an offense of wrong conduct.

- 22.3.1 If, after the purity has been passed on to him, the monk who is conveying the purity goes away right then and there, then the purity should be passed on to someone else.⁷³ If, after the purity has been

73. Sp 3.164: *Tattheva pakkamatiti saṅghamajjhaṃ anāgantvā tatova kattacci gacchati*, "Tattheva pakkamati: not having gone to the midst of the Sangha, he goes wherever."

passed on to him, the monk who is conveying the purity disrobes right then and there, dies right then and there, admits right then and there that he's a novice monk, admits right then and there that he's renounced the training, admits right then and there that he's committed the worst kind of offense, admits right then and there that he's insane, admits right then and there that he's deranged, admits right then and there that he's overwhelmed by pain, admits right then and there that he's been ejected for not recognizing an offense, admits right then and there that he's been ejected for not making amends for an offense, admits right then and there that he's been ejected for not giving up a bad view, admits right then and there that he's a *paṇḍaka*, admits right then and there that he's a fake monk, admits right then and there that he's previously left to join the monastics of another religion, admits right then and there that he's an animal, admits right then and there that he's a matricide, admits right then and there that he's a patricide, admits right then and there that he's a murderer of a perfected one, admits right then and there that he's raped a nun, admits right then and there that he's caused a schism in the Sangha, admits right then and there that he's caused the Buddha to bleed, or admits right then and there that he's a hermaphrodite, then the purity should be passed on to someone else.

If, after the purity has been passed on to him, the monk who is conveying the purity goes away while on his way to the observance-day ceremony, then the purity hasn't been brought. If, after the purity has been passed on to him, the monk who is conveying the purity disrobes while on his way to the observance-day ceremony ... admits that he's a hermaphrodite while on his way to the observance-day ceremony, then the purity hasn't been brought. 22.4.1

But if, after the purity has been passed on to him, the monk who is conveying the purity goes away after reaching the Sangha, then the purity has been brought. And if, after the purity has been passed on to him, the monk who is conveying the purity disrobes 22.4.4

after reaching the Sangha ... admits that he's a hermaphrodite after reaching the Sangha, then the purity has been brought.

22.4.7 And if, after the purity has been passed on to him, the monk who is conveying the purity reaches the Sangha, but doesn't announce the purity because he falls asleep or is heedless or gains a meditation attainment, then the purity has been brought. There's no offense for the one who is conveying the purity.

22.4.9 And if, after the purity has been passed on to him, the monk who is conveying the purity reaches the Sangha, but deliberately doesn't announce the purity, then the purity has been brought.

But there's an offense of wrong conduct for the one who is conveying the purity."

21. Discussion on giving consent

23.1.1 The Buddha addressed the monks: "Gather, monks, for the Sangha to do a legal procedure." A monk said to the Buddha, "Sir, there's a sick monk. He hasn't come."

"A sick monk should give his consent.

23.1.6 And he should give like this. The sick monk should approach a monk, arrange his upper robe over one shoulder, and squat on his heels. He should then raise his joined palms and say, 'I give my consent; please convey my consent; please announce my consent.' If he makes this understood by body, by speech, or by body and speech, then the consent has been given. If he doesn't make this understood by body, by speech, or by body and speech, then the consent hasn't been given.

23.2.1 If he's able to do this, it's good. If he's not, then the sick monk should be brought into the midst of the Sangha together with his bed or bench. They can then do the procedure. But if the one who is nursing him says, 'If we move him, his illness will get worse, or he'll die,' then the sick monk shouldn't be moved. The Sangha should go to where the sick monk is and do the procedure there.

You shouldn't do a legal procedure with an incomplete sangha. If you do, you commit an offense of wrong conduct.

If, after the consent has been given to him, the monk who is 23.3.1
conveying the consent goes away right then and there, then the consent should be given to someone else. If, after the consent has been given to him, the monk who is conveying the consent disrobes right then and there, dies right then and there, admits right then and there that he's a novice monk, admits right then and there that he's renounced the training, admits right then and there that he's committed the worst kind of offense, admits right then and there that he's insane, admits right then and there that he's deranged, admits right then and there that he's overwhelmed by pain, admits right then and there that he's been ejected for not recognizing an offense, admits right then and there that he's been ejected for not making amends for an offense, admits right then and there that he's been ejected for not giving up a bad view, admits right then and there that he's a *paṇḍaka*, admits right then and there that he's a fake monk, admits right then and there that he's previously left to join the monastics of another religion, admits right then and there that he's an animal, admits right then and there that he's a matricide, admits right then and there that he's a patricide, admits right then and there that he's a murderer of a perfected one, admits right then and there that he's raped a nun, admits right then and there that he's caused a schism in the Sangha, admits right then and there that he's caused the Buddha to bleed, or admits right then and there that he's a hermaphrodite, then the consent should be given to someone else.

If, after the consent has been given to him, the monk who is 23.3.24
conveying the consent goes away while on his way to the legal procedure, then the consent hasn't been brought. If, after the consent has been given to him, the monk who is conveying the consent disrobes while on his way to the legal procedure ... or admits that he's a hermaphrodite while on his way to the legal procedure, then the consent hasn't been brought.

23.3.27 But if, after the consent has been given to him, the monk who is conveying the consent goes away after reaching the Sangha, then the consent has been brought. And if, after the consent has been given to him, the monk who is conveying the consent disrobes after reaching the Sangha ... admits that he's a hermaphrodite after reaching the Sangha, then the consent has been brought.

23.3.30 And if, after the consent has been given to him, the monk who is conveying the consent reaches the Sangha, but doesn't announce the consent because he falls asleep or is heedless or gains a meditation attainment, then the consent has been brought. There's no offense for the one who is conveying the consent.

23.3.32 And if, after the consent has been given to him, the monk who is conveying the consent reaches the Sangha, but deliberately doesn't announce the consent, then the consent has been brought.

But there is an offense of wrong conduct for the one who is conveying the consent.

On the observance day, if the Sangha has business to be done, then anyone passing on their purity should also give their consent."

22. Discussion on being seized by relatives, etc.

24.1.1 On one occasion on the observance day, a certain monk was seized by his relatives.

24.1.3 "If a monk is seized by his relatives on the observance day, other monks should say to those relatives, 'Please release this monk for a short time so that he can take part in the observance-day ceremony.' If they're able to do this, it's good. If not, they should say to those relatives, 'Please step aside for a moment while this monk passes on his purity.' If they're able to do this, it's good. If not, they should say to those relatives, 'Please take this monk outside the monastery zone for a short time while the Sangha does the observance-day ceremony.' If they're able to do this, it's good.

If not, you shouldn't do the observance-day ceremony with an incomplete sangha. If you do, you commit an offense of wrong conduct.

If on the observance day a monk is seized by kings, by bandits, by scoundrels, or by enemies of the monks, other monks should say to those enemies,⁷⁴ 'Please release this monk for a short time, so that he can take part in the observance-day ceremony.' If they're able to do this, it's good. If not, they should say to those enemies, 'Please step aside for a moment while this monk passes on his purity.' If they're able to do this, it's good. If not, they should say to those enemies, 'Please take this monk outside the monastery zone for a short time while the Sangha does the observance-day ceremony.' If they're able to do this, it's good. 24.3.1

If not, you shouldn't do the observance-day ceremony with an incomplete sangha. If you do, you commit an offense of wrong conduct."

74. "Enemies of monks" is a translation of *bhikkhupaccatthikā*. At Bu Pj 1:9.3.1, I have translated the same compound as "enemy monks". In that rule this seems required because various people who are acting as enemies of monks are mentioned separately, such as kings, bandits, and scoundrels. Moreover, all of these are compounded with *paccatthikā*: *bhikkhupaccatthikā*, *rājapaccatthikā*, and so on. Since it seems reasonable to assume that all these compounds have the same structure, it follows that they should all be read as "enemies who are so-and-so" rather than "enemies of so-and-so". This understanding is confirmed by Sp 1.58: *bhikkhū eva paccatthikā bhikkhupaccatthikā*, "Bhikkhupaccatthikā are just monks who are enemies." In the present context, however, this interpretation does not seem to work. If *bhikkhupaccatthikā* refers to enemies who are monks, then they would have to be invited to take part in the ceremony, or some other arrangement would have to be made, but nothing is said about this in either the Pali or the commentaries. Moreover, kings, bandits, and scoundrels are in this case not compounded with *paccatthikā*, as they are in Bu Pj 1. I therefore conclude that the meaning here must be "enemies of monks".

23. Agreement in regard to insanity

25.1.1 Then the Buddha addressed the monks: “Gather, monks, there’s business for the Sangha.” A monk said to the Buddha, “Sir, there’s a monk called Gagga who is insane. He hasn’t come.”

25.1.5 “Monks, there are two kinds of insane monks: there is the insane monk who sometimes remembers the observance day and sometimes doesn’t, who sometimes remembers the legal procedures of the Sangha and sometimes doesn’t, who sometimes goes to the observance-day ceremony and sometimes doesn’t, who sometimes goes to the legal procedures of the Sangha and sometimes doesn’t. Then there’s the insane monk who never remembers any of this.

For the first one of these, you should make an agreement in regard to insanity.

25.3.1 And it should be made like this. A competent and capable monk should inform the Sangha:

25.3.3 ‘Please, Venerables, I ask the Sangha to listen. The monk Gagga is insane. Sometimes he remembers the observance day and sometimes he doesn’t; sometimes he remembers the legal procedures of the Sangha and sometimes he doesn’t; sometimes he goes to the observance-day ceremony and sometimes he doesn’t; sometimes he goes to the legal procedures of the Sangha and sometimes he doesn’t. If the Sangha is ready, it should agree on the following in regard to the insanity of the monk Gagga: whether or not Gagga remembers either the observance day or the legal procedures of the Sangha, whether or not he comes to either, the Sangha should do the observance-day ceremony, it should do the legal procedures of the Sangha, with or without Gagga. This is the motion.

25.4.1 Please, Venerables, I ask the Sangha to listen. The monk Gagga is insane. Sometimes he remembers the observance day and sometimes he doesn’t; sometimes he remembers the legal procedures of the Sangha and sometimes he doesn’t; sometimes he goes to the observance-day ceremony and sometimes he doesn’t; sometimes he goes to the legal procedures of the Sangha and sometimes he doesn’t. The Sangha agrees on the following in regard to the insan-

ity of the monk Gagga: whether or not Gagga remembers either the observance day or the legal procedures of the Sangha, whether or not he comes to either, the Sangha should do the observance-day ceremony, it should do the legal procedures of the Sangha, with or without Gagga. Any monk who approves of this agreement—whether or not Gagga remembers either the observance day or the legal procedures of the Sangha, whether or not he comes to either, the Sangha should do the observance-day ceremony, it should do the legal procedures of the Sangha, with or without Gagga—should remain silent. Any monk who doesn't approve should speak up.

The Sangha has agreed on the following in regard to the insanity 25.4.9 of the monk Gagga: whether or not Gagga remembers either the observance-day ceremony or the legal procedures of the Sangha, whether or not he comes to either, the Sangha should do the observance-day ceremony, it should do the legal procedures of the Sangha, with or without Gagga. The Sangha approves and is therefore silent. I'll remember it thus."

24. Various kinds of observance days for the Sangha, etc.

At one time on the observance day, there were four monks stay- 26.1.1 ing in a certain monastery. They thought, "The Buddha has laid down a rule that the observance-day ceremony should be done. Now there's four of us. So how should we do the observance-day ceremony?" They told the Buddha.

"When there are four of you, you should recite the Monastic Code."

At one time on the observance day, there were three monks 26.2.1 staying in a certain monastery. They thought, "The Buddha has instructed that the Monastic Code should be recited when there are four monks. But there's only three of us. So how should we do the observance-day ceremony?"

“When there are three of you, you should do the observance-day ceremony by declaring your purity.

26.3.1 And you should do it like this. A competent and capable monk should inform those monks:

26.3.3 ‘Please, Venerables, I ask you to listen. Today is the observance day, the fifteenth. If the Venerables are ready, it, we should do the observance-day ceremony by declaring purity to one another.’

26.3.6 The most senior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the other monks:⁷⁵ ‘I’m pure. Please remember me as pure.’ And he should repeat this two more times.

26.4.1 Each junior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the other monks:⁷⁶ ‘I’m pure, Venerable. Please remember me as pure.’ And he should repeat this two more times.”

26.5.1 At one time on the observance day, there were two monks staying in a certain monastery. They thought, “The Buddha has instructed that the Monastic Code should be recited when there are four monks and that the observance-day ceremony should be done by declaring purity when there are three. But there’s only two of us. So how should we do the observance-day ceremony?”

“When there are two of you, you should do the observance-day ceremony by declaring your purity.

26.6.1 And you should do it like this.

26.6.2 The senior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the junior

75. *Therena bhikkhunā* could be rendered “a/the senior monk”. Yet the point is that only the most senior member of the Sangha should use the semi-informal address *āvuso*, whereas everyone else should use the formal equivalent *bhante*.

76. *Navakena bhikkhunā* could be rendered “a/the junior monk”. Yet the point here is that only the most senior member of the Sangha should use the semi-informal address *āvuso*, whereas everyone else should use the formal equivalent *bhante*. In this context, then, *navaka* does not mean a “newly ordained” monk, but rather refers to any monk junior to the most senior one.

monk: ‘I’m pure. Please remember me as pure.’ And he should repeat this two more times.

The junior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the senior monk: ‘I’m pure, Venerable. Please remember me as pure.’ And he should repeat this two more times.” 26.7.1

At one time on the observance day, a monk was staying in a certain monastery by himself. He thought, “The Buddha has instructed that the Monastic Code should be recited when there are four monks and that the observance-day ceremony should be done by declaring purity when there are two or three. But I’m here by myself. So how should I do the observance-day ceremony?” 26.8.1

“On the observance day, a monk might be staying by himself in a certain monastery. He should sweep the place where the monks normally go: whether the assembly hall, under a roof cover, or at the foot of a tree. He should set out water for drinking and water for washing. He should prepare a seat, light a lamp, and sit down. 26.9.1

If other monks arrive, he should do the observance-day ceremony with them. If not, he should determine: ‘Today is my observance day.’ 26.9.3

If he doesn’t make a determination, he commits an offense of wrong conduct.

Wherever four monks are staying together, three shouldn’t recite the Monastic Code, while the purity of the fourth is brought. If you do recite the Monastic Code, you commit an offense of wrong conduct.

Wherever three monks are staying together, two shouldn’t do the observance-day ceremony by declaring purity, while the purity of the third is brought. If you do declare purity, you commit an offense of wrong conduct.

Wherever two monks are staying together, one shouldn’t make a determination, while the purity of the other is brought. If you do make a determination, you commit an offense of wrong conduct.”

25. The process for making amends for an offense

27.1.1 On one occasion on the observance day, a certain monk committed an offense. He thought, “The Buddha has laid down a rule that one shouldn’t do the observance-day ceremony if one has an offense. And I’ve committed an offense. So what should I do?” They told the Buddha.

27.1.8 “On the observance day, a monk may have committed an offense. He should approach a monk, arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:

27.1.10 ‘I’ve committed such-and-such an offense. I confess it.’ The other should say, ‘Do you recognize the offense?’—‘Yes, I recognize it.’—‘You should restrain yourself in the future.’

27.2.1 On the observance day, a monk may be unsure if he’s committed an offense. He should approach a monk, arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:

27.2.3 ‘I’m unsure if I’ve committed such-and-such an offense. I’ll make amends for it when I’m sure.’ He can then take part in the observance-day ceremony and listen to the recitation of the Monastic Code. This is not an obstacle to doing the observance-day ceremony.”

27.3.1 On one occasion the monks from the group of six confessed shared offenses with one another.

“You shouldn’t confess shared offenses with one another. If you do, you commit an offense of wrong conduct.”

27.3.5 On one occasion the monks from the group of six received the confession of shared offenses from one another.

“You shouldn’t receive the confession of shared offenses from one another. If you do, you commit an offense of wrong conduct.”

26. The process for revealing an offense

At one time a certain monk remembered an offense while the Monastic Code was being recited. He thought, “The Buddha has laid down a rule that one shouldn’t do the observance-day ceremony if one has an offense. And I’ve committed an offense. So what should I do?” 27.4.1

“A monk might remember an offense while the Monastic Code is being recited. He should say to a monk sitting next to him, ‘I’ve committed such-and-such an offense. Once this ceremony is finished, I’ll make amends for it.’ They can then continue the observance-day ceremony and listen to the recitation of the Monastic Code. This is not an obstacle to doing the observance-day ceremony.

A monk might become unsure if he’s committed an offense while the Monastic Code is being recited. He should say to a monk sitting next to him, ‘I’m unsure if I’ve committed such-and-such an offense. I’ll make amends for it when I’m sure.’ They can then continue the observance-day ceremony and listen to the recitation of the Monastic Code. This is not an obstacle to doing the observance-day ceremony.”

27. The process for making amends for a shared offense

At one time on the observance day, the whole Sangha in a certain monastery had committed the same offense. Those monks thought, “The Buddha has laid down a rule that one shouldn’t confess or receive the confession of shared offenses. Yet here the whole Sangha has committed the same offense. So what should we do?” 27.6.1

“On the observance day, it may happen that the whole Sangha in a certain monastery has committed the same offense. Those monks should straightaway send a monk to a neighboring

monastery: ‘Go and make amends for this offense. When you return, we’ll make amends for it with you.’

27.7.1 If he’s able to do this, it’s good. If he’s not, then a competent and capable monk should inform the Sangha:

27.7.3 ‘Please, Venerables, I ask the Sangha to listen. This whole Sangha has committed the same offense. When the Sangha sees another monk who is pure and free of offenses, it should make amends for this offense with him.’

27.7.6 Once this has been said, they can do the observance-day ceremony and listen to the recitation of the Monastic Code. This is not an obstacle to doing the observance-day ceremony.

27.8.1 On the observance day, the whole Sangha in a certain monastery might be unsure if it has committed the same offense. A competent and capable monk should then inform the Sangha:

27.8.3 ‘Please, Venerables, I ask the Sangha to listen. This whole Sangha is unsure if it has committed the same offense. When the Sangha is sure, it should make amends for this offense.’

27.8.6 Once this has been said, they can do the observance-day ceremony and listen to the recitation of the Monastic Code. This is not an obstacle to doing the observance-day ceremony.

When a sangha has entered the rainy-season residence in a certain monastery, it may happen that the whole Sangha has committed the same offense. Those monks should straightaway send a monk to a neighboring monastery: ‘Go and make amends for this offense. When you return, we’ll make amends for it with you.’

27.9.5 If he’s able to do this, it’s good. If he’s not, they should send a monk under the seven-day allowance: ‘Go and make amends for this offense. When you return, we’ll make amends for it with you.’”

27.10.1 Soon afterwards the whole Sangha in a certain monastery had committed the same offense. They did not know the name or the class of that offense. Then a monk arrived who was learned and a master of the tradition; who was an expert on the Teaching, the Monastic Law, and the Key Terms; who was knowledgeable and

competent, had a sense of conscience, and was afraid of wrongdoing and fond of the training. A monk went up to him and asked, “When someone does such-and-such, what’s the name of the offense he’s committed?” The learned monk replied, “When someone does such-and-such, he’s committed an offense of this name. If you have committed this offense, you should make amends for it.” The other monk said, “It’s not just I alone who have committed this offense, but this whole Sangha.” The learned monk said, “What does it matter to you whether others have or haven’t committed an offense? Please clear yourself of your own offense.”

Then, because of what the learned monk had said, the other monk made amends for that offense. He then went to the other monks and said, “When someone does such-and-such, he’s committed an offense of this name. This is the offense that you’ve committed. You should make amends for it.” But in spite of what he had said, those monks did not want to make amends for that offense. They told the Buddha. 27.12.1

“In a case such as this, if those monks do make amends for that offense because of what that monk has said, then this is good. If they don’t, then that monk doesn’t need not correct them if he doesn’t want to.”

The second section for recitation on the grounds for accusations is finished.

28. The group of fifteen on non-offenses

At one time on the observance day, four or more resident monks had gathered together in a certain monastery. They did not know that there were other resident monks who had not arrived.⁷⁷ Perceiving that they were acting according to the Teaching and the Monastic Law, perceiving that the assembly was complete although it was not, they did the observance-day ceremony and recited the 28.1.1

77. Here “resident monk” means a monk who is within the *śīmā*, the monastery zone. Vjb 3.172: *Śīmaṃ okkante vā okkamante vā passanti*, “They someone entering or having entered the monastic zone.”

Monastic Code. While they were doing it, a greater number of resident monks arrived. They told the Buddha.

- 28.2.1 “On the observance day, four or more resident monks may have gathered together in a certain monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they do the observance-day ceremony and recite the Monastic Code. While they’re doing it, a greater number of resident monks arrive.

In such a case those monks should recite the Monastic Code once more. There’s no offense for the reciters.

- 28.3.1 On the observance day, four or more resident monks may have gathered together in a certain monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they do the observance-day ceremony and recite the Monastic Code. While they’re doing it, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There’s no offense for the reciters.

- 28.3.8 On the observance day, four or more resident monks may have gathered together in a certain monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they do the observance-day ceremony and recite the Monastic Code. While they’re doing it, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There’s no offense for the reciters.

- 28.4.1 On the observance day, four or more resident monks may have gathered together in a certain monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they

do the observance-day ceremony and recite the Monastic Code. When they've just finished, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, an equal number of resident monks arrive. 28.4.8

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, a smaller number of resident monks arrive. 28.4.15

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. 28.5.1

When they've just finished, and none of the gathering has left, a greater number of resident monks arrive.⁷⁸

In such a case, those monks should recite the Monastic Code once more. There's no offense for the reciters.

28.5.8 On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and none of the gathering has left, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

28.5.15 On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and none of the gathering has left, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

28.6.1 On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the

78. *Avuṭṭhitāya parisāya* literally means that "the gathering has not got up". The point, presumably, is that the meeting is not yet over and those present have not started to leave.

observance-day ceremony and recite the Monastic Code. When they've just finished, and only some members of the gathering have left, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and only some members of the gathering have left, an equal number of resident monks arrive. 28.6.8

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and only some members of the gathering have left, a smaller number of resident monks arrive. 28.6.15

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. 28.7.1

When they've just finished, and the entire gathering has left, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There's no offense for the reciters.

28.7.8 On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and the entire gathering has left, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

28.7.15 On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and the entire gathering has left, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters."

The group of fifteen on no offense is finished.

29. The group of fifteen on perceiving an incomplete assembly as incomplete

29.1.1 "On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. Perceiving that they're acting

according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There's an offense of wrong conduct for the reciters.

On the observance day, four or more resident monks may 29.2.1 have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There's an offense of wrong conduct for the reciters.

On the observance day, four or more resident monks may 29.2.8 have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There's an offense of wrong conduct for the reciters.

On the observance day, four or more resident monks may 29.3.1 have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the observance-day ceremony and recite the Monastic Code. When they've just finished ... When they've just finished, and none of the gathering has left ... When they've just finished, and only

some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's an offense of wrong conduct for the reciters."

The group of fifteen on perceiving an incomplete assembly as incomplete is finished.

30. The group of fifteen on being unsure

30.1.1 "On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the observance-day ceremony or not?' Being unsure, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There's an offense of wrong conduct for the reciters.

30.2.1 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the observance-day ceremony or not?' Being unsure, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There's an offense of wrong conduct for the reciters.

30.2.9 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the observance-day ceremony or not?' Being un-

sure, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There's an offense of wrong conduct for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the observance-day ceremony or not?' Being unsure, they do the observance-day ceremony and recite the Monastic Code. When they've just finished ... When they've just finished, and none of the gathering has left ... When they've just finished, and only some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive. 30.2.17

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's an offense of wrong conduct for the reciters."

The group of fifteen on being unsure is finished.

31. The group of fifteen on being anxious

"On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'It's allowable for us to do the observance-day ceremony; it's not unallowable.' Being anxious, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, a greater number of resident monks arrive. 31.1.1

In such a case, those monks should recite the Monastic Code once more. There's an offense of wrong conduct for the reciters.

31.2.1 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'It's allowable for us to do the observance-day ceremony; it's not unallowable.' Being anxious, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There's an offense of wrong conduct for the reciters.

31.2.9 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'It's allowable for us to do the observance-day ceremony; it's not unallowable.' Being anxious, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There's an offense of wrong conduct for the reciters.

31.2.17 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'It's allowable for us to do the observance-day ceremony; it's not unallowable.' Being anxious, they do the observance-day ceremony and recite the Monastic Code. When they've just finished ... When they've just finished, and none of the gathering has left ... When they've just finished, and only some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's an offense of wrong conduct for the reciters."

The group of fifteen on being anxious is finished.

32. The group of fifteen on aiming at schism

"On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. While they're doing it, a greater number of resident monks arrive. 32.1.1

In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. While they're doing it, an equal number of resident monks arrive. 32.2.1

In such a case, what has been recited is valid, and the remainder should be listened to. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. While they're doing it, a smaller number of resident monks arrive. 32.2.9

In such a case, what has been recited is valid, and the remainder should be listened to. And there's a serious offense for the reciters.

- 32.2.17 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

- 32.2.25 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

- 32.2.31 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

- 32.2.39 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are

other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and none of the gathering has left, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and none of the gathering has left, an equal number of resident monks arrive. 32.2.47

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and none of the gathering has left, a smaller number of resident monks arrive. 32.2.55

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and only some 32.2.63

members of the gathering have left, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

32.2.71 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and only some members of the gathering have left, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

32.2.79 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and only some members of the gathering have left, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

32.2.87 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and the entire gathering has left, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and the entire gathering has left, an equal number of resident monks arrive. 32.2.95

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and the entire gathering has left, a smaller number of resident monks arrive. 32.2.103

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters."

The group of fifteen on aiming at schism is finished. The group of seventy-five is finished.

33. The successive series on entering a monastery zone

"On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know that other resident monks are entering the monastery zone. ... They don't know that other resident monks have entered the monastery zone. ... They don't see that other resident monks are entering the monastery zone. ... They don't see that other resident monks 33.1.1

have entered the monastery zone. ... They don't hear that other resident monks are entering the monastery zone. ... They don't hear that other resident monks have entered the monastery zone. ..."

33.1.12 As there are one hundred and seventy-five sets of three for resident monks with resident monks, so there is for newly arrived monks with resident monks, resident monks with newly arrived monks, newly arrived monks with newly arrived monks. Thus by way of succession, there are seven hundred sets of three.

34.1.1 "It may be, monks, that for the resident monks it's the fourteenth day of the lunar half-month, but for the newly arrived monks it's the fifteenth. Then—

If the number of resident monks is greater, the newly arrived monks should fall in line with the resident monks.

If the number is the same, the newly arrived monks should fall in line with the resident monks.

If the number of newly arrived monks is greater, the resident monks should fall in line with the newly arrived monks.

34.2.1 It may be that for the resident monks it's the fifteenth day of the lunar half-month, but for the newly arrived monks it's the fourteenth. Then—

If the number of resident monks is greater, the newly arrived monks should fall in line with the resident monks.

If the number is the same, the newly arrived monks should fall in line with the resident monks.

If the number of newly arrived monks is greater, the resident monks should fall in line with the newly arrived monks.

34.3.1 It may be that for the resident monks it's the day after the observance day, but for the newly arrived monks it's the fifteenth day of the lunar half-month. Then—

If the number of resident monks is greater, the resident monks may, if they're willing, do the observance-day ceremony with the newly arrived monks. Otherwise the newly arrived

monks should go outside the monastery zone and do the observance-day ceremony there.

If the number is the same, the resident monks may, if they're willing, do the observance-day ceremony with the newly arrived monks. Otherwise the newly arrived monks should go outside the monastery zone and do the observance-day ceremony there.

If the number of newly arrived monks is greater, the resident monks should do the observance-day ceremony with the newly arrived monks, or they should go outside the monastery zone while the newly arrived monks do the observance-day ceremony.

It may be that for the resident monks it's the fifteenth day of the lunar half-month, but for the newly arrived monks it's the day after the observance day. Then— 34.4.1

If the number of resident monks is greater, the newly arrived monks should do the observance-day ceremony with the resident monks, or they should go outside the monastery zone while the resident monks do the observance-day ceremony.

If the number is the same, the newly arrived monks should do the observance-day ceremony with the resident monks, or they should go outside the monastery zone while the resident monks do the observance-day ceremony.

If the number of newly arrived monks is greater, they may, if they're willing, do the observance-day ceremony with the resident monks. Otherwise the resident monks should go outside the monastery zone and do the observance-day ceremony there.”

34. The seeing of characteristics, etc.

“It may happen that newly arrived monks see signs and indications of resident monks: beds and benches that are made up, water for drinking and water for washing that are ready for use, yards that 34.5.1

are well swept. As a consequence, they're unsure whether or not there are resident monks there. Then—

If they do the observance-day ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the observance-day ceremony, there's no offense.

If they investigate, and they see someone, and then do the observance-day ceremony together, there's no offense.

If they investigate, and they see someone, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the observance-day ceremony aiming at schism, there's a serious offense.

34.7.1 It may happen that newly arrived monks hear signs and indications of resident monks: the sound of the feet of someone doing walking meditation, the sound of recitation, the sound of coughing, the sound of sneezing. As a consequence, they're unsure whether or not there are resident monks there. Then—

If they do the observance-day ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the observance-day ceremony, there's no offense.

If they investigate, and they see someone, and then do the observance-day ceremony together, there's no offense.

If they investigate, and they see someone, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the observance-day ceremony aiming at schism, there's a serious offense.

It may happen that resident monks see signs and indications of newly arrived monks: an unknown almsbowl, an unknown robe, an unknown sitting mat, water poured on the ground from the washing of feet. As a consequence, they're unsure whether or not monks have arrived. Then— 34.8.1

If they do the observance-day ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the observance-day ceremony, there's no offense.

If they investigate, and they see someone, and then do the observance-day ceremony together, there's no offense.

If they investigate, and they see someone, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the observance-day ceremony aiming at schism, there's a serious offense.

It may happen that resident monks hear signs and indications of newly arrived monks: the sound of the feet of someone arriving, the sound of sandals being knocked together, the sound of coughing, the sound of sneezing. As a consequence, they're unsure whether or not monks have arrived. Then— 34.9.1

If they do the observance-day ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the observance-day ceremony, there's no offense.

If they investigate, and they see someone, and then do the observance-day ceremony together, there's no offense.

If they investigate, and they see someone, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,'

and then do the observance-day ceremony aiming at schism, there's a serious offense."

35. The doing of the observance-day ceremony with those belonging to a different Buddhist sect, etc.

34.10.1 **"It may happen that newly arrived monks see resident monks who belong to a different Buddhist sect, but they have the view that they belong to the same one. Then—**

If they don't ask the resident monks about it, and then do the observance-day ceremony together, there's no offense.

If they do ask the resident monks about it, but don't reach a clear conclusion, and then do the observance-day ceremony together, there's an offense of wrong conduct.

If they do ask the resident monks about it, but don't reach a clear conclusion, and then do the observance-day ceremony separately, there's no offense.

34.11.1 **It may happen that newly arrived monks see resident monks who belong to the same Buddhist sect, but they have the view that they belong to a different one. Then—**

If they don't ask the resident monks about it, and then do the observance-day ceremony together, there's an offense of wrong conduct.

If they do ask the resident monks about it, and they change their view, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

If they do ask the resident monks about it, and they change their view, and then do the observance-day ceremony together, there's no offense.

34.12.1 **It may happen that resident monks see newly arrived monks who belong to a different Buddhist sect, but they have the view that they belong to the same one. Then—**

If they don't ask the newly arrived monks about it, and then do the observance-day ceremony together, there's no offense.

If they do ask the newly arrived monks about it, but don't reach a clear conclusion, and then do the observance-day ceremony together, there's an offense of wrong conduct.

If they do ask the newly arrived monks about it, but don't reach a clear conclusion, and then do the observance-day ceremony separately, there's no offense.

It may happen that resident monks see newly arrived monks 34.13.1 who belong to the same Buddhist sect, but they have the view that they belong to a different one. Then—

If they don't ask the newly arrived monks about it, and then do the observance-day ceremony together, there's an offense of wrong conduct.

If they do ask the newly arrived monks about it, and they change their view, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

If they do ask the newly arrived monks about it, and they change their view, and then do the observance-day ceremony together, there's no offense.”

36. The section on “you shouldn't go”

“On the observance day you shouldn't go from a monastery with 35.1.1 monks to a monastery without monks, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery with monks to a non-monastery without monks, except if you go with a sangha or there are dangers.⁷⁹ On the observance day you shouldn't go from a monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers.

79. Here and below I understand a monastery, an *āvāsa*, to refer to a monastery with a properly defined zone, a *śīmā*. A non-monastery, an *anāvāsa*, is then a monastic residence without such a zone.”

- 35.2.1 On the observance day you shouldn't go from a non-monastery with monks to a monastery without monks, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a non-monastery with monks to a non-monastery without monks, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a non-monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers.
- 35.3.1 On the observance day you shouldn't go from a monastery or a non-monastery with monks to a monastery without monks, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery or a non-monastery with monks to a non-monastery without monks, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers.
- 35.4.1 On the observance day you shouldn't go from a monastery with monks to a monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers.
- 35.4.4 On the observance day you shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a non-

monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers.

On the observance day you shouldn't go from a monastery or a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery or a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers.” 35.4.7

37. The section on “you may go”

“On the observance day you may go from a monastery with monks to a monastery with monks who belong to the same Buddhist sect if you know you'll get there on the same day. On the observance day you may go from a monastery with monks to a non-monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect if you know you'll get there on the same day. 35.5.1

On the observance day you may go from a non-monastery with monks to a monastery with monks ... to a non-monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect if you know you'll get there on the same day. 35.5.6

On the observance day you may go from a monastery or a non-monastery with monks to a monastery with monks ... to a non-monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect if you know you'll get there on the same day.” 35.5.10

38. The showing of persons to be avoided

“You shouldn’t recite the Monastic Code with a nun seated in the gathering. If you do, you commit an offense of wrong conduct. You shouldn’t recite the Monastic Code with a trainee nun, a novice monk, a novice nun, one who has renounced the training, or one who has committed the worst kind of offense seated in the gathering. If you do, you commit an offense of wrong conduct.

You shouldn’t recite the Monastic Code with one who has been ejected for not recognizing an offense seated in the gathering. If you do, you should be dealt with according to the rule. You shouldn’t recite the Monastic Code with one who has been ejected for not making amends for an offense seated in the gathering or with one who has been ejected for not giving up a bad view seated in the gathering. If you do, you should be dealt with according to the rule.

You shouldn’t recite the Monastic Code with a *paṇḍaka* seated in the gathering. If you do, you commit an offense of wrong conduct. You shouldn’t recite the Monastic Code with a fake monk, with one who has previously left to join the monastics of another religion, with an animal, with a matricide, with a patricide, with a murderer of a perfected one, with one who has raped a nun, with one who has caused a schism in the Sangha, with one who has caused the Buddha to bleed, or with a hermaphrodite seated in the gathering. If you do, you commit an offense of wrong conduct.

You shouldn’t do the observance-day ceremony with a passed-on purity that has expired, except if the gathering is still seated together.⁸⁰

You shouldn’t do the observance-day ceremony on a non-observance day, except to unify the Sangha.”

80. “A passed-on purity that has expired”, *pārivāsikapārisuddhidānena*, seems to refer to purity that was conveyed for a different occasion. So long as the assembly is still seated, the occasion is regarded as the same. See Bi Pc 81:1.13.1 for a more detailed explanation.

The third section for recitation is finished.

The second chapter on the observance day is finished.

This is the summary:

- “Ascetics of other religions, and Bimbisāra, 36.4.6
To assemble, silent;
Teaching, seclusion, the Monastic Code,
Daily, then once.
- Separately, complete assembly, 36.4.10
Complete assembly, and Maddakucchi;
Monastery zone, large, with river,
One after another, two, and small.
- Juniors, and just in Rājagaha, 36.4.14
May-stay-apart zone;
Should establish the monastery zone first,
Should abolish the monastery zone afterwards.
- Non-established zones of inhabited areas, 36.4.18
In a river, in the ocean, in a lake;
A splash of water, they made overlap,
And just so they enclosed.
- How many procedures, recitation, 36.4.22
Primitive tribes, and even when there were none;
A teaching, Monastic Law, they made threats,
Again Monastic Law, and threatening.
- Accusing, when permission is given, 36.4.26
Objecting to what is illegitimate;
Four or five, and others state,
Also if deliberately, one should make an effort.
- Included lay people, without being asked, 36.4.30
He did not know at Codanā;
A number did not know,
And straightaway, would not go.
- Which, how many, faraway, 36.4.34
And to announce, he forgot;
Dirty, seat, lamp,
Regions, another who is learned.
- Straightaway, observance day in the rainy season, 36.4.38

Purity, and procedure, relatives;
Gagga, four, three, two, one,
Offense, shared, he remembered.

36.4.42 The whole sangha, unsure,
They did not know, one who is learned;
Greater, equal, smaller,
And none of the gathering has left.

36.4.46 Some have left, entire,
And they know, unsure;
Anxious thinking, 'It's allowable',
Knowing, seeing, and they hear.

36.4.50 With resident, newly arrived,
The fourteenth and the fifteenth, again;
The day after, the fifteenth,
Characteristics, belonging to a Buddhist sect, hermaphrodite.

36.4.54 That has expired, non-observance day
Except to unify the Sangha;
These summaries are detailed,
Making the topics clear."

*In this chapter there are eighty-six topics.
The chapter on the observance day is finished.*

Kd 3

The chapter on entering the rainy-season residence

Vassūpanāyikakkhandhaka

The instruction to enter the rainy-season residence

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time the Buddha had not yet laid down the rainy-season residence for the monks. And so the monks were wandering about in the winter, in the summer, and also during the rainy season. People complained and criticized them, “How can the Sakyan monastics go wandering in the winter, in the summer, and even during the rainy season? They’re trampling down the green grass, oppressing one-sensed life, and destroying many small creatures. Even the monastics of other religions, with their flawed teachings, settle down for the rainy-season. Even birds make a nest in the top of a tree and settle down for the rainy-season. But not so the Sakyan monastics.” 1.1.1

The monks heard the complaints of those people and told the Buddha. Soon afterwards he gave a teaching and addressed the monks: 1.3.1

“You should enter the rainy-season residence.”⁸¹

- 2.1.1 The monks thought, “When should we enter the rains residence?”
They told the Buddha.

“You should enter the rainy-season residence during the rainy season.”

- 2.2.1 The monks thought, “How many entries to the rains residence are there?”

“There are two entries to the rainy-season residence: the first and the second. The first should be entered on the day after the full moon of July and the second one month after the same full moon.”⁸²

2. The prohibition against wandering during the rainy season, etc.

- 3.1.1 Soon afterwards the monks from the group of six entered the rains residence and then went wandering during the rainy season. People complained and criticized them just as they had before.

- 3.2.1 The monks heard the complaints of those people and the monks of few desires complained and criticized them, “How could the monks from the group of six enter the rains residence and then go wandering during the rainy season?” And they told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

“After entering the rainy-season residence, you should stay put for the first or the second three-month period before you go wandering. If you go wandering during the rainy-season residence period, you commit an offense of wrong conduct.”

- 4.1.1 The monks from the group of six did not want to enter the rains residence.

81. *Vassam upagantum*, literally, “to enter the rainy season”, but the idea of staying put in one place is implied. In these cases *vassa*, “rainy season”, is used synonymously with *vassāvāsa*, “rainy-season residence” or “rains residence”.

82. Although the match is not perfect, I have here translated *Āsāḷha* as July.

“You should enter the rainy-season residence. If you don’t, you commit an offense of wrong conduct.”

On the day of the entry to the rains residence, the monks from 4.2.1 the group of six deliberately bypassed a monastery because they did not want to enter the rains residence.

“On the day of the entry to the rainy-season residence, you shouldn’t deliberately bypass a monastery because you don’t want to enter the rainy-season residence. If you do, you commit an offense of wrong conduct.”

At one time King Seniya Bimbisāra of Magadha wanted to post- 4.3.1 pone the rains residence. He sent a message to the monks: “Would the venerables please enter the rains residence during the next waxing phase of the moon?” They told the Buddha.

“You should comply with the wishes of kings.”⁸³

3. The allowance for seven-day business

When the Buddha had stayed at Rājagaha for as long as he liked, 5.1.1 he set out wandering toward Sāvattthī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika’s Monastery.

At that time the lay follower Udena had had a dwelling built 5.1.4 for the Sangha in the Kosalan country. He sent a message to the monks: “Please come, Venerables, I wish to make an offering, hear the Teaching, and see the monks.”

The monks replied, “The Buddha has laid down a rule that a 5.2.1 monk who’s entered the rains residence shouldn’t go wandering until after the rains. Please wait, Udena. Once we’ve completed the rains residence, we’ll come. But if the matter is urgent, then give the dwelling in the presence of the local monks.”⁸⁴

83. *Rājūnam anuvattitum*, literally, “(You should) behave according to the kings.” This is often understood to mean that monastics are obliged to follow the laws of the land in which they live.

84. The Pali word translated here as “give” is *patitṭhāpetu*, which normally means “establish”. In the present context I understand it as “establishing a gift”, in the sense that the gift is meant for the Sangha but given in the presence of

5.3.1 Udena complained and criticized them, “How can the venerables not come when I’ve sent them a message? I’m a donor and I provide services. I’m a supporter of the Sangha!”

5.3.4 The monks heard his complaints and they told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

“If any of seven kinds of persons—a monk, a nun, a trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower—asks you to come, I allow you to go for seven days, but only if you’re asked. And you should return within seven days.”

Male lay followers

5.5.1 “It may happen, monks, that a male lay follower has had a dwelling built for the Sangha and sends a message to the monks: ‘Please come, Venerables, I wish to make an offering, hear the Teaching, and see the monks.’ You should go for seven days, but only if you’re asked. And you should return within seven days.

the local monks. The expression *dakkhiṇaṃ patitṭhāpeti*, “to establish a gift”, is quite common in the *suttas*, see SN 3.19:3.2, AN 4.61:16.1, AN 5.41:5.1, AN 5.227:2.3, and AN 6.37:1.2.

It may happen that a male lay follower has had a stilt house built 5.6.1
for the Sangha,⁸⁵ has had a cave built,⁸⁶ a yard, a gateway, an as-
sembly hall, a water-boiling shed,⁸⁷ a food-storage hut, a restroom,
a walking-meditation path, an indoor walking-meditation path, a
well, a well house, a sauna,⁸⁸ a sauna shed, a pond, a roof cover,
a monastery, or has had a site for a monastery prepared for the
Sangha, and then sends a message to the monks: ‘Please come,
Venerables, I wish to make an offering, hear the Teaching, and see
the monks.’ You should go for seven days, but only if you’re asked.
And you should return within seven days.

It may happen that a male lay follower has had a dwelling built 5.7.1
for a number of monks ... has had a dwelling built for a single
monk, has had a stilt house built, a cave, a yard, a gatehouse, an
assembly hall, a water-boiling shed, a food-storage hut, a restroom,
a walking-meditation path, an indoor walking-meditation path, a
well, a well house, a sauna, a sauna shed, a pond, a roof cover, a

85. As elsewhere, I have rendered *aḍḍhayoga*, *pāsāda*, and *hammiya* together as “stilt house”. According to the commentaries, the *aḍḍhayoga*, the *pāsāda*, and the *hammiya*, are all different kinds of *pāsāda*, “stilt houses”. Rather than try to differentiate between these buildings, which is unlikely to be useful from a practical perspective, I have instead grouped them together as “stilt house”. Here is what the commentaries have to say. Sp 4.294: *A-ḍḍhayogoti supaṇṇavaṅkageham*, “An *aḍḍhayoga* is a house bent like a *supa-ṇṇa*.” Sp-t 3.4.294 clarifies: *Supaṇṇavaṅkagehanti garuḷapakkkhasaṇṭhānena katageham*, “*Supaṇṇavaṅkageha*: a house made in the shape of the wings of a *garuḷa* (=garuda).” Sp 4.294 continues: *Pāsādoti dighapāsādo*. *Hammiyanti upariākāsatale patitṭhitakūṭāgāro pāsādoyeva*, “A *pāsāda* is a long stilt house. A *hammiya* is just a *pāsāda* that has an upper room on top of its flat roof.” At Sp-t 3.3.74, however, we find slightly different explanations. It seems clear, however, that all three are stilt houses and that they are distinguished according to their shape and the kind of roof they possess. See also *pāsāda*, “stilt house”, in the Appendix of Technical Terms.

86. For an explanation of rendering *guhā* as “cave”, see Appendix of Technical Terms.

87. For an explanation of the rendering *aggisālā* as “water-boiling shed”, see *sālā* in the Appendix of Technical Terms.

88. For an explanation of rendering *jantāghara* as “sauna”, see Appendix of Technical Terms.

monastery, or has had a site for a monastery prepared, and then sends a message to the monks: ‘Please come, Venerables, I wish to make an offering, hear the Teaching, and see the monks.’ You should go for seven days, but only if you’re asked. And you should return within seven days.

- s.8.1 It may happen that a male lay follower has had a dwelling built for the Sangha of nuns, for a number of nuns, for a single nun, for a number of trainee nuns, for a single trainee nun, for a number of novice monks, for a single novice monk, for a number of novice nuns, or has had a dwelling built for a single novice nun ... or has had a stilt house built, a cave, a yard, a gatehouse, an assembly hall, a water-boiling shed, a food-storage hut, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a pond, a roof-cover, a monastery, or has had a site for a monastery prepared, and then sends a message to the monks: ‘Please come, Venerables, I wish to make an offering, hear the Teaching, and see the monks.’ You should go for seven days, but only if you’re asked. And you should return within seven days.

- s.9.1 It may happen that a male lay follower has had a house built for himself, has had a bedroom, a storehouse, a watchtower, a stall, a shop, a stilt house,⁸⁹ a cave, a yard, a gatehouse, an assembly hall, a water-boiling shed, a kitchen, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a pond, a roof cover, a park, or has had a site for a park prepared for himself; or his son is getting married, or his daughter is getting married, or he is sick, or he knows a discourse. If he then sends a message to the monks: ‘Please come, Venerables, and learn this discourse before it gets lost,’ or he has some duty or business and sends a message to the monks: ‘Please come, I wish to make an offering, hear the Teaching, and see

89. According to the commentaries the *māla*, the *pāsāda*, and the *hammiya* are all different kinds of stilt houses. It is hard to make a meaningful distinction between these buildings from a modern perspective, and I have therefore grouped them together into the single category of “stilt house”. For an explanation of rendering *pāsāda* as “stilt house”, see Appendix of Technical Terms.

the monks,' you should go for seven days, but only if you're asked. And you should return within seven days."

Improper cancellation of the invitation

"It may happen that a female lay follower has had a dwelling built 5.10.1 for the Sangha and sends a message to the monks: 'Please come, I wish to make an offering, hear the Teaching, and see the monks.' You should go for seven days, but only if you're asked. And you should return within seven days.

It may happen that a female lay follower has had a stilt house 5.11.1 built for the Sangha, has had a cave built, a yard, a gatehouse, an assembly hall, a water-boiling shed, a food-storage hut, a restroom, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a sauna, a sauna shed, a pond, a roof cover, a monastery, or has had a site for a monastery prepared for the Sangha and sends a message to the monks: 'Please come, Venerables, I wish to make an offering, hear the Teaching, and see the monks.' You should go for seven days, but only if you're asked. And you should return within seven days.

It may happen that a female lay follower has had a dwelling built 5.12.1 for a number of monks, for a single monk, for the Sangha of nuns, for a number of nuns, for a single nun, for a number of trainee nuns, for a single trainee nun, for a number of novice monks, for a single novice monk, for a number of novice nuns, or for a single novice nun ...

It may happen that a female lay follower has had a house built 5.12.12 for herself, has had a bedroom, a storehouse, a watchtower, a stall, a shop, a stilt house, a cave, a yard, a gatehouse, an assembly hall, a water-boiling shed, a kitchen, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a pond, a roof cover, a park, or has had a site for a park prepared for herself; or her son is getting married, or her daughter is getting married, or she is sick, or she knows a discourse. If she then sends a message to the

monks: ‘Please come, Venerables, and learn this discourse before it disappears,’ or she has some duty or business and sends a message to the monks: ‘Please come, Venerables, I wish to make an offering, hear the Teaching, and see the monks,’ you should go for seven days, but only if you’re asked. And you should return within seven days.

- 5.13.1 It may happen that a monk, a nun, a trainee nun, a novice monk, or a novice nun has had a dwelling built for the Sangha ... for a number of monks, for a single monk, for the Sangha of nuns, for a number of nuns, for a single nun, for a number of trainee nuns, for a single trainee nun, for a number of novice monks, for a single novice monk, for a number of novice nuns, or for a single novice nun ... or she’s had a dwelling built for herself, has had a stilt house built, a cave, a yard, a gatehouse, an assembly hall, a water-boiling shed, a food-storage hut, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a pond, a roof-cover, a monastery, or has had a site for a monastery prepared for herself. If she then sends a message to the monks: ‘Please come, Venerables, I wish to make an offering, hear the Teaching, and see the monks,’ you should go for seven days, but only if you’re asked. And you should return within seven days.”

4. The allowance to go to any of five kinds of persons even if not asked

- 6.1.1 On one occasion a certain monk was sick. He sent a message to the monks: “Please come, Venerables, I’m sick.” They told the Buddha. **“Even if you’re not asked, let alone if you are, I allow you to go for seven days to any of five kinds of persons—a monk, a nun, a trainee nun, a novice monk, or a novice nun. But you should return within seven days.”**

A monk sending a message

“It may be that a sick monk sends a message to the monks: ‘Please come, Venerables, I’m sick.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll look for food for the sick,’ ‘I’ll look for food for the nurses,’ ‘I’ll look for medicine,’ ‘I’ll enquire about his sickness,’ or ‘I’ll nurse him.’⁹⁰ But you should return within seven days. 6.2.1

It may be that a monk who is discontent with the spiritual life sends a message to the monks: ‘Please come, Venerables, I’m discontent with the spiritual life.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll allay his discontent,’ ‘I’ll find someone to allay his discontent,’ or ‘I’ll give him a teaching.’ But you should return within seven days. 6.3.1

It may be that an anxious monk sends a message to the monks: ‘Please come, Venerables, I’m anxious.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll dispel his anxiety,’ ‘I’ll find someone to dispel his anxiety,’ or ‘I’ll give him a teaching.’ But you should return within seven days. 6.4.1

It may be that a monk who has wrong view sends a message to the monks: ‘Please come, Venerables, I have wrong view.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make him give up that wrong view,’ ‘I’ll get someone to make him give up that wrong view,’ or ‘I’ll give him a teaching.’ But you should return within seven days. 6.5.1

It may be that a monk who has committed a heavy offense for which he deserves to be given probation sends a message to the monks: ‘Please come, Venerables, I’ve committed a heavy offense for which I deserve to be given probation.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get him given probation,’ ‘I’ll do the 6.6.1

90. Although the Pali expresses these alternatives as if they were a single thought, I take them to be individual reasons for taking the seven-day allowance. This is a common way throughout the Vinaya Piṭaka of expressing such alternatives.

proclamation,’ or ‘I’ll complete the quorum.’ But you should return within seven days.

6.7.1 It may be that a monk who deserves to be sent back to the beginning sends a message to the monks: ‘Please come, Venerables, I deserve to be sent back to the beginning.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get him sent back to the beginning,’ ‘I’ll do the proclamation,’ or ‘I’ll complete the quorum.’ But you should return within seven days.

6.8.1 It may be that a monk who deserves the trial period sends a message to the monks: ‘Please come, Venerables, I deserve to be given the trial period.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get him given the trial period,’ ‘I’ll do the proclamation,’ or ‘I’ll complete the quorum.’ But you should return within seven days.

6.9.1 It may be that a monk who deserves rehabilitation sends a message to the monks: ‘Please come, Venerables, I deserve rehabilitation.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get him rehabilitated,’ ‘I’ll do the proclamation,’ or ‘I’ll complete the quorum.’ But you should return within seven days.

6.10.1 It may be that the Sangha wants to do a legal procedure against a monk—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection. He sends a message to the monks: ‘Please come, Venerables, the Sangha wants to do a legal procedure against me.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘How may the Sangha not do the procedure?’ or ‘How may the Sangha make it lighter?’ But you should return within seven days.

6.11.1 Or it may be that the Sangha has done a legal procedure against him—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection. He sends a message to the monks: ‘Please come, Venerables, the Sangha has done a legal procedure against me.’ Then, even if you’re not asked, let alone if you are, you

should go for seven days, thinking, ‘How can I help him behave properly and suitably so as to deserve to be released?’ or ‘What can I do so that the Sangha lifts that procedure?’⁹¹ But you should return within seven days.”

A nun sending a message

“It may be, monks, that a sick nun sends a message to the monks: 6.12.1
‘Please come, Venerables, I’m sick.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll look for food for the sick,’ ‘I’ll look for food for the nurses,’ ‘I’ll look for medicine,’ ‘I’ll enquire about her sickness,’ or ‘I’ll nurse her.’ But you should return within seven days.

It may be that a nun who is discontent with the spiritual life sends 6.13.1
a message to the monks: ‘Please come, Venerables, I’m discontent with the spiritual life.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll allay her discontent,’ ‘I’ll find someone to allay her discontent,’ or ‘I’ll give her a teaching.’ But you should return within seven days.

It may be that an anxious nun sends a message to the monks: 6.14.1
‘Please come, Venerables, I’m anxious.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll dispel her anxiety,’ ‘I’ll find someone to dispel her anxiety,’ or ‘I’ll give her a teaching.’ But you should return within seven days.

It may be that a nun who has wrong view sends a message to the 6.15.1
monks: ‘Please come, Venerables, I have wrong view.’ Then, even if you’re not asked, let alone if you are, you should go for seven days,

91. The meaning of the first of these phrases, *sammā vattati*, is straightforward, but the last two, *lomam pāpeti* and *netthāram vattati*, are more difficult. Commenting on Bu Ss 13, Sp 1.435 explains: *Na lomam pātentiti anulomapaṭi-padam appaṭipajjanatāya na pannalomā honti. Na netthāram vattantīti attano nittharaṇamaggaṃ na paṭipajjanti*, “*Na lomam pātentī*: because of their non-practicing in conformity with the path, their bodily hairs are not flat. *Na netthāram vattanti*: they are not practicing the path for their own getting out (of the offense).” My rendering attempts to capture the meaning in a non-literal way.

thinking, ‘I’ll make her give up that wrong view,’ ‘I’ll get someone to make her give up that wrong view,’ or ‘I’ll give her a teaching.’ But you should return within seven days.

6.16.1 It may be that a nun who has committed a heavy offense for which she deserves the trial period sends a message to the monks: ‘Please come, Venerables, I deserve to be given the trial period.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get her given the trial period.’ But you should return within seven days.

6.17.1 It may be that a nun who deserves to be sent back to the beginning sends a message to the monks: ‘Please come, Venerables, I deserve to be sent back to the beginning.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get her sent back to the beginning.’ But you should return within seven days.

6.18.1 It may be that a nun who deserves rehabilitation sends a message to the monks: ‘Please come, Venerables, I deserve rehabilitation.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get her rehabilitated.’ But you should return within seven days.

6.19.1 It may be that the Sangha wants to do a legal procedure against a nun—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection. She sends a message to the monks: ‘Please come, Venerables, the Sangha wants to do a legal procedure against me.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘How may the Sangha not do the procedure?’ or ‘How may the Sangha make it lighter?’ But you should return within seven days.

6.20.1 Or it may be that the Sangha has done a legal procedure against her—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection. She sends a message to the monks: ‘Please come, Venerables, the Sangha has done a legal procedure against me.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘How can I help

her behave properly and suitably so as to deserve to be released?’ or ‘What can I do so that the Sangha lifts that procedure?’ But you should return within seven days.”

Other monastics sending a message

“It may be, monks, that a sick trainee nun sends a message to the monks: ‘Please come, Venerables, I’m sick.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll look for food for the sick,’ ‘I’ll look for food for the nurses,’ ‘I’ll look for medicine,’ ‘I’ll enquire about her sickness,’ or ‘I’ll nurse her.’ But you should return within seven days. 6.21.1

It may be that a trainee nun who is discontent with the spiritual life, who is anxious, who has wrong view, or who has failed in the training sends a message to the monks: ‘Please come, Venerables, I’ve failed in the training.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get her to undertake the training.’ But you should return within seven days. 6.22.1

It may be that a trainee nun who desires the full ordination sends a message to the monks: ‘Please come, Venerables, I desire the full ordination.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get her the full ordination,’ ‘I’ll do the proclamation,’ or ‘I’ll complete the quorum.’ But you should return within seven days. 6.23.1

It may be that a sick novice monk sends a message to the monks: ‘Please come, Venerables, I’m sick.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll look for food for the sick,’ ‘I’ll look for food for the nurses,’ ‘I’ll look for medicine,’ ‘I’ll enquire about his sickness,’ or ‘I’ll nurse him.’ But you should return within seven days. 6.24.1

It may be that a novice monk who is discontent with the spiritual life, who is anxious, who has wrong view, or who wants to ask about 6.25.1

his age⁹² sends a message to the monks: ‘Please come, Venerables, I want to ask about my age.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll ask him,’ or ‘I’ll inform him.’ But you should return within seven days.

6.26.1 It may be that a novice monk who desires the full ordination sends a message to the monks: ‘Please come, Venerables, I desire the full ordination.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get him the full ordination,’ ‘I’ll do the proclamation,’ or ‘I’ll complete the quorum.’ But you should return within seven days.

6.27.1 It may be that a sick novice nun sends a message to the monks: ‘Please come, Venerables, I’m sick.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll look for food for the sick,’ ‘I’ll look for food for the nurses,’ ‘I’ll look for medicine,’ ‘I’ll enquire about her sickness,’ or ‘I’ll nurse her.’ But you should return within seven days.

6.28.1 It may be that a novice nun who is discontent with the spiritual life, who is anxious, who has wrong view, or who wants to ask about her age sends a message to the monks: ‘Please come, Venerables, I want to ask about my age.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll ask her,’ or ‘I’ll inform her.’ But you should return within seven days.

6.29.1 It may be that a novice nun who desires to undertake the training of a trainee nun sends a message to the monks: ‘Please come, Venerables, I desire to undertake the training.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort for her to undertake the training of a trainee nun.’ But you should return within seven days.”

92. *Vassa* refers to the rainy season and by implication to a person’s age, that is, the number of rainy seasons. Perhaps the purpose of this question was to find out whether one is eligible for ordination. The commentaries are silent.

5. The allowance to go to any of seven kinds of persons even if not asked

On one occasion the mother of a certain monk was sick. She sent a message to her son: “Please come, I’m sick.” That monk thought, “The Buddha has laid down a rule that one should go for seven days to any of seven kinds of persons, but only when asked, and that one should go for seven days to any of five kinds of persons even if not asked, let alone if one is. My mother is sick, but she’s not a lay follower. So what should I do?” They told the Buddha. 7.1.1

“Even if you’re not asked, let alone if you are, I allow you to go for seven days to any of seven kinds of persons—a monk, a nun, a trainee nun, a novice monk, a novice nun, your mother, your father. But you should return within seven days.

It may be that a monk’s mother is sick and sends a message to her son: ‘Please come, I’m sick.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll look for food for the sick,’ ‘I’ll look for food for the nurses,’ ‘I’ll look for medicine,’ ‘I’ll enquire about her sickness,’ or ‘I’ll nurse her.’ But you should return within seven days. 7.3.1

It may be that a monk’s father is sick and sends a message to his son: ‘Please come, I’m sick.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll look for food for the sick,’ ‘I’ll look for food for the nurses,’ ‘I’ll look for medicine,’ ‘I’ll enquire about his sickness,’ or ‘I’ll nurse him.’ But you should return within seven days.” 7.4.1

6. The allowance to go only when asked

“It may be that a monk’s brother is sick and sends a message to his brother: ‘Please come, I’m sick.’ You should go for seven days, but only if you’re asked. And you should return within seven days. 7.5.1

- 7.6.1 It may be that a monk's sister is sick and sends a message to her brother: 'Please come, I'm sick.' You should go for seven days, but only if you're asked. And you should return within seven days.
- 7.7.1 It may be that a monk's relative is sick and sends him a message: 'Please come, Venerable, I'm sick.' You should go for seven days, but only if you're asked. And you should return within seven days.
- 7.8.1 It may be that one who is staying with the monks is sick⁹³ and sends them a message: 'Please come, Venerables, I'm sick.' You should go for seven days, but only if you're asked. And you should return within seven days."
- 8.1.1 At one time one of the Sangha's dwellings was falling apart. At that time the timber belonging to a certain lay follower had been cut up in the wilderness. He sent a message to the monks: "Venerables, if you retrieve that timber, I'll give it to you." They told the Buddha.
"I allow you to go on business for the Sangha. But you should return within seven days."

The section for recitation on the rainy-season residence is finished.

7. The section on no offense for breaking the rains residence when there are dangers

- 9.1.1 At one time in a certain monastery in the Kosalan country, monks who had entered the rains residence were harassed by predatory animals that attacked and grabbed hold of them. They told the Buddha.
- 9.1.4 "It may happen that monks who have entered the rains residence are harassed by predatory animals that attack and grab hold of them. When there's such a danger, you should leave. There's no offense for breaking the rains residence.
- 9.1.8 It may happen that monks who have entered the rains residence are harassed by creeping animals that attack and bite them. When

93. Sp 3.275: *Bhikkhugatikoti ekasmim vihāre bhikkhūhi saddhim vasanaka-puriso*, "*Bhikkhugatika* means a man living with the monks in a particular monastery."

there's such a danger, you should leave. There's no offense for breaking the rains residence.

It may happen that monks who have entered the rains residence 9.2.1
are harassed by criminals who steal from them and beat them up.
When there's such a danger, you should leave. There's no offense
for breaking the rains residence.

It may happen that monks who have entered the rains residence 9.2.5
are harassed by demons who take possession of them and kill them.
When there's such a danger, you should leave. There's no offense
for breaking the rains residence.

It may happen that the village where monks have entered the 9.3.1
rains residence burns down. As a consequence, they have trouble
getting almsfood. When there's such an obstacle, you should leave.
There's no offense for breaking the rains residence.

It may happen that the dwellings where monks have entered the 9.3.5
rains residence burn down. As a consequence, they have trouble
getting dwellings. When there's such an obstacle, you should leave.
There's no offense for breaking the rains residence.

It may happen that the village where the monks have entered 9.4.1
the rains residence is swept away by water. As a consequence, they
have trouble getting almsfood. When there's such an obstacle, you
should leave. There's no offense for breaking the rains residence.

It may happen that the dwellings where the monks have entered 9.4.5
the rains residence are swept away by water. As a consequence, they
have trouble getting dwellings. When there's such an obstacle, you
should leave. There's no offense for breaking the rains residence."

At one time in a certain monastery, the village where the monks 10.1.1
had entered the rains residence relocated because of criminals.

"I allow you to move to where the village is."

The village was divided in two. 10.1.4

"I allow you to move to where the majority is."

The majority had no faith and confidence. 10.1.7

"I allow you to move to where those who have faith and confidence are."

- 11.1.1 At one time in a certain monastery in the Kosalan country, the monks who had entered the rains residence did not get enough food, whether coarse or fine.
- 11.1.3 “It may happen that monks who have entered the rains residence don’t get enough food, whether coarse or fine. When there’s such an obstacle, you should leave. There’s no offense for breaking the rains residence.
- 11.1.6 It may happen that monks who have entered the rains residence get enough food, whether coarse or fine, but the food isn’t suitable for them. When there’s such an obstacle, you should leave. There’s no offense for breaking the rains residence.
- 11.2.1 It may happen that monks who have entered the rains residence get enough suitable food, whether coarse or fine, but they don’t get suitable medicines. When there’s such an obstacle, you should leave. There’s no offense for breaking the rains residence.
- 11.2.4 It may happen that monks who have entered the rains residence get enough suitable food, whether coarse or fine, as well as suitable medicines, but they don’t get a suitable attendant. When there’s such an obstacle, you should leave. There’s no offense for breaking the rains residence.
- 11.3.1 It may happen that a monk who has entered the rains residence is invited by a woman: ‘Come, Venerable, I’ll give you money’, ‘I’ll give you gold’, ‘I’ll give you a field’, ‘I’ll give you land’, ‘I’ll give you an ox’, ‘I’ll give you a cow’, ‘I’ll give you a slave’, ‘I’ll give you my daughter as wife’, ‘I’ll be your wife’, ‘I’ll bring you another wife.’ If that monk thinks, ‘The Buddha has said that the mind is volatile. This could be an obstacle to my monastic life,’ he should leave. There’s no offense for breaking the rains residence.
- 11.4.1 It may happen that a monk who has entered the rains residence is invited by a sex worker, by a single woman, by a *paṇḍaka*, by relatives, by kings, by criminals, or by scoundrels: ‘Come, Venerable, we’ll give you money’, ‘We’ll give you gold’, ‘We’ll give you a field’, ‘We’ll give you land’, ‘We’ll give you an ox’, ‘We’ll give you a cow’, ‘We’ll give you a slave’, ‘We’ll give you our daughter as wife’,

‘We’ll bring you another wife.’ If that monk thinks, ‘The Buddha has said that the mind is volatile. This could be an obstacle to my monastic life,’ he should leave. There’s no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence 11.4.12
sees an ownerless treasure. If he thinks, ‘The Buddha has said that the mind is volatile. This could be an obstacle to my monastic life,’ he should leave. There’s no offense for breaking the rains residence.”

8. The section on no offense for breaking the rains residence when there is schism in the Sangha

Monks pursuing schism

“It may happen that a monk who has entered the rains residence sees 11.5.1
a number of monks who are pursuing schism in the Sangha. If he thinks, ‘The Buddha has said that schism in the Sangha is a serious matter. I don’t want the Sangha to be divided in my presence,’ he should leave. There’s no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence 11.5.6
hears that a number of monks in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, ‘The Buddha has said that schism in the Sangha is a serious matter. I don’t want the Sangha to be divided in my presence,’ he should leave. There’s no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence 11.6.1
hears that a number of monks in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, ‘Those monks are my friends. I must tell them that the Buddha has said that schism in the Sangha is a serious matter, and I must ask them not to consent to it. They will act on what I say. They will listen and pay careful attention,’ then he should leave. There’s no offense for breaking the rains residence.

- 11.7.1 It may happen that a monk who has entered the rains residence hears that a number of monks in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, ‘Those monks are not my friends, but we have friends in common. If I speak to my friends, they will tell those monks that the Buddha has said that schism in the Sangha is a serious matter, and they will ask them not to consent to it. Those monks will act on what my friends say. They will listen and pay careful attention,’ then he should leave. There’s no offense for breaking the rains residence.
- 11.8.1 It may happen that a monk who has entered the rains residence hears that a number of monks in such-and-such a monastery have caused a schism in the Sangha. If he thinks, ‘Those monks are my friends. I must tell them that the Buddha has said that schism in the Sangha is a serious matter, and I must ask them not to consent to it. They will act on what I say. They will listen and pay careful attention,’ then he should leave. There’s no offense for breaking the rains residence.
- 11.9.1 It may happen that a monk who has entered the rains residence hears that a number of monks in such-and-such a monastery have caused a schism in the Sangha. If he thinks, ‘Those monks are not my friends, but we have friends in common. If I speak to my friends, they will tell those monks that the Buddha has said that schism in the Sangha is a serious matter, and they will ask them not to consent to it. Those monks will act on what my friends say. They will listen and pay careful attention,’ then he should leave. There’s no offense for breaking the rains residence.”

Nuns pursuing schism

- 11.10.1 “It may happen that a monk who has entered the rains residence hears that a number of nuns in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, ‘Those nuns are my friends. I must tell them that the Buddha has said that schism in the Sangha is a serious matter, and I must ask them not to consent to it. They will act on what I say. They will listen and pay careful

attention,’ then he should leave. There’s no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence 11.11.1
hears that a number of nuns in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, ‘Those nuns are not my friends, but we have friends in common. If I speak to my friends, they will tell those nuns what the Buddha has said about schism in the Sangha being a serious matter, and they will ask them not to consent to it. Those nuns will act on what my friends say. They will listen and pay careful attention,’ then he should leave. There’s no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence 11.12.1
hears that a number of nuns in such-and-such a monastery have caused a schism in the Sangha. If he thinks, ‘Those nuns are my friends. I must tell them that the Buddha has said that schism in the Sangha is a serious matter, and I must ask them not to consent to it. They will act on what I say. They will listen and pay careful attention,’ then he should leave. There’s no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence 11.13.1
hears that a number of nuns in such-and-such a monastery have caused a schism in the Sangha. If he thinks, ‘Those nuns are not my friends, but we have friends in common. If I speak to my friends, they will tell those nuns what the Buddha has said about schism in the Sangha being a serious matter, and they will ask them not to consent to it. Those nuns will act on what my friends say. They will listen and pay careful attention,’ then he should leave. There’s no offense for breaking the rains residence.”

9. Entering the rains residence in a cowherd’s dwelling, etc.

On one occasion a certain monk wanted to enter the rains residence 12.1.1
in a cowherd’s dwelling. They told the Buddha.

“I allow you to enter the rains residence in a cowherd’s dwelling.”

12.1.4 The cowherd’s dwelling was moved.

“I allow you to go where the cowherd’s dwelling is.”

12.2.1 On one occasion, as the entry to the rains residence was getting close, a certain monk wanted to travel by caravan.

“I allow you to enter the rains residence in a caravan.”

12.2.4 On one occasion, as the entry to the rains residence was getting close, a certain monk wanted to travel by boat.

“I allow you to enter the rains residence on a boat.”

10. Places where the rains residence should not be entered

12.3.1 At one time monks entered the rains residence in the hollow of a tree. People complained and criticized them, “They’re just like goblins.”

“You shouldn’t enter the rains residence in the hollow of a tree. If you do, you commit an offense of wrong conduct.”

12.4.1 At one time monks entered the rains residence in the fork of a tree. People complained and criticized them, “They’re just like deer hunters.”

“You shouldn’t enter the rains residence in the fork of a tree. If you do, you commit an offense of wrong conduct.”

12.5.1 At one time monks entered the rains residence out in the open. When it was raining, they ran for cover under trees and eaves.

“You shouldn’t enter the rains residence out in the open. If you do, you commit an offense of wrong conduct.”

12.6.1 At one time monks entered the rains residence without a dwelling. They suffered in the cold and the heat.

“You shouldn’t enter the rains residence without a dwelling. If you do, you commit an offense of wrong conduct.”

At one time monks entered the rains residence in a charnel house. People complained and criticized them, “They’re just like undertakers.” 12.7.1

“You shouldn’t enter the rains residence in a charnel house. If you do, you commit an offense of wrong conduct.”

At one time monks entered the rains residence under a sunshade. People complained and criticized them, “They’re just like cowherds.” 12.8.1

“You shouldn’t enter the rains residence under a sunshade. If you do, you commit an offense of wrong conduct.”

At one time monks entered the rains residence in a large earthenware pot.⁹⁴ People complained and criticized them, “They’re just like the monastics of other religions.” 12.9.1

“You shouldn’t enter the rains residence in a large earthenware pot. If you do, you commit an offense of wrong conduct.”

11. Illegitimate agreements

At one time the Sangha at Sāvattthī had made an agreement that they would not give the going forth during the rains residence. Then, one of Visākhā’s grandsons went to the monks and asked for the going forth. The monks told him about their agreement, adding, “Please wait while the monks observe the rains residence. Once we’ve completed the rains residence, we’ll give you the going forth.” 13.1.1

When they had completed the rains residence, the monks told Visākhā’s grandson that they would give him the going forth. He replied, “If I had been given the going forth, Venerables, I would have enjoyed it. But now I won’t do it.” Visākhā complained and criticized those monks, “How could the venerables make an agree- 13.1.8

94. Sp 3.204: *Cāṭiyāti etthāpi mahantena kapallena*, “Here *cāṭi* is a large piece of earthenware.”

ment that they wouldn't give the going forth during the rains residence? Is there a time when the Teaching shouldn't be practiced?"

13.2.5 The monks heard Visākha's complaints and told the Buddha.

"You shouldn't make an agreement that you won't give the going forth during the rains residence. If you do, you commit an offense of wrong conduct."

12. An offense of wrong conduct for agreeing

14.1.1 On one occasion Venerable Upananda the Sakyan had agreed to spend the first rains residence at the invitation of King Pasenadi of Kosala.⁹⁵ As he was going to the monastery provided by the King, he saw two monasteries with much robe-cloth. He thought, "Why don't I spend the rains residence in these two monasteries? That way I'll get much robe-cloth." And he spent the rains residence in those two monasteries.

14.1.7 King Pasenadi complained and criticized him, "How could Upananda agree to spend the rains residence in my monastery, but then break his word? Hasn't the Buddha in many ways criticized lying and praised truthfulness?"

14.2.1 The monks heard the King's complaints, and the monks of few desires complained and criticized Upananda, "How could Upananda act like this?" And they told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned Upananda: "Is it true that you acted like this?"

14.3.4 "It's true, Sir."

14.3.5 The Buddha rebuked him ... "Foolish man, how could you agree to spend the rains residence at the invitation of King Pasenadi, but then break your word? Haven't I criticized lying in many ways and praised truthfulness? This will affect people's confidence ..." After rebuking him ... he gave a teaching and addressed the monks:

95. This refers to the first of the two entries to the rainy-season residence, as set out above at Kd 3:2.2.4.

“It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he sees two monasteries with much robe-cloth. He thinks, ‘Why don’t I spend the rains residence in these two monasteries? That way I’ll get much robe-cloth.’ And he does spend the rains residence in those two monasteries. 14.4.1

The first rains residence doesn’t count for that monk. And there’s an offense of wrong conduct for agreeing.”

The first rains residence: observance-day outside monastery

“It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day, despite not having any business. 14.5.1

The first rains residence doesn’t count for that monk. And there’s an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day because of business. 14.5.5

The first rains residence doesn’t count for that monk. And there’s an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves, despite not having any business. 14.6.1

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

- 14.6.5 It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves because of business.

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

- 14.6.9 It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves on seven-day business. But he stays away for more than seven days.

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

- 14.6.14 It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves on seven-day business. And he returns within seven days.

The first rains residence does count for that monk. And there's no offense for agreeing.

- 14.7.1 It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard.

Seven days before the invitation ceremony, he leaves because of business.

Whether he returns to that monastery or not, the first rains residence does count for that monk. And there's no offense for agreeing."

The first rains residence: observance-day within monastery

"It may happen that a monk agrees to spend the first rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day, despite not having any business. 14.8.1

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the first rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day because of business. ... After staying there for two or three days, he leaves, despite not having any business. ... After staying there for two or three days, he leaves because of business. ... After staying there for two or three days, he leaves on seven-day business. But he stays away for more than seven days. 14.9.1

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

... After staying there for two or three days, he leaves on seven-day business. And he returns within seven days. 14.10.2

The first rains residence does count for that monk. And there's no offense for agreeing.

... Seven days before the invitation ceremony, he leaves on seven-day business. 14.10.5

Whether he returns to that monastery or not, the first rains residence does count for that monk. And there's no offense for agreeing."

The second rains residence: observance-day outside monastery

- 14.11.1 "It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day, despite not having any business.

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

- 14.11.5 It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day because of business.

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

- 14.11.9 It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves, despite not having any business.

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

- 14.11.13 It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out wa-

ter for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves because of business.

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves on seven-day business. But he stays away for more than seven days. 14.11.17

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves on seven-day business. And he returns within seven days. 14.11.22

The second rains residence does count for that monk. And there's no offense for agreeing.

It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. Seven days before Komudī, the fourth full-moon day of the rainy season, he leaves because of business. 14.11.27

Whether he returns to that monastery or not, the second rains residence does count for that monk. And there's no offense for agreeing."

The second rains residence: observance-day within monastery

- 14.11.31.1 “It may happen that a monk agrees to spend the second rains residence in a particular monastery. When he’s arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day, despite not having any business.

The second rains residence doesn’t count for that monk. And there’s an offense of wrong conduct for agreeing.

- 14.11.35 It may happen that a monk agrees to spend the second rains residence in a particular monastery. When he’s arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day because of business. ... After staying there for two or three days, he leaves, despite not having any business. ... After staying there for two or three days, he leaves because of business. ... After staying there for two or three days, he leaves on seven-day business. But he stays away for more than seven days.

The second rains residence doesn’t count for that monk. And there’s an offense of wrong conduct for agreeing.

- 14.11.43 ... After staying there for two or three days, he leaves on seven-day business. And he returns within seven days.

The second rains residence does count for that monk. And there’s no offense for agreeing.

- 14.11.46 It may happen that a monk agrees to spend the second rains residence in a particular monastery. When he’s arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. Seven days before Komudī, the fourth full-moon day of the rainy season, he leaves because of business.

Whether he returns to that monastery or not, the second rains residence does count for that monk. And there's no offense for agreeing."

The third chapter on entering the rainy-season residence is finished.

This is the summary:

"To enter and when, 14.11.52
How many, and during the rains;
And they did not want, deliberately,
To postpone, lay follower.

Sick, and mother, father, 14.11.56
And brother, then a relative;
One staying with the monks, dwelling,
And also predatory, creeping animals.

And criminals, and demons, 14.11.60
And then burned down twice;
Swept away by water, it relocated,
And majority, donors.

Coarse or fine, suitable, 14.11.64
And medicine, with attendant;
Woman, sex worker, and single woman,
A *paṇḍaka*, and by a relative.

King, criminals, scoundrels, treasure, 14.11.68
And with eightfold on schism;
A cowherd's dwelling, and a caravan, and a boat,
In a hollow, and in a fork.

Rains residence out in the open, 14.11.72
And without a dwelling;
Charnel house, and under a sunshade,
And they entered in a large earthenware pot.

Agreement, having agreed, 14.11.76
And observance days outside;
First, second,
Should be understood according to the same method.

He departs without business, 14.11.80
And the same with business;
And two or three days, and again,

And on seven-day business.

14.11.84

And returned within seven days,
Whether he returns or not;
Because of the gaps in the summary of topics,
One should attend carefully to the way of the passages of the
Canonical text.”

In this chapter there are fifty-two topics.

The chapter on entering the rainy-season residence is finished.

Kd 4

The chapter on the invitation ceremony

Pavāraṇākkhandhaka

Being uncomfortable

At one time the Buddha was staying at Sāvathī in the Jeta Grove, ^{1.1.1} Anāthapiṇḍika's Monastery. At that time in a certain monastery in the Kosalan country a number of monks who were friends had entered rainy-season residence together. They thought, "How can we have a comfortable rains, live in peace and harmony, and get almsfood without trouble?" Then it occurred to them, "Let's not talk to one another. Whoever returns first from alms round in the village should prepare the seats, and set out a foot stool, a foot scraper, and water for washing the feet. He should wash the bowl for leftovers and put it back out, and set out water for drinking and water for washing. Whoever returns last from alms round may eat whatever is left over, or he should discard it where there are no cultivated plants or in water without life."⁹⁶ He should put away the seats and also the foot stool, the foot scraper, and the water for washing the feet. He should wash the bowl for leftovers

96. *Harita* could in principle refer to all plants, but it is elsewhere defined as what is cultivated, see Bu Pc 19:2.1.14 and Bi Pc 9:2.1.14.

and put it away, put away the water for drinking and the water for washing, and sweep the dining hall. Whoever sees that the pot for drinking water, the pot for washing water, or the water pot in the restroom is empty should fill it. If he can't do it by himself, he should call someone over by hand signal, and they should fill it together. He shouldn't speak because of that. In this way we'll have a comfortable rains, live in peace and harmony, and get almsfood without trouble."

1.5.1 And they did just that.

1.8.1 Now it was the custom for monks who had completed the rainy-season residence to go and see the Buddha. And so, when the three months were over and they had completed the rains residence, they put their dwellings in order, took their bowls and robes, and set out for Sāvattthī. When they eventually arrived, they went to the Jeta Grove, Anāthapiṇḍika's Monastery. There they approached the Buddha, bowed, and sat down.

1.8.4 Since it is the custom for Buddhas to greet newly arrived monks, the Buddha said to them, "I hope you're keeping well, monks, I hope you're getting by? I hope you had a comfortable and harmonious rains, and got almsfood without trouble?"

1.9.4 "We're keeping well, Sir, we're getting by. We had a comfortable and harmonious rains, and got almsfood without trouble."

1.10.1 When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise not, for Buddhas are incapable of doing what is unbeneficial.⁹⁷ Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

97. "Incapable of doing" renders *setughāta*, lit. "destroyed the bridge". Sp 1.16: *Setu vuccati maggo, maggeneva tādisassa vacanassa ghāto, samucchediti vuttam hoti*, "The path is called the bridge. What is said is that there is the destruction and cutting off of such speech by the path." The commentary seems to take *setu*, "bridge", as a reference to the eightfold path. I prefer to understand "bridge" as a metaphor for access, that is, the Buddhas no longer have the possibility of doing what is unbeneficial.

So the Buddha said to those monks, “In what way, monks, did you have a harmonious and comfortable rains? And how did you get almsfood without trouble?” 1.10.6

When they had told him, the Buddha addressed the monks: 1.12.1

“While being uncomfortable, these foolish men claim they were living in comfort. While living together like animals, they claim they were living in comfort. While living together like sheep, they claim they were living in comfort. While living together like enemies, they claim they were living in comfort. How could these foolish men take a vow of silence, like the monastics of other religions? This will affect people’s confidence ...” After rebuking them and giving a teaching, he addressed the monks: 1.12.2

“You shouldn’t take a vow of silence, like the monastics of other religions. If you do, you commit an offense of wrong conduct.

When you have completed the rainy-season residence, you should invite the monks to correct you in regard to three things: what has been seen, heard, or suspected.

This will help you live with one another in the proper way, help you clear yourself of offenses, and help you prioritize the training. And you should do the invitation ceremony like this. A competent and capable monk should inform the Sangha: 1.13.7

‘Please, Venerables, I ask the Sangha to listen. Today is the invitation ceremony. If the Sangha is ready, it should do the invitation ceremony.’ 1.14.3

The most senior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:⁹⁸ 1.14.6

‘I invite the Sangha to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends. For the second time, I invite the Sangha to correct me concerning what you have seen, 1.14.7

98. *Therena bhikkhunā* could be rendered “a/the senior monk”. Yet the point is that only the most senior member of the Sangha should use the semi-informal address *āvuso*, whereas everyone else should use the formal equivalent *bhante*.

heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends. For the third time, I invite the Sangha to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends.’

1.14.16 Each junior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:⁹⁹

1.14.17 ‘I invite the Sangha to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends. For the second time I invite the Sangha to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends. For the third time I invite the Sangha to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends.’”

2.1.1 Soon afterwards the monks from the group of six remained seated while the senior monks were inviting correction, squatting on their heels. The monks of few desires complained and criticized them, “How can the monks from the group of six act like this?” They told the Buddha. ... “Is it true, monks, that the monks from the group of six were acting like this?”

2.1.6 “It’s true, Sir.”

2.1.7 The Buddha rebuked them ... “How can those foolish men act like this?” This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

“You shouldn’t remain seated while the senior monks are inviting correction, squatting on their heels. If you do, you commit an offense of wrong conduct.

99. *Navakena bhikkhunā* could be rendered “a/the junior monk”. Yet the point here is that only the most senior member of the Sangha should use the semi-informal address *āvuso*, whereas everyone else should use the formal equivalent *bhante*. In this context, then, *navaka* does not have its normal meaning of “newly ordained” monk, but rather refers to any monk junior to the most senior one.

Everyone should squat on their heels during the invitation ceremony.”

On one occasion, while squatting on his heels and waiting for everyone to finish, a senior monk who was weak from old age fainted and fell over. They told the Buddha. 2.2.1

“You should squat on your heels until you have invited correction. Once you have invited, you may sit down.”

2. Breach of the invitation ceremony

The monks thought, “How many invitation days are there?” 3.1.1

“There are two invitation days: the fourteenth and the fifteenth day of the lunar half-month.”

The monks thought, “How many kinds of invitation procedure are there?” 3.2.1

“There are four kinds: 3.2.4

1. The invitation procedure that is illegitimate and has an incomplete assembly.
2. The invitation procedure that is illegitimate but has a complete assembly.
3. The invitation procedure that is legitimate but has an incomplete assembly.
4. The invitation procedure that is legitimate and has a complete assembly.

The first, second, and third of these shouldn’t be done; I haven’t allowed such procedures. The fourth should be done; I have allowed such procedures. Therefore, monks, you should train like this: ‘We will do invitation procedures that are legitimate and have a complete assembly.’”

3. The allowance to pass on the invitation

- 3.3.1 The Buddha addressed the monks: “Gather, monks, for the Sangha to do the invitation ceremony.” A monk said to the Buddha, “There’s a sick monk, Sir. He hasn’t come.”

“I allow a sick monk to pass on his invitation.

- 3.3.7 And he should pass it on like this. The sick monk should approach a monk, arrange his upper robe over one shoulder, and squat on his heels. He should then raise his joined palms and say, ‘I pass on my invitation; please convey my invitation; please announce my invitation; please invite correction on my behalf.’ If he makes this understood by body, by speech, or by body and speech, then the invitation has been passed on. If he doesn’t make this understood by body, by speech, or by body and speech, then the invitation hasn’t been passed on.

- 3.4.1 If he’s able to do this, it’s good. If not, then the sick monk should be brought into the midst of the Sangha together with his bed or bench. They can then do the invitation ceremony. But if the one who is nursing him says, ‘If we move him, his illness will get worse, or he’ll die,’ then the sick monk shouldn’t be moved. The Sangha should go to where the sick monk is and do the invitation ceremony there.

You shouldn’t do the invitation ceremony with an incomplete sangha. If you do, you commit an offense of wrong conduct.

- 3.5.1 If, after the invitation has been passed on to him, the monk who is conveying the invitation goes away right then and there, then the invitation should be passed on to someone else.¹⁰⁰ If, after the invitation has been passed on to him, the monk who is conveying the invitation disrobes right then and there, dies right then and there, admits right then and there that he’s a novice monk, admits right then and there that he’s renounced the training, admits right

100. Sp 3.164: *Tattheva pakkamatīti saṅghamajjhaṃ anāgantvā tatova katthaci gacchati*, “*Tattheva pakkamati*: not having gone to the midst of the Sangha, he goes wherever.”

then and there that he's committed the worst kind of offense, admits right then and there that he's insane, admits right then and there that he's deranged, admits right then and there that he's overwhelmed by pain, admits right then and there that he's been ejected for not recognizing an offense, admits right then and there that he's been ejected for not making amends for an offense, admits right then and there that he's been ejected for not giving up a bad view, admits right then and there that he's a *paṇḍaka*, admits right then and there that he's a fake monk, admits right then and there that he's previously left to join the monastics of another religion, admits right then and there that he's an animal, admits right then and there that he's a matricide, admits right then and there that he's a patricide, admits right then and there that he's a murderer of a perfected one, admits right then and there that he's raped a nun, admits right then and there that he's caused a schism in the Sangha, admits right then and there that he's caused the Buddha to bleed, or admits right then and there that he's a hermaphrodite, then the invitation should be passed on to someone else.

If, after the invitation has been passed on to him, the monk who is conveying the invitation goes away while on his way to the invitation ceremony, then the invitation hasn't been brought. If, after the invitation has been passed on to him, the monk who is conveying the invitation disrobes, dies, admits that he's a novice monk, admits that he's renounced the training, admits that he's committed the worst kind of offense, admits that he's insane, admits that he's deranged, admits that he's overwhelmed by pain, admits that he's been ejected for not recognizing an offense, admits that he's been ejected for not making amends for an offense, admits that he's been ejected for not giving up a bad view, admits that he's a *paṇḍaka*, admits that he's a fake monk, admits that he's previously left to join the monastics of another religion, admits that he's an animal, admits that he's a matricide, admits that he's a patricide, admits that he's a murderer of a perfected one, admits that he's raped a nun, admits that he's caused a schism in the Sangha, admits that he's

3.5.24

caused the Buddha to bleed, or admits that he's a hermaphrodite while on his way to the invitation ceremony, then the invitation hasn't been brought.

3.5.47 But if, after the invitation has been passed on to him, the monk who is conveying the invitation goes away after reaching the Sangha, then the invitation has been brought. And if, after the invitation has been passed on to him, the monk who is conveying the invitation disrobes, dies, admits that he's a novice monk, admits that he's renounced the training, admits that he's committed the worst kind of offense, admits that he's insane, admits that he's deranged, admits that he's overwhelmed by pain, admits that he's been ejected for not recognizing an offense, admits that he's been ejected for not making amends for an offense, admits that he's been ejected for not giving up a bad view, admits that he's a *paṇḍaka*, admits that he's a fake monk, admits that he's previously left to join the monastics of another religion, admits that he's an animal, admits that he's a matricide, admits that he's a patricide, admits that he's a murderer of a perfected one, admits that he's raped a nun, admits that he's caused a schism in the Sangha, admits that he's caused the Buddha to bleed, or admits that he's a hermaphrodite after reaching the Sangha, then the invitation has been brought.

3.5.70 And if, after the invitation has been passed on to him, the monk who is conveying the invitation reaches the Sangha, but doesn't announce the invitation because he falls asleep, then the invitation has been brought. There's no offense for the one who is conveying the invitation. And if, after the invitation has been passed on to him, the monk who is conveying the invitation reaches the Sangha, but doesn't announce the invitation because he is heedless or because he gains a meditation attainment, then the invitation has been brought. There's no offense for the one who is conveying the invitation.

3.5.75 And if, after the invitation has been passed on to him, the monk who is conveying the invitation reaches the Sangha, but deliber-

ately doesn't announce the invitation, then the invitation has been brought.

But there's an offense of wrong conduct for the one who is conveying the invitation.

On the invitation day, if the Sangha has business to be done, then anyone passing on their invitation should also give their consent."

4. Discussion on being seized by relatives, etc.

At one time on the invitation day a certain monk was seized by his relatives. They told the Buddha. 4.1.1

"If a monk is seized by his relatives on the invitation day, other monks should say to those relatives, 'Please release this monk for a short time so that he can take part in the invitation ceremony.' If they're able to do this, it's good. If not, they should say to those relatives, 'Please step aside for a moment while this monk passes on his invitation.' If they're able to do this, it's good. If not, they should say to those relatives, 'Please take this monk outside the monastery zone for a short time while the Sangha does the invitation ceremony.' If they're able to do this, it's good. 4.1.3

If not, you shouldn't do the invitation ceremony with an incomplete sangha. If you do, you commit an offense of wrong conduct.

If on the invitation day a monk is seized by kings, by bandits, by scoundrels, or by enemies of the monks,¹⁰¹ other monks should 4.3.1

101. "Enemies of monks" is a translation of *bhikkhupaccatthikā*. At Bu Pj 1:9.3.1, I have translated the same compound as "enemy monks". In that rule this seems required because various people who are acting as enemies of monks are mentioned separately, such as kings, bandits, and scoundrels. Moreover, all of these are compounded with *paccatthikā*: *bhikkhupaccatthikā*, *rājapaccatthikā*, and so on. Since it seems reasonable to assume that all these compounds have the same structure, it follows that they should all be read as "enemies who are so-and-so" rather than "enemies of so-and-so". This understanding is confirmed by Sp 1.58: *bhikkhū eva paccatthikā bhikkhupaccatthikā*, "*Bhikkhupaccatthikā* are just monks who are enemies." In the present context,

say to those enemies, ‘Please release this monk for a short time, so that he can take part in the invitation ceremony.’ If they’re able to do this, it’s good. If not, they should say to those enemies, ‘Please step aside for a moment while this monk passes on his invitation.’ If they’re able to do this, it’s good. If not, they should say to those enemies, ‘Please take this monk outside the monastery zone for a short time while the Sangha does the invitation ceremony.’ If they’re able to do this, it’s good.

If not, you shouldn’t do the invitation ceremony with an incomplete sangha. If you do, you commit an offense of wrong conduct.”

5. Various kinds of invitation ceremonies for the Sangha, etc.

- 5.1.1 At one time on the invitation day, there were five monks staying in a certain monastery. They thought, “The Buddha has laid down a rule that the invitation ceremony should be done with a sangha. Now there’s five of us. So how should we do the invitation ceremony?” They told the Buddha.

“When there are five of you, you should do the invitation ceremony in the Sangha.”

- 5.2.1 At one time on the invitation day, there were four monks staying in a certain monastery. They thought, “The Buddha has instructed that the invitation ceremony should be done in the Sangha when there are five monks. But there’s only four of us. So how should we do the invitation ceremony?”

however, this interpretation does not seem to work. If *bhikkhupaccatthikā* refers to enemies who are monks, then they would have to be invited to take part in the ceremony, or some other arrangement would have to be made, but nothing is said about this in either the Pali or the commentaries. Moreover, kings, bandits, and scoundrels are in this case not compounded with *paccatthikā*, as they are in Bu Pj 1. I therefore conclude that the meaning here must be “enemies of monks”.

“When there are four of you, you should do the invitation ceremony with one another.

And you should do it like this. A competent and capable monk 5.3.1
should inform those monks:

‘Please, Venerables, I ask you to listen. Today is the invitation 5.3.3
ceremony. If the Venerables are ready, it, we should do the invitation ceremony with one another.’

The most senior monk should arrange his upper robe over one 5.3.6
shoulder, squat on his heels, raise his joined palms, and say to the other monks:

‘I invite you to correct me concerning what you have seen, heard, 5.3.7
or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends. For the second time ... For the third time, I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends.’

Each junior monk should arrange his upper robe over one shoulder, 5.3.14
squat on his heels, raise his joined palms, and say to the other monks:

‘I invite you to correct me concerning what you have seen, heard, 5.3.15
or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends. For the second time ... For the third time I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends.’”

At one time on the invitation day, there were three monks staying 5.4.1
in a certain monastery. They thought, “The Buddha has instructed that the invitation ceremony should be done in the Sangha when there are five monks and with one another when there are four. But there’s only three of us. So how should we do the invitation ceremony?”

“When there are three of you, you should do the invitation ceremony with one another.

5.4.8 And you should do it like this. A competent and capable monk should inform those monks:

5.4.10 ‘Please, Venerables, I ask you to listen. Today is the invitation ceremony. If the Venerables are ready, it, we should do the invitation ceremony with one another.’

5.4.13 The most senior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the other monks:

5.4.14 ‘I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends. For the second time ... For the third time, I invite you correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends.’

5.4.21 Each junior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the other monks:

5.4.22 ‘I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends. For the second time ... For the third time I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends.’”

5.5.1 At one time on the invitation day, there were two monks staying in a certain monastery. They thought, “The Buddha has instructed that the invitation ceremony should be done in the Sangha when there are five monks and with one another when there are three or four. But there’s only two of us. So how should we do the invitation ceremony?”

“When there are two of you, you should do the invitation ceremony with each other.

5.6.1 And you should do it like this. The senior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the junior monk:

‘I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerable, out of compassion. If I see a fault, I will make amends. For the second time ... For the third time, I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerable, out of compassion. If I see a fault, I will make amends.’ 5.6.3

The junior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the senior monk: 5.6.10

‘I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerable, out of compassion. If I see a fault, I will make amends. For the second time ... For the third time I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerable, out of compassion. If I see a fault, I will make amends.’” 5.6.11

At one time on the invitation day, a monk was staying in a certain monastery by himself. He thought, “The Buddha has instructed that the invitation ceremony should be done in the Sangha when there are five monks and with one another when there are two, three, or four. But I’m here by myself. So how should I do the invitation ceremony?” 5.7.1

“On the invitation day, a monk may be staying by himself in a certain monastery. He should sweep the place where the monks normally go: whether the assembly hall, under a roof cover, or at the foot of a tree. He should set out water for drinking and water for washing. He should prepare a seat, light a lamp, and sit down. 5.8.1

If other monks arrive, he should do the invitation ceremony with them. If not, he should determine: “Today is my invitation ceremony.” 5.8.3

If he doesn’t make a determination, he commits an offense of wrong conduct.

Wherever five monks are staying together, four shouldn’t do the invitation ceremony in the Sangha, while the invitation of

the fifth is brought. If you do the invitation in the Sangha, you commit an offense of wrong conduct.

Wherever four monks are staying together, three shouldn't do the invitation ceremony with one another, while the invitation of the fourth is brought. If you do the invitation in this way, you commit an offense of wrong conduct.

Wherever three monks are staying together, two shouldn't do the invitation ceremony with each other, while the invitation of the third is brought. If you do the invitation in this way, you commit an offense of wrong conduct.

Wherever two monks are staying together, one shouldn't make a determination, while the invitation of the other is brought. If you do make a determination, you commit an offense of wrong conduct."

6. The process for making amends for an offense

6.1.1 At one time on the invitation day, a certain monk had committed an offense. He thought, "The Buddha has laid down a rule that one shouldn't invite correction if one has an offense. And I've committed an offense. So what should I do?" They told the Buddha.

6.1.8 "On the invitation day, a monk may have committed an offense. He should approach a single monk, arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:

6.1.10 'I've committed such-and-such an offense. I confess it.' The other should say, 'Do you recognize the offense?'—'Yes, I recognize it.'—'You should restrain yourself in the future.'

6.1.15 On the invitation day, a monk may be unsure if he's committed an offense. He should approach a single monk, arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:

‘I’m unsure if I’ve committed such-and-such an offense. I will 6.1.17
make amends for it when I’m sure.’ They can then do the invitation
ceremony. This is not an obstacle to doing the invitation ceremony.”

7. The process for revealing an offense

At one time a certain monk remembered an offense during the 6.2.1
invitation ceremony. He thought, “The Buddha has laid down a
rule that one shouldn’t invite correction if one has an offense. And
I’ve committed an offense. So what should I do?” They told the
Buddha.

**“During the invitation ceremony, a monk may remember
an offense. He should say to a monk sitting next to him, ‘I’ve
committed such-and-such an offense. Once this ceremony is
finished, I’ll make amends for it.’ They can then continue the in-
vitation ceremony. This is not an obstacle to doing the invitation
ceremony.**

**During the invitation ceremony, a monk may become unsure
if he’s committed an offense. He should say to a monk sitting
next to him, ‘I’m unsure if I’ve committed such-and-such an
offense. I’ll make amends for it when I’m sure.’ They can then
continue the invitation ceremony. This is not an obstacle to
doing the invitation ceremony.”**

8. The process for making amends for a shared offense

At one time on the invitation day, the whole sangha in a certain 6.3.6.1
monastery had committed the same offense. The monks thought,
“The Buddha has laid down a rule that one shouldn’t confess or re-
ceive the confession of shared offenses. Yet here the whole Sangha
has committed the same offense. So what should we do?”

**“On the invitation day, the whole Sangha in a certain
monastery may have committed the same offense. Those**

monks should straightaway send a monk to a neighboring monastery: ‘Go and make amends for this offense. When you return, we’ll make amends for it with you.’

- 6.3.16 If he’s able to do this, it’s good. If he’s not, then a competent and capable monk should inform the Sangha:
- 6.3.18 ‘Please, Venerables, I ask the Sangha to listen. This whole Sangha has committed the same offense. When the Sangha sees another monk who is pure and free of offenses, it should make amends for this offense with him.’
- 6.3.21 Once this has been said, they can do the invitation ceremony. This is not an obstacle to doing the invitation ceremony.
- 6.3.23 On the invitation day, the whole Sangha in a certain monastery may be unsure if it has committed the same offense. A competent and capable monk should then inform the Sangha:
- 6.3.25 ‘Please, Venerables, I ask the Sangha to listen. This whole Sangha is unsure if it has committed the same offense. When the Sangha is sure, it should make amends for this offense.’
- 6.3.28 Once this has been said, they can do the invitation ceremony. This is not an obstacle to doing the invitation ceremony.”

The first section for recitation is finished.

9. The group of fifteen on non-offenses

- 7.1.1 At one time on the invitation day, five or more resident monks had gathered together in a certain monastery. They did not know that there were other resident monks who had not arrived.¹⁰² Perceiving that they were acting according to the Teaching and the Monastic Law, perceiving that the assembly was complete although it was not, they did the invitation ceremony. While they were doing it, a greater number of resident monks arrived. They told the Buddha.

102. Here “resident monk” means a monk who is within the *sīmā*, the monastery zone.

“On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they do the invitation ceremony. While they’re doing it, a greater number of resident monks arrive. 7.2.1

In such a case, those monks should do the invitation ceremony once more. There’s no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they do the invitation ceremony. While they’re doing it, an equal number of resident monks arrive. 7.3.1

In such a case the invitations of those who already have invited are valid, but the others should invite. There’s no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they do the invitation ceremony. While they’re doing it, a smaller number of resident monks. 7.3.8

In such a case the invitations of those who already have invited are valid, but the others should invite. There’s no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, 7.4.1

perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. There's no offense for those who already have invited.

- 7.4.8 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

- 7.4.15 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

- 7.5.1 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do

the invitation ceremony. When they've just finished, and none of the gathering has left, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and none of the gathering has left, an equal number of resident monks arrive. 7.5.8

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and none of the gathering has left, a smaller number of resident monks arrive. 7.5.15

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and only 7.5.22

some members of the gathering have left, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. There's no offense for those who already have invited.

7.5.29 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and only some members of the gathering have left, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

7.5.36 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and only some members of the gathering have left, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

7.5.43 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do

the invitation ceremony. When they've just finished, and the entire gathering has left, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and the entire gathering has left, an equal number of resident monks arrive. 7.5.50

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and the entire gathering has left, a smaller number of resident monks arrive. 7.5.57

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited."

The group of fifteen on no offense is finished.

10. The group of fifteen on perceiving an incomplete assembly as incomplete

"On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other 8.1.1

resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the invitation ceremony. While they're doing it, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. There's an offense of wrong conduct for those who already have invited.

- 8.2.1 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the invitation ceremony. While they're doing it, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, but the others should invite. There's an offense of wrong conduct for those who already have invited.

- 8.2.8 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the invitation ceremony. While they're doing it, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, but the others should invite. There's an offense of wrong conduct for those who already have invited.

- 8.3.1 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the invitation ceremony. When they've just finished ... When they've just fin-

ished, and none of the gathering has left ... When they've just finished, and only some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's an offense of wrong conduct for those who already have invited."

The group of fifteen on perceiving an incomplete assembly as incomplete is finished.

11. The group of fifteen on being unsure

"On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the invitation ceremony or not?' Being unsure, they do the invitation ceremony. While they're doing it, a greater number of resident monks arrive. 9.1.1

In such a case those monks should do the invitation ceremony once more. There's an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the invitation ceremony or not?' Being unsure, they do the invitation ceremony. While they're doing it, an equal number of resident monks arrive. 9.2.1

In such a case the invitations of those who already have invited are valid, but the others should invite. There's an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are 9.2.8

other resident monks who haven't arrived. They think, 'Is it allowable for us to do the invitation ceremony or not?' Being unsure, they do the invitation ceremony. While they're doing it, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, but the others should invite. There's an offense of wrong conduct for those who already have invited.

9.2.15 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the invitation ceremony or not?' Being unsure, they do the invitation ceremony. When they've just finished ... When they've just finished, and none of the gathering has left ... When they've just finished, and only some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's an offense of wrong conduct for those who already have invited."

The group of fifteen on being unsure is finished.

12. The group of fifteen on being anxious

10.1.1 "On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'It's allowable for us to do the invitation ceremony. It's not unallowable.' Being anxious, they do the invitation ceremony. While they're doing it, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. There's an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'It's allowable for us to do the invitation ceremony. It's not unallowable.' Being anxious, they do the invitation ceremony. While they're doing it, an equal number of resident monks arrive. 10.2.1

In such a case the invitations of those who already have invited are valid, but the others should invite. There's an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'It's allowable for us to do the invitation ceremony. It's not unallowable.' Being anxious, they do the invitation ceremony. While they're doing it, a smaller number of resident monks arrive. 10.2.9

In such a case the invitations of those who already have invited are valid, but the others should invite. There's an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'It's allowable for us to do the invitation ceremony. It's not unallowable.' Being anxious, they do the invitation ceremony. When they've just finished ... When they've just finished, and none of the gathering has left ... When they've just finished, and only some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive. 10.2.17

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence

of the others. There's an offense of wrong conduct for those who already have invited."

The group of fifteen on being anxious is finished.

13. The group of fifteen on aiming at schism

- 11.1.1 "On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. While they're doing it, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. And there's a serious offense for those who already have invited.

- 11.2.1 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. While they're doing it, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, but the others should invite. And there's a serious offense for those who already have invited.

- 11.2.9 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. While they're doing it, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, but the others should invite. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, a greater number of resident monks arrive. 11.2.17

In such a case those monks should do the invitation ceremony once more. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, an equal number of resident monks arrive. 11.2.25

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, a smaller number of resident monks arrive. 11.2.33

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've 11.2.41

just finished, and none of the gathering has left, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. And there's a serious offense for those who already have invited.

- 11.2.49 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and none of the gathering has left, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

- 11.2.57 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and none of the gathering has left, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

- 11.2.65 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and only some members of the gathering have left, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and only some members of the gathering have left, an equal number of resident monks arrive. 11.2.73

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and only some members of the gathering have left, a smaller number of resident monks arrive. 11.2.81

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and the entire gathering has left, a greater number of resident monks arrive. 11.2.89

In such a case those monks should do the invitation ceremony once more. And there's a serious offense for those who already have invited.

- 11.2.97 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and the entire gathering has left, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

- 11.2.105 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and the entire gathering has left, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited."

The group of fifteen on aiming at schism is finished.

The group of seventy-five is finished.

14. The successive series on entering a monastery zone

- 12.1.1 "On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know that other resident monks are entering the monastery zone. ... They don't

know that other resident monks have entered the monastery zone. ... They don't see that other resident monks are entering the monastery zone. ... They don't see that other resident monks have entered the monastery zone. ... They don't hear that other resident monks are entering the monastery zone. ... They don't hear that other resident monks have entered the monastery zone. ...”

As there are one hundred and seventy-five sets of three for resident monks with resident monks, so there is for newly arrived monks with resident monks, resident monks with newly arrived monks, newly arrived monks with newly arrived monks. Thus by way of succession, there are seven hundred sets of three. 12.1.12

15. Different days

“It may be, monks, that for the resident monks it's the fourteenth day of the lunar half-month, but for the newly arrived monks it's the fifteenth. Then— 13.1.1

If the number of resident monks is greater, the newly arrived monks should fall in line with the resident monks.

If the number is the same, the newly arrived monks should fall in line with the resident monks.

If the number of newly arrived monks is greater, the resident monks should fall in line with the newly arrived monks.

It may be that for the resident monks it's the fifteenth day of the lunar half-month, but for the newly arrived monks it's the fourteenth. Then— 13.1.5

If the number of resident monks is greater, the newly arrived monks should fall in line with the resident monks.

If the number is the same, the newly arrived monks should fall in line with the resident monks.

If the number of newly arrived monks is greater, the resident monks should fall in line with the newly arrived monks.

13.1.9 It may be that for the resident monks it's the day after the invitation day, but for the newly arrived monks it's the fifteenth day of the lunar half-month. Then—

If the number of resident monks is greater, the resident monks may, if they're willing, do the invitation ceremony with the newly arrived monks. Otherwise the newly arrived monks should go outside the monastery zone and do the invitation ceremony there.

If the number is the same, the resident monks may, if they're willing, do the invitation ceremony with the newly arrived monks. Otherwise the newly arrived monks should go outside the monastery zone and do the invitation ceremony there.

If the number of newly arrived monks is greater, the resident monks should do the invitation ceremony with the newly arrived monks, or they should go outside the monastery zone while the newly arrived monks do the invitation ceremony.

13.1.15 It may be that for the resident monks it's the fifteenth day of the lunar half-month, but for the newly arrived monks it's the day after the invitation day. Then—

If the number of resident monks is greater, the newly arrived monks should do the invitation ceremony with the resident monks, or they should go outside the monastery zone while the resident monks do the invitation ceremony.

If the number is the same, the newly arrived monks should do the invitation ceremony with the resident monks, or they should go outside the monastery zone while the resident monks do the invitation ceremony.

If the number of newly arrived monks is greater, they may, if they're willing, do the invitation ceremony with the resident monks. Otherwise the resident monks should go outside the monastery zone and do the invitation ceremony there."

16. The seeing of characteristics, etc.

“It may happen that newly arrived monks see signs and indications of resident monks: beds and benches that are made up, water for drinking and water for washing that are ready for use, yards that are well swept. As a consequence, they’re unsure whether or not there are resident monks there. Then— 13.1.20.1

If they do the invitation ceremony without investigating, there’s an offense of wrong conduct.¹⁰³

If they investigate, but don’t see anyone, and then do the invitation ceremony, there’s no offense.

If they investigate, and they see someone, and then do the invitation ceremony together, there’s no offense.

If they investigate, and they see someone, but then do the invitation ceremony separately, there’s an offense of wrong conduct.

If they investigate, and they see someone, but think, ‘May they get lost! May they disappear! We are better off without them,’ and then do the invitation ceremony aiming at schism, there’s a serious offense.

It may happen that newly arrived monks hear signs and indications of resident monks: the sound of the feet of someone doing walking meditation, the sound of recitation, the sound of coughing, the sound of sneezing. As a consequence, they’re unsure whether or not there are resident monks there. Then— 13.1.27

If they do the invitation ceremony without investigating, there’s an offense of wrong conduct.

If they investigate, but don’t see anyone, and then do the invitation ceremony, there’s no offense.

If they investigate, and they see someone, and then do the invitation ceremony together, there’s no offense.

103. The Pali text has ellipsis points at the end of this sentence, but this seems to be a mistake, cf. Kd 2:34.6.3.

If they investigate, and they see someone, but then do the invitation ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the invitation ceremony aiming at schism, there's a serious offense.

13.1.34 It may happen that resident monks see signs and indications of newly arrived monks: an unknown almsbowl, an unknown robe, an unknown sitting mat, water poured on the ground from the washing of feet. As a consequence, they're unsure whether or not monks have arrived. Then—

If they do the invitation ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the invitation ceremony, there's no offense.

If they investigate, and they see someone, and then do the invitation ceremony together, there's no offense.

If they investigate, and they see someone, but then do the invitation ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the invitation ceremony aiming at schism, there's a serious offense.

13.1.41 It may happen that resident monks hear signs and indications of newly arrived monks: the sound of the feet of someone arriving, the sound of sandals being knocked together, the sound of coughing, the sound of sneezing. As a consequence, they're unsure whether or not monks have arrived. Then—

If they do the invitation ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the invitation ceremony, there's no offense.

If they investigate, and they see someone, and then do the invitation ceremony together, there's no offense.

If they investigate, and they see someone, but then do the invitation ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the invitation ceremony aiming at schism, there's a serious offense."

17. The doing of the invitation ceremony with those belonging to a different Buddhist sect, etc.

"It may happen that newly arrived monks see resident monks who belong to a different Buddhist sect, but they have the view that they belong to the same one. Then— 13.1.48.1

If they don't ask the resident monks about it, and then do the invitation ceremony together, there's no offense.

If they do ask the resident monks about it, but don't reach a clear conclusion, and then do the invitation ceremony together, there's an offense of wrong conduct.

If they do ask the resident monks about it, but don't reach a clear conclusion, and then do the invitation ceremony separately, there's no offense.

It may happen that newly arrived monks see resident monks who belong to the same Buddhist sect, but they have the view that they belong to a different one. Then— 13.1.53

If they don't ask the resident monks about it, and then do the invitation ceremony together, there's an offense of wrong conduct.

If they do ask the resident monks about it, and they change their view, but then do the invitation ceremony separately, there's an offense of wrong conduct.

If they do ask the resident monks about it, and they change their view, and then do the invitation ceremony together, there's no offense.

- 13.1.57 It may happen that resident monks see newly arrived monks who belong to a different Buddhist sect, but they have the view that they belong to the same one. Then—

If they don't ask the newly arrived monks about it, and then do the invitation ceremony together, there's no offense.

If they do ask the newly arrived monks about it, but don't reach a clear conclusion, and then do the invitation ceremony together, there's an offense of wrong conduct.

If they do ask the newly arrived monks about it, but don't reach a clear conclusion, and then do the invitation ceremony separately, there's no offense.

- 13.1.62 It may happen that resident monks see newly arrived monks who belong to the same Buddhist sect, but they have the view that they belong to a different one. Then—

If they don't ask the newly arrived monks about it, and then do the invitation ceremony together, there's an offense of wrong conduct.

If they do ask the newly arrived monks about it, and they change their view, but then do the invitation ceremony separately, there's an offense of wrong conduct.

If they do ask the newly arrived monks about it, and they change their view, and then do the invitation ceremony together, there's no offense."

18. The section on "you shouldn't go"

- 13.1.67.1 "On the invitation day you shouldn't go from a monastery with monks to a monastery without monks, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a monastery with monks to a non-monastery without

monks, except if you go with a sangha or there are dangers.¹⁰⁴ On the invitation day you shouldn't go from a monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers.

On the invitation day you shouldn't go from a non-monastery with monks to a monastery without monks, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a non-monastery with monks to a non-monastery without monks, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a non-monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers. 13.1.70

On the invitation day you shouldn't go from a monastery or a non-monastery with monks to a monastery without monks, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a monastery or a non-monastery with monks to a non-monastery without monks, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers. 13.1.73

On the invitation day you shouldn't go from a monastery with monks to a monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. 13.1.76

104. Here and below I understand a monastery, an *āvāsa*, to refer to a monastery with a properly defined zone, a *śīmā*. A non-monastery, an *anāvāsa*, is then a monastic residence without such a zone.

- 13.1.79 On the invitation day you shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a non-monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers.
- 13.1.82 On the invitation day you shouldn't go from a monastery or a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a monastery or a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers."

19. The section on "you may go"

- 13.1.85.1 "On the invitation day you may go from a monastery with monks to a monastery with monks who belong to the same Buddhist sect if you know you'll get there on the same day. On the invitation day you may go from a monastery with monks to a non-monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect if you know you'll get there on the same day.
- 13.1.88 On the invitation day you may go from a non-monastery with monks to a monastery with monks ... to a non-monastery with monks ... to a monastery or a non-monastery with monks who

belong to the same Buddhist sect if you know you'll get there on the same day.

On the invitation day you may go from a monastery or a non-^{13.1.91} monastery with monks to a monastery with monks ... to a non-monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect if you know you'll get there on the same day."

20. The showing of persons to be avoided

"You shouldn't do the invitation ceremony with a nun seated in the gathering. If you do, you commit an offense of wrong conduct. You shouldn't do the invitation ceremony with a trainee nun, a novice monk, a novice nun, one who has renounced the training, or one who has committed the worst kind of offense seated in the gathering. If you do, you commit an offense of wrong conduct.

You shouldn't do the invitation ceremony with one who has been ejected for not recognizing an offense seated in the gathering. If you do, you should be dealt with according to the rule. You shouldn't do the invitation ceremony with one who has been ejected for not making amends for an offense seated in the gathering or with one who has been ejected for not giving up a bad view seated in the gathering. If you do, you should be dealt with according to the rule.

You shouldn't do the invitation ceremony with a *paṇḍaka* seated in the gathering. If you do, you commit an offense of wrong conduct. You shouldn't do the invitation ceremony with a fake monk, with one who has previously left to join the monastics of another religion, with an animal, with a matricide, with a patricide, with a murderer of a perfected one, with one who has raped a nun, with one who has caused a schism in the Sangha, with one who has caused the Buddha to bleed, or with

a hermaphrodite seated in the gathering. If you do, you commit an offense of wrong conduct.

You shouldn't do the invitation ceremony with a passed-on invitation that has expired, except if the gathering is still seated together.¹⁰⁵

You shouldn't do the invitation ceremony on a non-invitation day, except to unify the Sangha.”

The second section for recitation is finished.

21. Invitation ceremonies by means of two statements

- 15.1.1 At one time on the invitation day in a certain monastery in the Kosalan country, there was a threat from primitive tribes. The monks were unable to do the invitation ceremony by means of three statements.

“I allow you to do the invitation ceremony by means of two statements.”

- 15.1.5 The threat from primitive tribes increased. The monks were unable to do the invitation ceremony by means of two statements.

“I allow you to do the invitation ceremony by means of one statement.”

- 15.1.9 The threat from primitive tribes increased further. The monks were unable to do the invitation ceremony by means of one statement.

“I allow you to do the invitation ceremony in groups according to the year of seniority.”

- 15.2.1 On one occasion on the invitation day in a certain monastery, most of the night had been spent with people making offerings. The monks considered this and thought, “If the Sangha does the

105. “A passed-on invitation that has expired”, *pārivāsikapavāraṇādānena*, seems to refer to an invitation that was conveyed for a different occasion. So long as the assembly is still seated, the occasion is regarded as the same. See Bi Pc 81:1.13.1 for a more detailed explanation.

invitation ceremony by means of three statements, we won't finish before dawn. What should we do?"

"In such a case a competent and capable monk should inform the Sangha: 15.3.1

'Please, Venerables, I ask the Sangha to listen. Most of the night has been spent with people making offerings. If the Sangha does the invitation ceremony by means of three statements, we won't finish before dawn. If the Sangha is ready, it should do the invitation ceremony by means of two statements.' Or, 'If the Sangha is ready, it should do the invitation ceremony by means of one statement.' Or, 'If the Sangha is ready, it should do the invitation ceremony in groups according to the year of seniority.' 15.3.5

It may happen on the invitation day that most of the night in a monastery is spent with monks giving teachings, with experts on the discourses reciting discourses, with experts on the Monastic Law discussing the Monastic Law, with expounders of the Teaching discussing the Teaching, or with the monks arguing. If the monks consider this and think, 'If the Sangha does the invitation ceremony by means of three statements, we won't finish before dawn,' then a competent and capable monk should inform the Sangha: 15.4.1

'Please, Venerables, I ask the Sangha to listen. Most of the night has been spent with the monks arguing. If the Sangha does the invitation ceremony by means of three statements, we won't finish before dawn. If the Sangha is ready, it should do the invitation ceremony by means of two statements.' Or, 'If the Sangha is ready, it should do the invitation ceremony by means of one statement.' Or, 'If the Sangha is ready, it should do the invitation ceremony in groups according to the year of seniority.'" 15.4.9

At one time on the invitation day in a certain monastery in the Kosalan country, a large sangha of monks had gathered. Just then a storm was approaching, but they only had a small sheltered area. The monks considered this and thought, "If the Sangha does the invitation ceremony by means of three statements, we won't finish before it starts raining. What should we do?" They told the Buddha. 15.5.1

15.6.1 “In such a case a competent and capable monk should inform the Sangha:

15.6.6 ‘Please, Venerables, I ask the Sangha to listen. This large Sangha of monks has gathered. A storm is approaching, but we only have a small sheltered area. If the Sangha does the invitation ceremony by means of three statements, we won’t finish before it starts raining. If the Sangha is ready, it should do the invitation ceremony by means of two statements.’ Or, ‘If the Sangha is ready, it should do the invitation ceremony by means of one statement.’ Or, ‘If the Sangha is ready, it should do the invitation ceremony in groups according to the year of seniority.’

15.7.1 It may happen on the invitation day in a certain monastery that there is a threat from kings, from bandits, from fire, from water, from humans, from spirits, from predatory animals, or from creeping animals; or there is a threat to life or a threat to the monastic life. If the monks consider this and think, ‘This is a threat to the monastic life. If the Sangha does the invitation ceremony by means of three statements, we won’t finish before the threat manifests,’ then a competent and capable monk should inform the Sangha:

15.7.14 ‘Please, Venerables, I ask the Sangha to listen. This is a threat to the monastic life. If the Sangha does the invitation ceremony by means of three statements, we won’t finish before the threat manifests. If the Sangha is ready, it should do the invitation ceremony by means of two statements.’ Or, ‘If the Sangha is ready, it should do the invitation ceremony by means of one statement.’ Or, ‘If the Sangha is ready, it should do the invitation ceremony in groups according to the year of seniority.’”

22. The cancellation of the invitation

16.1.1 At that time the monks from the group of six invited correction while having uncleared offenses.

“You shouldn’t invite correction if you have uncleared offenses. If you do, you commit an offense of wrong conduct. If

anyone invites correction with an uncleared offense, you should get their permission and then accuse them of an offense.”

Soon afterwards, when asked for permission, the monks from the group of six refused to give it. 16.2.1

“If anyone doesn’t give their permission, you should cancel their invitation. And it should be canceled like this. On the invitation day, whether the fourteenth or the fifteenth, in the midst of the Sangha and in the presence of that person, you should announce:

‘Please, Venerables, I ask the Sangha to listen. Such-and-such a person has uncleared offenses. I cancel their invitation.¹⁰⁶ The invitation ceremony shouldn’t be done in their presence.’ 16.2.6

Their invitation has then been canceled.” 16.2.10

Improper cancellation of the invitation

On one occasion the monks from the group of six—thinking to act before the good monks canceled their invitation, but having no reason for doing so—canceled the invitation of pure monks who had not committed any offenses. They also canceled the invitation of those who already had invited. 16.3.1

“When there is no reason for doing so, you shouldn’t cancel the invitation of pure monks who haven’t committed any offenses. If you do, you commit an offense of wrong conduct. And you shouldn’t cancel the invitation of those who already have invited. If you do, you commit an offense of wrong conduct.

And this is how the invitation is canceled and how it isn’t canceled. 16.4.1

If the invitation is canceled after a three-statement invitation has been spoken and concluded, then it’s not canceled. If the invitation is canceled after a two-statement invitation ... after a one-statement invitation ... after an invitation done in groups according to the 16.4.3

106. I use a gender neutral expression since monks are also allowed to cancel the invitation of nuns.

year of seniority has been spoken and concluded, then it's not canceled.

16.5.1 If the invitation is canceled when a three-statement invitation hasn't yet been concluded, then it's canceled. If the invitation is canceled when a two-statement invitation ... when a one-statement invitation ... when an invitation done in groups according to the year of seniority hasn't yet been concluded, then it's canceled.

16.6.1 It may happen on the invitation day that a monk cancels a second monk's invitation. If other monks know about the first monk: 'This venerable is impure in bodily conduct, verbal conduct, and livelihood; he's ignorant and incompetent, incapable of answering properly when questioned,' then they should press him by saying, 'Enough. No more arguing and disputing,' and the Sangha should then do the invitation ceremony.

16.7.1 It may happen on the invitation day that a monk cancels a second monk's invitation. If other monks know about the first monk: 'This venerable is pure in bodily conduct, but impure in verbal conduct and livelihood; he's ignorant and incompetent, incapable of answering properly when questioned,' then they should press him by saying, 'Enough. No more arguing and disputing,' and the Sangha should then do the invitation ceremony.

16.8.1 It may happen on the invitation day that a monk cancels a second monk's invitation. If other monks know about the first monk: 'This venerable is pure in bodily conduct and verbal conduct, but impure in livelihood; he's ignorant and incompetent, incapable of answering properly when questioned,' then they should press him by saying, 'Enough. No more arguing and disputing,' and the Sangha should then do the invitation ceremony.

16.9.1 It may happen on the invitation day that a monk cancels a second monk's invitation. If other monks know about the first monk: 'This venerable is pure in bodily conduct, verbal conduct, and livelihood; but he's ignorant and incompetent, incapable of answering properly when questioned,' then they should press him by saying, 'Enough.

No more arguing and disputing,’ and the Sangha should then do the invitation ceremony.”

Questioning of the accusing monk

“It may happen on the invitation day that a monk cancels a second monk’s invitation. If other monks know about the first monk: ‘This venerable is pure in bodily conduct, verbal conduct, and livelihood; he’s knowledgeable and competent, capable of answering properly when questioned,’ then they should say to him, ‘Are you canceling this monk’s invitation because he has failed in morality, in conduct, or in view?’ 16.10.1

If he says, ‘I’m canceling it because he has failed in morality,’ ‘I’m canceling it because he has failed in conduct,’ or ‘I’m canceling it because he has failed in view,’ he should be asked, ‘Do you know what failure in morality is?’ ‘Do you know what failure in conduct is?’ or ‘Do you know what failure in view is?’ 16.11.1

If he says, ‘I do,’ he should be asked what they are. 16.11.4

If he says, ‘The four offenses entailing expulsion and the thirteen entailing suspension are failure in morality,’ ‘The serious offenses, the offenses entailing confession, the offenses entailing acknowledgment, the offenses of wrong conduct, and the offenses of wrong speech are failure in conduct,’ ‘Wrong views and extreme views are failure in view,’ he should be asked, ‘Are you canceling this monk’s invitation because of what you have seen, what you have heard, or what you suspect?’ 16.12.1

If he says, ‘I’m canceling it because of what I’ve seen,’ ‘I’m canceling it because of what I’ve heard,’ or ‘I’m canceling it because of what I suspect,’ he should be asked, ‘Since you’re canceling this monk’s invitation because of what you’ve seen, what have you seen? How did you see it? When did you see it? Where did you see it? Did you see him commit an offense entailing expulsion, an offense entailing suspension, a serious offense, an offense entailing confession, an offense entailing acknowledgment, an offense of wrong 16.13.1

conduct, or an offense of wrong speech? Where were you? Where was this monk? What were you doing? What was this monk doing?’

16.14.1 If he says, ‘I didn’t cancel this monk’s invitation because of what I’ve seen, but because of what I’ve heard,’ he should be asked, ‘Since you’re canceling this monk’s invitation because of what you have heard, what have you heard? How did you hear it? When did you hear it? Where did you hear it? Did you hear that he’s committed an offense entailing expulsion, an offense entailing suspension, a serious offense, an offense entailing confession, an offense entailing acknowledgment, an offense of wrong conduct, or an offense of wrong speech? Did you hear it from a monk, a nun, a trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower? Or did you hear it from kings, a king’s officials, the monastics of another religion, or the lay followers of another religion?’

16.15.1 If he says, ‘I didn’t cancel this monk’s invitation because of what I’ve heard, but because of what I suspect,’ he should be asked, ‘Since you’re canceling this monk’s invitation because of suspicion, what do you suspect? How do you suspect it? When did you suspect it? Where did you suspect it? Do you suspect that he’s committed an offense entailing expulsion, an offense entailing suspension, a serious offense, an offense entailing confession, an offense entailing acknowledgment, an offense of wrong conduct, or an offense of wrong speech? Do you suspect it after hearing about it from a monk, a nun, a trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower? Or do you suspect it after hearing about it from kings, a king’s officials, the monastics of another religion, or the lay followers of another religion?’

He might say,¹⁰⁷ ‘I didn’t cancel this monk’s invitation because 16.16.1
of what I suspect. I don’t know why I canceled his invitation.’

If the accusing monk, when questioned, isn’t able to satisfy his 16.16.3
discerning fellow monastics, they should conclude, ‘The accused
monk is improperly accused.’ But if the accusing monk, when
questioned, is able to satisfy his discerning fellow monastics, they
should conclude, ‘The accused monk is properly accused.’¹⁰⁸

If the accusing monk admits to a groundless charge of an offense 16.17.1
entailing expulsion, he should be charged with an offense entailing
suspension. The Sangha should then do the invitation ceremony.
If the accusing monk admits to a groundless charge of an offense
entailing suspension, he should be dealt with according to the rule.
The Sangha should then do the invitation ceremony. If the accus-
ing monk admits to a groundless charge of a serious offense, an
offense entailing confession, an offense entailing acknowledgment,
an offense of wrong conduct, or an offense of wrong speech, he
should be dealt with according to the rule. The Sangha should then
do the invitation ceremony.

If the accused monk admits to having committed an offense 16.18.1
entailing expulsion, he should be expelled. The Sangha should
then do the invitation ceremony. If the accused monk admits to
having committed an offense entailing suspension, he should be
charged with that offense. The Sangha should then do the invitation
ceremony. If the accused monk admits to having committed a
serious offense, an offense entailing confession, an offense entailing
acknowledgment, an offense of wrong conduct, or an offense of
wrong speech, he should be dealt with according to the rule. The
Sangha should then do the invitation ceremony.”

107. *Ce*, “if”, does not fit in the current context, since there is no main clause corresponding to the conditional clause. Perhaps this is an ancient mistake, whereby the *ce* has been added on the pattern of the similar phrases above. I translate as if the *ce* is not there.

108. Vin-vn-ṭ 2777: *Sānuvādoti ettha anuvādo nāma codanā, saha anuvādena vattatīti sānuvādo*, “*Sānuvādo*: here accusing is called *anuvādo*. *Sānuvādo* means he proceeds with an accusation.”

23. Grounds for a serious offense, etc.

- 16.19.1 “On the invitation day, a monk may have committed a serious offense. Some monks regard it as a serious offense, but others as an offense entailing suspension. The monks who regard it as a serious offense should take that monk aside and deal with him according to the rule. They should then approach the Sangha and say:
- 16.19.4 ‘This monk has made amends for the offense he’s committed. If the Sangha is ready, it should do the invitation ceremony.’
- 16.20.1 On the invitation day, a monk may have committed a serious offense. Some monks regard it as a serious offense, but others as an offense entailing confession. ... Some monks regard it as a serious offense, but others as an offense entailing acknowledgment. ... Some monks regard it as a serious offense, but others as an offense of wrong conduct. ... Some monks regard it as a serious offense, but others as an offense of wrong speech. The monks who regard it as a serious offense should take that monk aside and deal with him according to the rule. They should then approach the Sangha and say:
- 16.20.7 ‘This monk has made amends for the offense he’s committed. If the Sangha is ready, it should do the invitation ceremony.’
- 16.21.1 On the invitation day, a monk may have committed an offense entailing confession. ... an offense entailing acknowledgment. ... an offense of wrong conduct. ... an offense of wrong speech. Some monks regard it as an offense of wrong speech, but others as an offense entailing suspension. The monks who regard it as an offense of wrong speech should take that monk aside and deal with him according to the rule. They should then approach the Sangha and say:
- 16.21.7 ‘This monk has made amends for the offense he’s committed. If the Sangha is ready, it should do the invitation ceremony.’
- 16.22.1 On the invitation day, a monk may have committed an offense of wrong speech. Some monks regard it as an offense of wrong speech, but others as a serious offense. ... Some monks regard it as an offense of wrong speech, but others as an offense entail-

ing confession. ... Some monks regard it as an offense of wrong speech, but others as an offense entailing acknowledgment. ... Some monks regard it as an offense of wrong speech, but others as an offense of wrong conduct. The monks who regard it as an offense of wrong speech should take that monk aside and deal with him according to the rule. They should then approach the Sangha and say:

‘This monk has made amends for the offense he’s committed. If the Sangha is ready, it should do the invitation ceremony.’” 16.22.7

24. Setting aside an offense, etc.

“It may happen on the invitation day that a monk announces in the midst of the Sangha: 16.23.1

‘Please, Venerables, I ask the Sangha to listen. I know about an offense, but not who the offender is.’¹⁰⁹ If the Sangha is ready, it should set aside the offense and then do the invitation ceremony.’¹¹⁰ 16.23.2

They should say to him, ‘The Buddha has laid down a rule that the invitation ceremony is for monks who are pure. If you know the offense, but not the offender, then say now who it is that you suspect.’¹¹¹ 16.23.5

109. Sp 3.239: *Idaṃ vatthu paññāyati na puggaloti ettha corā kira araṇṇa-vihāre pokkharāṇito macche gahetvā pacitvā khāditvā āgamaṃsu. So taṃ vipākāraṃ disvā ārame vā kiñci dhuttena kataṃ vippakāraṃ disvā “bhikkhussa iminā kammena bhavitabba”nti sallakkhetvā evamāha, “I know about an offense, but not who the offender is: here, criminals catch fish from a pond near a forest monastery. They then cook it, eat it, and leave. Having seen the disturbance or having seen whatever disturbance was done by the scoundrels in the monastery, having reflected, ‘This action may have been done by a monk,’ he says thus.”*

110. Sp 3.239: *Vatthum ṭhapetvā saṅgho pavāreyyāti “yadā taṃ puggalaṃ jānissāma, tadā naṃ codessāma. Idāni pana saṅgho pavāretū”ti ayamettha attho, “Vatthum ṭhapetvā saṅgho pavāreyya: this is the meaning here: when we discover that person, we will accuse him. But now the Sangha should do the invitation ceremony.”*

111. Sp 3.239: *Idāneva naṃ vadehīti sace iminā vatthunā kañci puggalaṃ parisaṅkasi, idāneva naṃ apadisāhīti attho, “Idāneva naṃ vadehi: the meaning is: if*

- 16.24.1 It may happen on the invitation day that a monk announces in the midst of the Sangha:
- 16.24.2 ‘Please, Venerables, I ask the Sangha to listen. I know of an offender, but not what the offense is. If the Sangha is ready, it should do the invitation ceremony without the offender.’
- 16.24.5 They should say to him, ‘The Buddha has laid down a rule that the invitation ceremony should be done in a complete assembly. If you know the offender, but not the offense, then say now what it is that you suspect.’¹¹²
- 16.25.1 It may happen on the invitation day that a monk announces in the midst of the Sangha:
- 16.25.2 ‘Please, Venerables, I ask the Sangha to listen. I know of an offender and his offense. If the Sangha is ready, it should set aside the offense and then do the invitation ceremony without the offender.’
- 16.25.5 They should say to him, ‘The Buddha has laid down a rule that the invitation ceremony should be done in a complete assembly by monks who are pure. If you know an offender and his offense, then say now what they are.’
- 16.26.1 If the offense is known about before the invitation ceremony, but the offender only afterwards, the offender should be corrected. If the offender is known about before the invitation ceremony, but the offense only afterwards, the offender should be corrected. If both the offense and the offender are known about before the invitation ceremony, and someone reopens the case after the invitation ceremony has been done, he commits an offense entailing confession for the reopening.”

you suspect someone to have committed this offense, then indicate who it is now.”

112. Sp 3.239: *Idāneva naṃ vadehīti yaṃ tvaṃ puggalaṃ ṭhapesi, tassa puggalassa idāneva dosaṃ vada*, “*Idāneva naṃ vadehi*: say now the fault of the person of whom you are canceling the invitation.”

25. Creators of quarrels, etc.

At one time in a certain monastery in the Kosalan country, a number of monks who were friends had entered the rainy-season residence together. Other monks who were quarrelsome, argumentative, and creators of legal issues in the Sangha had entered the rains residence nearby. They said to one another, “At the invitation ceremony, when those monks have completed the rains residence, we’ll cancel their invitation.” The monks who were friends heard about this and wondered what to do. They told the Buddha. 17.1.1

“In such a case I allow those monks to do two or three observance-day ceremonies on the fourteenth day, with the aim of having their invitation ceremony before the other monks.

If those quarrelsome and argumentative monks are on their way to the other monastery, the resident monks should gather quickly and do the invitation ceremony. When it has been done, they should say to the other monks, ‘Venerables, we have completed the invitation ceremony. Please do as you see fit.’ 17.2.6

If those quarrelsome and argumentative monks arrive without prior notice, the resident monks should prepare seats and set out a foot stool, a foot scraper, and water for washing the feet. They should then go out to meet those monks, receive their bowls and robes, and ask if they want water to drink. Then, having distracted them, they should go outside the monastery zone and do the invitation ceremony there. When it has been done, they should say to the other monks, ‘Venerables, we have completed the invitation ceremony. Please do as you see fit.’ 17.3.1

If they’re able to do this, it’s good. If not, then a resident monk who is competent and capable should inform the resident monks: 17.4.1

‘Please, Venerables, I ask the resident monks to listen. If the Venerables are ready, we’ll now do the observance-day ceremony and recite the Monastic Code, and we’ll do the invitation ceremony during the next waning phase of the moon.’ 17.4.3

If the quarrelsome and argumentative monks say, ‘Please do the invitation ceremony with us now,’ they should be told, ‘You 17.4.5

have no authority over our invitation ceremony. We won't do the procedure for the time being.'

17.5.1 If the quarrelsome and argumentative monks stay on until the new moon, then a resident monk who is competent and capable should inform the resident monks:

17.5.2 'Please, Venerables, I ask the resident monks to listen. If the Venerables are ready, we'll now do the observance-day ceremony and recite the Monastic Code, and we'll do the invitation ceremony during the next waxing phase of the moon.'

17.5.4 If the quarrelsome and argumentative monks say, 'Please do the invitation ceremony with us now,' they should be told, 'You have no authority over our invitation ceremony. We won't do the procedure for the time being.'

17.6.1 If the quarrelsome and argumentative monks stay on until the next full moon, then all the monks have no choice but to do the invitation ceremony on the day of Komudī, the fourth full moon of the rainy season."

Invitation with the sick

17.7.1 "If, while you're doing the invitation ceremony, a sick monk cancels the invitation of a healthy monk, you should tell him, 'You're sick. The Buddha has said that a sick monk can't endure being questioned. Please wait until you're healthy. If you then wish, you may accuse him.' If, in spite of this, he still accuses the other, he commits an offense entailing confession for disrespect.

17.8.1 If, while you're doing the invitation ceremony, a healthy monk cancels the invitation of a sick monk, you should tell him, 'This monk is sick. The Buddha has said that a sick monk can't endure being questioned. Please wait until he's healthy. If you then wish, you may accuse him.' If, in spite of this, he still accuses the other, he commits an offense entailing confession for disrespect.

17.9.1 If, while you're doing the invitation ceremony, a sick monk cancels the invitation of a sick monk, you should tell him, 'You're both

sick. The Buddha has said that a sick monk can't endure being questioned. Please wait until you're both healthy. If you then wish, you may accuse him.' If, in spite of this, he still accuses the other, he commits an offense entailing confession for disrespect.

If, while you're doing the invitation ceremony, a healthy monk 17.10.1
cancels the invitation of a healthy monk, you should question and examine both and deal with them according to the rule. The Sangha should then continue the invitation ceremony."

26. Agreements about the invitation ceremony

On one occasion in a certain monastery in the Kosalan country, a 18.1.1
number of monks who were friends had entered the rainy-season residence together. While living together in peace and harmony, they were experiencing deep meditation.¹¹³ They considered this and thought, "If we do the invitation ceremony now, the monks might set out wandering. We'll then lose this deep meditation. So what should we do?" They told the Buddha.

"In such a case I allow those monks to make an agreement about the invitation ceremony.

And it should be made like this. Everyone should gather in one 18.3.1
place. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. While living to- 18.3.4
gether in peace and harmony, we're experiencing deep meditation. If we do the invitation ceremony now, the monks might set out wandering. We'll then lose this deep meditation. If the Sangha is ready, it should make an agreement about the invitation ceremony: we'll now do the observance-day ceremony and recite the Monastic Code, and we'll do the invitation ceremony on the day of Komudī, the fourth full moon of the rainy season. This is the motion.

113. Sp 3.241: *Aññataro phāsuviḥāroti taruṇasamatho vā taruṇavipassanā vā*, "*Aññataro phāsuviḥāro* means the early stages of stillness or clear seeing."

- 18.4.1 Please, Venerables, I ask the Sangha to listen. While living together in peace and harmony, we have experienced deep meditation. If we do the invitation ceremony now, the monks might set out wandering. We'll then lose this deep meditation. The Sangha makes an agreement about the invitation ceremony: we'll now do the observance-day ceremony and recite the Monastic Code, and we'll do the invitation ceremony on the day of Komudī, the fourth full moon of the rainy season. Any monk who approves of making this agreement about the invitation ceremony—that we'll now do the observance-day ceremony and recite the Monastic Code and that we'll do the invitation ceremony on the day of Komudī, the fourth full moon of the rainy season—should remain silent. Any monk who doesn't approve should speak up.
- 18.4.8 The Sangha has made an agreement about the invitation ceremony: we'll now do the observance-day ceremony and recite the Monastic Code, and we'll do the invitation ceremony on the day of Komudī, the fourth full moon of the rainy season. The Sangha approves and is therefore silent. I'll remember it thus.'
- 18.5.1 If, when those monks have made an agreement about the invitation ceremony, a monk says, 'I wish to go wandering in the country; I have business there,' they should tell him, 'That's fine, but you have to do the invitation first.'
- 18.5.5 If, while that monk is doing the invitation, he cancels the invitation of another monk, the other monk should tell him, 'You have no authority over my invitation until I invite.'
- 18.5.7 If, while that monk is doing the invitation, another monk cancels his invitation, the monks should question and examine both and deal with them according to the rule.
- 18.6.1 If that monk finishes his business in the country and returns to that monastery before the full-moon day of Komudī, and if, while the monks are doing the invitation ceremony, a monk cancels the invitation of the monk who has returned, the monk who has returned should tell him, 'You have no authority over my invitation; I've already done it.'

If, while the monks are doing the invitation ceremony, the monk 18.6.4
who has returned cancels the invitation of another monk, the
monks should question and examine both and deal with them
according to the rule. The Sangha should then continue the invita-
tion ceremony.”

The fourth chapter on the invitation ceremony is finished.

This is the summary:

“Completed rains residence in Kosala, 18.6.7
They went to see the Teacher;
Living uncomfortably like animals,
One another in the proper way.

Inviting, and in the seat,¹¹⁴ 18.6.11
Legal procedure, sick, relatives;
King, and bandits, and scoundrels,
So enemies of monks.

Five, four, three, two, one, 18.6.15
Committed, unsure, he remembered;
The whole Sangha, unsure,
Greater, and equal, smaller.

Residents, fourteenth, 18.6.19
Characteristics, belonging to a Buddhist sect, both;
May go, not with seated,
About giving consent, invitation.

With primitive tribes, spent, storm, 18.6.23
And threat, invitation;
They refused, before their,
And isn’t canceled, a monk’s.

‘Or why’, and what, 18.6.27
Because of the seen, the heard, the suspected;
The accuser, and the accused,
Serious offense, offense, quarrel;
And agreement about the invitation,
One without authority, should invite.”

114. *Paṇāma* does not refer directly to anything in the text, and so it may be a corruption. I follow the reading of the Siamrath edition of the Tipiṭaka: *āsane*, “in the seat”.

In this chapter there are forty-six topics.

The chapter on the invitation ceremony is finished.

Kd 5

The chapter on skins

Cammakkhandhaka

The account of Soṇa Koḷivisa

At one time the Buddha was staying on the Vulture Peak at Rājagaha. At that time King Seniya Bimbisāra of Magadha ruled over eighty thousand villages, and at Campā there was a wealthy merchant who had a son called Soṇa Koḷivisa. He had been raised in great comfort, so much so that he had hairs growing on the soles of his feet. 1.1.1

On one occasion, King Bimbisāra had the chiefs of those eighty thousand villages gathered because of some business. He then sent a message to Soṇa, asking him to come. Soṇa's parents said to him, "Soṇa, the King wishes to see your feet, but don't point them at him. If you just sit down cross-legged in front him, he'll be able to see them." They then sent him away on a palanquin, and Soṇa went to King Bimbisāra. Upon arrival, he bowed to the King and sat down cross-legged in front of him. The King saw the hairs growing on the soles of his feet. 1.1.5

Then, after instructing those eighty thousand chiefs in worldly matters, the King dismissed them, saying, "I've instructed you in worldly matters. Now go and visit the Buddha. He will instruct us about the afterlife." 1.3.1

- 1.3.5 Those village chiefs then went to the Vulture Peak. There they approached Venerable Sāgata, who at that time was the Buddha's attendant. They said to him, "Venerable, these eighty thousand chiefs have come to visit the Buddha. May we please see him."
- 1.4.5 "Well then, please wait here for a moment, while I announce you to the Buddha."
- 1.5.1 Then, while those village chiefs were watching, he sunk into the stone slab he was standing on and emerged in front of the Buddha. He said to the Buddha, "Sir, eighty thousand village chiefs have come to visit you. What would you like to do?"
- 1.5.4 "Well then, Sāgata, prepare a seat in the shade of the dwelling."
- 1.6.1 "Yes, Sir."
- 1.6.2 He took a bench, sunk down in front of the Buddha, and as those village chiefs were watching, he once more emerged from that stone slab. He then prepared a seat in the shade of the dwelling, after which the Buddha came out and sat down. Those eighty thousand chiefs approached the Buddha, bowed, and sat down. But they were preoccupied with Sāgata, not with the Buddha.
- 1.7.3 After reading their minds, the Buddha said to Sāgata, "Well then, Sāgata, show us more superhuman abilities, more wonders of supernormal power."
- 1.7.5 Saying, "Yes, Sir," he rose up in the air, walked back and forth in space, and he stood, sat down, and lay down there. He emitted smoke and fire, and then disappeared. After this display of supernormal powers, he bowed down at the feet of the Buddha, and said, "Sir, you're my teacher, and I'm your disciple." Those eighty thousand chiefs thought, "It's astonishing and amazing that even a disciple should be so powerful and mighty. Imagine what the teacher must be like!" Now they paid attention to the Buddha, not to Sāgata.
- 1.9.1 Having read their minds, the Buddha gave those eighty thousand chiefs a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha

knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. Just as a clean and stainless cloth absorbs dye properly, so too, while they were sitting right there, those eighty thousand village chiefs experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. They then said to the Buddha, “Wonderful, Sir, wonderful! Just as one might set upright what had been overturned, or reveal what was hidden, or show the way to one who was lost, or bring a lamp into the darkness so that those with eyes might see what’s there—just so has the Buddha made the Teaching clear in many ways. We go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept us as lay followers who have gone for refuge for life.” 1.10.1

1.1 The going forth of Soṇa Kolivisa

But Soṇa thought, “The way I understand the Buddha’s Teaching, it’s not easy for one who lives at home to lead the spiritual life perfectly complete and pure as a polished conch shell. Why don’t I cut off my hair and beard, put on the ocher robes, and go forth into homelessness?” 1.11.1

When those eighty-four thousand chiefs had rejoiced and expressed their appreciation for the Buddha’s teaching, they got up from their seats, bowed down, circumambulated the Buddha with their right sides toward him, and left. 1.11.4

Soon after they had left, Soṇa approached the Buddha, bowed, sat down, and said, “Sir, the way I understand the Buddha’s Teaching, it’s not easy for one who lives at home to lead the spiritual life perfectly complete and pure as a polished conch shell. I want to cut off my hair and beard, put on the ocher robes, and go forth into 1.12.1

homelessness. Please give me the going forth.” Soṇa received the going forth and the full ordination in the Buddha’s presence.

1.12.7 Soon after his ordination, while staying in Cool Grove, Venerable Soṇa practiced walking meditation with so much energy that his feet cracked. His walking path became covered in blood, like a slaughterhouse. Then, while reflecting in private, he thought, “I’m one of the Buddha’s energetic disciples, yet my mind isn’t freed from the corruptions through letting go. But my family is wealthy. Why don’t I return to the lower life, enjoy wealth, and make merit?”

1.14.1 Just then the Buddha read Soṇa’s mind. And, as a strong man might bend or stretch his arm, the Buddha disappeared from the Vulture Peak and appeared in Cool Grove.

1.14.3 Soon afterwards as the Buddha and a number of monks were walking about the dwellings, they came to Soṇa’s walking path. The Buddha looked at it and asked the monks, “Whose walking path is this? It’s covered in blood, like a slaughterhouse.” They told him what had happened.

1.15.1 The Buddha then went up to Soṇa’s dwelling and sat down on the prepared seat. Soṇa bowed and sat down, and the Buddha said to him, “Soṇa, while reflecting in private, didn’t you think, ‘I’m one of the Buddha’s energetic disciples, yet my mind isn’t freed from the corruptions through letting go. But my family is wealthy. Why don’t I return to the lower life, enjoy wealth, and make merit?’”

1.15.10 “Yes, Sir.”

1.15.11 “Well, let me ask you, Soṇa: when you were previously a householder, weren’t you a skilled lute player?”

1.15.12 “Yes.”

1.15.13 “When the strings were too tight, was the lute melodious and easy to play?”

1.15.14 “No.”

1.16.1 “When the strings were too loose, was the lute melodious and easy to play?”

1.16.2 “No.”

“But when the strings were neither too tight nor too loose, but set to a balanced tension, was the lute then melodious and easy to play?” 1.16.3

“Yes.” 1.16.4

“Just so, Soṇa, too much energy leads to restlessness and too little to laziness. So apply a balanced energy and bring about an evenness in the spiritual faculties. And that is where you should take up the meditation object.” 1.16.5

“Yes, Sir.” 1.17.2

Then, as a strong man might bend or stretch his arm, the Buddha disappeared from the presence of Soṇa in Cool Grove and appeared on the Vulture Peak. 1.17.3

Soon Soṇa applied a balanced energy and brought about an evenness in his spiritual faculties, which is where he took up his meditation object. He then stayed by himself, secluded, heedful, energetic, and diligent. In no long time in this very life, he realized with his own insight the supreme goal of the spiritual life for which gentlemen rightly go forth into homelessness. He understood that birth had come to an end, that the spiritual life had been fulfilled, that the job had been done, that there was no further state of existence. And Venerable Soṇa became one of the perfected ones. 1.18.1

He then thought, “Why don’t I declare perfect insight to the Buddha?” He then went to the Buddha, bowed, sat down, and said: 1.19.1

“Sir, a monk who is a perfected one—who has ended the corruptions, fulfilled the spiritual life, done the job, put down the burden, realized the true goal, cut the bond to existence, gained release by right insight—he is committed to six things: to renunciation, seclusion, harmlessness, the end of grasping, the end of craving, and non-confusion. 1.20.1

A venerable here might think, ‘No doubt this venerable is committed to renunciation simply because of faith.’ But this would be the wrong way to look at it. The monk who has ended the corruptions, who has fulfilled the spiritual life and done the job, doesn’t 1.21.1

see anything to be done in himself, nor anything that needs improving. He is committed to renunciation because of the ending of sensual desire, because he is without sensual desire. He is committed to renunciation because of the ending of ill will, because he is without ill will. He is committed to renunciation because of the ending of confusion, because he is without confusion.

1.22.1 A venerable here might think, 'No doubt this venerable is committed to seclusion because he desires material support, honor, and praise.' But this would be the wrong way to look at it. The monk who has ended the corruptions, who has fulfilled the spiritual life and done the job, doesn't see anything to be done in himself, nor anything that needs improving. He is committed to seclusion because of the ending of sensual desire, because he is without sensual desire. He is committed to seclusion because of the ending of ill will, because he is without ill will. He is committed to seclusion because of the ending of confusion, because he is without confusion.

1.23.1 A venerable here might think, 'No doubt this venerable is committed to non-harming because he falls back on adhering to virtue and vows as the essence.' But this would be the wrong way to look at it. The monk who has ended the corruptions, who has fulfilled the spiritual life and done the job, doesn't see anything to be done in himself, nor anything that needs improving. He is committed to harmlessness because of the ending of sensual desire, because he is without sensual desire. He is committed to harmlessness because of the ending of ill will, because he is without ill will. He is committed to harmlessness because of the ending of confusion, because he is without confusion.

1.24.1 He is committed to the end of grasping, to the end of craving, and to non-confusion because of the ending of sensual desire, because he is without sensual desire.

1.24.2 He is committed to the end of grasping, to the end of craving, and to non-confusion because of the ending of ill will, because he is without ill will.

He is committed to the end of grasping, to the end of craving, 1.24.3
and to non-confusion because of the ending of confusion, because
he is without confusion.

Sir, for a monk who is fully freed in this way, even if he sees com- 1.25.1
pelling sights, his mind is not overpowered by them. It remains
unaffected, steady, and unshakeable, and he observes its disappear-
ance. Even if he hears compelling sounds, smells compelling odors,
tastes compelling flavors, touches compelling objects, or experi-
ences compelling mental phenomena, his mind is not overpowered
by them. It remains unaffected, steady, and unshakeable, and he
observes its disappearance.

It's just like a granite mountain, a single, solid mass without 1.26.1
cracks. It doesn't shake or tremble when a powerful rainstorm
arrives from any direction. The mind of the monk who is fully
freed in this way is just like that.

For one committed to renunciation 1.27.1
And to seclusion of the mind,
For one committed to harmlessness
And to the end of grasping,

For one committed to the end of craving 1.27.5
And to clarity of mind,
Having seen the arising of the senses,
Their mind is fully freed.

For one who is fully freed, 1.27.9
The monastic with a peaceful mind,
There is nothing to improve
And nothing to be done.

Just as a single, solid rock, 1.27.13
Is unshaken by the wind,
So too, all sights, and sounds,
Smells, tastes, and touches,

- 1.27.17 And mental objects, good or bad,
 Cannot move that kind of person.
 Their mind is free and steady,
 And they observe it as it disappears.”

2. The prohibition against sandals with double-layered soles, etc.

- 1.28.1 Then the Buddha addressed the monks: “It’s in this way that a gentleman declares perfect insight. The matter is spoken of, but the person isn’t mentioned. Still some foolish men here seem to declare perfect insight just for fun. Soon enough they experience distress.”
- 1.29.1 The Buddha then said to Sona, “Sona, you were brought up in great comfort. I allow you to use sandals with single-layered soles.”
- 1.29.4 “When I went forth into homelessness, Sir, I left behind eighty cartloads of gold coins and a troop of seven elephants. If I were to walk around in sandals with single-layered soles, some people would say, ‘Sona left all this behind when he went forth, and now he’s attached to sandals with single-layered soles.’ If you allow them to the Sangha of monks, I too will use them. If not, I won’t use them either.” The Buddha then gave a teaching and addressed the monks:
- “I allow sandals with single-layered soles. But you shouldn’t wear sandals with double-layered soles, with triple-layered soles, or with multi-layered soles. If you do, you commit an offense of wrong conduct.”**

3. The prohibition against what is entirely blue, etc.

- 2.1.1 Soon afterwards the monks from the group of six wore entirely blue sandals, entirely yellow sandals, entirely red sandals, entirely magenta sandals, entirely black sandals, entirely orange sandals,

and entirely beige sandals. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha.

“You shouldn’t wear sandals that are entirely blue, entirely yellow, entirely red, entirely magenta, entirely black, entirely orange, or entirely beige.¹¹⁵ If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six wore sandals with 2.2.1
blue straps, yellow straps, red straps, magenta straps, black straps, orange straps, and beige straps. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t wear sandals with blue straps, yellow straps, red straps, magenta straps, black straps, orange straps, or beige straps. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six wore sandals con- 2.3.1
taining leather, enclosing the shin and the foot, covering the foot, stuffed with cotton, looking like partridge feathers, having strap fasteners made of ram horn, having strap fasteners made of goat horn, decorated with scorpion claws, decorated with a peacock’s tail feather, and decorated in various ways. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t wear sandals containing leather,¹¹⁶ enclosing the shin and the foot, covering the foot, stuffed with cotton, looking like partridge feathers, having straps fastened with ram horn, having straps fastened with goat horn, having straps like

115. According to SED, the *mahāraṅga* (sv. *mahārajana*) is the safflower, which is normally deep yellow or orange. Sp 3.246: *Mahānāmarattā sambhinnavañṇā hoti paṇḍupalāsavañṇā*, “*Mahānāmaratta* is a mixed color, the color of withered leaves.”

116. Sp 3.246: *Khallakabaddhāti paṇhipidhānatthaṃ tale khallakam bandhivā katā*, “*Khallakabaddha*: they are made by fastening leather at the sole for the purpose of covering the heel.” Vmv 3.246 adds: *Khallakanti sabbapaṇhipidhānacammaṃ*, “*Khallaka*: a skin to cover the entire heel.”

scorpion claws, decorated with a peacock's tail feather, or decorated in various ways.¹¹⁷ If you do, you commit an offense of wrong conduct.”

- 2.4.1 At that time the monks from the group of six wore sandals decorated with lionskin, tiger skin, leopard skin, deerskin, otter skin, cat skin, squirrel skin, and bat skin. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!

“You shouldn’t wear sandals decorated with lionskin, tiger skin, leopard skin, deerskin, otter skin, cat skin, squirrel skin, or bat skin.¹¹⁸ If you do, you commit an offense of wrong conduct.”

4. The allowance for second-hand sandals with multi-layered soles

- 3.1.1 One morning the Buddha robed up, took his bowl and robe, and entered Rājagaha for almsfood together with an attendant monk. As the attendant followed behind the Buddha, he was limping. A

117. The various kinds of footwear listed here are explained as follows in the commentary. Sp 3.246: *Puṭabaddhāti yonakaupāhanā vuccati, yā yāvajaṅghato sabbaṭṭadāṃ paṭicchādeti*, “Greek sandals are called *puṭabaddha*: whatever covers the entire foot as far as the shin.” Sp 3.246: *Pāliguṇṭhimāti pāliguṇṭhitvā katā; yā upari pādamaṭṭameva paṭicchādeti, na jaṅgham*, “*Pāliguṇṭhima*: they are made by covering: whatever covers merely the top of the foot, but not the shin.” Sp 3.246: *Tūlapuṇṇikāti tūlapicunā pūretvā katā*, “*Tūlapuṇṇika*: they are made by filling with cotton down.” Sp 3.246: *Tittirapattikāti tittirapattasadisā vicittabaddhā*, “*Tittirapattika*: they are colored, like the feathers of a partridge.” Sp 3.246: *Meṇḍavisāṇavaddhikāti kaṇṇikaṭṭhāne meṇḍakasiṅgasañṭhāne vaddhe yojetvā katā*, “*Meṇḍavisāṇavaddhika*: they are made by connecting a strap with the appearance of a ram horn at one corner.” Sp 3.246: *Vicchikālīkapi tattheva vicchikanaṅguṭṭhasañṭhāne vaddhe yojetvā katā*, “*Vicchikālīka*: they are made by connecting a strap with the appearance of scorpion claw.” Sp 3.246: *Morapiṇṇchaparisibbitāti talesu vā vaddhesu vā morapiṇṇchehi suttakasadisēhi parisibbitā*, “*Morapiṇṇchaparisibbita*: the tail feather of a peacock is sewn on the sole or on the strap, like a string of beads.”

118. Sp 3.246: *Lūvakacammaṭṭhāṭi pakkhibīlālacammaṭṭhāṭi*, “*Lūvakacammaṭṭhāṭi*: decorated with the skin of a winged cat.” Sp-yoj 2.246: *Pakkhibīlāloti tuliyo*, “A winged cat is a flying fox.”

certain lay follower wearing sandals with multi-layered soles saw the Buddha coming. He removed his sandals, approached the Buddha, and bowed.¹¹⁹ He then bowed to the attendant monk and asked him, “Venerable, why are you limping?”

“Because my feet are cracked.” 3.2.2

“Well then, take these sandals.” 3.2.3

“Thanks, but the Buddha has prohibited sandals with multi-layered soles.” 3.2.4

But the Buddha said, “Please take the sandals.” Soon afterwards the Buddha gave a Dhamma talk and addressed the monks: 3.2.5

“I allow second-hand sandals with multi-layered soles. But you shouldn’t wear new sandals with multi-layered soles. If you do, you commit an offense of wrong conduct.”

5. The prohibition against sandals inside a monastery

On one occasion the Buddha was doing walking meditation outside without sandals. The senior monks followed his example, but not the monks from the group of six. The monks of few desires complained and criticized them, “How can the monks from the group of six do walking meditation with their sandals on when the Teacher and the senior monks do it without?” They told the Buddha. ... “Is it true, monks, that the monks from the group of six do this?” 4.1.1

“It’s true, Sir.” 4.2.3

The Buddha rebuked them ... “How can those foolish men do walking meditation with their sandals on when the Teacher and the senior monks do it without? Even the householders who wear white are respectful and deferential toward their teachers for teaching them the profession by which they make a living. And 4.2.4

119. I read *orohitvā* with the PTS version, against *ārohitvā* in MS. The MS text is saying that he is already wearing sandals, but then puts them on before going to meet the Buddha, which does not make good sense.

you who have gone forth on such a well-proclaimed spiritual path will shine if you're respectful and deferential toward your teachers, your preceptors, or those of an equivalent standing.¹²⁰ This will affect people's confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You shouldn’t do walking meditation with your sandals on when your teachers, your preceptors, or those of equivalent standing do it without. If you do, you commit an offense of wrong conduct.

And you shouldn’t wear sandals within a monastery. If you do, you commit an offense of wrong conduct.”

5.1.1 Soon afterwards a certain monk was afflicted with a corn on his foot. The monks had to hold him while he urinated and defecated. Just then, as the Buddha was walking about the dwellings, he saw this. He went up to those monks and said to them, “What illness does this monk have?”

5.2.2 “He has a corn on his foot, Sir. That’s why we do this for him.” Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow you to wear sandals if your feet are painful or cracked, or you have a corn on your foot.”

6.1.1 Then the monks made use of the beds and benches with dirty feet. Their robes and the furniture got dirty.

“When you know that you are about to make use of a bed or a bench, I allow you to wear sandals.”

6.2.1 Then, when the monks were walking to the observance hall or to a meeting in the dark of night, they stepped on stumps and thorns, hurting their feet.

“I allow you to wear sandals within a monastery, and also to use a torch, a lamp, and a walking stick.”

120. Reading *sagāravā sappatissā sabhāgavuttikā* with SRT.

6. The prohibition against wooden shoes, etc.

At one time the monks from the group of six got up early in the morning, put on wooden shoes, and walked back and forth outside, making a loud clacking noise. And they talked about all sorts of worldly things: about kings, gangsters, and officials; about armies, dangers, and battles; about food, drink, clothes, and beds; about garlands and perfumes; about relatives, vehicles, villages, towns, and countries; about women and heroes; gossip; about the departed; about various trivialities; about the world and the sea; about being this or that. They stepped on and killed insects, and they roused the monks from the stillness of meditation. 6.3.1

The monks of few desires complained and criticized them, “How can the monks from the group of six act like this?” They told the Buddha. ... “Is it true, monks, that the monks from the group of six are acting like this?” “It’s true, Sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks: 6.4.1

“You shouldn’t wear wooden shoes.¹²¹ If you do, you commit an offense of wrong conduct.”

When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Benares. When he eventually arrived, he stayed in the deer park at Isipatana. 7.1.1

When the monks from the group of six heard that the Buddha had prohibited wooden shoes, they took cuttings from young 7.1.4

121. The shoe, *pādukā*, is introduced in this section, as distinct from the *upāhanā*, “sandal”, of the previous sections. They are both footwear and the distinction between them is not obvious. The best indication as to the difference is found at Sp-yoj 1.638: *Pādukanti upāhanaviseso. So hi pajjate imāyāti pādukāti vuccati, sā bahupaṭalā cammamayā vā hoti kaṭṭhamayā vā*, “A *pāduka*: it is distinct from an *upāhana*. It is called a *pāduka*, because one should walk with it. It has much covering made of skin or wood.” Here the distinction between the two appears to hinge on the amount of covering, and thus translating the two terms as “shoe” and “sandal” seems justified. Moreover, the distinction made in BMC I, p.444, and BMC II, chapter III, that *upāhāna* refers to leather footwear whereas *pāduka* refers to non-leather footwear is here contradicted: it is specifically stated that a *pāduka* can be made of leather.

palm trees and wore shoes made of palm leaves. The trees withered. People complained and criticized them, “How can the Sakyan monastics act like this? They are harming one-sensed life.”

7.2.1 The monks heard the complaints of those people and they told the Buddha. ... “Is it true, monks, that the monks from the group of six are acting like this?”

7.2.5 “It’s true, Sir.”

7.2.6 The Buddha rebuked them ... “How can those foolish men have cuttings made from young palm trees and wear shoes made of palm leaves, with the trees withering as a consequence? People regard trees as conscious. This will affect people’s confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You shouldn’t wear shoes made of palm leaves. If you do, you commit an offense of wrong conduct.”

7.3.1 When they heard that the Buddha had prohibited shoes made of palm leaves, the monks from the group of six had cuttings made from young bamboo and wore shoes made of bamboo leaves. The bamboo withered. People complained and criticized them, “How can the Sakyan monastics act like this? They are harming one-sensed life.” The monks heard the complaints of those people and they told the Buddha. ... “... People regard trees as conscious ...

You shouldn’t wear shoes made of bamboo leaves. If you do, you commit an offense of wrong conduct.”

8.1.1 When the Buddha had stayed at Benares for as long as he liked, he set out wandering toward Bhaddiya. When he eventually arrived, he stayed in the Jātiyā Grove.

8.1.4 At that time the monks in Bhaddiya were fond of various kinds of nice shoes. They made shoes of grass, reed, fishtail-palm leaves, and wool, and they had them made. As a consequence, they neglected recitation, questioning, the higher morality, the higher mind, and

the higher wisdom.¹²² The monks of few desires complained and criticized them, “How can the monks in Bhaddiya do this?”

They told the Buddha. . . . “Is it true, monks, that the monks in Bhaddiya do this?” 8.2.3

“It’s true, Sir.” 8.2.6

The Buddha rebuked them . . . “How can those foolish men be fond of various kinds of nice shoes . . . and neglect recitation, questioning, the higher morality, the higher mind, and the higher wisdom? This will affect people’s confidence . . .” After rebuking them . . . the Buddha gave a teaching and addressed the monks: 8.2.7

“You shouldn’t wear shoes made of grass, reed, fishtail-palm leaves, or wool; or shoes made with gold, silver, gems, beryl, crystal, bronze, glass, tin, lead, or copper.¹²³ If you do, you commit an offense of wrong conduct.

And you shouldn’t use shoes.¹²⁴ If you do, you commit an offense of wrong conduct. I allow three kinds of foot-stands that are fixed in place and immobile:¹²⁵ foot-stands for defecating, foot-stands for urinating, and foot-stands for restroom ablutions.”¹²⁶

122. “Grass” covers two separate Pali terms, *tiṇa*, and *kamala*. “Reed” covers two separate Pali terms, *muñja* and *pabbaja*.

123. *Hintāla* is identified as the fishtail palm in SAF, p.190. “Beryl” renders *veḷuriya*. Sp-ṭ 2.281: *Veḷuriyoti vamsavaṇṇamaṇi*, “The bamboo-colored gem is called *veḷuriya*.” According to PED, *veḷuriya* is lapis lazuli, which cannot be correct because lapis lazuli is blue. For the first four kinds of shoes I use the expression “made of”, but for the remainder, “made with”. It seems unlikely that the entire shoe would be made of these precious substances.

124. Going by the commentarial definition (see the next note) the contextual meaning of *saṅkamaniya* is essentially “mobility”, which seems redundant on translation.

125. Sp 3.251: *Asaṅkamaniyāti bhūmiyaṃ suppatiṭṭhitā niccalā asaṃhāriyā*, “*Asaṅkamaniya*: well-established on the ground, stable, not moving.”

126. *Pāduka*, translated as “shoe” above, I have here translated as “foot-stand”. This seems to be required from the current context. Sp 4.290: *Passāvapādukaṇṭi ettha pādukaṃ iṭṭhakāhipi silāhipi dārūhipi kātum vaṭṭati. Vaccapādukāyapi eseṇa nayo*, “A *pāduka* for urinating: here it is allowable to make a *pāduka* of bricks, stone, or wood. The same method also applies for *pāduka* for defecat-

- 9.1.1 When the Buddha had stayed at Bhaddiya for as long as he liked, he set out wandering toward Sāvattī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery.
- 9.1.4 At this time, the monks from the group of six would grab cattle as they were crossing the Aciravati river—by the horns, the ears, the neck, and the tail—and they would mount their backs and, motivated by lust, would touch their genitals. They even killed a calf by submerging it. People complained and criticized them, “How can the Sakyan monastics act like this? They're just like householders who indulge in worldly pleasures!”
- 9.2.4 The monks heard the complaints of those people and they told the Buddha. ... “Is it true, monks ...” “It's true, Sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks:
- “You shouldn't grab cattle by the horns, the ears, the neck, or the tail, and you shouldn't mount their backs. If you do mount their backs, you commit an offense of wrong conduct.**
- And you shouldn't touch their genitals motivated by lust. If you do, you commit a serious offense.**
- And you shouldn't kill a calf. If you do, you should be dealt with according to the rule.”**

7. The prohibition against vehicles, etc.

- 9.4.1 At that time the monks from the group of six traveled in vehicles, sometimes pulled by a female animal with a man driving, at other times pulled by a male animal with a woman driving.¹²⁷ People complained and criticized them, “You'd think they were at the Ganges festival!” They told the Buddha.

ing.” These fixtures seem more likely to be platforms or stands than shoes in any ordinary sense.

127. Sp 3.253: *Itthiyuttenāti dhenuyuttena. Purisantarenāti purisasārathinā. Purisayuttenāti goṇayuttena. Itthantarenāti itthisārathinā*, “*Itthiyuttena*: with a yoked cow. *Purisantarena*: with a man charioteer. *Purisayuttena*: with a yoked bull. *Itthantarenā*: with a woman charioteer.”

“You shouldn’t travel in a vehicle. If you do, you commit an offense of wrong conduct.”

Soon afterwards a monk who was traveling through the Kosalan country on his way to visit the Buddha at Sāvattthī became sick. He stepped off the path and sat down at the foot of a tree. People saw him and said to him, “Venerable, where are you going?” 10.1.1

“I’m going to Sāvattthī to visit the Buddha.” 10.1.5

“Please come with us.” 10.2.1

“I can’t. I’m sick.” 10.2.2

“Then please come inside the vehicle.” 10.2.3

“Thank you, but the Buddha has prohibited us from traveling in vehicles.” 10.2.4

He did not accept because he was afraid of wrongdoing. Then, when he arrived at Sāvattthī, he told the monks what had happened. They in turn told the Buddha. 10.2.5

“I allow a vehicle when you’re sick.”

The monks thought, “Pulled by a female or by a male?” 10.3.1

“I allow a rickshaw pulled by men.”¹²⁸

Soon afterwards a certain monk was even more uncomfortable when jolted around in a vehicle. 10.3.5

“I allow a palanquin and a litter.”

8. The prohibition against high and luxurious beds

At that time the monks from the group of six used high and luxurious beds, such as: high couches, luxurious couches, long-fleeced woolen rugs, multi-colored woolen rugs, white woolen rugs, red woolen rugs, cotton-down quilts, woolen rugs decorated with the images of predatory animals, woolen rugs with long fleece on one side, woolen rugs with long fleece on both sides, sheets of silk embroidered with gems, silken sheets, woolen rugs like a dancer’s rug, 10.4.1

128. Vin-vn-ṭ 3084: *Haṭṭhavaṭṭakanti haṭṭheneva pavaṭṭetabbasakaṭaṃ*, “*Haṭṭhavaṭṭakan*: a cart to be moved only by hand.”

elephant-back rugs, horse-back rugs, carriage-seat rugs, rugs made of black antelope hide, exquisite sheets made of *kadalī*-deer hide, seats with canopies, seats with red cushions at each end. When people walking about the dwellings saw this, they complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha.

“You shouldn’t use high and luxurious beds, such as: high couches, luxurious couches, long-fleeced woolen rugs, multi-colored woolen rugs, white woolen rugs, red woolen rugs, cotton-down quilts, woolen rugs decorated with the images of predatory animals, woolen rugs with long fleece on one side, woolen rugs with long fleece on both sides, sheets of silk embroidered with gems, silken sheets, woolen rugs like a dancer’s rug, elephant-back rugs, horse-back rugs, carriage-seat rugs, rugs made of black antelope hide, exquisite sheets made of *kadalī*-deer hide, seats with canopies, seats with red cushions at each end.¹²⁹ If you do, you commit an offense of wrong conduct.”

9. The prohibition against all skins

- 10.6.1 Soon afterwards when the monks from the group of six heard that the Buddha had prohibited high and luxurious beds, they used luxurious skins: lionskins, tiger skins, and leopard skins. They cut them to fit their beds and benches, and used them both there and elsewhere. When people walking about the dwellings saw this, they complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha.

“You shouldn’t use luxurious skins: lionskins, tiger skins, or leopard skins. If you do, you commit an offense of wrong conduct.”

- 10.7.1 Soon afterwards when the monks from the group of six heard that the Buddha had prohibited luxurious skins, they used cattle

129. For a further discussion of these, see Furniture in the Appendix of Technical Terms.

hides. They cut them to fit their beds and benches, and used them both there and elsewhere.

At this time a certain bad monk was associating with the family 10.7.5
of a bad lay follower. One morning that monk robed up, took his bowl and robe, and went to that lay follower's house, where he sat down on the prepared seat. The lay follower approached the monk, bowed, and sat down.

At that time that lay follower had a beautiful young calf with 10.8.1
variegated hide, just like a young leopard. When the bad monk stared at that calf, the lay follower asked him why. He replied, "I need the skin of that calf."

The bad lay follower then slaughtered the calf, skinned it, and 10.8.6
gave the skin to the bad monk. The monk hid the skin under his upper robe and left. The mother-cow, longing for her calf, followed behind him. When the monks asked him why, he said he did not know. But his upper robe was smeared with blood, and so they said, "What happened to your upper robe?"

When he told them what had happened, they asked, "So did you 10.9.8
encourage someone to kill?"

"Yes." 10.9.10

The monks of few desires complained and criticized him, "How 10.9.11
can a monk encourage someone to kill? Hasn't the Buddha in many ways criticized killing and praised the abstention from killing?" They then told the Buddha.

Soon afterwards the Buddha had the Sangha gathered and ques- 10.10.1
tioned that bad monk: "Is it true, monk, that you encouraged someone to kill?"

"It's true, Sir." ... 10.10.3

"Foolish man, how can you encourage someone to kill? Haven't 10.10.4
I in many ways criticized killing and praised the abstention from killing? This will affect people's confidence ..." After rebuking him, the Buddha gave a teaching and addressed the monks:

"You shouldn't make others kill. If you do, you should be dealt with according to the rule.

And you shouldn't use cattle hide. If you do, you commit an offense of wrong conduct.

And you shouldn't use any kind of skin. If you do, you commit an offense of wrong conduct."

10. The allowance regarding the belongings of a householder, etc.

- 11.1.1 At that time people's beds and benches were upholstered and covered with skin. Being afraid of wrongdoing, the monks did not sit on them.

"I allow you to sit down on what belongs to a householder, but not to lie down on it."

- 11.1.5 The dwellings were held together by straps of leather.¹³⁰ Being afraid of wrongdoing, the monks did not sit down.

"I allow you to sit down against a mere binding made of skin."

- 12.1.1 At that time the monks from the group of six entered the village wearing sandals. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" They told the Buddha.

"You shouldn't enter the village wearing sandals. If you do, you commit an offense of wrong conduct."

- 12.1.7 Soon afterwards a certain sick monk was unable to go to the village without sandals.

"I allow sick monks to enter the village wearing sandals."

11. The account of Soṇa Kuṭikaṇṇa

- 13.1.1 At one time Venerable Mahākaccāna was staying in Avantī on Papataka Hill at Kuraraghara. At that time the lay follower Soṇa Kuṭikaṇṇa was his supporter.

- 13.1.3 On one occasion Soṇa went to Mahākaccāna, bowed, sat down, and said, "Venerable, the way I understand your teaching, it's not

130. This refers to monastic dwellings, not regular houses.

easy for one who lives at home to lead the spiritual life perfectly complete and pure as a polished conch shell. I wish to cut off my hair and beard, put on the ocher robes, and go forth into homelessness. Please give me the going forth.”

“It’s difficult, Soṇa, to live the spiritual life all one’s life, eating one meal a day and sleeping by oneself. So follow the Buddhas’ instruction while remaining as a householder. At suitable times you can eat one meal a day, sleep by yourself, and abstain from sexuality.” As a result, Soṇa’s intention to go forth died down. 13.2.1

A second time Soṇa asked Mahākaccāna for the going forth, but got the same response. A third time he asked for the going forth and Mahākaccāna finally relented. 13.2.4

At that time in the southern region of Avantī, there were few monks. Only after three years, with much trouble and difficulty, was Mahākaccāna able to gather a sangha of ten monks from here and there to give the full ordination to Venerable Soṇa. 13.2.11

12. The making known of the five favors for Mahākaccāna

After completing the rainy-season residence, Soṇa was reflecting in private: “I’ve heard that the Buddha is like this and like that, but I haven’t seen this for myself. If my preceptor allows me, I shall go and visit the Buddha, the Perfected One, the fully Awakened One.” 13.3.1

Coming out from seclusion, Soṇa went to Mahākaccāna, bowed, sat down, and told him what he had thought. Mahākaccāna said, “Well thought, Soṇa! Please go and visit the Buddha, the Perfected and fully Awakened One. You will see someone who is pleasing to the eye and inspiring confidence; who is peaceful in mind and faculties; who is attained to the supreme subduing and calm; who is tamed, guarded, and restrained in his senses—a great being. Then, Soṇa, in my name, pay respect with your head at the Buddha’s feet and say, ‘Sir, my preceptor, Venerable Mahākaccāna, pays respect with his head at the Buddha’s feet.’ And then say this: 13.3.3

- 13.5.5 ‘In the southern region of Avantī, Sir, there are few monks. Only after three years, with much trouble and difficulty, was it possible to gather a sangha of ten monks from here and there to give me the full ordination. Would the Buddha allow a smaller group of monks to give the full ordination in Avantī?
- 13.6.1 In Avantī the ground is dark and hard, made rough by the hooves of cattle. Would the Buddha allow sandals with multi-layered soles in Avantī?
- 13.6.3 In Avantī people value bathing and cleanliness. Would the Buddha allow unrestricted bathing in Avantī?
- 13.6.5 In Avantī sheepskins, goatskins, and deerskins are used as rugs, just as *eragu* grass, chaff-flower grass, *majjāru* grass, and *jantu* grass are used in the central Ganges plain.¹³¹ Would the Buddha allow sheepskins, goatskins, and deerskins as rugs in Avantī?
- 13.7.1 At present people give robe-cloth to monks who are outside the monastery zone, saying, “We give this robe-cloth to so-and-so.”¹³² When those monks return to the monastery, they are told, “Such-and-such people have given you robe-cloth.” But being afraid of wrongdoing, they don’t accept, thinking, “We might commit an offense entailing relinquishment.”¹³³ Would the Buddha point out a way to deal with robe-cloth?”
- 13.7.7 Soṇa replied, “Yes, Sir.”
- 13.7.8 He got up from his seat, bowed down, and circumambulated Mahākāccāna with his right side toward him. He then put his dwelling in order, took his bowl and robe, and set out for Sāvattihī. When he eventually arrived, he went to the Jeta Grove, Anāthapi-

131. For the term *moragū*, see Plants in the Appendix of Technical Terms.

132. To clarify, the issue at stake is people giving cloth to a monk who is away. The monk does not know he has been given cloth until he returns to the monastery.

133. This refers to Bu NP 1:2.17.1/Bi Np 13, which prohibits a monk from keeping extra robe cloth for more than ten days. The point made here is that these monks would count the days from the moment the cloth was given. If they arrived at the monastery more than ten days after the cloth had been given, they would not be able to receive it without falling into an offense.

ṇḍika's Monastery where he approached the Buddha, bowed, and sat down.

The Buddha said to Venerable Ānanda, “Ānanda, please prepare a resting place for this newly arrived monk.” Ānanda thought, “When the Buddha says this, it means he wishes to stay in the same dwelling as Venerable Soṇa.” And he prepared a resting place for Soṇa in the Buddha's dwelling. 13.8.2

Then, after spending much of the night outside, the Buddha entered the dwelling, as did Soṇa. Rising early in the morning, the Buddha said to Soṇa, “Recite a teaching, monk.” 13.9.1

Saying, “Yes, Sir,” he chanted the entire Chapter of Eights.¹³⁴ 13.9.5

When he was finished, the Buddha said, “Well done, Soṇa, well done. You have learned the Chapter of Eights well. You have remembered it well. And you have a good voice—it's clear, articulate, and gets the meaning across. How long have you been a monk?” 13.9.6

“One year, Sir.” 13.9.11

“But why did it take you so long to go forth?” 13.10.1

“Well, I have long seen the downside of worldly pleasures. Still, because household life is crowded and busy, I was not able to leave.”¹³⁵ 13.10.2

Seeing the significance of this, the Buddha uttered a heartfelt exclamation: 13.10.3

“Having seen the downside of the world,
Knowing the Truth beyond ownership,
The noble one doesn't delight in the bad;
In the bad, the pure one doesn't delight.” 13.10.4

134. The fourth chapter of the Sutta Nipāta.

135. *Api ca sambādhā gharāvāsā bahukiccā bahukaraṇīyāti*, “Still, household life is crowded, with much business and many duties.” I have added a bit from the commentary to make the sentence clearer. Ud-a 46: *Kāmesu ādinave kenaci pakārena diṭṭhepi na tāvāhaṃ gharāvāsato nikkhamitum asakkhim*, “Although I had seen the danger in sensual pleasures of whatever kind, I was not able to leave the household life for so long.”

13.11.1 Soṇa thought, “The Buddha approves of me! This is the time to bring up what my preceptor said.” He got up from his seat, arrange his upper robe over one shoulder, bowed down at the Buddha’s feet, and said, “Sir, my preceptor, Venerable Mahākaccāna, pays respect with his head at the Buddha’s feet.” He then repeated everything Mahākaccāna had asked him to say.

13.11.20 Soon afterwards the Buddha gave a teaching and addressed the monks:

“In the southern region of Avantī there are few monks. Outside the central Ganges plain, I allow the full ordination to be given by a group of five, including one expert on the Monastic Law.

13.12.1 In this regard, the following is outside the central Ganges plain:

- In the eastern direction there is a town called *Gajāṅgala*, with another town called *Mahāsālā* just after it. Beyond it is outside the central Ganges plain. On the near side of it is the central Ganges plain.
- In the south-eastern direction there is a river called *Sallavatī*. Beyond it is outside the central Ganges plain. On the near side of it is the central Ganges plain.
- In the southern direction there is a town called *Setakaṇṇika*. Beyond it is outside the central Ganges plain. On the near side of it is the central Ganges plain.
- In the western direction there is a brahmin village called *Thūṇa*. Beyond it is outside the central Ganges plain. On the near side of it is the central Ganges plain.
- In the northern direction there is a mountain called *Usīraddhaja*. Beyond it is outside the central Ganges plain. On the near side of it is the central Ganges plain.

13.13.1 In Avantī the ground is dark and hard, made rough by the hooves of cattle.

Outside the central Ganges plain, I allow sandals with multi-layered soles.

In Avanti people value bathing and cleanliness. 13.13.3

Outside the central Ganges plain, I allow unrestricted bathing.

In Avanti sheepskins, goatskins, and deerskins are used as rugs, 13.13.5
just as *eragu* grass, chaff-flower grass, *majjāru* grass, and *jantu* grass
are used in the central Ganges plain.

Outside the central Ganges plain, I allow rugs of sheepskin, goatskin, and deerskin.

And it may be that people give robe-cloth to monks who are 13.13.9
outside the monastery zone, saying, ‘We give this robe-cloth to
so-and-so.’

**I allow you to accept it and not start counting the days until
you receive it in your hands.”¹³⁶**

The fifth chapter on skins is finished.

This is the summary:

“The King of Magadha and Soṇa, 13.13.14
Eighty thousand chiefs;
Sāgata on the Vulture Peak,
Showed much that was super-human.

Going forth, energetic, they cracked, 13.13.18
Lute, single-layered soles;
Blue, yellow, red,
Magenta, and just black.

Orange, beige, 13.13.22
And he prohibited straps;
Leather, and enclosing, covering,
Cotton, partridge, ram, goat.

Scorpion, peacock, and various, 13.13.26
Lion, and tiger, leopard;
Deer, otter, and cat,
Squirrel, bat, decorated.

Cracked, sandals, corn, 13.13.30
Washed, stumps, clacking;
Palm, bamboo, and just grass,

136. This relates to Bu NP 1:2.17.1 and Bu NP 3:1.3.13.1.

Reed, fish-tail palm.

- 13.13.34 Grass, wool, gold,
Silver, gems, beryl;
Crystal, bronze, and glass,
Tin, and lead, copper.
- 13.13.38 Cow, vehicle, and sick,
pulled by men, palanquin;
Beds, luxurious skins,
And the bad one with a cattle hide.
- 13.13.42 Of householders, straps of leather,
They enter, being sick;
Mahākaccāyana, Soṇa,
Chanted the Chapter of Eights.
- 13.13.46 Full ordination through five,
Multi-layered, unrestricted bathing;
He allowed rugs made of skin,
Not start the counting until;
The leader did these five favours,¹³⁷
For Soṇa, the senior monk.”

In this chapter there are sixty-three topics.

The chapter on skins is finished.

137. I read *adās'ime* with the Siamrath edition.

Kd 6

The chapter on medicines

Bhesajjakkhandhaka

Discussion of the five tonics

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, 1.1.1
Anāthapiṇḍika’s Monastery. At that time the monks were afflicted
with autumn illness, and they could not keep down either congee
or other food. As a result, they became thin, haggard, and pale,
with veins protruding all over their body. The Buddha noticed
this and asked Venerable Ānanda why they were looking so sickly.
Ānanda told him.

Then, while reflecting in private, the Buddha thought, “What 1.2.1
tonics might I allow the monks that are generally regarded as ton-
ics, would serve as nourishment, but aren’t considered substantial
food?” It then occurred to him, “There are these five tonics—¹³⁸
ghee, butter, oil, honey, and syrup—that are generally regarded
as tonics, serve as nourishment, but aren’t considered substantial
food. Why don’t I allow them these five tonics, to be received and
consumed before midday?”

138. For an explanation of rendering *bhesajja* as “tonics”, see Appendix of Technical Terms.

- 1.3.1 In the evening, when the Buddha had come out from seclusion, he gave a teaching and then told the monks what he had thought, adding:

“I allow these five tonics, to be received and consumed before midday.”

- 1.4.1 The monks then received and consumed the five tonics before midday. But even ordinary food did not agree with them, let alone greasy food. As result of both the autumn illness and the food not agreeing with them, they became even more thin, haggard, and pale. Once again the Buddha noticed this and asked Venerable Ānanda why they were looking even worse. Ānanda told him. The Buddha then gave a teaching, and addressed the monks:

“I allow the five tonics to be received and consumed both before and after midday.”

- 2.1.1 At that time the sick monks needed fat as a tonic. They told the Buddha.

“I allow these fats as tonics: bear fat, fish fat, alligator fat, pig fat, and donkey fat. They should be received, melted, and mixed with oil before midday, and then used. If you receive, melt, and mix them with oil after midday, and then use them, you commit three offenses of wrong conduct. If you receive them before midday, but melt and mix them with oil after midday, and then use them, you commit two offenses of wrong conduct. If you receive and melt them before midday, but mix them with oil after midday, and then use them, you commit one offense of wrong conduct. If you receive, melt, and mix them with oil before midday, and then use them, there is no offense.”

2. Discussion of root medicines, etc.

- 3.1.1 At that time the sick monks needed medicinal roots.

“I allow these medicinal roots: turmeric, ginger, sweet flag, white sweet flag, atis root, black hellebore, Vetiver root, nut grass, and whatever other medicinal roots there are that don’t

serve as fresh or cooked food.¹³⁹ After receiving them, you may keep them for life and use them when there's a reason. If you use them when there's no reason, you commit an offense of wrong conduct."

Soon afterwards the sick monks needed medicinal root flour. 3.2.1

"I allow a grinding stone."

The sick monks needed bitter medicines. 4.1.1

"I allow bitter medicines from these plants: neem tree, arctic snow, pointed gourd, white fig, Indian beech, and whatever other bitter medicines there are that don't serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there's a reason. If you use them when there's no reason, you commit an offense of wrong conduct."

The sick monks needed medicinal leaves. 5.1.1

"I allow medicinal leaves from these plants: neem tree, arctic snow, pointed gourd, holy basil, cotton-plant, and whatever other leaf medicines there are that don't serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there's a reason. If you use them when there's no reason, you commit an offense of wrong conduct."

The sick monks needed medicinal fruits. 6.1.1

"I allow medicinal fruits from these plants: false pepper, long pepper, black pepper, chebulic myrobalan, belleric myrobalan, emblic myrobalan, crepe ginger, and whatever other medicinal fruits there are that don't serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there's a reason. If you use them when there's no reason, you commit an offense of wrong conduct."

The sick monks needed medicinal gum. 7.1.1

"I allow the following medicinal gums: gum exuded from the asafoetida shrub, gum from the twigs and leaves of the asafoetida shrub, gum from the leaves of the asafoetida shrub, *taka* gum,

139. For a discussion of these names and those below, see Appendix of Technical Terms.

taka-leaf gum, gum from heated *taka* foliage, resin, and whatever other medicinal gums there are that don't serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there's a reason. If you use them when there's no reason, you commit an offense of wrong conduct."

8.1.1 The sick monks needed medicinal salts.

"I allow the following medicinal salts: sea salt, black salt, hill salt, soil salt, red salt, and whatever other medicinal salts there are that don't serve as fresh or cooked food.¹⁴⁰ After receiving them, you may keep them for life and use them when there's a reason. If you use them when there's no reason, you commit an offense of wrong conduct."

Allowable medical equipment and more

9.1.1 At this time Venerable Ānanda's preceptor, Venerable Belaṭṭhasisa, had carbuncles, the pus making his robes adhere to his body. The monks kept on wetting his robes to remove the pus. As the Buddha was walking about the dwellings, he noticed this. He went up to them and said, "What sickness does this monk have?"

9.1.5 "He has carbuncles, Sir. That's why we're doing this." Soon afterwards the Buddha gave a teaching and addressed the monks:

"For anyone who has an itch, a boil, a running sore, a carbuncle, or whose body smells, I allow medicinal powders.¹⁴¹ If

140. Sp 3.263: *Sindhavanti setavaṇṇaṃ pabbate uṭṭhahati*, "*Sindhava*: it appears as a white color in the hills." Sp 3.263: *Ubbhidanti bhūmito añkuraṃ uṭṭhahati*, "*Ubbhida*: it appears like a sprout from the earth." But Sp-t 3.3.263 says: *Ubbhidam nāma ūsarapaṃsumayaṃ*, "What is made from saline soil is called *ubbhidaṃ*." Sp 3.263: *Bilanti dabbasambhārehi saddhiṃ pacitaṃ, taṃ rattavaṇṇaṃ*, "*Bila*: it is boiled together with a material that has the color red."

141. Sp 2.539: *Piḷakāti lohitaṭṭṇḍikā sukhumapiḷakā*, "*Piḷaka* is a minor *piḷaka* with blood on the tip." Sp 2.539: *Thullakacchu vā ābādhoti mahāpiḷakābādho vuccati*, "*Thullakacchu vā ābādha* is a sickness with large boils."

you're not sick, I allow detergent, soap, and cleaning agents.¹⁴²
And I allow a mortar and pestle."

Soon afterwards the sick monks needed strained medicinal pow- 10.1.1
 ders.

"I allow a powder sieve."

They needed finely sifted powder. 10.1.4

"I allow a cloth sieve."

On one occasion a monk was possessed by a spirit. His teacher 10.2.1
 and preceptor who were nursing him were not able to cure him.
 He then went to a pigs' slaughterhouse to eat raw meat and drank
 blood. As a result, he became well. They told the Buddha.

"For one who is possessed, I allow raw meat and raw blood."

At that time a monk was afflicted with an eye-disease. The 11.1.1
 monks had to hold him while he urinated and defecated. Just
 then, as the Buddha was walking about the dwellings, he noticed
 this. He then went up to them and said, "What sickness does this
 monk have?"

"He has an eye-disease, Sir. That's why we do this for him." Soon 11.2.1
 afterwards the Buddha gave a teaching and addressed the monks:

**"I allow these ointments: black ointment, mixed ointment,
 river ointment, red ocher, and soot."¹⁴³**

They needed scented ointments. 11.2.6

142. For an explanation of rendering *chakaṇa* and *mattika* as respectively "de-
 detergent" and "soap", see Appendix of Technical Terms. As for *rajananippakka*,
 it literally means "dye that has been cooked", but its function, too, is that of
 cleaning. Sp 3.264: *Rajananiippakkanti rajanakasaṭaṃ. Pākaticacuṇṇampi ko-*
ṭṭetvā udakena temetvā nhāyitum vaṭṭati; etampi rajananippakkasaṅkhepameva
gacchati, "Rajananiippakka are the dregs from dying. Having ground regular
 bathing powder, having moistened it, it is allowable to bathe. The same goes
 for *rajananippakka*." Since dying and cleaning was often the same process in
 ancient India, the dying agent would have had cleansing properties. The dregs
 could therefore be used as a cleaning agent.

143. Sp 3.365: *Rasañjanaṃ nānāsambhārehi kataṃ*, "Rasañjana is made with
 many ingredients." Sp 3.365: *Sotañjananti nadisotādisu uppajjanakaṃ añja-*
naṃ, "Sotañjana: an ointment found in the stream of rivers."

“I allow sandal, crape jasmine, Indian valerian, coffee plum, and nut grass.”¹⁴⁴

- 12.1.1 At that time the monks put their ointments in pots and scoops. The ointment was contaminated with grass, dust, and dirt.

“I allow an ointment box.”

- 12.1.5 Soon afterwards the monks from the group of six used luxurious ointment boxes made with gold or silver.¹⁴⁵ People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha.

“You shouldn’t use luxurious ointment boxes. If you do, you commit an offense of wrong conduct.

I allow ointment boxes made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, and shell.”¹⁴⁶

- 12.2.1 At that time the ointment boxes were not covered. The ointment was contaminated with grass, dust, and dirt.

“I allow a lid.”

- 12.2.4 The lids fell off.

“I allow you to tie it onto the ointment box with a string.”

- 12.2.7 The ointment boxes split.

“I allow you to sew it together with thread.”

- 12.3.1 At that time the monks put the ointment on with their fingers. As a result their eyes hurt.

“I allow an ointment stick.”

- 12.3.4 Soon afterwards the monks from the group of six used luxurious ointment sticks made with gold or silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha.

“You shouldn’t use luxurious ointment sticks. If you do, you commit an offense of wrong conduct.

144. For a discussion of these, see Plants in the Appendix of Technical Terms.

145. I here render *uccāvaca* as luxurious. This rendering seems required by the context. See also use of this word at SN 2.29:7.1.

146. Khuddas-pt 185: *āmalakakakkādihi katā phalamayā*, “Made of fruit means made from ground emblic myrobalan, etc.”

I allow ointment sticks made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, and shell.”

The monks dropped the ointment sticks on the ground. The sticks became rough. 12.4.1

“I allow a case for the ointment stick.”¹⁴⁷

The monks carried the ointment boxes and sticks in their hands. 12.4.4

“I allow a bag for the ointment box.”

They did not have a shoulder strap. 12.4.7

“I allow a shoulder strap and a string for tying it.”¹⁴⁸

At one time Venerable Pilindavaccha had a headache. 13.1.1

“I allow oil for the head.”

He did not get better. 13.1.4

“I allow treatment through the nose.”

The oil dripped from the nose. 13.1.7

“I allow a nose dropper.”

Soon afterwards the monks from the group of six used luxurious nose droppers made with gold or silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha. 13.1.10

“You shouldn’t use luxurious nose droppers. If you do, you commit an offense of wrong conduct.

I allow nose droppers made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, and shell.”

The nose dropper dripped unevenly. 13.2.1

“I allow a double nose dropper.”

He did not get better. 13.2.4

“I allow you to inhale smoke.”

They just lit the wick and inhaled the smoke. They burned their throat. 13.2.7

“I allow a tube.”

147. Reading *salākodhāniya* with the PTS edition.

148. Vin-ālan-t 34.67: *Añjanitthavikāya amse lagganathāya amsabaddhakampi bandhanasuttakampi vaṭṭati*, “A shoulder strap and also a *bandhanasuttaka* is allowed for the purpose of the hanging of the ointment-box bag from the shoulder.”

13.2.10 Soon the monks from the group of six used luxurious tubes made with gold or silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha.

“You shouldn’t use luxurious tubes. If you do, you commit an offense of wrong conduct.

I allow tubes made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, and shell.”

13.2.18 At that time the tubes were not covered. Insects crawled inside of them.

“I allow a lid.”

13.2.21 At that time the monks carried the tubes in their hands.

“I allow a bag for the tubes.”

13.2.24 The tubes scratched each other.

“I allow a bag with two compartments.”

13.2.27 They did not have a shoulder strap.

“I allow a shoulder strap and a string for fastening it.”

Allowable medical treatments and more

14.1.1 At one time Venerable Pilindavaccha had a certain disease.¹⁴⁹ The doctors said he needed a heated concoction of oil.

“I allow a heated concoction of oil.”¹⁵⁰

14.1.6 They wanted to add alcohol to that concoction.

“I allow alcohol in a heated concoction of oil.”

14.1.9 Soon afterwards the monks from the group of six heated oil with too much alcohol. They drank it and became drunk.

149. *Vātābādha* is literally “a wind disease”. According to the Indian system of classification, this included a number of illnesses, such as arthritis. Since intestinal gas is elsewhere called *udaravātābādha*, “stomach wind disease”, it is unclear what is meant in this context. The commentaries are silent.

150. Sp 3.267: *Anujānāmi bhikkhave telapākanti yaṅkiṅci bhesajjapakkhitaṃ sabbaṃ anuññātaṃeva hoti*, “I allow *telapāka*: whatever medicines are included are all allowed.”

“You shouldn’t drink heated oil with too much alcohol. If you do, you should be dealt with according to the rule.

I allow you to drink heated oil if there is no discernible color, smell, or taste of alcohol.”

The monks had heated much oil with too much alcohol. They 14.2.1
did not know what to do with it.

“I allow you to determine it for external use.”

Pilindavaccha had more heated oil, but there was no vessel for 14.2.5
storing it.

“I allow three kinds of vessels: made of metal, made of wood, made of fruit.”¹⁵¹

At that time Pilindavaccha had arthritis of the hands and feet.¹⁵² 14.3.1

“I allow treatment through sweating.”

He did not get better.

14.3.4

“I allow sweating with herbs.”¹⁵³

He still did not get better.

14.3.7

“I allow heavy sweating.”

He still did not get better.

14.3.10

“I allow hemp water.”¹⁵⁴

He still did not get better.

14.3.13

“I allow a bathtub.”¹⁵⁵

Pilindavaccha had arthritis.

14.4.1

151. Sp-t 3.305: *Phalatumbo nāma lābuādi*, “A vessel made of fruit is a gourd, etc.”

152. “Arthritis of the hands and feet” renders *āṅgavāta*, literally “wind of the limbs”. I follow the commentarial explanation at Sp 3.267: *Āṅgavātoti hatthapāde vāto*, “*Āṅgavāta* means wind in the hands and the feet.”

153. Sp 3.267: *Sambhārasedanti nānāvidhapaṇṇabhaṅgasedam*, “*Sambhārasedanti*: sweating with various shredded leaves.”

154. Sp 3.267: *Bhaṅgodakanti nānāpaṇṇabhaṅgakuthitam udakam; tehi paṇṇehi ca udakena ca siṅcivā siṅcivā sedetabbo*, “*Bhaṅgodaka*: water with various putrid, shredded leaves. One is made to sweat by repeated pouring the water and the leaves.”

155. Sp 3.267: *Udakakoṭṭhakanti udakakoṭṭhe cāṭim vā doṇim vā uṇho-dakassa pūretvā tattha pavisitvā sedakammakaraṇam anujānāmīti attho*, “*Udakakoṭṭhaka*: the meaning is ‘I allow the causing of sweating by entering a tank or trough filled with hot water in a bathroom.’”

- “I allow bloodletting.”**
- 14.4.4 He did not get better.
“I allow bloodletting and receiving it in a horn.”¹⁵⁶
- 14.4.7 Pilindavaccha had cracked feet.
“I allow salve for the feet.”
- 14.4.10 He did not get better.
“I allow you to make foot salve.”
- 14.4.13 At that time a monk was afflicted with abscesses.
“I allow surgery.”
- 14.4.16 They needed bitter water.
“I allow bitter water.”
- 14.4.19 They needed sesame paste.
“I allow sesame paste.”
- 14.5.1 They needed flour paste.
“I allow flour paste.”¹⁵⁷
- 14.5.4 They needed a dressing.
“I allow a dressing.”
- 14.5.7 The sore was itching.
“I allow you to sprinkle it with mustard-seed powder.”
- 14.5.10 The sore festered.
“I allow you to fumigate it.”
- 14.5.13 Flesh was sticking out.¹⁵⁸
“I allow you to cut it with a razor.”¹⁵⁹
- 14.5.16 The sore did not heal.
“I allow oil for the sore.”
- 14.5.19 The oil dripped off.

156. I have not been able to trace any explanation of this seemingly strange practice, either in the commentaries or elsewhere.

157. Sp 3.267: *Kabaḷikanti vaṇamukhe sattupiṇḍaṃ pakkhipitum*, “*Kabaḷika* means to place a lump of flour on the sore.” Vmv 3.267: *Kabaḷikāti upa-nāhabhesajjaṃ*, “*Kabaḷika*: a lasting medicine.” The definition in DOP is not quite right.

158. Sp 3.267: *Vaḍḍhamamsanti adhikamamsaṃ āṇi viya uṭṭhahati*, “*Vaḍḍhamamsa* means an excess of flesh was sticking out like a peg.”

159. Sp 3.267: *Loṇasakkharikāya chinditunti khurena chinditum*, “*Loṇasakkharikāya chinditum* means to cut with a razor.”

“I allow a bandage and all treatments for sores.”

On one occasion a certain monk was bitten by a snake. 14.6.1

“I allow you to give him the four filthy edibles: feces, urine, ash, and clay.”

The monks thought, “Do they need to be received or not?”¹⁶⁰ 14.6.5

“They should be received if there is an attendant. If there isn’t, I allow you to take them yourself and then eat them.”

On one occasion a monk had drunk poison. 14.6.9

“I allow you to give him feces to drink.”

The monks thought, “Does it need to be received or not?” 14.6.12

“I allow the one who is excreting it to receive it. When he’s received it, it doesn’t need to be received again.”

On one occasion a monk was sick from a drug.¹⁶¹ 14.7.1

“I allow him to drink mud from a plow.”¹⁶²

On one occasion a certain monk had indigestion.¹⁶³ 14.7.4

“I allow him to drink lye.”

On one occasion a certain monk suffered from jaundice. 14.7.7

“I allow him to drink chebulic myrobalan soaked in cattle urine.”

On one occasion a certain monk suffered from a skin disease. 14.7.10

160. The question seems to be whether these can be given to the bitten person in an unreceived state, *appaṭiggahitāni*, or whether they have to be received first, *paṭiggahetabbāni*.

161. Sp 3.269: *Gharadinnakābādhoti vasīkaraṇapānakasamuṭṭhitarogo*, “*Gharadinnakābādha* is a sickness coming from drinking an overpowering drink.” Sp-t 3.3.269: *Gharadinnakābādho nāma vasīkaraṇatthāya gharañiyā dinnabhesajjasamuṭṭhito ābādho*, “*Gharadinnakābādha* is the name of a sickness coming from medicine given by a housewife for the purpose of overpowering.” The point seems to be that one is given a substance so that one can subsequently be overpowered.

162. *Sītāloḷi* literally means “what is mixed in a furrow.” Sp 3.269: *Sītāloḷinti naṅgalena kasantassa phāle laggamattikaṃ udakena āloḷetvā pāyetuṃ anujānāmiti attho*, “*Sītāloḷi*: the meaning is ‘I allow you to drink a mixture of water and the clay sticking to a plowshare of one plowing with a plow.’”

163. Sp 3.269: *Duṭṭhagahaṇikoti vipannagahaṇiko; kicchena uccāro nikkhamatīti attho*, “*Duṭṭhagahaṇiko*: one whose stomach has failed; the meaning is he has difficulties excreting feces.”

“I allow you to make a scented ointment.”

14.7.13 On one occasion a monk’s body was full of impurities.¹⁶⁴

“I allow him to drink a purgative.”

14.7.16 He needed clear congee.

“I allow clear congee.”¹⁶⁵

14.7.19 He needed mung-bean broth.

“I allow mung-bean broth.”¹⁶⁶

14.7.22 He needed oily mung-bean broth.

“I allow oily mung-bean broth.”¹⁶⁷

14.7.25 He needed meat broth.

“I allow meat broth.”¹⁶⁸

3. The account of Pilindavaccha

15.1.1 At one time Venerable Pilindavaccha was having a hillside cleared near Rājagaha, intending to build a shelter. Just then King Seniya Bimbisāra of Magadha went to Pilindavaccha, bowed, sat down, and said, “Venerable, what are you having made?”

15.1.5 “I’m clearing the hillside, Great King. I want to build a shelter.”

15.1.6 “Do you need a monastery worker?”

15.1.7 “The Buddha hasn’t allowed monastery workers.”

164. Sp 3.269: *Abhisannakāyoti ussannadosakāyo*, “*Abhisannakāya* means the body is full of impurities.”

165. Sp 3.269: *Acchakaññiyanti taṇḍulodakamaṇḍo*, “*Acchakaññiya*: the cream of rice water.”

166. Sp 3.269: *Akaṭayusanti asiniddho muggapacitapānīyo*, “*Akaṭayūsa* is drinkable mung beans that have been boiled without oil.” Sp-t 3.3.269, however, says: *Akaṭayūsenāti anabhisankhatena muggayūsenā*, “*Akaṭayūsenā* means the juice of unprepared mung beans.” This would seem to mean the raw juice of mung beans. I follow the more ancient authority.

167. Sp 3.269: *Kaṭākāṭanti sova dhotasiniddho*, “*Kaṭākāṭa* the same (as the previous) but washed in oil.” Sp-t 3.3.269, however, says: *Kaṭākāṭenāti mugge pacitvā acāletvāva parissāvitena muggasūpenāti*, “*Kaṭākāṭa* means mung-bean soup made by boiling mung beans and then filtering it without stirring.” But this seems indistinguishable from the previous medicine, the mung-bean broth.

168. Sp 3.269: *Paṭicchādaniyenāti maṁsarasena*, “*Paṭicchādaniyena* means having the juice of meat.”

“Well then, Sir, please ask the Buddha and tell me the outcome.” 15.1.8

“Yes.” 15.1.9

Pilindavaccha instructed, inspired, and gladdened King Bimbisāra with a teaching, after which the King got up from his seat, bowed down, circumambulated Pilindavaccha with his right side toward him, and left. 15.2.1

Soon afterwards Pilindavaccha sent a message to the Buddha: “Sir, King Seniya Bimbisāra of Magadha wishes to provide a monastery worker. What should I tell him?” The Buddha then gave a teaching and addressed the monks: 15.2.3

“Monks, I allow monastery workers.”

Once again King Bimbisāra went to Pilindavaccha, bowed, sat down, and said, “Sir, has the Buddha allowed monastery workers?” 15.3.1

“Yes, Great King.” 15.3.4

“Well then, I’ll provide you with a monastery worker.” 15.3.5

Yet after making this promise, he forgot, and only remembered after a long time. He then addressed the official in charge of practical affairs: “Listen, has the monastery worker I promised been provided?” 15.3.6

“No, sir, he hasn’t.” 15.3.8

“How long has it been since we made that promise?” 15.3.9

The official counted the days and said, “It’s been five hundred days.” 15.4.1

“Well then, provide him with five hundred monastery workers.” 15.4.3

“Yes.” 15.4.4

The official provided Pilindavaccha with those monastery workers, and a separate village was established. They called it “The Monastery Workers’ Village” and “Pilinda Village”. And Pilindavaccha began associating with the families in that village. 15.4.5

After robing up one morning, he took his bowl and robe and went to Pilinda Village for alms. At that time they were holding a celebration in that village, and the children were dressed up in ornaments and garlands. As Pilindavaccha was walking on continuous alms round, he came to the house of a certain monastery 15.4.8

worker where he sat down on the prepared seat. Just then the daughter of the house had seen the other children dressed up in ornaments and garlands. She cried, saying, "I want a garland! I want ornaments!" Pilindavaccha asked her mother why the girl was crying. She told him, adding, "Poor people like us can't afford garlands and ornaments." Pilindavaccha then took a pad of grass and said to the mother, "Here, place this on the girl's head." She did, and it turned into a beautiful golden garland. Even the royal compound had nothing like it.

15.6.6 People told King Bimbisāra, "Sir, in the house of a such-and-such a monastery worker there's a beautiful golden garland. Even in your court, sir, there's nothing like it. So how did those poor people get it? They must have stolen it." King Bimbisāra then had that family imprisoned.

15.7.1 Once again Pilindavaccha robed up in the morning, took his bowl and robe, and went to Pilinda Village for alms. As he was walking on continuous alms round, he came to the house of that same monastery worker. He then asked the neighbors what had happened to that family.

15.7.4 "The king had jailed them, Venerable, because of that golden garland."

15.7.5 Pilindavaccha went to King Bimbisāra's house, where he sat down on the prepared seat. King Bimbisāra approached Pilindavaccha, bowed, and sat down. Pilindavaccha said, "Great king, why have you jailed the family of that monastery worker?"

15.8.2 "Sir, in the house of that monastery worker there was a beautiful golden garland. Even the royal compound has nothing like it. So how did those poor people get it? They must have stolen it."

15.8.6 Pilindavaccha then focused his mind on turning King Bimbisāra's stilt house into gold. As a result, the whole house became gold. He said, "Great king, how did you get so much gold?"

15.8.9 "Understood, Sir! It's your supernormal power." And he released that family.

People said, “They say Venerable Pilindavaccha has performed a superhuman feat, a wonder of supernormal power, for the king and his court!” Delighted, and gaining confidence in Pilindavaccha, they brought him the five tonics: ghee, butter, oil, honey, and syrup. Ordinarily, too, Pilindavaccha was getting the five tonics. Since he was getting so much, he gave it away to his followers, who ended up with an abundance of tonics. After filling up basins and water pots and setting these aside, they filled their water filters and bags and hung these in the windows. But as the tonics dripped, the dwellings became infested with rats. When people walking about the dwellings noticed this, they complained and criticized them, “These Sakyan monastics are hoarding goods indoors, just like King Seniya Bimbisāra of Magadha!” 15.9.1

The monks heard the complaints of those people and the monks of few desires complained and criticized those monks, “How can these monks choose to live with such abundance?” 15.10.1

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that there are monks who live like this?” “It’s true, Sir.” ... After rebuking them, the Buddha gave a teaching and addressed the monks: 15.10.4

“After being received, the tonics allowable for sick monks—that is, ghee, butter, oil, honey, and syrup—should be used from storage for at most seven days. If you use them longer than that, you should be dealt with according to the rule.”

The first section for recitation on allowable medicines is finished.

4. The allowance for sugar, etc.

When the Buddha had stayed at Sāvattthī for as long as he liked, he set out wandering toward Rājagaha. While they were traveling, Venerable Revata the Doubter saw a sugar factory. As he approached, he noticed they were mixing the sugar with flour and 16.1.1

ash. He thought,¹⁶⁹ “Sugar mixed with food is unallowable, and so it’s unallowable to eat sugar at the wrong time,” and being afraid of wrongdoing, he and his followers did not take sugar. They told the Buddha. “Why are they adding flour and ash to the sugar?”

16.1.8 “To harden it, Sir.”

“If they add flour or ash to sugar to harden it, it’s still considered sugar. I allow you to eat as much sugar as you like.”

16.2.1 While still traveling, Revata noticed mung beans sprouting from feces. He thought, “Mung beans are unallowable. They sprout even after being digested,” and being afraid of wrongdoing, he and his followers did not eat mung beans. They told the Buddha.

“Although mung beans may sprout after being digested, I allow you to eat as much of it as you like.”

16.3.1 On one occasion a certain monk who had a stomach ache drank a salty purgative and was cured.

“I allow salty purgatives when you’re sick. If you’re not sick, I allow you to drink it mixed with water.”

5. Discussion of the prohibition against storing indoors, etc.

17.1.1 Wandering on, the Buddha eventually arrived at Rājagaha where he stayed in the Bamboo Grove, the squirrel sanctuary.

17.1.2 Soon afterwards the Buddha had a stomach ache. Venerable Ānanda thought, “Previously, when the Buddha had a stomach ache, he was comfortable after drinking the threefold pungent congee.”¹⁷⁰ He then asked for sesame seeds, rice, and mung beans, stored them indoors, cooked them himself indoors, and brought

169. Sp-t 3.272: *Gulākaraṇanti gulākaraṇaṭṭhānaṃ, ucchusālanti vuttaṃ hoti, “Gulākaraṇaṃ: a place for making sugar. It is called a sugar-cane building.”*

170. *Tekaṭulayāgu* is commonly rendered as “rice porridge having three pungent ingredients”. Yet rice and green gram can hardly be called pungent. I would suggest it is the taste of the combination of the three that is pungent.

them to the Buddha, saying, “Sir, please drink the threefold pungent congee.”

When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise not, for Buddhas are incapable of doing what is unbeneficial.¹⁷¹ Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

So he said to Ānanda, “Ānanda, where does this congee come from?” Ānanda told him.

The Buddha rebuked him, “It’s not suitable, Ānanda, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you be so indulgent? What’s been stored indoors in a monastery is unallowable;¹⁷² what’s been cooked indoors in a monastery is unallowable;¹⁷³ what’s been cooked by oneself is unallowable. This will affect people’s confidence . . .” After rebuking him, he gave a teaching and addressed the monks:

“You shouldn’t eat what’s been stored indoors in a monastery, what’s been cooked indoors in a monastery, or what you have cooked yourself. If you do, you commit an offense of wrong conduct.

If you eat what’s been stored indoors in a monastery, cooked indoors in a monastery, and cooked by yourselves, you commit three offenses of wrong conduct.

171. “Incapable of doing” renders *setughāta*, literally, “destroyed the bridge”. Sp 1.16: *Setu vuccati maggo, maggeneva tādissassa vacanassa ghāto, samucchediti vuttam hoti*, “The path is called the bridge. What is said is that there is the destruction and cutting off of such speech by the path.” The commentary seems to take *setu*, “bridge”, as a reference to the eightfold path. I prefer to understand “bridge” as a metaphor for access, that is, the Buddhas no longer have the possibility of doing what is unbeneficial.

172. Sp 3.274: *Antovutthanti akappiyakuṭiyam vuttham*, “*Antovutthan*: stored, apart from the food-storage hut.”

173. KHUDDAS Nṭ.112: *Antopakkeṭi akappiyakuṭiyā anto pakke*, “*Antopakka*: cooked indoors, apart from the food-storage hut.”

If you eat what's been stored indoors in a monastery, cooked indoors in a monastery, but cooked by others, you commit two offenses of wrong conduct.

If you eat what's been stored indoors in a monastery, but cooked outside, yet cooked by yourselves, you commit two offenses of wrong conduct.

If you eat what's been stored outside, but cooked indoors in a monastery, and cooked by yourselves, you commit two offenses of wrong conduct.

If you eat what's been stored indoors in a monastery, but cooked outside, and cooked by others, you commit one offense of wrong conduct.

If you eat what's been stored outside, but cooked indoors in a monastery, yet cooked by others, you commit one offense of wrong conduct.

If you eat what's been stored outside, and cooked outside, but cooked by yourselves, you commit one offense of wrong conduct.

If you eat what's been stored outside, and cooked outside, and cooked by others, there is no offense."

17.6.1 When the monks heard that the Buddha had prohibited cooking, being afraid of wrongdoing, they did not reheat.

"I allow you to reheat what's already been cooked."

17.7.1 At that time Rājagaha was short of food. People brought salt, oil, rice, and fresh food to the monastery. The monks stored it outdoors, but it was eaten by vermin and stolen by thieves.

"I allow you to store food indoors."

17.7.7 The monks stored it indoors, but it was cooked outside. They were surrounded by scrap-eaters, and the monks ate in fear.

"I allow cooking indoors."

17.7.12 Because of the famine, the attendants took more for themselves and gave less to the monks.

“I allow you to cook. I allow you to store food indoors in a monastery, to cook indoors in a monastery, and to cook yourselves.”

6. Receiving what has been picked up

On one occasion a number of monks who had completed the rainy-season residence in Kāsī were traveling to Rājagaha to visit the Buddha. While on their way, they did not receive sufficient food, whether fine or coarse. Yet there was much fruit, but no attendant to offer it. 17.8.1

When the monks arrived at Rājagaha, they were exhausted. They went to the Bamboo Grove, approached the Buddha, bowed, and sat down. Since it is the custom for Buddhas to greet newly arrived monks, he said to them, “I hope you’re keeping well, monks, I hope you’re getting by? I hope you’re not tired from traveling? And where have you come from?” 17.8.4

“We’re keeping well, Sir, we’re getting by,” and they told him what had happened. Soon afterwards the Buddha gave a teaching and addressed the monks: 17.9.1

“If there is no attendant, but you see fruit, I allow you to pick it up yourself. You should then carry it until you see an attendant, put it on the ground, and have it received. You may then eat it. I allow you to receive what you have picked up.”

On one occasion a certain brahmin had obtained fresh sesame seed and fresh honey. He thought, “Why don’t I give this to the Sangha of monks headed by the Buddha?” He then went to the Buddha, exchanged pleasantries with him, and said, “Please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, the brahmin left. 18.1.1

The following morning that brahmin had various kinds of fine foods prepared. He then had the Buddha informed that the meal was ready. 18.2.1

18.2.3 The Buddha robed up, took his bowl and robe, and went to that brahmin's house where he sat down on the prepared seat. That brahmin personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, the brahmin sat down to one side. The Buddha then instructed, inspired, and gladdened him with a teaching, after which he got up and left.

18.3.1 Soon after the Buddha had left, that brahmin thought, "I invited the Sangha of monks headed by the Buddha to give them the fresh sesame seed and honey, but I forgot. Why don't I take the sesame seed and honey to the monastery in basins and water pots?" And he did just that. He then went up to the Buddha and said, "When I invited you for a meal, I forgot to give you these fresh sesame seeds and this honey. Please accept it."

18.4.3 "Well then, brahmin, give it to the monks."

18.4.4 At this time, food was scarce, and the monks refused an invitation to eat more even after taking just a little. After reflection, they even declined altogether.¹⁷⁴ Yet now the whole sangha was being invited. And so, being afraid of wrongdoing, they did not accept.¹⁷⁵

"Accept, monks, and eat. I allow one who has finished his meal and refused an invitation to eat more to eat non-leftovers that have been brought out."¹⁷⁶

174. "The monks refused an invitation to eat more even after taking just a little" renders *appamattakepi pavārenti*. The phrase is explained in the sub-commentary at Sp-t 3.276: *Appamattakepi pavārentīti appamattakepi gahite pavārenti*, "bahumhi gahite aññesaṃ nappahoti"ti maññamānā, "Appamattakepi pavārenti: even when they have taken just little, they refuse an invitation to eat more, thinking, 'If much is taken, there will not be enough for others.'"

175. Apart from their restraint due to the scarcity of food, they did not want to fall into an offense under Bu Pc 35:2.15.1.

176. Sp 3.276: *Tato nihaṭanti yattha nimantitā bhuñjanti, tato nihaṭaṃ*, "Tato nihaṭaṃ: brought out from where they ate their invitational meal."

7. The allowance for what has been received, etc.

On one occasion a family who was supporting Venerable Upananda 19.1.1
the Sakyan sent fresh food to the Sangha, saying, “After showing it
to Venerable Upananda, it’s to be given to the Sangha.” Just then
Upananda had gone to the village for alms. When those people
arrived at the monastery, they asked for Upananda and were told
where he was. They said, “Venerables, after showing it to Venerable
Upananda, this fresh food is to be given to the Sangha.” The monks
told the Buddha. He said, “Well then, receive it and put it aside
until Upananda returns.” But because Upananda visited families
before eating, he returned late to the monastery.

At this time, food was scarce, and the monks refused an invi- 19.2.2
tation to eat more even after taking just a little. After reflection,
they even declined altogether. Yet now the whole sangha was being
invited. And so, being afraid of wrongdoing, they did not accept.

**“Accept, monks, and eat. I allow one who has finished his
meal and refused an invitation to eat more to eat non-leftovers
that were received before the meal.”**

When the Buddha had stayed at Rājagaha for as long as he liked, 20.1.1
he set out wandering toward Sāvattihī. When he eventually arrived,
he stayed in the Jeta Grove, Anāthapiṇḍika’s Monastery.

At that time Venerable Sāriputta had a fever. Venerable Mahā- 20.1.4
moggallāna went to him and asked, “When you previously had a
fever, Sāriputta, how did you get better?”

“I had lotus roots and tubers.” 20.1.7

Then, just as a strong man might bend or stretch his arm, Mahā- 20.1.8
moggallāna disappeared from the Jeta Grove and reappeared on
the banks of the Mandākinī lotus pond. An elephant saw Mahāmo-
ggallāna coming and said to him, “Welcome, Venerable Mahāmo-
ggallāna, please come. What do you need, Venerable? What may I
give?”

“I need lotus roots and tubers.” 20.2.5

The elephant told another elephant, “Listen, give as many roots 20.2.6
and tubers as the Venerable needs.” It plunged into the Mandākinī

lotus pond and pulled up lotus roots and tubers with his trunk. It gave them a good rinse, bound them in a bundle, and went up to Mahāmoggallāna. Then, just as a strong man might bend or stretch his arm, Mahāmoggallāna disappeared from the banks of the Mandākinī lotus pond and reappeared in the Jeta Grove. And that elephant did the same. It had the roots and tubers offered to Mahāmoggallāna, before returning to the Mandākinī lotus pond in the same manner. Mahāmoggallāna then brought those lotus roots and tubers to Sāriputta. When he had eaten them, his fever subsided. But there was much leftover.

- 20.4.1 At this time, food was scarce, and the monks refused an invitation to eat more even after taking just a little. After reflection, they even declined altogether. Yet now the whole sangha was being invited. And so, being afraid of wrongdoing, they did not accept.

“Accept, monks, and eat. I allow one who has finished his meal and refused an invitation to eat more to eat non-leftovers coming from the forest or a lotus pond.”

- 21.1.1 On one occasion in Sāvattihī, much fruit had been given, but there was no attendant. Being afraid of wrongdoing, the monks did not eat it.

“I allow you to eat fruit that hasn’t been made allowable if it’s seedless or the seeds have been removed.”¹⁷⁷

8. Discussion of the prohibition against surgery

- 22.1.1 When the Buddha had stayed at Sāvattihī for as long as he liked, he set out wandering toward Rājagaha. When he eventually arrived, he stayed in the Bamboo Grove, the squirrel sanctuary.

177. “The seeds have been removed” renders *nibbattabīja*. *Nibbatta* is a past participle that normally means “come into being” or “developed”. According to SED (*sv. nir-vṛit*), however, it can also mean “removed”. Sp 3.278: *Nibbattabijanti bījaṃ nibbattetvā apanetvā paribhuñjitabbakam ambapanasādi*, “*Nibbattabīja* means having *nibbatta*-ed, having removed the seed, mangoes, jackfruit, etc., may be eaten.”

At that time the doctor Ākāsagotta performed surgery on a certain monk who had hemorrhoids. Just then, while walking about the dwellings, the Buddha came to this monk's dwelling. Ākāsagotta saw the Buddha coming and said to him, "Good Gotama, please come and see this monk's anus. It's just like the mouth of a lizard." 22.1.4

The Buddha thought, "This foolish man is mocking me," and he turned around right there. Soon afterwards he had the Sangha gathered and questioned the monks: "Is there a sick monk in such-and-such a dwelling?" 22.2.3

"There is, Sir." 22.2.7

"What's his illness?" 22.2.8

"He has hemorrhoids, and the doctor Ākāsagotta is performing surgery." 22.2.9

The Buddha rebuked him, "It's not suitable, monks, for that foolish man, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How can he have surgery on the private parts? The skin is delicate in that area, sores heal with difficulty, and a scalpel is hard to wield there. This will affect people's confidence ..." After rebuking him ... he gave a teaching and addressed the monks: 22.3.1

"You shouldn't have surgery on the private parts.¹⁷⁸ If you do, you commit a serious offense."

When they heard that the Buddha had prohibited surgery, the monks from the group of six had enemas.¹⁷⁹ The monks of few desires complained and criticized them, "How can the monks from the group of six have enemas?" They told the Buddha what had 22.4.1

178. Vjb 3.279: *Sambādheti vaccamagge bhikkhussa bhikkhuniyā ca passā-vamaggepi anulomato*, "Sambādha means the anus of a monk or a nun, and also the genital area accords with this."

179. Sp 3.279: *Yena kenaci pana cammena vā vatthena vā vatthipīlanampi na kātabbā*, "One should not do bladder-action, *vatthipīlana*, with whatever skin or cloth." Vmv 3.279: *Vatthipīlananti yathā vatthigatatelādi antosarīre ārohani, evaṃ hatthena vatthimaddanam*, "*Vatthipīlana*: in order for oils, etc., in a bladder to go up inside the body, thus one squeezes the bladder with the hand." The meaning is not entirely clear. My rendering is no more than a suggestion.

happened. “Is it true, monks, that the monks from the group of six are having enemas?” “It’s true, Sir.” ... After rebuking them, the Buddha gave a teaching and addressed the monks:

“You shouldn’t get surgery within 3.5 centimeters of the private parts or have enemas.”¹⁸⁰ If you do, you commit a serious offense.”

9. Discussion of the prohibition against human flesh

- 23.1.1 When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Benares. When he eventually arrived, he stayed in the deer park at Isipatana.
- 23.1.4 At that time in Benares there were two lay-followers, Suppiya and Suppiyā, husband and wife, both with confidence in Buddhism. They were donors and benefactors, and they attended on the Sangha.
- 23.1.5 On one occasion Suppiyā went to the monastery. She walked from dwelling to dwelling, from yard to yard, asking the monks, “Is anyone sick? What may I bring?” Just then a certain monk had drunk a purgative. He told Suppiyā about this, adding, “I need meat broth.” “No problem, I’ll organize it.”
- 23.2.6 She then returned to her house and told a servant, “Go and get some meat.”¹⁸¹ Saying, “Yes, madam,” he walked around the whole of Benares, but could not find any. So he returned to Suppiyā and said, “There’s no meat, madam. There’s no slaughter today.”
- 23.3.1 Suppiyā thought, “If that monk doesn’t get meat broth, his illness will get worse or he’ll die. Because I’ve already agreed to provide it, it would not be right if I didn’t.” She then took a knife, cut flesh

180. That is, two fingerbreadths. For a discussion of the *aṅgula*, see Measures in the Appendix of Technical Terms.

181. *Pavattamaṃsa* refers to meat ready for sale, that is, not specially slaughtered. Sp 3.280: *Pavattamaṃsanti matassa maṃsaṃ*, “*Pavattamaṃsa*: meat from a dead (animal).”

from her own thigh, and gave it to a slave, saying, “Prepare this meat and give it to the sick monk in such-and-such a dwelling. If anyone asks for me, tell them I’m sick.” She then wrapped her thigh in her upper robe, entered her bedroom, and lay down on the bed.

When Suppiya returned home, he asked the slave where his wife was. The slave told him. 23.4.1

He then went to see her, and she told him what had happened. He thought, “It’s astonishing and amazing how much faith and confidence Suppiyā has, in that she gives up even her own flesh. Is there anything she would not give?” 23.4.4

Delighted and joyful he went to the Buddha. He bowed, sat down, and said, “Sir, please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, Suppiya got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. 23.4.13

The following morning Suppiya had various kinds of fine foods prepared. He then had the Buddha informed that the meal was ready. 23.5.5

The Buddha robed up, took his bowl and robe, and went to Suppiya’s house where he sat down on the prepared seat together with the Sangha of monks. Suppiya approached the Buddha and bowed down to him. When the Buddha asked him where Suppiyā was, he replied that she was sick. 23.5.6

“Well then, please tell her to come.” 23.6.4

“She’s not able, Sir.” 23.6.5

“Well then, carry her in here.” And they did. The moment Suppiyā saw the Buddha that great wound healed and was perfectly covered with skin and hairs. Suppiya and Suppiyā exclaimed, “The great power and might of the Buddha is truly astonishing and amazing!” Delighted and joyful, they personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, they sat down to one side. The 23.6.6

Buddha instructed, inspired, and gladdened them with a teaching, after which he got up from his seat and left.

23.8.1 Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Who asked Suppiyā for meat?” The responsible monk told the Buddha.

23.8.4 “Did you get the meat?”

23.8.5 “I did, Sir.”

23.8.6 “Did you eat it?”

23.8.7 “Yes.”

23.8.8 “Were you circumspect about it?”

23.8.9 “No, Sir.”

23.9.1 The Buddha rebuked him ... “Foolish man, how can you eat meat without circumspection? You have eaten human flesh. This will affect people’s confidence ...” After rebuking him, he gave a teaching and addressed the monks:

“There are people who have faith and confidence, even to the point of giving up their own flesh. You shouldn’t eat human flesh. If you do, you commit a serious offense.

You shouldn’t eat flesh without being circumspect. If you do, you commit an offense of wrong conduct.”

10. Discussion of the prohibition against elephant meat, etc.

23.10.1 At one time the King’s elephants had died. Because there was a shortage of food, people ate the elephant meat. They also gave elephant meat to monks who were walking for alms. When the monks ate it, people complained and criticized them, “How can the Sakyan monastics eat elephant meat? Elephants are an attribute of kingship. If the King knew, he would not be pleased with those monks.” They told the Buddha.

“You shouldn’t eat elephant meat. If you do, you commit an offense of wrong conduct.”

At one time the King's horses had died. Because there was a 23.11.1
 shortage of food, people ate the horse meat. They also gave horse
 meat to monks who were walking for alms. When the monks ate
 it, people complained and criticized them, "How can the Sakyan
 monastics eat horse meat? Horses are an attribute of kingship. If
 the King knew, he would not be pleased with those monks." They
 told the Buddha.

**"You shouldn't eat horse meat. If you do, you commit an
 offense of wrong conduct."**

At one time when there was a shortage of food, people ate dog 23.12.1
 meat. They also gave dog meat to monks who were walking for
 alms. When the monks ate it, people complained and criticized
 them, "How can the Sakyan monastics eat dog meat? Dogs are
 disgusting and repulsive." They told the Buddha.

**"You shouldn't eat dog meat. If you do, you commit an offense
 of wrong conduct."**

At one time when there was a shortage of food, people ate snake 23.13.1
 meat. They also gave snake meat to monks who were walking for
 alms. When the monks ate it, people complained and criticized
 them, "How can the Sakyan monastics eat snake meat? Snakes
 are disgusting and repulsive." Even Supassa the king of dragons
 went to see the Buddha. He bowed down to the Buddha¹⁸² and
 said, "Sir, there are dragons without faith and confidence. They
 might harm the monks even over small matters. Please ask the
 venerables not to eat snake meat." The Buddha instructed, inspired,
 and gladdened him with a teaching, after which Supassa bowed
 down, circumambulated the Buddha with his right side toward
 him, and left. Soon afterwards the Buddha gave a teaching and
 addressed the monks:

**"You shouldn't eat snake meat. If you do, you commit an
 offense of wrong conduct."**

182. The *nāgas*, here rendered as "dragons", were super-normal serpents who
 protected the snakes.

23.14.1 On one occasion hunters killed a lion and ate the lion meat. They also gave lion meat to monks who were walking for alms. After eating it, those monks returned to the wilderness. And because of the smell of lion meat, lions attacked them.

“You shouldn’t eat lion meat. If you do, you commit an offense of wrong conduct.”

23.15.1 On one occasion hunters killed a tiger ... a leopard ... a bear ... a hyena and ate the hyena meat. They also gave hyena meat to monks who were walking for alms. After eating it, those monks returned to the wilderness. And because of the smell of hyena meat, hyenas attacked them.

“You shouldn’t eat tiger meat, leopard meat, bear meat, or hyena meat. If you do, you commit an offense of wrong conduct.”

The second section for recitation on Suppiyā is finished.

11. The allowance for congee and honey balls

24.1.1 When the Buddha had stayed at Benares for as long as he liked, he set out wandering toward Andhakavinda together with a large sangha of twelve-hundred and fifty monks. On this occasion the country people had loaded large quantities of salt, oil, rice, and fresh food onto carts, and were following behind the Sangha of monks headed by the Buddha, thinking, “When our turn comes, we’ll prepare a meal.” Five hundred people living on leftovers were also following along.

24.1.4 Eventually the Buddha arrived at Andhakavinda and stayed there. Soon afterwards a certain brahmin whose turn to offer a meal had not yet come, thought, “I’ve been following the Sangha of monks headed by the Buddha for two months waiting to offer them a meal, and I’m still waiting. Moreover, I am all alone, and all my household business is being neglected. Why don’t I inspect the dining hall and prepare whatever is lacking?” When he did, he saw that two things were missing: congee and honey balls. He then

went to Venerable Ānanda and told what he had been thinking, adding, “Good Ānanda, if I were to prepare congee and honey balls, would Good Gotama accept it?”

“Well, brahmin, let me ask the Buddha.” Venerable Ānanda told the Buddha, who said, “Allow it to be prepared, Ānanda.” Ānanda passed the message on to the brahmin. 24.3.10

The following morning that brahmin prepared much congee and many honey balls and brought it to the Buddha, saying, “Good Gotama, please accept the congee and the honey balls.” 24.4.4

“Well then, brahmin, give it to the monks.” 24.4.6

But being afraid of wrongdoing, the monks did not accept. The Buddha said, “Accept, monks, and eat.” That brahmin then personally served much congee and many honey balls to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, the brahmin sat down to one side. And the Buddha said this to him: 24.4.7

“Brahmin, there are these ten benefits of congee.¹⁸³ One who gives congee gives life, beauty, happiness, strength, and eloquence; drinking congee stills hunger, allays thirst, gets rid of wind, cleans out the bladder, and helps the digestion of food remnants. 24.6.1

One who gives congee respectfully at the right time
To the restrained ones who live on the gifts of others,
Such a one supplies them with ten things:
Long life, beauty, happiness, and strength, 24.6.5

And eloquence, too, one gets from that;
Hunger, thirst, and wind are removed, 24.6.9
The bladder is cleaned and the food digested.
This tonic is praised by the Accomplished One.

Therefore, for a person looking for happiness—
One wishing for heavenly bliss 24.6.13
Or desiring human prosperity—

183. This is a partial parallel to AN 5.207:1.1.

It's appropriate to give congee regularly.”

- 24.7.1 The Buddha then got up from his seat and left. Soon afterwards he gave a teaching and addressed the monks:
“I allow congee and honey balls.”

12. The government official with recently acquired faith

- 25.1.1 When people heard that the Buddha had allowed congee and honey balls, they prepared rice porridge and honey balls early in the morning.¹⁸⁴ After eating rice porridge and honey balls to their satisfaction in the morning, the monks did not eat as much as they had intended in the dining hall.
- 25.1.4 At this time a certain government official who had recently acquired faith in Buddhism had invited the Sangha of monks headed by the Buddha for the meal on the following day. He thought, “Why don’t I prepare twelve hundred and fifty bowls of meat for the twelve hundred and fifty monks? I can then give one bowl to each and every monk.”
- 25.2.1 The following morning that official had various kinds of fine foods prepared, as well as twelve hundred and fifty bowls of meat. He then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to that brahmin’s house where he sat down on the prepared seat together with the Sangha of monks. That official then served the monks in the dining hall. As he did so, the monks said, “Only a little, thanks.”
- 25.3.4 “Please don’t say that because I’ve only recently acquired faith in Buddhism. I’ve prepared much food of various kinds, as well as twelve-hundred and fifty bowls of meat. I’ll bring one bowl of

184. “Rice porridge” renders *bhojjayāgu*. Sp 3.283: *Bhojjayāgunti yā pavāraṇaṃ janeti*, “*Bhojjayāgu*: what gives rise to satisfaction.” Vin-vn-ṭ 309: *Ettha ca bhojjayāgu nāma bahalayāgu*, “In this case it is rice porridge that is called *bhojjayāgu*.”

meat to each and every one of you. Venerables, please accept as much as you like.”

“We’re not taking so little because of that, but because we ate rice porridge and honey balls to our satisfaction early in the morning.” 25.3.8

The official complained and criticized them, “When the venerables have been invited by me, how can they eat someone else’s rice porridge? Am I incapable of giving them as much as they like?” 25.4.1
Angry and aiming to criticize, he walked around filling the monks’ almsbowls, saying, “Eat it or take it away.”

When he had personally served the various kinds of fine foods to the Sangha of monks headed by the Buddha, and the Buddha had finished his meal, the official sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching, after which he got up from his seat and left. 25.4.4

Soon after the Buddha had left, that official felt anxiety and remorse, thinking, “It’s bad for me, truly bad, that I acted like this. I wonder, did I make much merit or demerit?” He then went to the Buddha, bowed, sat down, and told him what he had been thinking, adding, “How is it, Sir, did I make much merit or demerit?” 25.5.1

“When you invited the Sangha of monks headed by the Buddha for a meal on the following day, you made much merit. When each and every monk received rice from you, you made much merit. You are heading for heaven.” 25.6.1

When the official heard this, he was joyful and elated. He got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is it true, monks, that monks who had been invited for a meal ate someone else’s rice porridge beforehand?” 25.6.3

“It’s true, Sir.” 25.7.3

The Buddha rebuked them ... “How can those foolish men eat someone else’s congee beforehand when they have been invited for a meal? This will affect people’s confidence ...” After rebuking them, he gave a teaching and addressed the monks: 25.7.4

“When you have been invited to a meal, you shouldn’t eat someone else’s rice porridge beforehand. If you do, you should be dealt with according to the rule.”¹⁸⁵

13. The account of Belaṭṭha Kaccāna

- 26.1.1 When the Buddha had stayed at Andhakavinda for as long as he liked, he set out wandering toward Rājagaha together with a large sangha of twelve-hundred and fifty monks. Just then Belaṭṭha Kaccāna was traveling from Rājagaha to Andhakavinda with five hundred carts, all of them filled with jars of sugar. When the Buddha saw Belaṭṭha Kaccāna coming, he stepped off the road and sat down at the foot of a tree.
- 26.2.1 Belaṭṭha Kaccāna went up to the Buddha, bowed, and said, “Sir, I would like to give one jar of sugar to each and every monk.”
- 26.2.4 “Well then, Kaccāna, just bring one jar of sugar.”
- 26.2.5 Saying, “Yes, sir,” he got a jar of sugar, returned to the Buddha, and said, “Here is the jar. What should I do next?”
- 26.2.8 “Now give sugar to the monks.”
- 26.3.1 Saying, “Yes, sir,” he did just that. He then said to the Buddha, “I’ve given sugar to the monks, but there’s much left over. What should I do with that?”
- 26.3.4 “Give the monks as much sugar as they need.”
- 26.3.5 Saying, “Yes, sir,” he did as requested. He then said to the Buddha, “I’ve given the monks as much sugar as they need, but there’s much left over. What should I do with that?”
- 26.3.8 “Give the monks as much sugar as they want.”
- 26.3.9 Saying, “Yes, sir,” he again did as requested. Some monks filled their almsbowls and even their water filters and bags. When he was finished, he said to the Buddha, “I’ve given the monks as much sugar as they want, but there’s much left over. What should I do with that?”
- 26.4.4 “Give to those who live on scraps.”

185. This refers to Bu Pc 33:3.15.1.

Saying, “Yes, sir,” he again did as requested. He then said to the Buddha, “I’ve given them sugar, but there’s much left over. What should I do with that?” 26.4.5

“Give them as much sugar as they need.” 26.4.8

Saying, “Yes, sir,” he again did as requested. He then said to the Buddha, “I’ve given them as much sugar as they need, but there’s much left over. What should I do with that?” 26.5.1

“Give them as much sugar as they want.” 26.5.4

Saying, “Yes, sir,” he once again did as requested. Some of those who lived on scraps filled basins, water pots, and baskets, and some even their laps. When he was finished, he said to the Buddha, “I’ve given them as much sugar as they want, but there’s much left over. What should I do with that?” 26.5.5

“Kaccāna, I don’t see anyone in this world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and humans, who would be able to properly digest that sugar except a Buddha or his disciple. So discard that sugar where there are no cultivated plants or in water without life.”¹⁸⁶ 26.6.4

Saying, “Yes, Sir,” he dumped that sugar in water without life. As he did so, that sugar hissed, sputtered, fumed, and smoked—just like a plowshare heated the whole day hisses, sputters, fumes, and smokes when dropped in water. 26.6.6

Belatṭha Kaccāna was awestruck, with goose bumps all over. He approached the Buddha, bowed, and sat down. The Buddha then gave him a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting 26.7.4

186. *Appaharita*, literally, “few green plants”. Bu Pc 19:2.1.14: *Haritaṃ nāma pubbaṇṇaṃ aparāṇṇaṃ*, “*Harita* means: vegetables and grains.”

right there, Belaṭṭha Kaccāna experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

26.9.1 He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. He then said to the Buddha, “Wonderful, Sir, wonderful! Just as one might set upright what’s overturned, or reveal what’s hidden, or show the way to one who’s lost, or bring a lamp into the darkness so that one with eyes might see what’s there—just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who’s gone for refuge for life.”

27.1.1 The Buddha then continued wandering toward Rājagaha. When he eventually arrived, he stayed in the Bamboo Grove, the squirrel sanctuary. At that time there was an abundance of sugar in Rājagaha. The monks thought, “The Buddha has only allowed sugar for the sick,” and being afraid of wrongdoing, they did not eat it.

“I allow you to take sugar when you’re sick and sugar mixed in water when you’re not.”

14. Pāṭaligāma

28.1.1 When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Pāṭaligāma with a large sangha of twelve-hundred and fifty monks. When he eventually arrived, he stayed there.

28.1.3 When the lay followers of Pāṭaligāma heard that he had arrived, they went to see him, bowed, and sat down on one side. The Buddha instructed, inspired, and gladdened them with a teaching. They then said to the Buddha, “Sir, please visit our guesthouse together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that he had consented, they got up from their seats, bowed down, and circumambulated him with their right sides toward him. They then went to the guesthouse, spread mats

on the floor, prepared seats, put out a large water pot, and hung up an oil lamp, after which they returned to the Buddha, bowed, and told him that everything was prepared, adding, “Sir, please come when you’re ready.”

The Buddha robed up, took his bowl and robe, and went to the guesthouse together with the Sangha of monks. He washed his feet, entered the guesthouse, and sat down facing the east, leaning on the central pillar. The monks washed their feet too, entered the guesthouse, and sat down facing east with the Buddha in front of them, leaning against the western wall. The lay followers of Pāṭaligāma followed suit and sat down facing west with the Buddha in front of them, leaning against the eastern wall. The Buddha then addressed those lay followers: 28.3.7

“There are these five dangers for one who is immoral because of failure in morality. Because of heedlessness, they lose much wealth. They get a bad reputation. Whenever they come to a gathering of people—whether a gathering of aristocrats, brahmins, householders, or monastics—they are shy and timid. They die confused. After death, they are reborn in a lower realm. 28.4.1

There are these five benefits for one who is moral because of success in morality. Because of heedfulness, they gain much wealth. They get a good reputation. Whenever they come to a gathering of people—whether a gathering of aristocrats, brahmins, householders, or monastics—they are confident and self-assured. They die with a clear mind. After death, they are reborn in heaven.” 28.5.1

The Buddha instructed, inspired, and gladdened them by teaching for much of the night. He then dismissed them, saying, “It’s late. Please go when you’re ready.” 28.6.1

Saying, “Yes, Sir,” they got up from their seats, bowed down, circumambulated him with their right sides toward him, and left. Soon after the lay followers of Pāṭaligāma had left, the Buddha entered an empty cubicle.¹⁸⁷ 28.6.4

187. *Suññāgāra* normally means solitude or an empty dwelling, but here the context suggests another meaning is intended. DN-a 1.151, commenting on

15. Sunidha and Vassakāra

- 28.7.2.1 At that time Sunidha and Vassakāra, the government officials of Magadha, were building a fortress at Pāṭaligāma to defend against the Vajjians. The Buddha got up early in the morning and, with his superhuman and purified clairvoyance, he saw a number of gods taking possession of sites around Pāṭaligāma. And wherever powerful gods took possession of a site was where powerful kings and government officials tended to build their houses. Wherever gods of middle standing took possession of a site was where the kings and government officials of middle standing tended to build their houses. Wherever the lower ranked gods took possession of a site was where the lower ranked kings and government officials tended to build their houses.
- 28.7.7 The Buddha said to Venerable Ānanda, “Who’s building a fortress in Pāṭaligāma?”
- 28.8.1 “Sunidha and Vassakāra, Sir.”
- 28.8.2 “They are building the fortress, Ānanda, as if they had consulted with the Tāvātimsa gods.” The Buddha told Ānanda what he had seen, adding, “As far, Ānanda, as the extent of the Indian realm, as far as the routes of commerce, Pāṭaliputta will be the chief city, the destination for merchandise.¹⁸⁸ And there will be three dangers for Pāṭaliputta: fire, water, and internal dissent.”
- 28.9.1 Sunidha and Vassakāra then went to the Buddha and exchanged pleasantries with him, adding, “Please accept tomorrow’s meal from us together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that he had consented, they left.

the parallel at DN 16:1.25.4, says: *Suññāgāranti pāṭiyekkaṃ suññāgāraṃ nāma natthi, tattheva pana ekapasse sāṇipākārena parikkhipitvā – “idha satthā vissami-ssati”ti mañcakaṃ paññapesuṃ*, “*Suññāgāra*: it is not a distinct (dwelling) that is called a *suññāgāra*. But they prepared a bed to one side right there, having surrounded it with a curtain, thinking, “The Teacher will rest here.”

188. For *puṭabhedana*, see HPHM, p.203.

Having had various kinds of fine foods prepared, they had the 28.10.5
 Buddha informed that the meal was ready. The Buddha robed up,
 took his bowl and robe, and went to Sunidha and Vassakāra's meal
 offering where he sat down on the prepared seat together with the
 Sangha of monks. Sunidha and Vassakāra then personally served
 various kinds of fine foods to the Sangha of monks headed by the
 Buddha. When the Buddha had finished his meal, they sat down
 to one side. And the Buddha expressed his appreciation with these
 verses:

“In whatever place 28.11.1
 The wise decide to live,
 There they feed the virtuous,
 The restrained monastics.

One should dedicate the offering 28.11.5
 To whatever gods are there.
 Being revered and honored,
 They return the favor to you.

And they have compassion for you, 28.11.9
 As a mother for her own child.
 The person the gods have compassion for
 Always has good fortune.”

The Buddha then got up from his seat and left. 28.11.13

But Sunidha and Vassakāra followed behind him, thinking, 28.12.1
 “Whatever gate the ascetic Gotama leaves from, we'll name the
 Gotama Gate. Whatever ford he uses to cross the river Ganges,
 we'll name the Gotama Ford.”

And so the gate though which he left was named the Gotama 28.12.4
 Gate. The Buddha then went to the river Ganges. At that time the
 river was full to the brim. Among the people who wanted to cross,
 some were looking for a boat, some for a barge, and some were
 putting together a raft.

- 28.13.1 The Buddha saw this. Then, just as a strong man might bend or stretch his arm, the Buddha disappeared on the near shore of the river and reappeared on the far shore together with the Sangha of monks.
- 28.13.2 Seeing the significance of this, the Buddha uttered a heartfelt exclamation:
- 28.13.3 “Whoever crosses the flowing mass of water,
They build a bridge, leaving the water behind.¹⁸⁹
While ordinary people put together a raft,
The wise have crossed already.”

16. Discussion of the truths at Koṭigāma

- 29.1.1 The Buddha then went to Koṭigāma and stayed there. And he addressed the monks:
- 29.1.4 “It’s because of not awakening to or penetrating these four noble truths that you and I have wandered on and transmigrated for such a long time: the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the end of suffering, the noble truth of the path leading to the end of suffering. But now, monks, the noble truth of suffering has been awakened to and penetrated, likewise the noble truth of the origin of suffering, the noble truth of the end of suffering, and the noble truth of the path leading to the end of suffering. Craving for existence has been cut off; the passage to existence has been destroyed; now there is no further existence.
- 29.2.2 Because of not properly seeing
The four noble truths,
You have transmigrated for a long time
Among the various kinds of rebirth.
- 29.2.6 But now they have been seen,

189. I understand *pallalāni* as a poetic term for any body of water.

The passage to existence has been destroyed,
 The root of suffering has been cut off,
 And there is no further existence.”

17-18. The account of Ambapālī and the Licchavīs

The courtesan Ambapālī heard that the Buddha had arrived at Koṭi- 30.1.1
 gāma. She had her best carriages harnessed, mounted one of them,
 and left Vesālī to visit the Buddha. She went by carriage as far as the
 ground would allow, dismounted, and then approached the Bud-
 dha on foot. After bowing down to the Buddha, she sat down, and
 the Buddha instructed, inspired, and gladdened her with a teach-
 ing. She then said to the Buddha, “Sir, please accept tomorrow’s
 meal from me together with the Sangha of monks.” The Buddha
 consented by remaining silent. Knowing that he had consented,
 she got up from her seat, bowed down, circumambulated him with
 her right side toward him, and left.

The Licchavīs of Vesālī, too, heard that the Buddha had arrived 30.3.1
 at Koṭigāma. They had their best carriages harnessed, mounted
 one of them, and left Vesālī to visit the Buddha. Some of them
 wore blue, with blue makeup, blue clothes, and blue ornaments,
 and likewise, some of them wore yellow, some red, and some white.

When Ambapālī met the young Licchavīs, she turned her car- 30.3.5
 riage around and drove up next to them, pole to pole, yoke to yoke,
 wheel to wheel, axle to axle. The Licchavīs said, “What on earth are
 you doing?” and she replied, “I’m doing it, Sirs, because I’ve invited
 the Buddha and the Sangha of monks for tomorrow’s meal!”

“We’ll give you a hundred thousand for this meal, Ambapālī.” 30.4.4

“Even if you gave me the whole of Vesālī and the adjoining coun- 30.4.5
 tryside, I would not give you this meal.”¹⁹⁰

190. *Vesālīm sāhāraṃ*, literally, “Vesālī with its support”. Sp 3.289: *Sā-
 hāraṃ dajjeyyāthāti sajanapadaṃ dadeyyātha*, “*Sāhāraṃ dajjeyyātha* means
 you should give me (Vesālī) together with the country.”

30.4.6 The Licchavīs snapped their fingers in dismay, saying, “Damn it, we’ve been beaten by the mango woman!” And they continued on their way to the Buddha.

30.5.2 When the Buddha saw them coming, he said to the monks, “Those of you who haven’t seen the Tāvatiṃsa gods look at the Licchavīs. The Licchavīs are similar to the Tāvatiṃsa gods.”

30.5.6 The Licchavīs went by carriage as far as the ground would allow, dismounted, and then approached the Buddha on foot. After bowing down to the Buddha, they sat down, and the Buddha instructed, inspired, and gladdened them with a teaching. They then said to the Buddha, “Sir, please accept tomorrow’s meal from us together with the Sangha of monks.”

30.5.11 “I have already accepted tomorrow’s meal from Ambapālī.”

30.5.12 The Licchavīs snapped their fingers in dismay, saying, “Damn it, we’ve been beaten by the mango woman.” After rejoicing in the Buddha’s words, they got up from their seats, bowed down, circumambulated him with their right sides toward him, and left.

30.6.1 When the Buddha had stayed at Koṭṭigāma for as long as he liked, he went to Nātikā, where he stayed in the brick guesthouse.

30.6.3 The following morning Ambapālī had various kinds of fine foods prepared in her own park. She then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to Ambapālī’s meal offering where he sat down on the prepared seat together with the Sangha of monks. Ambapālī personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, she sat down to one side and said, “Sir, I give this mango grove to the Sangha of monks headed by the Buddha.” The Buddha accepted the park. After instructing, inspiring, and gladdening her with a teaching, he got up from his seat and went to the Great Wood near Vesālī, where he stayed in the hall with the peaked roof.

The third section for recitation on the Licchavīs is finished.

19. The account of General Siha

On one occasion a number of well-known Licchavīs were seated together in the public hall, praising the Buddha, the Teaching, and the Sangha in many ways.¹⁹¹ Siha the general, a disciple of the Jains, was seated in that gathering. He thought, “No doubt that Buddha is perfected, a fully Awakened One, since these well-known Licchavīs praise the Buddha, the Teaching, and the Sangha in this way. Why

31.1.1

191. The *santhāgāra* seems to have been a multi-purpose building. In the present context it is used as a meeting place, the exact nature of the meeting not being spelled out. Other contexts show that the *santhāgāra* was used for a number of purposes. At MN 51:10.3 it is used as a place to perform a ritual; from MN 53:2.1 and similar contexts we can deduce from the word *anajjhāvuṭṭha*, “not (previously) lived in”, that it was used as a place of lodging; at DN 3:1.13.4 the Sakyans were enjoying themselves in their *santhāgāra*; according to DN 16:5.20.1 and other *suttas*, the official meetings were held there; and at SN 56.45:1.3 the Licchavī were practicing archery in the *santhāgāra*. By contrast the *sabhā* seems to have been used exclusively for official meetings. As a consequence I translate *santhāgāra* as “public hall” and *sabhā* as “public meeting hall”.

don't I go and visit that Buddha?" He then went to the Jain ascetic from Nātika and said,¹⁹² "Sir, I wish to visit the ascetic Gotama."

31.2.3 "But Sīha, why visit the ascetic Gotama who believes that actions don't have results when you believe that they do? For the ascetic Gotama believes in inaction, teaches that, and trains his disciples in that." Sīha's intention to go died down.

31.3.1 The same sequence of events happened a second time.

31.3.10 A third time a number of well-known Licchavīs were seated together in the public hall, praising the Buddha, the Teaching, and the Sangha in many ways. Sīha heard this, and he had the same thoughts as before. And it occurred to him, "What can the Jain ascetics do to me, whether I get their permission or not? Let me go and visit the Buddha, the Perfected and fully Awakened One, without getting permission from the Jains."

31.4.1 Soon afterwards, in the middle of the day, General Sīha set out from Vesālī with five hundred carriages to visit the Buddha. He went by carriage as far as the ground would allow, dismounted, and then approached the Buddha on foot. He bowed, sat down, and said, "Sir, I have heard that the ascetic Gotama believes in

192. Bhikkhu Sujāto has this to say about the name Nigaṇṭha Nāṭaputta: "(The Nātika clan) were perhaps the second-most important of the clans that made up the Vajjian League (after the Licchavīs), yet there is little information about them, and they seem almost absent from the Pali texts. One of the rather noteworthy aspects of the clan is how variable the spelling of their name is. We find Jṇāṭṭṛika or Jṇātaka in Sanskrit; Nātaka in Pali, Nāyika in Jain Prakrit, and well as Nātaka, and so on. The variety of forms and dialectical variations is forbidding, but it appears that the sense of the word is simply "the clan", i.e. it is nāti as in "family". By far the most famous member of the clan was Mahāvīra, the leader of the Jains. In Pali, he is known as Nigaṇṭha Nāṭaputta. The later name is explained by the commentary as "son of a dancer"; it is also sometimes spelled Nāthaputta (son of a lord). However given the universal Jain tradition that he was a Jṇāṭṭṛika, it seems certain that this is a misunderstanding, and that Nāṭaputta in fact means "a son of the Jṇāṭṭṛi clan", i.e. a Jṇāṭṭṛika. It is the same pattern as Sākyaputta, which means "Sākyan". Given this, perhaps we should reconsider how we present his name. Nigaṇṭha means "knotless", but it is just a term for a Jain ascetic (as bhikkhu is for Buddhists). Perhaps we should translate his name as "the Jain monk of the Nātika clan." See full discussion on the SuttaCentral forum.

inaction, that he teaches inaction, and that he trains his disciples in that. Those who say this, do they say what you have said without falsely misrepresenting you? Do they explain according to the Teaching so that they can't be legitimately criticized? I don't wish to misrepresent you."

"There's a way, Siha, one could rightly say of me that I believe in inaction, that I teach inaction, and that I train my disciples in that. 31.5.1

What's that way? I teach the non-doing of misconduct by body, speech, and mind. I teach the non-doing of the various kinds of bad and unwholesome actions. 31.6.1

There's also a way one could rightly say of me that I believe in action, that I teach action, and that I train my disciples in that. What's that way? I teach the doing of good conduct by body, speech, and mind. I teach the doing of the various kinds of good and wholesome actions. 31.6.7

There's a way one could rightly say of me that I am an annihilationist, that I teach for the sake of annihilation, and that I train my disciples in that. What's that way? I teach the annihilation of sensual desire, ill will, and confusion. I teach the annihilation of the various kinds of bad and unwholesome actions. 31.7.1

There's a way one could rightly say of me that I am disgusting, that I teach for the sake of disgust, and that I train my disciples in that. What's that way?¹⁹³ I am disgusted by misconduct by body, speech, and mind. I am disgusted by the various kinds of bad and unwholesome qualities. 31.7.7

There's a way one could rightly say of me that I'm an exterminator, that I teach for the sake of extermination, and that I train 31.8.1

193. The literal meaning is "Good Gotama is disgusted," but I am taking literary licence to make it more meaningful and punchy. Sp 1.7: *Puna brāhmaṇo "jigucchati maññe samaṇo gotamo idaṃ vayovuḍḍhānaṃ abhivādanādikulasa-mudācārakammaṃ, tena taṃ na karotī"ti maññamāno bhagavantaṃ jegucchīti āha*, "Again, the brahmin says 'The Buddha is disgusted' because he thinks, 'It seems the ascetic Gotama is disgusted with doing the wholesome actions of bowing down, etc., to elders.'" The brahmin clearly didn't approve of such conduct, perhaps even finding it disgusting.

my disciples in that. What's that way? I teach the extermination of sensual desire, ill will, and confusion, the extermination of the various kinds of bad and unwholesome qualities.

31.8.7 There's a way one could rightly say of me that I'm austere, that I teach for the sake of austerity, and that I train my disciples in that. What's that way? I say that bad, unwholesome qualities—misconduct by body, speech, and mind—are to be disciplined. One who has abandoned them, cut them off at the root, made them like a palm stump, eradicated them, and made them incapable of reappearing—such a one I call austere. Indeed the Buddha has abandoned the bad, unwholesome qualities that are to be disciplined, has cut them off at the root, made them like a palm stump, eradicated them, and made them incapable of reappearing.

31.9.1 There is a way one could rightly say of me that I'm an abortionist, that I teach for the sake of abortion, and that I train my disciples in that. What's that way?¹⁹⁴ One whose future conception in a womb, whose rebirth in a future life, is abandoned and cut off at the root, made like a palm stump, eradicated, and incapable of reappearing in the future—such a one I call an abortionist. Indeed the Buddha's future conception in a womb, his rebirth in a future life, is abandoned and cut off at the root, made like a palm stump, eradicated, and incapable of reappearing in the future.

31.9.7 There's a way one could rightly say of me that I'm at ease, that I teach for the sake of ease, and that I train my disciples in that. What's that way? I'm at ease in the highest sense, I proclaim my Teaching for sake of ease, and I train my disciples in that."

31.10.1 When the Buddha had finished, Siha exclaimed, "Wonderful, Sir, wonderful! Just as one might set upright what's overturned, or reveal what's hidden, or show the way to one who's lost, or bring a lamp into the darkness so that one with eyes might see what's there—just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha

194. "Abortionist" renders *apagabbha*. Sp 1.10: *Gabbhato apagatoti apagabbho*, "Apagabbha means departed from the womb."

of monks. Please accept me as a lay follower who's gone for refuge for life."

"Consider it carefully, Siha. It's good for well-known people such as yourself to reflect carefully." 31.10.4

"Now I'm even more pleased with you, Sir. Had I become a lay follower of another religion, they would've carried a banner all over Vesāli to proclaim it. But you tell me to consider it carefully. For the second time I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who's gone for refuge for life." 31.10.5

"For a long time, Siha, your family has been a wellspring of support for the Jain ascetics. When they come to you, you should still consider giving them almsfood." 31.11.1

"Now I'm even more pleased with you, Sir. I had heard that you say that offerings should only be given to you and your disciples, not to anyone else, and only offerings given to you and your disciples are fruitful, not what's given to others. But in reality you encourage me to give to the Jain ascetics. Indeed, I shall know the right time for that. For the third time I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who's gone for refuge for life." 31.11.2

The Buddha then gave Siha a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Siha experienced the stainless vision of the Truth: "Anything that has a beginning has an end." He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher's instruction. 31.12.1

31.12.3 He then said to the Buddha, “Sir, Please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, Siha got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

31.12.7 Siha then told a man, “Go and get some meat.” The following morning Siha had various kinds of fine foods prepared. He then had the Buddha informed that the meal was ready.

31.12.10 The Buddha robed up, took his bowl and robe, and went to General Siha’s house where he sat down on the prepared seat together with the Sangha of monks.

31.13.1 Just then a number of Jain ascetics were walking around Vesālī, from street to street, from intersection to intersection, waiving their arms and calling out, “General Siha has killed a large animal and made a meal for the ascetic Gotama. The ascetic Gotama is eating that meat, knowing that the animal was killed for his sake!”

31.13.3 A certain man went up to Siha and whispered to him what the Jains were doing. Siha said, “Forget about it. For a long time those venerables have wanted to disparage the Buddha, the Teaching, and the Sangha of monks. They’ll grow old and still keep on misrepresenting the Buddha with lies. Besides, I wouldn’t kill a living being even for the sake of my life.”

31.14.1 Siha then personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Siha sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching. He then got up from his seat and left.

31.14.3 Soon afterwards the Buddha gave a teaching and addressed the monks:

“You shouldn’t eat meat when you know the animal was killed for your sake. If you do, you commit an offense of wrong conduct. I allow you to eat meat and fish that’s pure in three respects: you haven’t seen, heard, or suspected that the animal was killed for your sake.”

20. The allowance for a food-storage area

Some time later in Vesālī, there was plenty of food, the crops were abundant, and there was no problem getting by on almsfood. Then, while the Buddha was reflecting in private, he thought, “Those things I allowed the monks when there was a shortage of food, the crops were meager, and it was hard to get by on alms—that is, what’s been stored indoors in a monastery, what’s been cooked indoors in a monastery, what’s been cooked by the monks themselves, what’s been received after picking it up, what’s been brought out, what’s been received before the meal, what’s come from the forest or a lotus pond—do the monks still make use of these?” 32.1.1

When the Buddha had come out from seclusion, he asked Venerable Ānanda about this. He replied, “They do, Sir.” 32.1.4

Soon afterwards the Buddha gave a teaching and addressed the monks: 32.2.1

“Those things I allowed you when there was a shortage of food, the crops were meager, and it was hard to get by on alms, I prohibit from today onward. 32.2.2

You shouldn’t eat what’s been stored indoors in a monastery, what’s been cooked indoors in a monastery, what’s been cooked by yourselves, or what’s been received after picking it up. If you do, you commit an offense of wrong conduct.

If you have finished your meal and refused an invitation to eat more, you shouldn’t eat non-leftovers that have been brought out, that have been received before the meal, or that have come from the forest or a lotus pond. If you do, you should be dealt with according to the rule.”¹⁹⁵

At that time people from the country loaded much salt, oil, rice, and fresh food onto carts, brought them to outside the monastery gatehouse, and waited for their turn to cook a meal. Just then a storm was approaching. Those people went to Venerable Ānanda and told him what was happening, adding, “What should we do 33.1.1

195. That is, Bu Pc 35:2.15.1.

now?” Ānanda told the Buddha, who said, “Well then, Ānanda, the Sangha should designate a building at the edge of the monastery as a food-storage area and then store the food there—whether a dwelling, a stilt house, or a cave.¹⁹⁶ And it should be done like this. A competent and capable monk should inform the Sangha:

33.2.4 ‘Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, it should designate such-and-such a dwelling as a food-storage area. This is the motion.

33.2.7 Please, Venerables, I ask the Sangha to listen. The Sangha designates such-and-such a dwelling as a food-storage area. Any monk who approves of designating such-and-such a dwelling as a food-storage area should remain silent. Any monk who doesn’t approve should speak up.

33.2.11 The Sangha has designated such-and-such a dwelling as a food-storage area. The Sangha approves and is therefore silent. I’ll remember it thus.’”

33.3.1 Soon afterwards people used the designated food-storage area for various purposes: to cook congee and rice, to prepare curries, to chop meat, and to split firewood. Getting up early in the morning, the Buddha heard loud noises, like the cawing of crows. He asked Venerable Ānanda what was going on, and Ānanda told him. Soon afterwards the Buddha gave a teaching and addressed the monks:

“You shouldn’t use a designated food-storage area. If you do, you commit an offense of wrong conduct. I allow three places as food-storage areas: a building made according to a proclamation, a place where cows rest, and a place given for the purpose by a householder.”

33.5.1 Soon afterwards Venerable Yasoja was sick. People brought him tonics and the monks stored them outside. Vermin ate them and thieves stole them.

“I allow you to use a designated food-storage area. I allow four places as food-storage areas: a building made according to

196. “Stilt house” combines *addhayoga*, *pāsāda*, and *hammiya* in one word. See comment at Kd 1:77.1.13 for an explanation.

a proclamation, a cow stall, a building given for the purpose by a householder, and a building designated by the Sangha.”¹⁹⁷

The fourth section for recitation on Sīha is finished.

21. The account of the householder Menḍaka

At that time in the town of Bhaddiya there was a householder called 34.1.1 Menḍaka who had supernormal powers. He would wash his hair, sweep out his granary, and sit down outside the door. A shower of grain would then fall out of the sky and fill his granary. His wife, too, had supernormal powers. She would sit down next to a pot of rice and a pot of curry and serve a meal to the slaves, servants, and workers. The food would not be exhausted until she got up. His son, too, had supernormal powers. He would get a bag containing a thousand coins and give the slaves, servants, and workers their wages for six months. That purse would not go empty as long as he held it. His daughter-in-law, too, had supernormal powers. She would sit down next to a four-liter basket and give out rice for six months to the slaves, servants, and workers. The rice would not

197. The commentary explains these terms as follows. First the “building made according to a proclamation”. Sp 3.295: *Paṭhamathambhaṃ pana pa-ṭhamabhittipādam vā paṭiṭṭhāpentehi bahūhi samparivāretvā* “*kappiyakuṭṭim karoma, kappiyakuṭṭim karomā*”*ti vācam nicchārentehi manussesu ukkhipitvā paṭiṭṭhāpentesu āmasitvā vā sayam ukkhipitvā vā thambhe vā bhittipādo vā pa-ṭiṭṭhāpetabbo*, “After the many who are installing have surrounded the first pillar or the first base for a wall, after extolling among people by saying, ‘We are making a food-store’, having touched those who are installing or oneself having extolled, the base of the wall is to be established or at a pillar.” The details are not entirely clear, but the main point seems to be that one announces in the presence of others that one is building a food-store. Next the “cow stall”. Sp 3.295: *Ettha kappiyakuṭṭim laddhum vaṭṭati*, “To obtain a food-store here is allowable.” Sp 3.295: *Gāhapatīti manussā āvāsam katvā* “*kappiyakuṭṭim dema, paribhuñjathā*”*ti vadanti*, “A building given for the purpose by a householder’: having made a building, the people say, ‘We give a food-store, please use it.’” Sp 3.295: *Sammutikā nāma kammavācam sāvetvā katāti*, “What is constructed/ designated after making an official proclamation in the Sangha is called ‘a building designated by the Sangha.’”

be exhausted until she got up.¹⁹⁸ Even his slave had supernormal powers. While plowing with a single plow, he made seven furrows.

34.3.1 King Seniya Bimbisāra of Magadha heard that within his kingdom, in the town of Bhaddiya, there was a householder called Meṇḍaka with all these abilities. The King told the official in charge of practical affairs about this, adding, “Go and investigate it. If you see it, it will be as if I see it myself.”

34.5.11 Saying, “Yes, sir,” he set out for Bhaddiya with the fourfold army. When he eventually arrived, he went up to Meṇḍaka and said, “I’ve been told by the King to investigate your supernormal powers. Please show them to me.” Meṇḍaka then washed his hair, swept out his granary, and sat down outside the door. A shower of grain fell out of the sky and filled his granary.

34.6.11 “Good. Now show me your wife’s supernormal powers.” Meṇḍaka told his wife, “Please serve a meal to the fourfold army.” She sat down next to a pot of rice and a pot of curry and served a meal to the fourfold army. The food was not exhausted until she got up.

34.7.4 “Good. Now show me your son’s supernormal powers.” Meṇḍaka told his son, “Please give wages for six months to the fourfold army.” He got a bag containing a thousand coins and gave the fourfold army its wages for six months. That purse did not go empty as long as he held it.

34.8.4 “Good. Now show me your daughter-in-law’s supernormal powers.” Meṇḍaka told his daughter-in-law, “Please give rice for six months to the fourfold army.” She sat down next to a four-liter basket and gave rice for six months to the fourfold army. The rice was not exhausted until she got up.

34.9.4 “Good. Now show me your slave’s supernormal powers.”

34.9.6 “Sir, we have to go to the field to see that.”

34.9.7 “Forget about it, then. I consider it as seen.”

198. *Catudonika piṭaka*, “A basket with a capacity of four *doṇas*.” According to APMC, p.18, one *doṇa* is equivalent to 64 handfuls. It may well be that this amounts to more than one liter, but given the uncertainty one liter seems like a suitably round number.

That official then returned to Rājagaha with the fourfold army 34.9.8
and told the King what had happened.

When the Buddha had stayed at Vesālī for as long as he liked, he 34.10.1
set out wandering toward Bhaddiya with a large sangha of twelve-
hundred and fifty monks. When he eventually arrived, he stayed
in the Jātiyā Grove.

Meṇḍaka heard: “Sir, the ascetic Gotama, the Sakyan, who has 34.11.1
gone forth from the Sakyan clan, has arrived at Bhaddiya and is
staying in the Jātiyā Grove with a large sangha of twelve-hundred
and fifty monks. That good Gotama has a fine reputation:

‘He is a Buddha, perfected and fully awakened, complete in 34.11.4
insight and conduct, happy, knower of the world, supreme leader of
trainable people, teacher of gods and humans, awakened, a Buddha.
With his own insight he has seen this world with its gods, its lords
of death, and its supreme beings, this society with its monastics and
brahmins, its gods and humans, and he makes it known to others.
He has a Teaching that’s good in the beginning, good in the middle,
and good in the end. It has a true goal and is well articulated. He
sets out a perfectly complete and pure spiritual life.’ It’s good to
see such perfected ones.”

Meṇḍaka then had his best carriages harnessed, mounted one 34.12.1
of them, and set out from Bhaddiya to visit the Buddha. A number
of monastics from other religions saw Meṇḍaka coming, and they
said to him, “Where are you going, householder?”

“I’m going to visit the Buddha, Sir, the ascetic Gotama.” 34.12.4

“But why visit the ascetic Gotama who believes that actions 34.12.5
don’t have results when you believe that they do? For the ascetic
Gotama believes in inaction, teaches that, and trains his disciples
in that.”

Meṇḍaka thought, “No doubt he must be a Buddha, a perfected 34.13.1
and fully Awakened One, since these monastics of other religions
are jealous.” He then went by carriage as far as the ground would
allow, dismounted, and then approached the Buddha on foot. After
bowing down to the Buddha, he sat down, and the Buddha gave

him a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Menḍaka experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction.

34.13.6 He then said to the Buddha, “Wonderful, Sir, wonderful! Just as one might set upright what’s overturned, or reveal what’s hidden, or show the way to one who’s lost, or bring a lamp into the darkness so that one with eyes might see what’s there—just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who’s gone for refuge for life. And please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, Menḍaka got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

34.14.2 The following morning Menḍaka had various kinds of fine foods prepared and then had the Buddha informed that the meal was ready.

34.14.3 The Buddha robes up, took his bowl and robe, and went to Menḍaka’s house where he sat down on the prepared seat together with the Sangha of monks. Then Menḍaka’s wife, son, daughter-in-law, and slave approached the Buddha, bowed, and sat down. The Buddha gave them a progressive talk, just as he had done to Menḍaka. They, too, experienced the stainless vision of the Truth, and they expressed their appreciation in the same way and became

lay followers. Meṇḍaka then personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Meṇḍaka sat down to one side and said, “Sir, as long as you’re staying in Bhaddiya, I would like to offer a regular meal to the Sangha of monks headed by the Buddha.” The Buddha then instructed, inspired, and gladdened him with a teaching, after which he got up from his seat and left.

22. The allowance for the five products of a cow, etc.

When the Buddha had stayed at Bhaddiya for as long as he liked, 34.17.1 he set out wandering toward Aṅguttarāpa with a large sangha of twelve-hundred and fifty monks. He had not informed Meṇḍaka. When Meṇḍaka heard about it, he told his slaves and workers, “Load lots of salt, oil, rice, and fresh food onto the carts, and bring along twelve-hundred and fifty cowherds and twelve-hundred and fifty dairy cows. We’ll give the Buddha fresh milk wherever we see him.”

Meṇḍaka caught up with the Buddha while he was crossing a 34.18.1 wilderness area. Meṇḍaka approached the Buddha, bowed down, and said, “Sir, please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, Meṇḍaka bowed down, circumambulated the Buddha with his right side toward him, and left.

The following morning Meṇḍaka had various kinds of fine foods 34.18.7 prepared and then had the Buddha informed that the meal was ready.

The Buddha robed up, took his bowl and robe, and went to 34.19.1 Meṇḍaka’s meal offering where he sat down on the prepared seat together with the Sangha of monks. Meṇḍaka told the twelve-hundred and fifty cowherds, “Listen, bring one cow for each and every monk and give them fresh milk.” Meṇḍaka then personally

served various kinds of fine foods to the Sangha of monks headed by the Buddha, and he gave them fresh milk. Being afraid of wrongdoing, the monks did not accept.¹⁹⁹ The Buddha said, “Accept, monks, and drink.” When the Buddha had finished his meal, Meṇḍaka sat down to one side, and said, “Sir, there are wilderness roads where there is little water and little food, where it’s not easy to travel without provisions. Please allow provisions.” The Buddha then instructed, inspired, and gladdened Meṇḍaka with a teaching, after which he got up from his seat and left.

34.21.1 Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow five products from cows: milk, curd, buttermilk, butter, and ghee.

There are wilderness roads where there’s little water and little food, where it’s not easy to travel without provisions. I allow you to look for provisions: whatever you need of rice, mung beans, black gram, salt, sugar, oil, and ghee.

There are people who have faith and confidence. They may deposit money with an attendant, saying, “With this, please get something allowable for the venerable.” I allow you to consent to anything allowable from that fund. But I say that under no circumstances should you look for or consent to gold, silver, or money.”²⁰⁰

23. The account of Keṇiya the dreadlocked ascetic

35.1.1 Wandering on, the Buddha eventually arrived at Āpaṇa. Keṇiya the dreadlocked ascetic heard, “The ascetic Gotama, the Sakyan,

199. It’s not clear why they refused to accept the milk.

200. *Jātarūparajata*, literally, “gold and silver”, but this would have included gold and silver coins, that is, money. See Bu NP 18:2.8 where *rajata* is defined as money, and also Kd 22:1.1.10 and Kd 22:1.1.15, where the context makes it clear that *jātarūparajata* and *hiraṇṇa* (gold) refer to money.

who's gone forth from the Sakyan clan, has arrived at Āpaṇa." And he heard about the Buddha's qualities just as Meṇḍaka had. He thought, "What should I take to the ascetic Gotama?" And it occurred to him, "There are those ancient sages of the brahmins, the creators and teachers of the Vedas, that is, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmita, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. The brahmins at present still sing and proclaim the ancient verses that they sang, proclaimed, and collected. Now those ancient sages abstained from eating at night and at the wrong time, yet they consented to certain drinks. The ascetic Gotama also abstains from eating at night and at the wrong time. It would be appropriate for him to consent to the same drinks."

He then had a large quantity of drinks prepared. Lifting them with carrying poles, he went to the Buddha. He exchanged pleasantries with the Buddha and said, "Good Gotama, please accept these drinks." 35.3.2

"Please give them to the monks, Keṇiya." 35.3.6

He did, but being afraid of wrongdoing, the monks did not accept them. The Buddha said, "Accept, monks, and drink." Keṇiya then personally served that large quantity of drinks to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Keṇiya sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching, and Keṇiya said, "Good Gotama, please accept tomorrow's meal from me together with the Sangha of monks." 35.3.7

"The Sangha is large, Keṇiya. There are twelve hundred and fifty monks. And you have faith in the brahmins." 35.5.1

Keṇiya acknowledged what the Buddha had said, but repeated his invitation a second time. The Buddha replied as before, and Keṇiya repeated his invitation a third time. The Buddha then consented by remaining silent. Knowing that the Buddha had consented, Keṇiya got up from his seat and left. 35.5.2

Soon afterwards the Buddha gave a teaching and addressed the monks: 35.6.1

“I allow eight kinds of drinks: mango drinks, rose-apple drinks, drinks from bananas with seeds, drinks from seedless bananas, licorice drinks, grape drinks, drinks made from lotus tubers, and falsa fruit drinks.”²⁰¹

I allow juice from all fruits, except grain. I allow juice from all leaves, except the leaves of potherb. I allow juice from all flowers, except licorice flowers. I allow sugarcane juice.”

35.7.1 The following morning Keṇiya had various kinds of fine foods prepared in his own hermitage and then had the Buddha informed that the meal was ready.

35.7.2 The Buddha robed up, took his bowl and robe, and went to Keṇiya’s hermitage where he sat down on the prepared seat together with the Sangha of monks. Keṇiya then personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Keṇiya sat down to one side, and the Buddha expressed his appreciation with these verses:

35.8.2 “Sacrifice is the best fire worship,
Sāvitti the best meter;²⁰²
A king is the best of humans,

201. Sp 3.300: *Cocapānanti atṭhikehi kadalphalehi katapānaṃ*, “Cocapāna: a drink made with plantain fruits that have seeds.” Sp 3.300: *Mocapānanti anaṭṭhikehi kadalphalehi katapānaṃ*, “Mocapāna: a drink made with seedless plantain fruit.” *Madhūkapāna* is literally “a drink from the honey tree (fruit)”, *Bassia latifolia* or *Madhuca longifolia*. Sp 3.300: *Madhukapānanti madhukānaṃ jātirasena katapānaṃ*, “*Madhukapāna*: a drink made with the natural juice from honey tree fruits.” This might also refer to sap from the honey tree. Sp 3.300: *Muddikapānanti muddikā udake madditvā ambapānaṃ viya katapānaṃ*, “*Muddikapāna*: having crushed grapes in water, it is a drink made like a mango drink.” Sp 3.300: *Sālūkapānanti rattuppalaniluppālādinaṃ sālūke madditvā katapānaṃ*, “*Sālūkapāna*: a drink made by having crushed the tubers of red and blue lotuses.” SED identifies the *phārusakapāna* as the *Grewia Asiatica*, sv. *parūsha*. Sp 3.300: *Phārusakapānanti phārusakaphalehi ambapānaṃ viya katapānaṃ*, “*Phārusakapāna*: a drink made like a mango drink but with *phārusaka* fruits.”

202. “Meter” refers to the rhythmical pattern of verse. Pali, and presumably other Indian languages, divide syllables into two categories, long and short. The meter then specifies the pattern of long and short syllables in a line of

The ocean the chief of rivers.

The moon is the best in the night sky, 35.8.6
 The sun the best of all that shines.
 But for those making offerings, desiring merit,
 The Sangha is indeed the best.”

And the Buddha got up from his seat and left. 35.8.10

24. The account of Roja the Mallian

When the Buddha had stayed at Āpaṇa for as long as he liked, he 36.1.1
 set out wandering toward Kusinārā with a large sangha of twelve-
 hundred and fifty monks. When the Mallians of Kusinārā heard
 that the Buddha was coming, they made an agreement that who-
 ever did not go out to meet the Buddha would be fined five hundred
 coins.

At that time Venerable Ānanda had a friend called Roja the 36.1.4
 Mallian. As the Buddha was approaching Kusinārā, the Mallians,
 including Roja, went out to meet him. Roja then went to Ānanda
 and bowed, and Ānanda said to him, “It’s noble of you to come out
 to meet the Buddha.”

“I’m not doing this out of respect for the Buddha, the Teach- 36.2.5
 ing, or the Sangha. I’m doing it because I would get fined by the
 Mallians if I didn’t.”

Ānanda was disappointed with his friend. He went to the Bud- 36.2.8
 dha, bowed, sat down, and said, “Sir, Roja the Mallian is a well-
 known person. It’s of great benefit when such well-known people
 gain confidence in this spiritual path. Sir, please inspire confidence
 in Roja.”

“That’s not difficult for the Buddha, Ānanda.” 36.3.6

The Buddha then suffused Roja with a mind of loving kindness, 36.4.1
 before getting up from his seat and entering his dwelling. When

verse. The Sāvittī meter mentioned here will have a particular patten of such syllables.

Roja was suffused with loving kindness, he acted just like a young calf looking for its mother: he went from dwelling to dwelling, from yard to yard, asking, “Venerables, where’s the Buddha staying, the perfected and fully Awakened One? I wish to see him.”

36.4.5 “In that dwelling, Roja, with the closed door. Go there quietly and slowly, enter the porch, clear your throat, and knock on the door. The Buddha will then open the door for you.”

36.5.1 Roja did just that, and the Buddha opened the door for him. He entered the dwelling, bowed, and sat down. The Buddha then gave him a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Roja experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction.

36.5.5 He then said to the Buddha, “Sir, please have the venerables accept robe-cloth, almsfood, dwellings, and medicinal supplies from me, and not from others.”

36.5.7 “Roja, those who have seen the Truth with a trainee’s knowledge and vision, as you have, think like this. But listen, Roja, the monks will have to receive both from you and others.”

36.6.1 At this time in Kusinārā there was a succession of fine meals. Not being able to get a turn, Roja thought, “Why don’t I inspect the dining hall and then prepare whatever is lacking?” When he did, he saw that two things were missing: potherbs and fresh food made of flour.²⁰³ He then went to Venerable Ānanda and told him

203. Sp 3.302: *Piṭṭhakhādaniyanti piṭṭhamayaṃ khādaniyaṃ*: “*Piṭṭhakhādaniya*: fresh food made from flour.”

what he had been thinking, adding, “Venerable Ānanda, if I were to prepare potherbs and fresh food made of flour, would the Buddha accept it?”

“Well, Roja, let me ask the Buddha.” Venerable Ānanda told the Buddha, who said, “Allow it to be prepared, Ānanda.” Ānanda passed the message on to Roja. 36.6.12

The following morning Roja prepared much potherb and fresh food made with flour and brought it to the Buddha, saying, “Sir, please accept the potherb and the fresh food made with flour.” 36.7.4

“Well then, Roja, give it to the monks.” He did, but being afraid of wrongdoing, they did not accept. The Buddha said, “Accept, monks, and eat.” Roja then personally served much potherb and fresh food made with flour to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Roja sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching, after which he got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks: 36.7.6

“I allow all potherbs and all fresh food made of flour.”

25. The account of the one who had gone forth when old

When the Buddha had stayed at Kusinārā for as long as he liked, he set out wandering toward Ātumā with a large sangha of twelve-hundred and fifty monks. At that time at Ātumā there was a monk who was previously a barber and who had gone forth when old. He had two boys, sweet-voiced and articulate, who were skilled barbers.²⁰⁴ 37.1.1

The monk who had gone forth when old heard that the Buddha was coming to Ātumā, and he said to those boys, “The Buddha is coming to Ātumā with a large sangha of twelve-hundred and fifty monks. Now go and get the barber equipment, and then go from 37.2.1

204. Sp 3.303: *Dve dārakāti sāmaṇerabhūmiyaṃ ʾtītā dve puttā*, “Dve dārakā: two sons who were novice monks.”

house to house with a box and collect salt, oil, rice, and fresh food. When the Buddha has arrived, we'll make a congee drink."

37.3.1 Saying, "Yes," they did just that. When people saw those sweet-voiced and articulate boys, they used their services even if they did not really want to. And they gave much in return. Soon the boys had collected a large amount of salt, oil, rice, and fresh food.

37.4.1 When the Buddha eventually arrived at Ātumā, he stayed in a dwelling made of husk.²⁰⁵ The following morning that monk who had gone forth when old had much congee prepared and brought it to the Buddha, saying, "Sir, please accept the congee."

37.4.5 When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise not, for Buddhas are incapable of doing what is unbeneficial. Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

37.4.7 The Buddha then said to him, "Where does this congee come from?" He told him, and the Buddha rebuked him, "It's not suitable, foolish man, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How can you who have gone forth encourage others in what's unallowable? This will affect people's confidence ...". After rebuking him, he gave a teaching and addressed the monks:

"You shouldn't encourage others to do what's unallowable. If you do, you commit an offense of wrong conduct. And if you were previously a barber, you shouldn't carry barber equipment around. If you do, you commit an offense of wrong conduct."

38.1.1 When the Buddha had stayed at Ātumā for as long as he liked, he set out wandering toward Sāvattihī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery. At that

205. Sp-t 3.3.303: *Bhusāgāreti bhusamaye agārake*, "*Bhusāgāre*: a house made of husk."

time in Sāvattḥi there was much fruit.²⁰⁶ The monks thought, “Which fruits has the Buddha allowed and which not?” They told the Buddha.

“I allow all fruits.”

On one occasion seeds belonging to the Sangha had been planted on land belonging to an individual and seeds belonging to an individual on land belonging to the Sangha. 39.1.1

“If seeds belonging to the Sangha have been planted on land belonging to an individual, that person should be given a share, and the produce may then be eaten.²⁰⁷ If seeds belonging to an individual have been planted on land belonging to the Sangha, the Sangha should be given a share, and the produce may then be eaten.”

26. Discussion of the four great standards

At that time the monks were anxious about all sorts of matters, thinking, “What has the Buddha allowed and what hasn’t he allowed?” They told the Buddha. 40.1.1

“If I haven’t specifically prohibited something, then it’s unallowable to you if it’s similar to what’s unallowable and opposed to what’s allowable. If I haven’t specifically prohibited something, then it’s allowable to you if it’s similar to what’s allowable and opposed to what’s unallowable. If I haven’t specifically allowed something, then it’s unallowable to you if it’s similar to what’s unallowable and opposed to what’s allowable. If I haven’t

206. It is not immediately clear whether there was much fruit in general or whether the Sangha had received much fruit. Normally the word *uppanna* is construed with the genitive of the recipient. Since in this case there is no genitive, we can only assume that the fruit had not (yet) been given to the Sangha.

207. Sp 3.304: *Bhāgaṃ datvāti dasamabhāgaṃ datvā; idaṃ kira jambudīpe porāṇakacārittaṃ, tasmā dasakoṭṭhāse katvā eko koṭṭhāso bhūmisāmikānaṃ dātabbo*, “*Bhāgaṃ datvā*: having given a tenth part. They say this is the ancient custom in India. Therefore, having divided it into ten parts, one part is to be given to the owner of the land.”

specifically allowed something, then it's allowable to you if it's similar to what's allowable and opposed to what's unallowable."

40.2.1 Then the monks thought, "Are post-midday tonics mixed with ordinary food allowable or unallowable? Are seven-day tonics mixed with ordinary food allowable or unallowable? Are lifetime tonics mixed with ordinary food allowable or unallowable? Are seven-day tonics mixed with post-midday tonics allowable or unallowable? Are lifetime tonics mixed with post-midday tonics allowable or unallowable? Are lifetime tonics mixed with seven-day tonics allowable or unallowable?" They told the Buddha.

"When mixed with ordinary food, post-midday tonics are allowable before midday on the day they are received, but not after midday. When mixed with ordinary food, seven-day tonics are allowable before midday on the day they are received, but not after midday. When mixed with ordinary food, lifetime tonics are allowable before midday on the day they are received, but not after midday. When mixed with post-midday tonics, seven-day tonics are allowable after midday on the day they are received, but not beyond dawn.²⁰⁸ When mixed with post-midday tonics, lifetime tonics are allowable after midday on the day they are received, but not beyond dawn. When mixed with seven-day tonics, lifetime tonics are allowable for seven days, but not beyond."

The sixth chapter on medicines is finished.

This is the summary:

40.3.9 "In autumn, also after midday,
Fat, about root, and with flours;
With bitter, leaf, fruit,
Gum, salt, and detergent.

40.3.13 Powder, sieve, and meat,
Ointment, scented;
Ointment box, luxurious, uncovered,

208. The point here is that the day ends at dawn. The mixture has the same allowable period as post-midday tonics do on their own.

Ointment stick, ointment stick case.

Bag, shoulder strap, string, 40.3.17
 Head oil, and nose;
 Nose dropper, and smoke,
 And tube, lid, bag.

In a concoction of oil, and alcohol, 40.3.21
 Too much, external use;
 Vessel, sweat, and herbs,
 Heavy, and so hemp water.

Bathtub, and blood, 40.3.25
 Horn, salve for the feet;
 Foot salve, knife, and bitter,
 Sesame paste, flour paste.

Cloth, and mustard-seed powder, 40.3.29
 Smoke, and with a razor;
 Sore oil, bandage,
 And filthy, receiving.

Feces, excreting, and mixture, 40.3.33
 Lye, chebulic myrobalan in urine;
 Scented, and purgative,
 Clear congee, mung-bean broth, oily mung-bean broth.

Meat broth, hillside, 40.3.37
 Monastery, and with seven days;
 Sugar, mung beans, and purgative,
 Cooking oneself, reheating.

He allowed again, when short of food, 40.3.41
 And fruit, sesame, fresh food;
 Before eating, fever,
 And removed, hemorrhoids.

And enema, and Suppi, 40.3.45
 And human flesh;
 Elephant, horse, and dog,
 Snake, lion, leopard.

Bear, and hyena flesh, 40.3.49
 And turn, and congee;
 Recent, apart from, sugar,

Sunidha, guesthouse.

- 40.3.53 Ganges, Koṭi, speaking the truths,
And Ambapālī, Licchavī;
Killed for, plenty of food,
He prohibited again.
- 40.3.57 Storm, Yasa, and Meṇḍaka,
Product of a cow, and with provisions;
Keṇi, mango, rose-apple, bananas with seeds,
Seedless bananas, licorice, grapes, lotus tubers.
- 40.3.61 Falsa fruit, potherb, flour,
At Ātuma, barber;
At Sāvattī, fruit, seed,
And about all sorts of matters, in the time period.”

In this chapter there are one hundred and six topics.

The chapter on medicines is finished.

Kd 7

The chapter on the robe-making ceremony

Kathinakkhandhaka

The allowance for a robe-making ceremony

At one time the Buddha was staying at Sāvathī in the Jeta Grove, A- 1.1.1
nāthapiṇḍika’s Monastery. At that time thirty monks from Pāvā—
all wilderness-dwellers, almsfood eaters, rag-robe wearers, and
three-robe owners—were traveling to Sāvathī to visit the Buddha.
Because the entry to the rainy-season residence was approach-
ing, they were unable to reach Sāvathī, and they entered the rains
residence at Sāketa while still on their way. They spent the rains res-
idence discontented, thinking, “The Buddha is only 80 kilometers
away, yet we don’t get to see him.”

When they had completed the rainy-season residence and done 1.1.5
the invitation ceremony at the end of the three months, it was rain-
ing, with water and mud everywhere. As they traveled to Sāvathī,
they were exhausted, their robes soaked.

When they arrived at Sāvathī, they went to Anāthapiṇḍika’s 1.1.6
Monastery, bowed to the Buddha, and sat down. Since it is the
custom for Buddhas to greet newly arrived monks,

- 1.2.2 the Buddha said to them, “I hope you’re keeping well, monks, I hope you’re getting by? I hope you had a comfortable rains, that you lived together in peace and harmony, and got almsfood without trouble?”
- 1.2.5 “We’re keeping well, Sir, we’re getting by. We had a comfortable rains, lived together in peace and harmony, and had no trouble getting almsfood.” They told the Buddha what had happened during the rains and while traveling to Sāvattī.
- 1.3.1 Soon afterwards the Buddha gave a teaching and addressed the monks:
- “I allow monks who have completed the rainy-season residence to participate in a robe-making ceremony.”²⁰⁹ Once you have participated in the robe-making ceremony, five things are allowable for you: Going without informing, going without taking, eating in a group, as much robe-cloth as you need, and whatever robe-cloth is given there is for you.²¹⁰**
- 1.3.6 And the robe-making ceremony should be performed like this. A competent and capable monk should inform the Sangha:
- 1.4.2 ‘Please, Venerables, I ask the Sangha to listen. This cloth has been given to the Sangha for the robe-making ceremony. If the Sangha is ready, it should give this cloth to monk so-and-so to perform the robe-making ceremony. This is the motion.
- 1.4.6 Please, Venerables, I ask the Sangha to listen. This cloth has been given to the Sangha for the robe-making ceremony. The Sangha gives this cloth to monk so-and-so to perform the robe-making ceremony. Any monk who approves of giving this cloth to monk so-and-so to perform the robe-making ceremony should remain silent. Any monk who doesn’t approve should speak up.

209. For an explanation of rendering *kathina* as “robe-making ceremony”, see Appendix of Technical Terms.

210. For the first four of these five see Bu Pc 46:5.6.1, Bu NP 2:1.18.1, Bu Pc 32:8.15.1, and Bu NP 1:2.17.1 respectively.

The Sangha has given this cloth to monk so-and-so to perform the robe-making ceremony. The Sangha approves and is therefore silent. I'll remember it thus.' 1.4.11

And, monks, how has the robe-making ceremony not been performed? The robe-making ceremony hasn't been performed merely by marking the cloth,²¹¹ merely by washing the cloth, merely by planning the robe,²¹² merely by cutting the cloth, merely by tacking the cloth,²¹³ merely by sewing a hem,²¹⁴ merely by marking with a strip of cloth,²¹⁵ merely by strengthening, merely by adding a border lengthwise,²¹⁶ merely by adding a border cross-

211. Sp 3.308: *Ullikhitamattenāti dīghato ca puthulato ca pamāṇaggahaṇamattena*, “*Ullikhitamattena*: merely by taking the measure lengthwise or crosswise.”

212. Sp 3.308: *Cīvaravicāraṇamattenāti “pañcakam vā sattakam vā navakam vā ekādasakam vā hotū”ti evaṃ vicāritamattena*, “*Cīvaravicāraṇamattena*: merely by planning the robe in this way: let it consist of five, seven, nine, or eleven.” Vmv 3.308 specifies: *Pañcakanti pañcakhāṇḍam*, “*Pañcaka* means: five sections.”

213. Sp 3.308: *Bandhanamattenāti moghasuttakāropanamattena*, “*Bandhanamattena*: merely by inserting a false thread.”

214. Sp 3.308: *Ovaṭṭiyakaraṇamattenāti moghasuttakānusārena dīghasibbitamattena*, “*Ovaṭṭiyakaraṇamattena*: merely by sewing a long seam in conformity with the false thread.”

215. Sp 3.308: *Kaṇḍusakaraṇamattenāti muddhiyapattabandhanamattena*, “*Kaṇḍusakaraṇamattena* means merely by fixing a panel for calculating.” Vjb 3.308: *Kaṇḍusam nāma pubbabandhana*, “*Kaṇḍusa* is a prior fixing.”

216. Sp 3.308: *Anuvātākaraṇamattenāti piṭṭhianuvātāropanamattena*, “*Anuvātākaraṇamattena* means merely by mounting a border at the back.” This is further explained at Sp-t 3.3.308: *Piṭṭhianuvātāropanamattenāti dīghato anuvātassa āropanamattena*, “*Piṭṭhianuvātāropanamattena* means merely by mounting a border lengthwise.”

wise,²¹⁷ merely by patching,²¹⁸ merely by partial dyeing;²¹⁹ nor has it been performed if a monk has made an indication,²²⁰ if a monk has given a hint,²²¹ if the robe-cloth has been borrowed,²²² if it has been stored, if it is to be relinquished, if it hasn't been marked,²²³ if it's not an outer robe or an upper robe or a sarong; nor has it been performed if the robe hasn't been made on that very day with five or more cut sections with panels,²²⁴ if the robe-making ceremony

217. Sp 3.308: *Paribhaṇḍakaraṇamattenāti kucchianauvātāropanamattena*, “*Paribhaṇḍakaraṇamattena* means merely by mounting a border at the belly.” This is further explained at Sp-t 3.3.308: *Kucchianuvātāropanamattenāti puthulato anuvātassa āropanamattena*, “*Kucchianuvātāropanamattena* means merely by adding a border crosswise.”

218. Sp 3.308: *Ovaddheyyakaraṇamattenāti āgantukapattāropanamattena*; *kathinacivarato vā pattam gahetvā aññasmim akathinacivare pattāropanamattena*, “*Ovaddheyyakaraṇamattena*: merely by adding a panel to an external (robe); having taken a panel from the cloth for the robe-making ceremony, then adding it to another robe, which is not the cloth for the robe-making ceremony.”

219. Sp 3.308: *Kambalamaddanamattenāti ekavāramyeva rajane pakkhittena dantavaṇṇena paṇḍupalāsavaṇṇena vā*, “*Kambalamaddanamattena*: dyeing it just once by putting it into the color of ivory or beige.” The implication seems to be that the *kathina* ceremony can be done by a process of proper dyeing. Sp.3.308: *Sace pana sakim vā dvikkhattum vā rattampi sārappam hoti, vaṭṭati*, “But if it is suitably dyed, once or twice, it is allowable.”

220. Sp 3.308: *Nimittakatenāti* “*iminā dussena kathinaṃ attharissāmi*’ti evaṃ nimittakatena. *Ettakameva hi parivāre vuttam. Aṭṭhakathāsu pana ‘ayam sāṭako sundaro, sakkā iminā kathinaṃ attharitu*’nti evaṃ nimittakammaṃ katvā laddhenā”ti vuttam, “*Nimittakatena*: it is said in the *Parivāra* that it means making an indication in this way: ‘I will do the robe-making ceremony with this cloth.’ But it is said in the commentaries that it is by obtaining (a robe) after making an indication in this way: ‘This cloth is beautiful; it is possible to do the robe-making ceremony with it.’”

221. Sp 3.308: *Parikathākatenāti* “*kathinaṃ nāma dātum vaṭṭati, kathinadāyako bahum puññaṃ pasavatī*”ti evaṃ parikathāya uppāditena, “*Parikathākatenā*: by one who causes it to be given by hinting in this way: ‘It is allowable to give a cloth for the robe-making ceremony; one who gives this makes much merit.’”

222. Sp 3.308: *Kukkukatenāti tāvakālikena*, “*Kukkukatena*: with one that is borrowed.”

223. For the meaning of *akappakatena* see Bu Pc 58:2.1.2.

224. Sp 3.308 explains *pañcakena vā atirekapañcakena vā*, “five or more”, as *pañca vā atirekāni vā khaṇḍāni*, “five or more sections”. Each section is made

wasn't performed by an individual,²²⁵ or if the robe-making ceremony has been performed correctly but the appreciation for the ceremony was expressed outside the monastery zone.²²⁶ In this way the robe-making ceremony hasn't been performed.

And how has the robe-making ceremony been performed? The robe-making ceremony has been performed if the cloth is brand new, if it's nearly new, if it's old, if it's a rag, if it's from a shop; it has been performed if a monk hasn't made an indication, if a monk hasn't given a hint, if the robe-cloth hasn't been borrowed, if it hasn't been stored, if it's not to be relinquished, if it has been marked, if it's an outer robe or an upper robe or a sarong; it has been performed if the robe has been made on that very day with five or

1.6.1

up of a large panel (*maṇḍala*) and a medium-sized panel (*aḍḍhamaṇḍala*) with a strip (*aḍḍhakusi*) in between. In this case *maṇḍala* seems to be used as an umbrella term for both *maṇḍala* and *aḍḍhamaṇḍala*. Sp 3.308: *Mahāmaṇḍala-aḍḍhamaṇḍalāni dassetvā*, "Showing large panels and medium-sized panels." See also Kd 8:12.2.3.

225. Sp 3.308: *Aññatra puggalassa atthārāti puggalassa atthāram thapetvā na aññena saṅghassa vā gaṇassa vā atthārena atthataṃ hoti*, "Aññatra puggalassa atthārā: apart from an individual performing it, there is no other performing it by a sangha or by a group." The performing, lit. "spreading", does not refer to the making of the robe, but to the declaration made when the robe is complete. Sp 3.306: *Katapariyositaṃ pana kathinaṃ gahetvā atthārakena bhikkhunā "sace saṅghāṭiyā kathinaṃ attharitukāmo hoti, porāṇikā saṅghāṭi paccuddharitabbā, navā saṅghāṭi adhiṭṭhātābbā, 'Imāya saṅghāṭiyā kathinaṃ attharāmī'ti vācā bhinditabbā"tiādinaṃ parivāre vuttavidhānena kathinaṃ attharitabbam*, "By the monk who is performing the ceremony, having taken the completed *kathina* (robe), the *kathina* ceremony is performed by the ceremony spoken of in the Parivāra: 'If he wants to perform the *kathina* ceremony with an outer robe, he should first relinquish his old outer robe and determine the new one, and then say, "I perform the *kathina* ceremony with this outer robe", etc."

226. Sp 3.306 explains the appreciation as follows: *Tehi anumodakehi bhikkhūhi ekamsaṃ uttarāsaṅgaṃ karitvā añjalim paggaheṭvā evamassa vacanīyo – "atthataṃ āvuso saṅghassa kathinaṃ, dhammiko kathinatthāro, anumodāma"ti evamādinā parivāre vuttavidhānena anumodāpetabbam*, "The expression of appreciation is to be done by the ceremony spoken of in the Parivāra, thus: the monks who express their appreciation should put their upper robe over one shoulder, put the palms of their hands together, and say this: "The *kathina* ceremony has been done by the Sangha, it is legitimate, we express our appreciation.'"

more cut sections with panels, if the robe-making ceremony was performed by an individual, and if the robe-making ceremony has been performed correctly and the appreciation for the ceremony was expressed inside the monastery zone.²²⁷ In this way the robe-making ceremony has been performed.

- 1.7.1 And how does the robe season come to an end? There are these eight key phrases for when the robe season ends: when he departs from the monastery, when the robe is finished, when he makes a decision, when the robe-cloth is lost, when he hears about the end of the robe season, when an expectation of more robe-cloth is disappointed, when he is outside the monastery zone, ending together.”

2. The group of seven on “takes”

- 2.1.1 A monk who has participated in the robe-making ceremony takes a finished robe and leaves the monastery, thinking, “I won’t return.” For that monk the robe season ends when he departs from the monastery.
- 2.1.3 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.
- 2.1.7 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

227. Sp 3.309: *Ahatenāti aparibhuttana*, “*Ahatena*: not used.” Sp 3.309: *Ahatakappenāti ahatasadisena ekavāraṃ vā dvikkhattuṃ vā dhotena*, “*Ahatakap-pena*: similar to one that is brand new; washed once or twice.” Sp 3.309: *Pilotikāyāti hatavatthakasāṭakena*, “*Pilotikāya*: a used robe-cloth.”

A monk who has participated in the robe-making ceremony ^{2.1.10} takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony ^{2.2.1} takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season.

A monk who has participated in the robe-making ceremony ^{2.2.5} takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone.

A monk who has participated in the robe-making ceremony ^{2.2.9} takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks.²²⁸

The group of seven on “takes” is finished.

3. The group of seven on “with”

A monk who has participated in the robe-making ceremony leaves ^{3.1.1} the monastery with a finished robe, thinking, “I won’t return.” For that monk the robe season ends when he departs from the monastery.

228. The point seems to be that he makes it back to the monastery before the end of the robe season.

- 3.1.3 A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth. When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season ends when the robe is finished.
- 3.1.7 A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth. When he is outside the monastery zone, he thinks, "I won't make a robe, and I won't return." For that monk the robe season ends when he makes that decision.
- 3.1.10 A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth. When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.
- 3.2.1 A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season.
- 3.2.5 A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, "I'll return," but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone.
- 3.2.9 A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, "I'll return," and they reach the end of the robe season together. For that monk the robe season ends together with the other monks.

The group of seven on "with" is finished.

4. The group of six on “takes”

A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. 4.1.1

A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. 4.1.5

A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. 4.1.8

A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season. 4.1.13

A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone. 4.1.18

A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” 4.1.22

and they reach the end of the robe season together. For that monk the robe season ends together with the other monks.

The group of six on “takes” is finished.

5. The group of six on “with”

5.1.1 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

5.1.5 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

5.1.8 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

5.1.12 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season.

5.1.16 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone.

A monk who has participated in the robe-making ceremony 5.1.20 leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks.

The group of six on “with” is finished.

6. The group of fifteen on “takes”

A monk who has participated in the robe-making ceremony takes 6.1.1 robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 6.1.5 takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony 6.1.8 takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

The group of three is finished.

A monk who has participated in the robe-making ceremony 6.2.1 takes robe-cloth and leaves the monastery, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here.” He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 6.2.5 takes robe-cloth and leaves the monastery, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I won’t make

a robe.” For that monk the robe season ends when he makes that decision.

- 6.2.8 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

The group of three is finished.

- 6.3.1 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

- 6.3.5 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

- 6.3.8 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

The group of three is finished.

- 6.4.1 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

- 6.4.5 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I’ll return.”

When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony ^{6.4.8} takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony ^{6.4.12} takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season.

A monk who has participated in the robe-making ceremony ^{6.4.16} takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone.

A monk who has participated in the robe-making ceremony ^{6.4.20} takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks.

The group of six is finished. The group of fifteen on “takes” is finished.

7. The group of fifteen on “with”, etc.

A monk who has participated in the robe-making ceremony leaves ^{7.1.1} the monastery with robe-cloth. ...

- 7.1.2 (To be expanded in detail as in the section on “takes”, Kd 7:6.1.2–Kd 7:6.4.23.)

The group of fifteen on “takes an unfinished”

- 7.1.3.1 A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.
- 7.1.7 (To be expanded in detail as in the section on “with”, Kd 7:7.1.1–Kd 7:7.1.2 = Kd 7:6.1.1–Kd 7:6.4.23.)

8. The group of fifteen on “with an unfinished”

- 7.1.8.1 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.
- 7.1.12 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.
- 7.1.15 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

The group of three is finished.

- 7.1.20 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I’ll

make the robe right here.” He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 7.1.24 leaves the monastery with an unfinished robe, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I won’t make a robe.” For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony 7.1.27 leaves the monastery with an unfinished robe, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

The group of three is finished.

A monk who has participated in the robe-making ceremony 7.1.32 leaves the monastery with an unfinished robe. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 7.1.36 leaves the monastery with an unfinished robe. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony 7.1.39 leaves the monastery with an unfinished robe. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

The group of three is finished.

A monk who has participated in the robe-making ceremony 7.1.44 leaves the monastery with an unfinished robe, thinking, “I’ll return.”

When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

7.1.48 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

7.1.51 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

7.1.55 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season.

7.1.59 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone.

7.1.63 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks.

The group of six is finished. The group of fifteen on “with” is finished.

The section for recitation on “takes” is finished.

9. The group of twelve on “not as expected”

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. 8.1.1

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. 8.1.7

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. 8.1.12

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he thinks, “I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed. 8.1.18

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I won’t return.” When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” 8.2.1

He then has the robe made. For that monk the robe season ends when the robe is finished.

8.2.7 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I won’t return.” When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make a robe.” For that monk the robe season ends when he makes that decision.

8.2.12 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I won’t return.” When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

8.2.18 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I’ll deal with that expectation right here.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

8.3.1 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. He has not decided whether he will return or not. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

8.3.7 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. He has not decided whether he will return or not. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make

a robe, and I won't return." For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony 8.3.12 leaves the monastery while expecting more robe-cloth. He has not decided whether he will return or not. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I'll make the robe right here. I won't return." He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony 8.3.18 leaves the monastery while expecting more robe-cloth. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, "I'll deal with that expectation right here. I won't return." He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

The group of twelve on "not as expected" is finished.

10. The group of twelve on "as expected"

A monk who has participated in the robe-making ceremony leaves 9.1.1 the monastery while expecting more robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 9.1.7 leaves the monastery while expecting more robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He thinks, "I won't make a robe, and I won't return." For that monk the robe season ends when he makes that decision.

- 9.1.12 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He thinks, "I'll make the robe right here. I won't return." He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.
- 9.1.18 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he thinks, "I'll deal with that expectation right here, and I won't return." He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.
- 9.2.1 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he hears that they have made an end to the robe season in that monastery. He thinks, "Since they have made an end to the robe season in that monastery, I'll deal with that expectation right here." He then deals with that expectation, getting what he had expected. He thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season ends when the robe is finished.
- 9.2.8 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he hears that they have made an end to the robe season in that monastery. He thinks, "Since they have made an end to the robe season in that monastery, I'll deal with that expectation right here." He then deals with that expectation, getting what he had expected. He thinks, "I won't make a robe, and I won't return." For that monk the robe season ends when he makes that decision.
- 9.2.14 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking,

“I’ll return.” When he is outside the monastery zone, he hears that they have made an end to the robe season in that monastery. He thinks, “Since they have made an end to the robe season in that monastery, I’ll deal with that expectation right here.” He then deals with that expectation, getting what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony 9.2.21 leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he hears that they have made an end to the robe season in that monastery. He thinks, “Since they have made an end to the robe season in that monastery, I’ll deal with that expectation right here, and I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

A monk who has participated in the robe-making ceremony 9.3.1 leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He then has the robe made. When the robe is finished, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season.

A monk who has participated in the robe-making ceremony 9.3.5 leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

A monk who has participated in the robe-making ceremony 9.3.9 leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with

that expectation, getting what he had expected. He then has the robe made. When the robe is finished, he thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone.

- 9.3.14 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He then has the robe made. When the robe is finished, he thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks.

The group of twelve on “as expected” is finished.

11. The group of twelve on business

- 10.1.1 A monk who has participated in the robe-making ceremony leaves the monastery on some business. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.
- 10.1.7 A monk who has participated in the robe-making ceremony leaves the monastery on some business. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.
- 10.1.12 A monk who has participated in the robe-making ceremony leaves the monastery on some business. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.”

He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony 10.1.18 leaves the monastery on some business. When he is outside the monastery zone, he comes to expect more robe-cloth. He thinks, "I'll deal with that expectation right here. I won't return." He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

A monk who has participated in the robe-making ceremony 10.2.1 leaves the monastery on some business, thinking, "I won't return." When he is outside the monastery zone, he comes to expect more robe-cloth. He then deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I'll make the robe right here." He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 10.2.7 leaves the monastery on some business, thinking, "I won't return." When he is outside the monastery zone, he comes to expect more robe-cloth. He then deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I won't make a robe." For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony 10.2.12 leaves the monastery on some business, thinking, "I won't return." When he is outside the monastery zone, he comes to expect more robe-cloth. He then deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I'll make the robe right here." He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony 10.2.18 leaves the monastery on some business, thinking, "I won't return." When he is outside the monastery zone, he comes to expect more robe-cloth. He thinks, "I'll deal with that expectation right here."

He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

10.3.1 A monk who has participated in the robe-making ceremony leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He then deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

10.3.7 A monk who has participated in the robe-making ceremony leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He then deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

10.3.12 A monk who has participated in the robe-making ceremony leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He then deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

10.3.18 A monk who has participated in the robe-making ceremony leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He thinks, “I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

The group of twelve on business is finished.

12. The group of nine on “without taking”

A monk who has participated in the robe-making ceremony leaves the monastery for a different region without taking his share of robe-cloth. When he has gone to that region, the monks there ask him, “Where did you complete the rains residence? Where’s your share of robe-cloth?” He replies, “I completed the rains residence in such-and-such a monastery. That’s where my share of robe-cloth is.” They say, “Go and get that robe-cloth, and we’ll make a robe for you.” He then goes to that monastery and asks the monks, “Where’s my share of the robe-cloth?” They reply, “This is your share. Where are you going?” He says, “I’m going to such-and-such a monastery. The monks there will make me a robe.” They say, “There’s no need to go. We’ll make a robe for you here.” He thinks, “I’ll make the robe right here. I won’t return.”²²⁹ He then has a robe made. For that monk the robe season ends when the robe is finished. 11.1.1

A monk who has participated in the robe-making ceremony leaves the monastery for a different region ... “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. 11.1.12

A monk who has participated in the robe-making ceremony leaves the monastery for a different region ... “I’ll make the robe right here. I won’t return.” He has a robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost. 11.1.15

A monk who has participated in the robe-making ceremony leaves the monastery for a different region without taking his share of robe-cloth. When he has gone to that region, the monks there ask him, “Where did you complete the rains residence? Where’s your share of robe-cloth?” He replies, “I completed the rains residence in such-and-such a monastery. That’s where my share of robe-cloth is.” They say, “Go and get that robe-cloth, and we’ll 11.2.1

229. Presumably this means he will leave the monastery once the robe is finished and not return before the end of the robe season.

make a robe for you.” He then goes to that monastery and asks the monks, “Where’s my share of the robe-cloth?” They reply, “This is your share.” He takes that robe-cloth and sets out for the other monastery. While he is on his way, monks ask him, “Where are you going?” He says, “I’m going to such-and-such a monastery. The monks there will make me a robe.” They say, “There’s no need to go. We’ll make a robe for you here.” He thinks, “I’ll make the robe right here. I won’t return.” He then has a robe made. For that monk the robe season ends when the robe is finished.

- 11.2.14 A monk who has participated in the robe-making ceremony leaves the monastery for a different region without taking his share of robe-cloth. When he has gone to that region, the monks there ask him, “Where did you complete the rains residence? Where’s your share of robe-cloth?” He replies, “I completed the rains residence in such-and-such a monastery. That’s where my share of robe-cloth is.” They say, “Go and get that robe-cloth, and we’ll make a robe for you.” He then goes to that monastery and asks the monks, “Where’s my share of the robe-cloth?” They reply, “This is your share.” He takes that robe-cloth and sets out for the other monastery. While he is on his way, monks ask him, “Where are you going?” He says, “I’m going to such-and-such a monastery. The monks there will make me a robe.” They say, “There’s no need to go. We’ll make a robe for you here.” He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

- 11.2.26 A monk who has participated in the robe-making ceremony leaves the monastery for a different region ... “I’ll make the robe right here. I won’t return.” He has a robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

- 11.3.1 A monk who has participated in the robe-making ceremony leaves the monastery for a different region without taking his share of robe-cloth. When he has gone to that region, the monks there ask him, “Where did you complete the rains residence? Where’s

your share of robe-cloth?” He replies, “I completed the rains residence in such-and-such a monastery. That’s where my share of robe-cloth is.” They say, “Go and get that robe-cloth, and we’ll make a robe for you.” He then goes to that monastery and asks the monks, “Where’s my share of the robe-cloth?” They reply, “This is your share.” He takes that robe-cloth and returns to the other monastery. When he has arrived, he thinks, “I’ll make the robe right here. I won’t return.” He then has a robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 11.3.11 leaves the monastery for a different region ... “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony 11.3.14 leaves the monastery for a different region ... “I’ll make the robe right here. I won’t return.” He has a robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

The group of nine on “without taking” is finished.

13. The group of five on “meditation going well”

A monk who has participated in the robe-making ceremony and 12.1.1 whose meditation is going well takes his robe-cloth and leaves the monastery, thinking,²³⁰ “I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll return.” When he is outside the monastery

230. “Whose meditation is going well” renders *phāsuviḥārika*. *Vihāra* is a common *sutta* term for a state of meditation, as in *diṭṭhadhammasukhavihāra*, “a happy (meditation) abiding in this very life”, which is a reference to the four *jhānas*. *Phāsu* means “comfortable” or “at ease”. Although this may be understood quite broadly, it seems likely that meditation would be the main connotation.

zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has a robe made. For that monk the robe season ends when the robe is finished.

12.1.9 A monk who has participated in the robe-making ceremony and whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, “I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll return.” When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

12.1.16 A monk who has participated in the robe-making ceremony and whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, “I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has a robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

12.1.23 A monk who has participated in the robe-making ceremony and whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, “I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll return.” When he is outside the monastery zone, he has a robe made. When the robe has been made, he thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone.

A monk who has participated in the robe-making ceremony and whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, “I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll return.” When he is outside the monastery zone, he has a robe made. When the robe has been made, he thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks. 12.1.30

The group of five on “meditation going well” is finished.

14. Discussion on obstacles and removal of obstacles

“Monks, there are two obstacles for the ending of the robe season: the monastery obstacle and the robe obstacle. What’s the monastery obstacle? A monk stays in that monastery or he leaves intending to return. What’s the robe obstacle? A monk hasn’t made a robe, or he hasn’t finished it, or he’s expecting more robe-cloth. 13.1.1

There are two removals of obstacles for the ending of the robe season: the removal of the monastery obstacle and the removal of the robe obstacle. What’s the removal of the monastery obstacle? A monk leaves that monastery without intending to return. What’s the removal of the robe obstacle? A monk has made a robe; or the robe-cloth is lost, destroyed, or burned; or his expectation of more robe-cloth is disappointed.” 13.2.1

The seventh chapter on the robe-making ceremony is finished.

This is the summary:

“Thirty monks from Pāva,
Stayed discontented in Sāketa;
Completed the rains, with soaked,
Went to see the Victor.

13.2.12

This is the basis for the robe-making ceremony,

13.2.16

And five things are allowable;
 Without informing, going without taking,
 Just so eating in a group.

13.2.20 And as much as you need, the given,
 Is for those who have participated in the robe-making ceremony;
 Motion, just thus performed,
 Just thus not performed.

13.2.24 Marking, and just washing,
 And planning, cutting;
 Tacking, hem, strip of cloth,
 Strengthening, border lengthwise.

13.2.28 Border crosswise, patch,
 Dyeing, indication, hint;
 Borrowed, stored, to be relinquished,
 Not marked, apart from those three.

13.2.32 Apart from five or more,
 With cut sections with panels;
 Not apart from an individual, correctly,
 He appreciates outside the monastery zone.

13.2.36 The robe-making ceremony is not performed,
 Thus it was taught by the Buddha;
 Brand new, nearly new, old,
 Rag, and from a shop.

13.2.40 Without indication, without hint,
 And not borrowed, not stored;
 Not to be relinquished, marked,
 And so with the three robes.

13.2.44 Five or more,
 Cut sections made with panels;
 Performed by an individual, correctly,
 He appreciates within the monastery zone.

13.2.48 In this way is the robe-making ceremony performed,
 Eight key phrases for ending;
 Departing, finished,
 And decision, lost.

- Hearing, disappointed expectation, 13.2.52
 Monastery zone, ending together as the eighth;
 Takes a finished robe,
 He goes, thinking, "I won't return."
- So, for him the robe season ends, 13.2.56
 When he departs;
 He goes taking robe-cloth,
 Outside the monastery zone he thinks:
- "I'll make it. I won't return." 13.2.60
 For him the robe season ends when it's finished;
 Takes outside the monastery zone, thinking, "Just not,
 And I won't return."
- So, for him the robe season ends, 13.2.64
 When he decides;
 He goes taking robe-cloth,
 Outside the monastery zone he thinks:
- "I'll make it. I won't return." 13.2.68
 While making it, it is lost;
 So, for him the robe season ends,
 When it is lost.
- Taking it, he goes, thinking, "I'll return", 13.2.72
 He has a robe made outside;
 When his robe is finished, he hears,
 There the robe season has ended.
- So, for him the robe season ends, 13.2.76
 When he hears about it;
 Taking it, he goes, thinking, "I'll return",
 He has a robe made outside.
- When the robe is finished, outside, 13.2.80
 He remains until the robe season ends;
 So, for him the robe season ends,
 When he is outside the monastery zone.
- Taking it, he goes, thinking, "I'll return", 13.2.84
 He has a robe made outside;
 When the robe is finished, thinking, "I'll return",
 The robe season ends together with.

- 13.2.88 So, for him the robe season ends,
 Together with the monks;
 And takes, with,
 Seven with sevenfold outcome.
- 13.2.92 There is no ending by departing,
 The outcome in the unfinished set of six;
 Takes, outside the monastery zone,
 “I’ll make”, he produces.
- 13.2.96 Finished, and decision,
 Lost, these three;
 Taking it, he goes, thinking, “I won’t return”,
 “I’ll make outside the monastery zone”.
- 13.2.100 Finished, also decision,
 Also lost, these three;
 Not decided, he does not think,
 Below is the threefold method.
- 13.2.104 Taking it, he goes, thinking, “I’ll return”,
 When outside the monastery zone, thinking, “I’ll make”;
 “I’ll not return”, he has it made,
 The robe season ends when the robe is finished.
- 13.2.108 Decision, and lost,
 Hearing, outside the monastery zone;
 Together with the monks,
 Thus is the outcome of the fifteen.
- 13.2.112 With, unfinished,
 Thus again with;
 These four sections,
 Are all fifteenfold.
- 13.2.116 And not as expected, as expected,
 And business those three;
 By this method one should here understand,
 Three, twelve, twelve.
- 13.2.120 Here the nine on without taking,
 Fivefold on good meditation there;
 Obstacles, removal of obstacles,
 The summary is made from this method.”

*In this chapter there are one hundred and eighteen topics by means of groups
of twelve with repetition.*

The chapter on the robe-making ceremony is finished.

Kd 8

The chapter on robes

Cīvarakkhandhaka

The account of Jīvaka

1.1.1 At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time Vesālī was prosperous and crowded with people, and there was plenty of food. There were seven thousand seven hundred and seven stilt houses, and the same number of halls with peaked roofs, parks, and lotus ponds. And there was the courtesan Ambapālī who was attractive and gracious and had the most beautiful complexion. She was skilled at dancing, singing, and instrumental music. She was highly desired, charging fifty coins for a night. Because of her, Vesālī was even more splendid.

1.2.1 On one occasion the householder association of Rājagaha traveled to Vesālī on business,²³¹ and they saw all these marvelous qualities of the city, including Ambapālī. When they had concluded their business, they returned to Rājagaha. They then went to King Seniya Bimbisāra of Magadha and told him about everything they had seen, adding, “Sir, please appoint a courtesan.”

1.2.14 “Well then, find a suitable girl.”

231. Sp 3.326: *Negamoti kuṭumbiyagaṇo*, “Negama: a group of householders.” This definition is missing in DOP.

At that time in Rājagaha there was a girl called Sālavatī who was 1.3.1
attractive and gracious and had the most beautiful complexion,
and the householder association appointed her as courtesan. Soon
afterwards she became skilled in dancing, singing, and instrumen-
tal music. She was highly desired, charging a hundred coins for a
night.

Soon enough Sālavatī became pregnant. She thought, “Men 1.3.4
don’t like pregnant women. If anyone finds out about this, it will
ruin my career. Let me announce that I’m sick.” She told her
doorman, “Don’t allow any man to enter. If anyone asks for me,
tell them I’m sick.”

“Yes, madam.” 1.3.13

Her pregnancy progressed, and eventually she gave birth to a 1.4.1
son. She told her slave, “Listen, take this boy away in a winnowing
basket and throw him on the trash heap.”

Saying, “Yes, madam,” she did just that. 1.4.4

On the same morning, as Prince Abhaya was walking to an au- 1.4.5
dience with the King, he saw that boy surrounded by crows. He
asked his companions, “What’s that surrounded by crows?”

“It’s a boy, sir.” 1.4.7

“Is he alive?” 1.4.8

“Yes, he’s alive.” 1.4.9

“Well then, take him to our compound and give him to the wet- 1.4.10
nurses to feed.”

Saying, “Yes,” they did as requested. 1.4.11

When they knew that he would live, they gave him the name 1.4.13
Jivaka, “Survivor”. And because a prince brought him up, they also
gave him the name Komārabhacca, “Prince-reared”.

When Jivaka reached the age of discernment, he went to Prince 1.5.1
Abhaya and asked him, “Who, sir, are my mother and father?”

“I don’t know who your mother is, but I’m your father, because 1.5.4
I brought you up.”

1.5.7 On a later occasion Jivaka thought, “It’s not easy to make a living in a royal family without a profession. Why don’t I learn a profession?”

1.5.10 At that time the pre-eminent physician in the world was living at Takkaṣilā. Then, without asking permission from Prince Abhaya, Jivaka left for Takkaṣilā. When he eventually arrived, he went to that physician and said, “Teacher, I wish to learn the profession.”

1.6.4 “Well then, Jivaka, please do so.”

1.6.5 Jivaka learned much, and he learned quickly; he remembered well and did not forget. After seven years, Jivaka thought, “I’m a good learner, and I’ve been studying for seven years. And yet there’s no end in sight to learning this profession.”

1.7.1 He went to that physician and told him what he had thought, adding, “When will I complete the training for this profession?”

1.7.4 “Listen, Jivaka. Take a spade and walk as far as 13 kilometers all around Takkaṣilā and bring back whatever plant you see that’s not medicinal.”

1.7.5 Saying, “Yes, teacher,” he did just that. But he did not see any plant that was not medicinal. He then went back to the physician and told him what had happened. The physician said, “You’re well-trained, Jivaka. It’s enough for you to live on.” And he gave Jivaka a small amount of provisions for the journey.

1.8.1 Jivaka left for Rājagaha, but the provisions were exhausted by the time he got to Sāketa. Jivaka thought, “These roads go through the wilderness where there’s little water and little food. It’s not easy to travel there without provisions. Let me search for provisions.”

2. The account of the wealthy merchant’s wife

1.8.6.1 At that time in Sāketa there was a wealthy merchant whose wife had had a headache for seven years. Many of the most famous physicians in the world had come to see her, but none was able to cure her. And they were very expensive. When Jivaka arrived at

Sāketa, he asked people, “Is there anyone who’s sick who I might treat?”

“There’s a wealthy merchant whose wife has had a headache for seven years. Go, doctor, and treat her.” 1.8.11

Jivaka went to that merchant’s house and told the doorman, “Go and say this to the merchant’s wife, ‘Madam, a doctor has arrived. He wishes to see you.’” 1.9.1

Saying, “Yes, doctor,” he did as asked. 1.9.4

She replied, “What sort of doctor is it?” 1.9.7

“A young one.” 1.9.8

“Forget it. I don’t need a young doctor. Many of the most famous physicians in the world have been here, but none was able to cure me. And they were very expensive too.” 1.9.9

The doorman then returned to Jivaka and told him what the merchant’s wife had said. 1.10.1

Jivaka replied, “Go and tell her that she doesn’t have to pay anything in advance. When she is cured, she can pay whatever she likes.” 1.10.6

Saying, “Yes, doctor,” he told the merchant’s wife. 1.10.10

She said, “Well then, let him in.” 1.10.14

Saying, “Yes, madam,” he went to Jivaka and told him. 1.10.15

Jivaka then approached the merchant’s wife. After examining her, he said to her, “Madam, I need a handful of ghee.” She got him a handful of ghee. Jivaka cooked that ghee with a number of medicines. He then had her lie down on her back on a bed, and he gave her the medicine through the nose. The medicine emerged in her mouth. She then spat it out into a container and told a slave, “Listen, save this ghee in a cotton wad.” 1.11.1

Jivaka thought, “It’s astonishing how wretched this housewife is, in that she saves this ghee, which should be discarded, in a cotton wad. Many of my valuable medicines went into it, but she might not give me anything for my services.” 1.12.1

Seeing his body language, the merchant’s wife asked him what he was concerned about. He told her, and she said, “We householders 1.12.5

know the benefit of such frugality. This ghee is good for the slaves and workers, for ointment for the feet, or for using in lamps. Don't be concerned, doctor, your fee will be abundant."

1.13.1 Jivaka cured the headache of the merchant's wife with a single treatment through the nose. When she was well, she gave him four thousand coins. When her son and daughter-in-law found out that she was well, they too gave him four thousand coins each, as did her husband. The merchant also gave him a male and a female slave, and a carriage with horses.

1.13.9 Jivaka took those sixteen thousand coins, as well as the male and female slaves and the carriage with horses, and he left for Rājagaha. When he eventually arrived, he went to Prince Abhaya and said, "For my first job, sir, I earned sixteen thousand coins, a male and a female slave, and a carriage with horses. Please accept it for bringing me up."

1.13.13 "There's no need, Jivaka. You should keep it all. But please build a house in our compound."

1.13.16 Saying, "Yes," he did just that.

3. The account of King Bimbisāra

1.14.1 At that time King Seniya Bimbisāra of Magadha had hemorrhoids. His wrap garments were soiled with blood, and the queens made fun of him, "Sir, you're menstruating; your fertile period has arrived. Soon you'll give birth." The King felt humiliated.

1.14.6 Soon afterwards he told Prince Abhaya what had happened, adding, "Abhaya, please find a doctor to treat me."

1.14.10 "Sir, our young doctor Jivaka is excellent. He'll treat you."

1.14.12 "Well then, Abhaya, send for Jivaka."

1.15.1 Prince Abhaya then sent for Jivaka. Saying, "Yes, sir," Jivaka took some medicine on his nail and went to King Bimbisāra. He said, "Sir, let me see your affliction." Jivaka then cured King Bimbisāra's hemorrhoids with one application of ointment. When the King was well, he had five hundred women adorned with every kind of

ornament. He then had the ornaments removed and made into a pile. And he said to Jīvaka, “Jīvaka, these ornaments from five hundred women are all yours.”

“There’s no need. Please just remember my act of service.” 1.15.8

“Well then, Jīvaka, please attend on me, the harem, and the Sangha of monks headed by the Buddha.” 1.15.9

“Yes, sir.” 1.15.10

4. The account of the wealthy merchant of Rājagaha

At that time a wealthy merchant of Rājagaha had had a headache for seven years. Many of the most famous physicians in the world had come to see him, but none was able to cure him. They were very expensive, yet they gave up on him. Some of them said, “The merchant will die in five days.” Others said, “The merchant will die in seven days.” 1.16.1

The householder association of Rājagaha considered, “This merchant has done much for the King and for this association, and now the doctors have given up on him. But there’s Jīvaka, the King’s excellent young doctor. Let’s ask the King for Jīvaka to treat the merchant.” 1.16.9

They then went to the King and told him about the merchant, adding, “Sir, please ask doctor Jīvaka to treat the merchant.” 1.17.1

And that’s what the King did. Saying, “Yes, sir,” Jīvaka went to that merchant, examined him, and said, “If I were to cure you, what fee would you pay me?” 1.17.9

“I would give you all my wealth, doctor, and I would become your slave.” 1.17.13

“Are you able to lie on one side for seven months?” 1.18.1

“I am.” 1.18.2

“Are you able to lie on the other side for seven months?” 1.18.3

“I am.” 1.18.4

“Are you able to lie on your back for seven months?” 1.18.5

1.18.6 “I am.”

1.18.7 Jivaka then had the merchant lie down on a bed. He bound him to the bed, removed some skin from his head, opened a suture in the skull, and removed two insects. He showed them to the crowd, saying, “Sirs, look at these two insects, one small and one large. The doctors who said he would live for five days had seen the large insect. In five days it would have destroyed the merchant’s brain. Because of that he would have died. Those doctors were right. And those doctors who said he would live for seven days had seen the small insect. In seven days it would have destroyed the merchant’s brain. Because of that he would have died. Those doctors were right, too.” He then closed the suture in the skull, sewed the skin back together, and applied an ointment.

1.19.1 After seven days the merchant said to Jivaka, “Doctor, I’m unable to lie on one side for seven months.”

1.19.3 “But didn’t you say you were?”

1.19.5 “I did, but I’ll die. I’m unable to do it.”

1.19.6 “Well then, lie on the other side for seven months.”

1.19.7 After seven days the merchant said to Jivaka, “Doctor, I’m unable to lie on the other side for seven months.”

1.19.9 “But didn’t you say you were?”

1.19.11 “I did, but I’ll die. I’m unable to do it.”

1.19.12 “Well then, lie on your back for seven months.”

1.19.13 After seven days the merchant said to Jivaka, “Doctor, I’m unable to lie on my back for seven months.”

1.19.15 “But didn’t you say you were?”

1.19.17 “I did, but I’ll die. I’m unable to do it.”

1.20.1 “If I hadn’t said this to you, you wouldn’t have been able to lie down for so long. I already knew that you would be well in three times seven days. Get up, you’re cured. But do you remember my fee?”

1.20.5 “All my wealth is yours, doctor, and I’m your slave.”

“There’s no need for that. Just give one hundred thousand coins to the King and another one hundred thousand to me.” And being well, he did just that. 1.20.6

5. The account of the wealthy merchant’s son

On one occasion the son of a wealthy merchant in Benares twisted his gut while turning somersaults. Because of that, he was not able to digest congee or food, and he couldn’t urinate or defecate. He became thin, haggard, and pale, with veins protruding all over his body. The merchant considered this and thought, “Why don’t I go to Rājagaha and ask the King for doctor Jīvaka to treat my son?” 1.21.1

He then traveled to Rājagaha, went to King Bimbisāra, and told him about his son, adding, “Sir, please ask doctor Jīvaka to treat my son.” 1.21.7

And that’s what the King did. Jīvaka consented and then traveled to Benares where he went to that merchant. He examined his son, dismissed the people there, put up a curtain all around, and tied him to a pillar. He then had his wife stand in front of him, cut open his belly, and pulled out his twisted gut. He showed it to his wife, saying, “See, this is your husband’s affliction. It’s because of this that he’s in such a bad state.” He then untwisted the gut, put it back, sewed his belly back together, and applied ointment. Soon the merchant’s son was healthy again. His father gave sixteen thousand coins to Jīvaka, and Jīvaka returned to Rājagaha. 1.22.1

6. The account of King Pajjota

At that time King Pajjota had jaundice. Many of the most famous physicians in the world had come to see him, but none was able to cure him. And they were very expensive. King Pajjota then sent a message to King Bimbisāra: “Sir, I have such-and-such a disease. Please ask doctor Jīvaka to treat me.” 1.23.1

- 1.23.6 King Bimbisāra told Jīvaka, “Go to Ujjenī, Jīvaka, and treat King Pajjota.” Jīvaka consented and traveled to Ujjenī. He then went to King Pajjota, examined him, and said, “Please give me some ghee, sir. I’ll make a medicine from it for you to drink.”
- 1.24.3 “Forget it, Jīvaka. Make whatever will cure me that doesn’t contain ghee. I hate ghee; it’s disgusting.”
- 1.24.5 Jīvaka thought, “I won’t be able to cure this sickness without ghee. Why don’t I prepare medicine from ghee, but with a bitter color, smell, and taste?” Jīvaka then cooked ghee with a number of medicines, but he made sure it had the color, smell, and taste of a bitter substance. But it occurred to him, “When the King is digesting the ghee after drinking it, it will make him vomit. And because he’s temperamental, he might have me executed. Let me take leave in advance.” He then went to the King and said, “Sir, we doctors need to pull up roots and collect medicines at short notice. Please instruct the stables and the gates: ‘Jīvaka may ride on whatever animal he wishes, depart by whatever gate he desires, and he may come and go as he pleases.’” The King did as Jīvaka had asked.
- 1.25.6 At that time King Pajjota had a she-elephant called Bhaddavatikā, which could traverse 650 kilometers in a day. After bringing the ghee to the King and having him drink it, Jīvaka went to the elephant stables and fled the city on Bhaddavatikā.
- 1.26.1 Soon afterwards, while King Pajjota was digesting that ghee, he vomited. He said to his men, “That scoundrel Jīvaka made me drink ghee. Find out where he is.”
- 1.26.5 “Sir, he’s fled the city on Bhaddavatikā.”
- 1.26.6 At that time King Pajjota had a slave called Kāka, whose mother was a spirit and who could traverse 780 kilometers in a day. The King told Kāka, “Go, Kāka, and make Jīvaka turn back. Tell him that the King is asking him to return. But Kāka, these doctors are full of tricks. Don’t receive anything from him.”

Kāka caught up with Jivaka at Kosambī, while he was still on his way and having breakfast. Kāka said, “Doctor, the King is asking you to return.” 1.27.1

“Wait, Kāka, until I’ve finished eating. Why don’t you have something too?” 1.27.4

“There’s no need. The King told me that doctors are full of tricks and that I shouldn’t receive anything from you.” 1.27.6

Jivaka then removed the medicinal part of an emblic myrobalan fruit with his nail, before eating it and drinking water. And he said to Kāka, “Here, Kāka, have some emblic myrobalan and water.” Kāka thought, “The doctor is eating and drinking it. It can’t be anything bad.” So he ate half a fruit and drank the water. When he had eaten it, he vomited right there. He asked Jivaka, “Will I survive?” 1.27.8

“Don’t be afraid, Kāka. Both you and the King will be well. But the King is temperamental and might have me executed. Because of that I won’t return.” 1.28.7

After handing back the she-elephant Bhaddavatikā to Kāka, he continued on to Rājagaha. When he eventually arrived, he went to King Bimbisāra and told him what had happened. The King said, “It’s good, Jivaka, that you didn’t return. That King is temperamental and might even have had you executed.” 1.28.9

When King Pajjota was cured, he sent a message to Jivaka: “Come, Jivaka, I wish to give you a gift.” 1.29.1

He replied, “There’s no need, sir. Please just remember my act of service.” 1.29.3

7. The account of the two valuable cloths

Soon afterwards King Pajjota obtained two valuable cloths. They were extremely exquisite and fine, one in a million. The King sent them to Jivaka. Jivaka thought, “No-one is worthy of these except the Buddha, the Perfected and fully Awakened One, or King Bimbisāra.” 1.29.4.1

8. The account of the thirty purgings

- 1.30.1 On one occasion the Buddha's body was full of impurities. He said to Venerable Ānanda, "Ānanda, my body is full of impurities. I would like to take a purgative." Ānanda went to Jīvaka and told him what the Buddha had said. And Jīvaka replied, "Well then, Venerable Ānanda, oil the Buddha's body for a few days."
- 1.30.9 After doing as instructed, Ānanda returned to Jīvaka to let him know, adding, "Please continue the treatment."
- 1.31.1 Jīvaka thought, "It would not be appropriate for me to give the Buddha a powerful purgative." He then prepared three handfuls of lotus flowers with a variety of medicines, went to the Buddha, and gave him one handful, saying, "Sir, please smell the first handful. This will purge you ten times." He then brought him the second and the third handful, repeating the instruction, adding, "In this way you'll have thirty purgings." After giving the Buddha thirty purgings, he bowed down, circumambulated him with his right side toward him, and left.
- 1.32.1 When he was outside the gatehouse, Jīvaka thought, "I've given thirty purgings to the Buddha, for his body is full of impurities. But he'll only be purged twenty-nine times. After being purged, however, he'll take a bath, which will count as one purging. In this way the Buddha will have had exactly thirty purgings."
- 1.32.8 The Buddha read Jīvaka's mind. He told Ānanda about it, adding, "Well then, Ānanda, prepare hot water," and Ānanda did as requested.
- 1.33.1 Jīvaka then went back to the Buddha, bowed, sat down, and asked, "Sir, are you purged?"
- 1.33.4 "I am, Jīvaka."
- 1.33.5 Jīvaka told him what he had thought outside the gatehouse, adding, "Sir, please bathe." The Buddha had a hot bath. When he had bathed, the Buddha was purged once, adding up to a total of thirty purgings. Jīvaka said to the Buddha, "Sir, until your body is back to normal, please don't take any mung-bean broth."

9. The account of asking for a favor

Soon the Buddha's body was back to normal. Jīvaka then took those two valuable cloths and went to the Buddha. He bowed, sat down, and said, "Sir, I wish to ask for a favor." 1.33.18.1

"Buddhas don't grant favors, Jīvaka." 1.34.4

"It's allowable and blameless." 1.34.5

"Well then, say what it is." 1.34.6

"The Buddha and the Sangha of monks are rag-robe wearers. But I've received these two valuable cloths from King Pajjota that are extremely exquisite and fine—they are one in a million. Please accept them, and please allow the Sangha of monks to use robe-cloth given by householders." 1.34.7

The Buddha received the two valuable cloths. He then instructed, inspired, and gladdened Jīvaka with a teaching, after which Jīvaka got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks: 1.34.12

"Monks, I allow you to use robe-cloth given by householders. Anyone who wishes may wear rag-robles and anyone who wishes may accept robe-cloth from householders. But I praise contentment with one or the other."

The people of Rājagaha heard that the Buddha had allowed the monks to use robe-cloth given by householders. They were excited and joyful, thinking, "Now we'll give gifts and make merit." In just a single day many thousands of robes were given at Rājagaha. And the same thing happened in the country. 1.35.6

1.36.1 At that time, a fleecy robe was offered to the Sangha.²³² They told the Buddha.

“I allow fleecy robes.”²³³

1.36.4 And a silken, fleecy robe was offered.

“I allow silken, fleecy robes.”

1.36.7 And a woolen, fleecy robe was offered.

“I allow woolen, fleecy robes.”²³⁴

The first section for recitation is finished.

10. Discussion on the allowance of wool

2.1.1 On one occasion the King of Kāśī sent a valuable, woolen Kāśī-cloth to Jīvaka. Jīvaka took the cloth and went to the Buddha. He bowed, sat down, and told him what had happened, adding, “Sir, please accept this woolen cloth for my long-lasting benefit and happiness.” The Buddha received the woolen cloth. He then instructed, inspired, and gladdened Jīvaka with a teaching, after which Jīvaka got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

232. “Was offered” renders *uppanna*. This word, which literally means “arisen”, varies slightly in meaning dependent on the context. Often it refers to a requisite that has just been given to the Sangha or an individual monastic. Occasionally however, such as here, this does not fit the context. Here we need to assume that the monks had not yet received it, seeing as they ask the Buddha whether or not the robe is allowable. In other words, here *uppanna* happens first, and only then is the robe given. The meaning, then, must be that the monks had been given an offer or a promise of this robe, but had not yet received it. In a sense, the robe had “become available” to them. The most common way for a requisite to become available to a monastic is that an offer is made. I translate accordingly. See also DOP for this meaning of *uppanna*.

233. Sp 3.337: *Pāvāroti salomako kappāsādibhedo*, “Pāvāra means cotton, etc., with hair.” Sp-yoj 2.337: *Pāvāroti uttarāsaṅgo*, “Pāvāro means upper robe.”

234. Vin-alan-t 34.57: *Kojavanti unṇāmayo pāvārasadiso*, “Kojava is like a pāvāra made of wool.”

“I allow wool.”²³⁵

At that time various kinds of robe-cloth were offered to the Sangha. The monks thought, “What kind of robe-cloth has and hasn’t the Buddha allowed?” They told the Buddha. 3.1.1

“I allow six kinds of robe-cloth: linen, cotton, silk, wool, sunn hemp, and hemp.”²³⁶

Soon afterwards the monks thought, “The Buddha has only allowed one kind of robe, not two,” and being afraid of wrongdoing, they did not accept rags after receiving robe-cloth from householders. 3.2.1

“I allow you to accept rags after receiving robe-cloth from a householder. But I praise contentment with both.”

11. Discussion on searching for rags

On one occasion when a number of monks were traveling through the Kosalan country, some of them entered a charnel ground to look for rags, while the others walked on. The former monks got hold of rags, and the others said, “Please give us a share.” 4.1.1

“But why didn’t you wait, then? We won’t give you a share.” They told the Buddha. 4.1.7

235. In connection with Bu NP 26:1.23.1, which concerns thread used for weaving robes, Sp 1.636 says: *Kambalanti elakalomasuttam*, “*Kambala* means a thread of wool.”

236. Sp 1.636: *Sāṇanti sāṇavākasuttam*. *Bhaṅganti pāṭekkaṃ vākasuttamevāti eke. Etehi pañcahi missetvā katasuttam pana “bhaṅga”nti veditabbaṃ*, “*Sāṇa*: thread from the bark of hemp. *Bhaṅga*: some say it is just a separate thread from bark. But *bhaṅga* is to be understood as the thread made by mixing the (other) five.” SED: “*saṇa*, m. (L also n.) a kind of hemp, *Cannabis Sativa* or *Crotolaria Juncea* ...”. And: “*bhāṅga*, mf(ī)n, (fr. *bhaṅgā*) hempen, made or consisting of hemp ...”. And: “*Bhaṅgā*, f. hemp (*Cannabis Sativa*); an intoxicating beverage (or narcotic drug commonly called ‘*bhāṅg*’) prepared from the hemp plant”. *Cannabis sativa* is “hemp”, whereas *Crotolaria juncea* is often known as “sunn hemp”, according to Wikipedia. I translate the two Pali terms accordingly.

“If you’re unwilling, you don’t have to give a share to those who don’t wait.”

4.2.1 On another occasion when a number of monks were traveling through the Kosalan country, some of them entered a charnel ground to look for rags, while the others waited. The former monks got hold of rags, and the others said, “Please give us a share.”

4.2.7 “But why didn’t you come with us, then? We won’t give you a share.”

“Even if you’re unwilling, you should give a share to those who wait.”

4.3.1 On yet another occasion when a number of monks were traveling through the Kosalan country, some of them entered a charnel ground to look for rags first, while the other monks entered afterwards. Those who entered first got hold of rags, but not those who entered afterwards. The latter monks said, “Please give us a share.”

4.3.8 “But why did you come in afterwards, then? We won’t give you a share.”

“If you’re unwilling, you don’t have to give a share to those who enter afterwards.”

4.4.1 On yet another occasion when a number of monks were traveling through the Kosalan country, they all entered a charnel ground together to look for rags.²³⁷ Some of them got hold of rags, while others did not. The latter monks said, “Please give us a share.”

4.4.7 “But why didn’t you get any? We won’t give you a share.”

“Even if you’re unwilling, you should give a share to those who enter together with you.”

4.5.1 On yet another occasion when a number of monks were traveling through the Kosalan country, they entered a charnel ground

237. Sp 3.340: *Sadisā susānaṃ okkamimsūti sabbe samaṃ okkamimsu*, “*Sadisā susānaṃ okkamimsu*: they all entered together.”

together to look for rags after making an agreement to share.²³⁸ Some of them got hold of rags, while others did not. The latter monks said, “Please give us a share.”

“But why didn’t you get any? We won’t give you a share.” 4.5.7

“Even if you’re unwilling, if you have made an agreement about it, you should give a share to those who enter.”

12. Discussion on the appointment of a receiver of robe-cloth

At that time people brought robe-cloth to the monastery, but not finding anyone to receive it, they took it back. As a result, only a little robe-cloth was given at that monastery. They told the Buddha. 5.1.1

“You should appoint a monk who has five qualities as the receiver of robe-cloth: he’s not biased by favoritism, ill will, confusion, or fear, and he knows what has and what hasn’t been received.

And this is how he should be appointed. First a monk should be asked, and then a competent and capable monk should inform the Sangha: 5.2.1

‘Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the receiver of robe-cloth. This is the motion. 5.2.4

Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the receiver of robe-cloth. Any monk who approves of appointing monk so-and-so as the receiver of robe-cloth should remain silent. Any monk who doesn’t approve should speak up. 5.2.7

238. Sp 3.340: *Te katikaṃ katvāti laddhaṃ paṃsukūlaṃ sabbe bhājetvā gaṇhi-ssāmāti bahimeva katikaṃ katvā*, “After making an agreement about it means: having made an agreement outside, as follows: ‘We will get (rags) by distributing the obtained rags to everyone.’”

5.2.11 The Sangha has appointed monk so-and-so as the receiver of robe-cloth. The Sangha approves and is therefore silent. I'll remember it thus.'"

6.1.1 Soon, after receiving cloth, the receivers of robe-cloth left it right there and went away. The robe-cloth was lost.

"You should appoint a monk who has five qualities as the keeper of robe-cloth: he's not biased by favoritism, ill will, confusion, or fear, and he knows what is and what isn't stored.

6.2.1 And this is how he should be appointed. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

6.2.4 'Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the keeper of robe-cloth. This is the motion.

6.2.7 Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the keeper of robe-cloth. Any monk who approves of appointing monk so-and-so as the keeper of robe-cloth should remain silent. Any monk who doesn't approve should speak up.

6.2.11 The Sangha has appointed monk so-and-so as the keeper of robe-cloth. The Sangha approves and is therefore silent. I'll remember it thus.'"

13. Discussion on the designation of a store-room, etc.

7.1.1 Soon afterwards the monk who was the keeper of robe-cloth stored it under a roof cover, at the foot of a tree, and under the eaves of a building. Rats and termites ate it.

"I allow you to designate a dwelling, a stilt house, or a cave as a storeroom."²³⁹

239. Apart from the *vihāra*, "a dwelling", and the *guha*, "a cave", the Pali mentions three kinds of buildings, the *aḍḍhayoga*, the *pāsāda*, and the *hammiya*, all of which, according to the commentaries are different kinds of *pāsāda*,

And this is how it should be designated. A competent and capable monk should inform the Sangha: 7.2.1

‘Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, it should designate such-and-such a dwelling as a storeroom. This is the motion. 7.2.3

Please, Venerables, I ask the Sangha to listen. The Sangha designates such-and-such a dwelling as a storeroom. Any monk who approves of designating such-and-such a dwelling as a storeroom should remain silent. Any monk who doesn’t approve should speak up. 7.2.6

The Sangha has designated such-and-such a dwelling as a storeroom. The Sangha approves and is therefore silent. I’ll remember it thus.” 7.2.10

Soon, the robe-cloth in the Sangha’s storeroom was not looked after. 8.1.1

“You should appoint a monk who has five qualities as the storeman: he’s not biased by favoritism, ill will, confusion, or fear, and he knows what is and what isn’t protected.”²⁴⁰

“stilt houses”. Rather than try to differentiate between these buildings, which is unlikely to be useful from a practical perspective, I have instead grouped them together as “stilt house”. Here is what the commentaries have to say. Sp 4.294: *Aḍḍhayogoti supaṇṇavaṅkagehaṃ*, “An *aḍḍhayoga* is a house bent like a *supaṇṇa*.” Sp-t 3.4.294 clarifies: *Supaṇṇavaṅkagehanti garuḷapakkhasaṇṭhānena katagehaṃ*, “*Supaṇṇavaṅkageha*: a house made in the shape of the wings of a *garuḷa*.” A *garuḷa*, better known in its Sanskrit form *garuḍa* is a mythological bird. Sp 4.294 continues: *Pāsādoti dīghapāsādo. Hammiyanti upariākāsatale patitṭhitakūṭāgāro pāsādoyeva*, “A *pāsāda* is a long stilt house. A *hammiya* is just a *pāsāda* that has an upper room on top of its flat roof.” At Sp-t 3.3.74, however, we find slightly different explanations. It seems clear, however, that all three are stilt houses and that they are distinguished according to their shape and the kind of roof they possess.

240. Sp 3.343: *Guttāguttaṇca jāneyyāti ettha yassa tāva chadanādisu koci doso natthi, taṃ guttaṃ*, “*Guttāguttaṇca jāneyya*: here, in so far as there is no fault in the roofing, etc., it is protected.” The commentary then goes on to say he should make repairs if the stored goods are unprotected.

8.1.4 And this is how he should be appointed. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

8.1.7 ‘Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the storeman. This is the motion.

8.1.10 Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the storeman. Any monk who approves of appointing monk so-and-so as the storeman should remain silent. Any monk who doesn’t approve should speak up.

8.1.14 The Sangha has appointed monk so-and-so as the storeman. The Sangha approves and is therefore silent. I’ll remember it thus.”

8.2.1 Soon afterwards the monks from the group of six dismissed the storeman.

“You shouldn’t dismiss the storeman. If you do, you commit an offense of wrong conduct.”

The distribution of robe-cloth

9.1.1 At one time there was much robe-cloth in the Sangha’s storeroom.

“The present Sangha should distribute it.”

9.1.4 Soon afterwards there was a racket as the Sangha was distributing that robe-cloth.

“You should appoint a monk who has five qualities as the distributor of robe-cloth: he’s not biased by favoritism, ill will, confusion, or fear, and he knows what has and what has not been distributed.

9.1.8 And this is how he should be appointed. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

9.1.11 ‘Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the distributor of robe-cloth. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the distributor of robe-cloth. Any monk who approves of appointing monk so-and-so as the distributor of robe-cloth should remain silent. Any monk who doesn't approve should speak up. 9.1.14

The Sangha has appointed monk so-and-so as the distributor of robe-cloth. The Sangha approves and is therefore silent. I'll remember it thus." 9.1.18

The monks who were the distributors of robe-cloth thought, "How should we distribute the robe-cloth?" 9.2.1

"You should first sort the cloth, then estimate its value, followed by grouping it according to value, counting the monks, gathering the monks into groups, and finally fixing the shares of robe-cloth."²⁴¹

The monks who were distributors of robe-cloth thought, "What share of the robe-cloth should we give to the novices?" 9.2.5

"I allow you to give half a share to the novices."

241. Sp 3.343: *Uccinitvāti* "idam thūlam, idam saṅgham, idam ghanam, idam tanukam, idam paribhuttam, idam aparibhuttam, idam dighato ettakam puthulato ettaka'nti evam vatthāni vicinitvā. Tulayitvāti 'idam ettakam agghati, idam ettakan'ti evam agghaparicchedam katvā. 'Vaṇṇāvaṇṇam katvā'ti 'sace sabbesam ekekameva dasagghanakam pāpuṇāti, iccetam kusalam; no ce pāpuṇāti, yaṃ nava vā atṭha vā agghati, tam aññena ekaagghanakena ca dviagghanakena ca saddhim bandhitvā etena upāyena same paṭivise ṭhapetvā'ti attho. 'Bhikkhū gaṇetvā vaggam bandhitvā'ti 'sace ekekassa diyamāne divaso nappahoti, dasa dasa bhikkhū gaṇetvā dasa dasa cīvarapaṭivise ekavaggam bandhitvā ekam bhaṇḍikam katvā evam cīvarapaṭivisam ṭhapetum anujānāmi'"ti attho, "Uccinitvā means having distinguished the cloth in this way: 'This is coarse, this is soft, this is thick, this is thin, this is used, this is unused; this is its length and this its width.' Tulayitvā means dividing it up according to value in this way: 'This is worth so much, this so much.' Vaṇṇāvaṇṇam katvā: the meaning is: 'If each one of them obtains what has a value of ten, it is good. If not, then what has the value of nine or eight should be bound with another (piece) that has the value of one or two, in this way fixing equal shares'. Bhikkhū gaṇetvā vaggam bandhitvā: the meaning is: 'I allow, if one day is not sufficient to give it out to each one separately, to count the monks in groups of ten, then to bind ten shares of robe-cloth for each group, then to make one bundle, and in this way to fix the shares of robe-cloth.'"

- 9.3.1 On one occasion a monk wanted to take his own share and leave.²⁴²

“You should give a share to one who’s leaving.”

- 9.3.4 On another occasion a monk wanted to take an extra share and leave.

“I allow you to give an extra share to anyone who gives something in return.”

- 9.4.1 The distributors of robe-cloth thought, “How should we give out the shares of robe-cloth? According to the order in which the monks have arrived or according to seniority?”

“You should satisfy those in need and then give out the remainder by drawing lots.”²⁴³

242. *Uttaritukāma*, literally, “desiring to cross over”. Sp 3.343: *Uttaritukāmoti nadim vā kantāram vā uttaritukāmo; sattham labhitvā disā pakkamitukāmoti attho*, “*Uttaritukāmo*: means desiring to cross over a river or a wilderness. The meaning is: ‘Having found a caravan, he desires to leave for the districts.’”

243. The meaning of this is not clear. *Toseti*, which is the causative formation of *tussati*, means “to please” or “to satisfy” someone. Judging from the usage of this verb elsewhere, it seems to be exclusively used with reference to living beings, that is, the patient of the verb will invariably be a living being. Reading *vikalake* as an accusative plural, the meaning of *vikalake tosetvā* might be construed as follows: “to satisfy those who are short (of robes or cloth)”. The meaning of *kusapātāṃ kātum*, literally, “the *kusa*-grass should be dropped”, is equally unclear. Yet according to how *kusa*-grass is used elsewhere as an aid to sharing out requisites (e.g. at Kd 8:24.4.4), I take it to refer to a randomized method for giving out shares of robe-cloth. I translate accordingly. I have added the phrase “give out the remainder” to clarify the overall meaning. The commentary, however, sees most of this quite differently. Sp 3.343: *Vikalake tosetvāti ... Civaravikalakam nāma sabbesam pañca pañca vatthāni pattāni, sesānipi atthi, ekekaṃ pana na pāpuṇāti, chinditvā dātabbāni. ... Chinditvā dinne pana taṃ tositaṃ hoti, atha kusapāto kātabbo*, “*Vikalake tosetvā*: ... *Civaravikalaka* means when five cloths are obtained by everyone and there are leftovers, but not sufficient for each one, the cloth should be cut up and then given out. ... When it is given out after cutting it up, that means the remainder is shared out. Then the *kusa*-grass should be dropped.”

14. Discussion on the dyeing of robes

At that time the monks dyed the robes even with dung and beige clay. The robes were discolored. 10.1.1

“I allow you to use six kinds of dye: dye from roots, dye from wood, dye from bark, dye from leaves, dye from flowers, and dye from fruit.”

The monks dyed the robes in cold water. The robes were smelly. 10.2.1

“I allow a dye-pot to boil the dye.”

The dye boiled over. 10.2.5

“I allow you to attach a collar.”²⁴⁴

The monks did not know whether the dye was ready or not. 10.2.8

“You should put a drop in water or on the back of your nail.”

To empty the pot, the monks tilted it.²⁴⁵ The pot broke. 10.3.1

“I allow a dye-ladle, with or without a handle.”

The monks did not have a vessel for the dye. 10.3.5

“I allow a basin for dye, a water pot for dye.”²⁴⁶

The monks were kneading the robes in basins and bowls. The robes tore. 10.3.8

“I allow a dyeing trough.”

244. Sp 3.344: *Uttarāḷumpanti vaṭṭādhāraṇaṃ, rājanakumbhiyā majjhe ṭha-petvā taṃ ādhāraṇaṃ parikkhipitvā rājanaṃ pakkipitum anujānāmi attho. Evañhi kate rājanaṃ na uttarati*, “Uttarāḷumpa: the meaning is a circular collar; having fixed it on the middle of the dying-pot, having made a circle of it, you should add the dye. For when it is done in this way, the dye does not overflow.” Sp-t 3.3.344 specifies that the collar goes inside the pot, *antorājanakumbhiyā*. Vmv 3.344 adds: *Evañhi kateti vaṭṭādhārassa anto rājanodakaṃ, bhi challika-ñca katvā viyojane kate. Na uttaratiti kevalaṃ udakato pheṇuttṭhānābhāvā na uttarati*, “‘For when it is done in this way’ means: after placing the dying water inside the circular collar and the (dying-)bark on the outside, they are kept separate. ‘It does not overflow’ means: the foam rising completely from the water does not overflow.”

245. Reading *āvajjanti* with the PTS edition.

246. Vin-alan-t 34.57: *Tattha rājanakolambanti rājanakuṇḍaṃ. Tattha rājanakuṇḍanti pakkarājanatṭhapanakaṃ mahāghaṭaṃ*, “There the rājanakolamba is a *rājanakuṇḍa*. There the *rājanakuṇḍa* is a large waterpot (*ghaṭa*) for the placing of finished dye.”

- 11.1.1 The monks spread the robes on the ground. The robes became dirty.
“I allow a spread of grass.”
- 11.1.5 The grass was eaten by termites.
“I allow a bamboo robe rack and a clothesline.”
- 11.1.8 They hung up the robes by the middle. The dye dripped from both sides.
“You should fasten them at the edge.”
- 11.1.12 The edge became worn.
“I allow a string for the edge.”²⁴⁷
- 11.1.15 The dye dripped from one edge.
“You should dye them by repeatedly turning them over, and you shouldn’t leave while they’re still dripping.”
- 11.2.1 The robes were starchy.²⁴⁸
“You should rinse them in water.”
- 11.2.4 The robes were stiff.
“You should beat them with your hands.”
- 11.2.7 At that time the monks wore robes consisting of a single piece of cloth, the color of ivory. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha.
“You shouldn’t wear robes consisting of a single piece of cloth. If you do, you commit an offense of wrong conduct.”

15. The instruction on robes made of pieces

- 12.1.1 After staying at Rājagaha for as long as he liked, the Buddha set out wandering toward the southern hills. He saw the fields of Magadha

247. Sp 1.85: *Yaṃ pana “anujānāmi, bhikkhave, kaṇṇasuttaka”nti evaṃ anuññātaṃ, taṃ anuvāte pāsakaṃ katvā bandhitabbaṃ rajanakāle lagganattāya*, “But that which is allowed in this way, *anujānāmi, bhikkhave, kaṇṇasuttaka*, having made a loop at the long edge, it is to be bound for the purpose of hanging up at the time of dyeing.”

248. Sp 3.344: *Patthinnanti atirajitattā thaddhaṃ*, “*Patthinna*: stiff because of too much dye.”

laid out in rectangles defined by long and short boundaries and their intersections. He said to Venerable Ānanda,²⁴⁹ “Ānanda, have a look at these fields.”

“Yes, Sir.”

12.1.4

“Are you able to make this kind of robe for the monks?”²⁵⁰

12.1.5

“I am.”

12.1.6

After staying in the southern hills for as long as he liked, the Buddha returned to Rājagaha. Ānanda then made robes for a number of monks. He went to the Buddha and said, “Sir, please have a look at the robes I’ve made.”

12.1.7

Soon afterwards the Buddha gave a teaching and addressed the monks:

12.2.1

“Ānanda is clever. He understands the detailed meaning of what I’ve spoken in brief. He can make long strips, short strips, large panels, medium-sized panels, middle sections, intermediate sections, a neckpiece, a calf-piece, and outer sections. In this way the robe will be made of pieces, making it worthless, appropriate for monastics, and undesirable for one’s enemies.”²⁵¹

12.2.2

249. Sp 3.345: *Acchibaddhanti caturassakedārakabaddham*, “*Acchibaddha*: a rectangular field with borders.”

250. Sp 3.345: *Samvidahituntī kātum*, “*Samvidahitum* means to make.”

251. Vin-vn-ṭ 563: *Kusinti āyāmato ca vitthārato ca anuvātaṃ cīvaramajjhe tādisameva dīghapattaṇca*, “*A kusi* is a lengthwise or crosswise border in the middle of the robe, just like a long panel.” Vin-vn-ṭ 563: *Aḍḍhakusinti anuvāta-sadisam cīvaramajjhe tattha tattha rassapattam*, “*An aḍḍhakusi* is a short panel like a border, here and there in the middle of the robe.” Sp 3.245: *Maṇḍalanti pañcakhaṇḍikācīvarassa ekekaśmim khaṇḍe mahāmaṇḍalam*, “*A maṇḍala* is the large panel in each section of a robe with five sections.” Commenting on the *vivaṭṭa*, “the middle section”, Vin-vn-ṭ 563 says: *Vivaṭṭanti maṇḍalam, aḍḍhamaṇḍalaṇcāti dve ekato katvā sibbitam vemajjhe khaṇḍam*, “The *vivaṭṭa* is the section in the middle, which is made by sewing together a large panel (*maṇḍala*) and a medium-sized panel (*aḍḍhamaṇḍala*).” The *vivaṭṭa*, “section in the middle”, is one of usually five main sections of the robe, see below. Sp 3.245: *Vivaṭṭanti maṇḍalaṇca aḍḍhamaṇḍalaṇca ekato katvā sibbitam majjhi-makhaṇḍam*, “The *vivaṭṭa* is the sewn-together section in the middle, made by making the large panel and the medium-sized panel into one.” Sp 3.245: *Anuvivaṭṭanti tassa ubhosu passesu dve khaṇḍāni*, “The *anuvivaṭṭas* are the two sections on either side of it.” Vin-vn-ṭ 563 clarifies that “it” refers to the *ma-*

Your outer robe should be made of pieces and so should your upper robe and sarong.”

16. The instruction on the three robes

- 13.1.1 After staying at Rājagaha for as long as he liked, the Buddha set out wandering toward Vesālī. On the road between Rājagaha and Vesālī the Buddha saw a number of monks walking along, loaded up with robes on their heads, shoulders, and hips. He thought, “These foolish men have turned to an abundance in robes too readily. Let me set a limit on robes for the monks.”
- 13.2.1 Wandering on, the Buddha eventually arrived at Vesālī where he stayed at the Gotamaka Shrine. At that time it was midwinter, when the days are cold and the snow is falling. The Buddha sat outside at night without being cold, wearing only one robe. Becoming cold at the end of the first part of the night, he put on a second robe. Becoming cold once again at the end of the middle part of the night, he put on a third robe. At the end of the last part of the night, when the sky was flaring up at dawn, he became cold once more. Putting on a fourth robe, he was fine. He thought, “Even those on this spiritual path who come from good families, who are sensitive to the cold and fear the cold, are able to get by with three robes. Let me set a limit on robes for the monks. Let me allow them three robes.”

jḥhimakhaṇḍa, “the middle section”. Sp 3.245: *Gīveyyakanti gīvāveṭṭhanatṭhāne daḥhikaraṇatṭhaṃ aññaṃ suttasaṃsibbitaṃ āgantukapattam*, “The *gīveyyaka* is another added panel, sewn on with thread and for the purpose of strengthening, wrapping the neck area.” Sp 3.245: *Jaṅgheyyakanti jaṅghapāpuṇanattṭhāne tatheva saṃsibbitaṃ pattam*, “The *jaṅgheyyaka* is a panel sewn on in the same way (as the neckpiece) at the place reaching the calves.” Sp 3.245: *Bāhantanti anuvivaṭṭānaṃ bahi ekekaṃ khaṇḍam*, “The *bāhanta* is the single section on the outside of (each of) the intermediate sections.” Sp 3.245 then adds: *Iti pañcakhaṇḍikacīvarenaṇaṃ vicāritanti*, “In this way is the layout of a robe with five sections.”

Soon afterwards the Buddha gave a teaching and addressed the monks. He told them what had happened and what he had thought, adding: 13.3.3

“I allow you three robes: a double-layered outer robe, a single-layered upper robe, and a single-layered sarong.”

17. Discussion on extra robes

When they heard that the Buddha had allowed three robes, the monks from the group of six went to the village in one set of three, stayed in the monastery in another set, and went bathing in yet another set. The monks of few desires complained and criticized them, “How can the monks from the group of six keep extra robes?” They told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: 13.6.1

“You shouldn’t keep extra robes. If you do, you should be dealt with according to the rule.”²⁵²

Soon, Venerable Ānanda was offered an extra robe. He wanted to give it to Venerable Sāriputta who was staying at Sāketa. Knowing that the Buddha had laid down a rule against having an extra robe, he thought, “What should I do now?” He told the Buddha, who said, “How long is it, Ānanda, before Sāriputta returns?” 13.7.1

“Nine or ten days.” 13.7.13

Soon afterwards the Buddha gave a teaching and addressed the monks: 13.7.14

“You should keep an extra robe for ten days at the most.”

Soon the monks were given extra robes. Not knowing what to do with them, they told the Buddha. 13.8.1

“I allow you to assign an extra robe to another.”²⁵³

252. That is, Bu NP 1:2.17.1.

253. For an explanation of the idea of *vikappanā*, see Appendix of Technical Terms.

- 14.1.1 After staying at Vesālī for as long as he liked, the Buddha set out wandering toward Benares. When he eventually arrived, he stayed in the deer park at Isipattana.
- 14.1.4 On that occasion the sarong of a certain monk had a hole. He thought, “The Buddha has allowed three robes: a double-layered outer robe, a single-layered upper robe, and a single-layered sarong. Since my sarong has a hole, let me add a patch. It will have a double layer of cloth on all sides, but only a single layer in the middle.”²⁵⁴ And that’s what he did.
- 14.2.2 Just then the Buddha was walking about the dwellings, and he saw that monk patching his robe. He went up to that monk and said, “What are you doing, monk?”
- 14.2.4 “I’m patching my robe, Sir.”
- 14.2.5 “Well done. It’s good that you are patching your robe.”
- 14.2.7 Soon afterwards the Buddha gave a teaching and addressed the monks:

“When the cloth is new or nearly new, I allow a double-layered outer robe, a single-layered upper robe, and a single-layered sarong. When the cloth is worn, I allow an outer robe of four layers, a double-layered upper robe, and a double-layered sarong. With rags, you may have as much as you like. With scraps of cloth from a shop, you should search for them. And I allow patches, mending, hems, strips of cloth for marking, and strengthening.”²⁵⁵

254. The point, presumably, is that there would be a double layer of cloth wherever the patch overlapped with the original robe, but only a single layer over the hole.

255. For a discussion of rendering *aggaḷa* as “patch”, see Appendix of Technical Terms. Sp 3.348: *Suttena samsibbitaṃ tunnaṃ*, “*Tunna* is the sewing on (of the patch) with a thread.” Sp 3.348: *Vaṭṭetvā karaṇaṃ ovaṭṭikaṃ*, “Having folded, there is the making of the *ovaṭṭika*.” Sp 3.348: *Kaṇḍusakāṃ vuccati muddikā*, “Calculating is called *kaṇḍusaka*.” Vjb 3.308 adds: *Kaṇḍusaṃ nāma pubbabandhana*, “*Kaṇḍusa* is a prior fixing.” The meaning of this is not clear to me. I follow the definition given in CPD. See also Kd 7:1.5.8.

18. The account of Visākhā

After staying at Benares for as long as he liked, the Buddha set out wandering toward Sāvattthī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery. 15.1.1

Soon afterwards Visākhā Migāramātā went to the Buddha, bowed, and sat down. When the Buddha had instructed, inspired, and gladdened her with a teaching, Visākhā said, "Sir, please accept tomorrow's meal from me together with the Sangha of monks." The Buddha consented by remaining silent. Knowing that the Buddha had consented, Visākhā got up from her seat, bowed down, circumambulated him with her right side toward him, and left. 15.1.4

The following morning it was pouring down from a great storm extending over the four continents. The Buddha said to the monks, "It rains on the four continents just as it rains here in the Jeta Grove. Bathe in the rain, monks. This is the last great storm of this kind." 15.2.1

Saying, "Yes, Sir," they took off their robes and bathed in the rain. 15.2.6

When Visākhā had had various kinds of fine foods prepared, she told a slave, "Go to the monastery and tell the Buddha that the meal is ready." 15.3.1

Saying, "Yes, Madam," she went to the monastery and saw the monks bathing naked in the rain. She thought, "There are no monks in the monastery, just Ājīvaka ascetics bathing in the rain." She returned and told Visākhā what had happened. Being wise and discerning, Visākhā thought, "No doubt the venerables are bathing naked in the rain. It's only because of her ignorance that she thinks as she does." So she sent the slave back to the monastery with the same instructions. 15.3.3

When the monks had cooled their bodies and felt invigorated, they took their robes and entered their dwellings. When the slave arrived, she didn't see any monks. She thought, "There are no monks in the monastery. It's empty." She returned and told Visākhā what had happened. Once again Visākhā realized what was going on, and she told the slave to go to the monastery one more time. 15.4.1

- 15.5.1 When the message had been delivered, the Buddha said to the monks, “Get your bowls and robes. It’s time for the meal.”
- 15.5.3 “Yes, Sir.”
- 15.5.4 The Buddha robed up and took his bowl and robe. Then, just as a strong man might bend or stretch his arm, the Buddha disappeared from the Jeta Grove and appeared at Visākhā’s gatehouse. He sat down on the prepared seat together with the Sangha of monks.
- 15.6.1 Visākhā thought, “The power and might of the Buddha are truly amazing. The water is flowing knee-deep, even waist-deep, yet not a single monk has wet feet or wet robes.” Delighted and joyful, she personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, she sat down to one side and said, “Sir, I wish to ask for eight favors.”
- 15.6.6 “Buddhas don’t grant favors, Visākhā.”
- 15.6.7 “It’s allowable and blameless.”
- 15.6.8 “Well then, say what it is.”
- 15.7.1 “For as long as I live I wish to give rainy-season robes to the Sangha, and I wish to give meals to the newly arrived and departing monastics, as well as to those who are sick and those nursing the sick. I also wish to give medicines to the sick, a regular supply of congee, and bathing robes to the nuns.”
- 15.7.2 “But, Visākhā, what reason do you have for asking me for these eight favors?”
- 15.7.3 Visākhā then told the Buddha what had happened to her slave, adding, “Nakedness is gross, disgusting, and repulsive. This is why I wish to give rainy-season robes to the Sangha for as long as I live.
- 15.8.1 Also, not knowing the streets or where to go, newly arrived monks will get exhausted while walking for alms. But if they eat a meal from me, they will get to know the streets and where to go for alms, and they will avoid getting exhausted. This is why I wish to give meals to the newly arrived monks for as long as I live.
- 15.8.4 Also, in trying to get a meal, departing monks may bother the Teacher, or they may arrive late at their destination. Or, if they

fail to get a meal, they'll be weak while traveling. But if they eat a meal from me, they won't bother the Teacher, they'll arrive at their destination at an appropriate time, and they won't be weak while traveling. This is why I wish to give meals to the departing monks for as long as I live.

Also, if sick monks don't get suitable food, their illness might get worse, or they might die. But if they eat a meal from me, their illness won't get worse, and they won't die. This is why I wish to give meals to the sick monks for as long as I live. 15.9.1

Also, if the monks who nurse the sick have to get their own meals, they won't be able to bring back meals for the sick until after midday, and then the sick won't be able to eat. But if they eat a meal from me, they'll be able to bring back meals for the sick in good time, and the sick will be able to eat. This is why I wish to give meals to those monks who nurse the sick for as long as I live. 15.9.4

Also, if the sick monks don't get suitable medicines, their illness might get worse or they might die. But if they get medicine from me, their illness won't get worse, and they won't die. This is why I wish to give medicine to the Sangha for as long as I live. 15.10.1

Also, while staying at Andhakavinda, the Buddha allowed congee, seeing ten benefits in it. This is why I wish to give a regular supply of congee to the Sangha for as long as I live. 15.10.4

Also, Sir, on one occasion the nuns were bathing naked at a ford in the river Aciravatī together with sex workers. The sex workers made fun of them, 'Venerables, why practice the spiritual life while you're young? Why not enjoy worldly pleasures? When you're old, then you can practice the spiritual life. In this way you'll get the benefits of both.' Being poked fun at by the sex workers, the nuns were humiliated. Nakedness in women is gross, disgusting, and repulsive. This is why I wish to give bathing robes to the Sangha of nuns for as long as I live." 15.11.1

"But, Visākhā, what benefit do you see that you ask me for these eight favors?" 15.12.1

15.12.2 “Well, it will happen that monks who have completed the rainy-season residence in the various regions will come to Sāvattthī to visit the Buddha. If a monk has died, they’ll ask you about his destination, and you’ll tell them whether he’s reached the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, or perfection. I’ll then ask those monks whether that dead monk had previously visited Sāvattthī. If they say he had, I may conclude, ‘No doubt that Venerable will have enjoyed a rainy-season robe supplied by me. Or he will have enjoyed a meal for newly arrived monks, a meal for departing monks, a meal for sick monks, a meal for those nursing the sick, medicines, or a regular supply of congee—all given by me.’ When I recall that, I’ll be glad. The gladness will give rise to joy, and the mental joy will make me tranquil. When I’m tranquil, I’ll feel bliss. And when I’m blissful, my mind will be stilled. In this way I’ll develop the spiritual faculties, the spiritual powers, and the factors of awakening. It’s because of this benefit that I ask for these eight favors.”

15.14.1 “Well said, Visākhā. It’s good that you ask me for these eight favors for the sake of this benefit. I grant you these eight favors.” The Buddha then expressed his appreciation to Visākhā with these verses:

15.14.5 “Rejoicing in giving food and drink,
A virtuous disciple of the Accomplished One,
Overcoming stinginess, gives a gift.
It leads to heaven, eliminates sadness, and brings
bliss.

15.14.9 By means of the stainless path,
She obtains heaven and long life.
Desiring merit, happy and healthy,
She rejoices in heaven for a long time.”

15.14.13 When the Buddha had expressed his appreciation, he got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow a rainy-season robe, meals for newly arrived monastics, meals for departing monastics, meals for the sick, meals for those nursing the sick, medicine for the sick, a regular supply of congee, and bathing robes for the Sangha of nuns.”

The section for recitation on Visākhā is finished.

19. The allowance of a sitting mat

At one time the monks ate fine food, and then went to sleep absentminded and heedless. They emitted semen while dreaming, soiling the furniture. 16.1.1

Soon afterwards the Buddha was walking about the dwellings with Venerable Ānanda as his attendant. Noticing that soiled furniture, he asked Ānanda what had happened. Ānanda told him, and the Buddha said, “That’s how it is, Ānanda. For those who go to sleep absentminded and heedless, semen is emitted while dreaming. But for those who fall asleep mindful and heedful, this doesn’t happen, nor does it for ordinary people who are free from sensual desire. And, Ānanda, it’s impossible for a perfected one to emit semen.” 16.1.3

Soon afterwards the Buddha gave a teaching and addressed the monks, telling them what had happened. He then said: 16.2.6

“There are these five drawbacks to going to sleep absentminded and heedless:²⁵⁶ you don’t sleep well; you wake up feeling miserable; you have nightmares; the gods don’t guard you; and you emit semen. 16.3.1

And there are these five benefits in going to sleep mindful and heedful: you sleep well; you wake up feeling good; you don’t have nightmares; the gods guard you; and you don’t emit semen. 16.3.4

And, monks, I allow a sitting mat to protect the body, the robes, and the furniture.”

But the sitting mat was too small. It did not protect the entire piece of furniture. 16.4.1

256. This is parallel to AN 5.210:1.1.

“I allow you to make a sheet as large as you like.”

17.1.1 On one occasion Venerable Ānanda’s preceptor, Venerable Be-
laṭṭhasisa, had carbuncles, with pus causing his robes to stick to his
body. To detach them, the monks kept on moistening his robes
with water. As the Buddha was walking about the dwellings, he
noticed the monks doing this. He went up to them and said, “What
illness does this monk have?”

17.1.6 “He has carbuncles, Sir. That’s why we’re doing this.” Soon
afterwards the Buddha gave a teaching and addressed the monks:

**“For anyone who has an itch, a boil, a running sore, or a car-
buncle, I allow an itch-covering cloth.”**

18.1.1 On one occasion Visākhā took a washcloth and went to the
Buddha. She bowed, sat down, and said, “Sir, please accept this
washcloth for my long-lasting benefit and happiness.” The Buddha
accepted it and then instructed, inspired, and gladdened her with a
teaching. She got up from her seat, bowed down, circumambulated
him with her right side toward him, and left. Soon afterwards the
Buddha gave a teaching and addressed the monks:

“I allow washcloths.”

19.1.1 At that time Venerable Ānanda had a friend called Roja the
Mallian. Roja had left an old linen cloth with Ānanda, and it so
happened that Ānanda needed such a cloth. They told the Buddha.

**“I allow you to take things on trust from someone who has five
qualities: they’re a friend, they’re a close companion, they’ve
spoken about it, they’re alive, and you know they’ll be pleased
if you take it.”**

20.1.1 At that time the monks had enough robes, but they needed water
filters and bags.

“I allow cloth for requisites.”

20. Discussion of the smallest robe-cloth that can be assigned to another, etc.

Soon afterwards the monks thought, “These things that have been allowed by the Buddha—the three robes, the rainy-season robe, the sitting mat, the sheet, the itch-covering cloth, the washcloth, and the cloth for requisites—are they all to be determined or to be assigned to another?” They told the Buddha. 20.2.1

“You should determine the three robes, not assign them to another;²⁵⁷ you should determine the rainy-season robe for the four months of the rainy season, and apart from that assign it to another; you should determine the sitting mat, not assign it to another; you should determine a sheet, not assign it to another; you should determine an itch-covering cloth for as long as you’re sick, and apart from that assign it to another; you should determine a washcloth, not assign it to another; you should determine a cloth for requisites, not assign it to another.”

The monks thought, “What’s the size of the smallest robe-cloth that can be assigned to another?” 21.1.1

“The smallest robe-cloth you should assign to another is one that’s eight standard fingerbreadths long and four wide.”

At that time Venerable Mahākassapa’s rag robes were heavy. 21.1.5

“I allow you to mend roughly with thread.”²⁵⁸

The corners became deformed.²⁵⁹ 21.1.8

257. For an explanation of the idea of *vikappanā*, see Appendix of Technical Terms.

258. Sp 3.359: *Suttalūkhaṃ kātunti sutteneva aggaḷaṃ kātunti attho*, “*Suttalūkhaṃ kātun* means to patch just using thread.”

259. Sp 3.359: *Vikaṇṇo hotīti suttaṃ acchetvā acchetvā sībbaṇṇānaṃ eko saṅghāṭikonaṃ dīgho hoti*, “*Vikaṇṇo hoti*: when those who are sewing repeatedly pull (*añchitvā añchitvā*) the thread, one corner of the outer robe becomes long.” Instead of the above commentarial reading, *acchetvā acchetvā* (“having repeatedly left uncut”), which does not fit the context well, I read *añchitvā añchitvā* with Sp-yoj 2.359.

“I allow you to remove the deformity.”²⁶⁰

21.1.11 The cloth frayed.

“I allow you to add a lengthwise border and a crosswise border.”²⁶¹

21.1.14 On one occasion the panels of an upper robe were breaking up.

“I allow you to darn.”²⁶²

21.2.1 At one time, while making a set of three robes for a monk, there was not enough cloth to make all three out of pieces.

“I allow two robes made of pieces and one that isn’t.”

21.2.4 There was not enough cloth to make two out of pieces.

“I allow one robe made of pieces and two that are not.”

21.2.7 There was not enough cloth to make one out of pieces.

“I allow you to add a further supply.²⁶³ But you shouldn’t wear robes none of which are cut into pieces. If you do, you commit an offense of wrong conduct.”

22.1.1 On one occasion a monk who had been given much robe-cloth wanted to give it to his mother and father.

“If you’re giving to your mother and father, what can I say? I allow you to give to your mother and father. But, monks, a gift

260. Sp 3.359: *Vikaṇṇaṃ uddharituntī dīghakoṇaṃ chinditum*, “*Vikaṇṇaṃ uddharitum* means to cut off the long corner.”

261. *Anuvāta* and *paribhaṇḍa*, refer to long and short borders respectively. This is what the commentaries have to say. Sp 3.308: *Anuvātakaraṇamattenāti piṭṭhianuvātāropanamattena*, “*Anuvātakaraṇamattena* means merely by mounting a border at the back.” Which is further explained at Sp-t 3.3.308: *Piṭṭhianuvātāropanamattena* means merely by mounting a border lengthwise.” Sp 3.308: *Paribhaṇḍakaraṇamattenāti kucchianuvātāropanamattena*, “*Paribhaṇḍakaraṇamattena* means merely by mounting a border at the belly.” Which is further explained at Sp-t 3.3.308: *Kucchianuvātāropanamattena* means merely by adding a border crosswise.”

262. Sp 3.359: *Aṭṭhapadakaṃ kātuntī aṭṭhapadakacchannena pattamukhaṃ sibbitum*, “*Aṭṭhapadakaṃ kātum* means to sew the opening in the panel with a network-covering.” CPD suggests “network” for *aṭṭhapadaka*.

263. Sp 3.360: *Anvādhikampi āropetuntī āgantukapattampi dātum*, “*Anvādhikampi āropetum*: to give an extra panel.” The exact significance of this is unclear.

of faith shouldn't be ruined.²⁶⁴ If you do, you commit an offense of wrong conduct."

On one occasion a monk left one of his robes in the Blind Men's Grove and then entered the village for alms in just his sarong and upper robe. Thieves stole that robe, and as a result he became poorly dressed. When other monks asked him why, he told them what had happened. 23.1.1

"You shouldn't enter a village in just your sarong and upper robe. If you do, you commit an offense of wrong conduct."

Soon afterwards Venerable Ānanda, being absentminded, entered a village in just his sarong and upper robe. The monks said to him, "Hasn't the Buddha laid down a rule against entering the village in just a sarong and an upper robe?" Ānanda told them what had happened. They told the Buddha. 23.2.1

"There are five reasons for leaving behind the outer robe, the upper robe, or the sarong:²⁶⁵ you're sick; it's the rainy season; you're going to cross a river; the dwelling is protected by a door; you have participated in the robe-making ceremony.²⁶⁶

There are five reasons for leaving behind the rainy-season robe: you're sick; you're going outside the monastery zone; you're going to cross a river; the dwelling is protected by a door; the rainy-season robe hasn't been sewn or is unfinished."

264. Sp 3.361: *Ettha sesanātinam dento vinipāṭetiyeve*, "In this context it goes to ruin when given to other relatives." Presumably this means one should not give to anyone who is not a monastic, apart from one's parents.

265. This passage suggests that each of the three robes could be used as a substitute for the remaining two, which in turn suggests they were similar to each other.

266. Sp 3.362: *Vassikasaṅketanti vassike cattāro māse*, "Vassikasaṅketa means the four months of the rainy season." In the compound *aggaḷaguttivihāra*, the basic meaning of *aggaḷa* is "door". Doors at that time often had a closing mechanism that included a bolt, perhaps even a lockable bolt. *Aggaḷa* also means patch. The connection seems to be that the door, that is, the door panel, "patches" the doorway, the *dvāra*.

21. Discussion of robe-cloth given to the Sangha

24.1.1 At that time a certain monk had spent the rainy season by himself. People gave him robe-cloth, intending it for the Sangha. He thought, “The Buddha has laid down that a sangha consists of a group of at least four, but I’m here by myself. Now these people have given robe-cloth, intending it for the Sangha. Let me take it to Sāvattihī.” He then took that robe-cloth to Sāvattihī and told the Buddha what had happened. The Buddha said, “This robe-cloth is yours until the end of the robe season.

It may be that a monk spends the rainy season by himself, yet people give him robe-cloth, intending it for the Sangha. That robe-cloth is his until the end of the robe season.”

24.3.1 At one time a certain monk was living by himself outside the rainy season. People gave him robe-cloth, intending it for the Sangha. He thought, “The Buddha has laid down that a sangha consists of a group of at least four, but I’m here by myself. Now these people have given robe-cloth, intending it for the Sangha. Let me take it to Sāvattihī.” He then took that robe-cloth to Sāvattihī and told the monks, who in turn told the Buddha. He said, “The present Sangha should distribute it.”

It may be that a monk is living by himself outside the rainy season, yet people give him robe-cloth, intending it for the Sangha. I allow that monk to determine that robe-cloth as his. But if another monk arrives before he has determined that robe-cloth, then he should be given an equal share. If yet another monk arrives before they’ve distributed that robe-cloth by drawing lots, he too should be given an equal share. If still another monk arrives, but after they’ve distributed that robe-cloth by drawing lots, they don’t need to give him a share if they’re unwilling.”

24.5.1 On one occasion, after completing the rainy-season residence at Sāvattihī, two senior monks who were brothers, Venerable Isidāsa and Venerable Isibhaṭṭa, went to a certain village monastery. Because it was a long time since they had been there, people gave meals together with robe-cloth. The resident monks asked them,

“Venerables, this robe-cloth belonging to the Sangha was given because of you. Will you accept a share?” They replied, “As we understand the teaching of the Buddha, this robe-cloth is just for you until the end of the robe season.”

At that time there were three monks who were spending the rains residence at Rājagaha. People gave them robe-cloth, intending it for the Sangha. The monks considered, “The Buddha has laid down that a sangha consists of a group of at least four, but we’re just three. Now these people have given robe-cloth, intending it for the Sangha. What should we do?” 24.6.1

On that occasion there were a number of senior monks— Venerable Nilavāsī, Venerable Sāṇavāsī, Venerable Gotaka, Venerable Bhagu, and Venerable Phalīkasantāna—staying at Pāṭaliputta in the Kukkuṭa Monastery. The monks from Rājagaha went to Pāṭaliputta to ask them. They replied, “As we understand the teaching of the Buddha, that robe-cloth is just for you until the end of the robe season.” 24.6.6

22. Upananda the Sakyan

At one time, after completing the rainy-season residence at Sāvatthī, Venerable Upananda the Sakyan went to a certain village monastery. Just then the monks there had gathered to distribute the robe-cloth. They said to Upananda, “We’re distributing the Sangha’s robe-cloth. Would you like a share?” 25.1.1

“Yes, I would.” 25.1.4

He then took that share of robe-cloth and went to another monastery. There, too, the monks had gathered to distribute the robe-cloth. They said to Upananda, “We’re distributing the Sangha’s robe-cloth. Would you like a share?” 25.1.5

“Yes, I would.” 25.1.8

He then took that share, too, and went to yet another monastery. There, too, the monks had gathered to distribute the robe-cloth. 25.1.9

They said to Upananda, “We’re distributing the Sangha’s robe-cloth. Would you like a share?”

25.1.12 “Yes, I would.”

25.1.13 He then took that share too, made a large bundle of robe-cloth, and returned to Sāvattḥī.

25.2.1 The monks said to him, “You have much merit, Upananda, seeing as you’ve been given so much robe-cloth.”

25.2.2 “This has nothing to do with merit.” And he told them how he had obtained so much robe-cloth.

25.3.1 “So you spent the rains residence in one place and accepted a share of the robe-cloth from somewhere else?”

25.3.2 “Yes.”

25.3.3 The monks of few desires complained and criticized Upananda, “How could Venerable Upananda spend the rains residence in one place and then accept a share of the robe-cloth from somewhere else?” They told the Buddha. ... “Is it true, Upananda, that you did this?”

25.3.7 “It’s true, Sir.”

25.3.8 The Buddha rebuked him ... “Foolish man, how could you spend the rains residence in one place and then accept a share of the robe-cloth from somewhere else? This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks:

“You shouldn’t spend the rainy-season residence in one place and then accept a share of the robe-cloth from somewhere else. If you do, you commit an offense of wrong conduct.”

25.4.1 At one time Venerable Upananda spent the rains residence in two separate monasteries, thinking, “In this way I’ll get much robe-cloth.” The monks thought, “What share of the robe-cloth should be given to Venerable Upananda?” They told the Buddha. “Give the foolish man one person’s share.

It may be that a monk spends the rains residence in two monasteries with the intention of getting much robe-cloth. If he spends half the time in each monastery, he should be given half

a share of the robe-cloth in each. Otherwise he should be given his share of the robe-cloth in the monastery where he spends the most time.”

23. The account of the one who was sick

On one occasion there was a monk who had dysentery and was lying in his own feces and urine. Just then, as the Buddha was walking about the dwellings with Venerable Ānanda as his attendant, he came to the dwelling of this monk. When he saw his condition, he went up to him and said, “What’s your illness, monk?” 26.1.1

“I have dysentery, Sir.” 26.1.6

“But don’t you have a nurse?” 26.1.7

“No.” 26.1.8

“Why don’t the monks nurse you?” 26.1.9

“Because I don’t do anything for them.” 26.1.10

The Buddha said to Ānanda, “Go and get some water, Ānanda. Let’s give him a wash.” 26.2.1

Saying, “Yes, Sir,” he did just that. And so the Buddha poured the water, while Ānanda cleaned him up. Then, the Buddha lifting him by the head and Ānanda by the feet, they lay him on a bed. 26.2.3

Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is there a sick monk in that dwelling?” 26.3.1

“Yes, Sir.” 26.3.3

“What’s his illness?” 26.3.4

“He has dysentery.” 26.3.5

“Does he have a nurse?” 26.3.6

“No.” 26.3.7

“But why don’t you nurse him?” 26.3.8

“Because he doesn’t do anything for us.” 26.3.9

“Monks, you have no mother or father to nurse you. If you don’t nurse one another, who will? Whoever would nurse me should nurse one who is sick. 26.3.11

If you have a preceptor, he should nurse you for life; he shouldn't go anywhere until you've recovered. If you have a teacher, he should nurse you for life; he shouldn't go anywhere until you've recovered. If you have a student, he should nurse you for life; he shouldn't go anywhere until you've recovered. If you have a pupil, he should nurse you for life; he shouldn't go anywhere until you've recovered. If you have a co-student, he should nurse you for life; he shouldn't go anywhere until you've recovered. If you have a co-pupil, he should nurse you for life; he shouldn't go anywhere until you've recovered. If you have none of these, the Sangha should nurse you. If you don't nurse one who is sick, you commit an offense of wrong conduct.

26.5.1 "A sick person who has five qualities is hard to nurse: they do what's detrimental for curing the sickness; they don't know the right amount in what's beneficial; they don't take their medicine; they don't accurately describe the state of their illness—whether it's getting worse, better, or remaining the same—to the one who's nursing them and wishing them well; they're unable to bear up with bodily feelings that are painful, severe, sharp, and life-threatening.

26.6.1 A sick person who has five qualities is easy to nurse: they do what's beneficial for curing the sickness; they know the right amount in what's beneficial; they take their medicine; they accurately describe the state of their illness—whether it's getting worse, better, or remaining the same—to the one who's nursing them and wishing them well; they're able to bear up with bodily feelings that are painful, severe, sharp, and life-threatening.

26.7.1 An attendant who has five qualities is unsuited to nurse the sick: they're incapable of preparing medicine; not knowing what's beneficial and what's harmful, they bring what's harmful and remove what's beneficial; they nurse the sick for the sake of worldly gain, not with a mind of good will; they're disgusted at having to clean up feces, urine, spit, or vomit; they're incapable of instructing, in-

spiring, and gladdening the sick person with a Dhamma talk from time to time.²⁶⁷

An attendant who has five qualities is suited to nurse the sick: 26.8.1 they're capable of preparing medicine; knowing what's beneficial and what's harmful, they remove what's harmful and bring what's beneficial; they nurse the sick with a mind of good will, not for the sake of worldly gain; they're not disgusted at having to clean up feces, urine, spit, or vomit; they're capable of instructing, inspiring, and gladdening the sick person with a Dhamma talk from time to time."

24. Discussion of inheritance

On one occasion two monks were traveling through the Kosalan 27.1.1 country, when they arrived at a monastery with a sick monk. They thought, "The Buddha has praised nursing the sick, so let's nurse this monk." But while they were nursing him, he died. They then took his bowl and robes and went to Sāvathī, where they told the Buddha what had happened.

"When a monk dies, the Sangha becomes the owner of his bowl and robes. Still, the nurses have been very helpful. I allow the Sangha to give the three robes and the bowl to the nurses.

And they should be given like this. The monk nurse should 27.2.4 approach the Sangha and say, 'Venerables, monk so-and-so has died. Here are his three robes and bowl.' A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. Monk so-and-so 27.2.9 has died. Here are his three robes and bowl. If the Sangha is ready, it should give the three robes and the bowl to the nurses. This is the motion.

Please, Venerables, I ask the Sangha to listen. Monk so-and-so 27.2.14 has died. Here are his three robes and bowl. The Sangha gives the

267. Sp 3.366: *Bhesajjaṃ samvidhātuntī bhesajjaṃ yojetum asamattho hoti*, "Bhesajjaṃ samvidhātum: he is incapable of preparing medicine."

three robes and the bowl to the nurses. Any monk who approves of giving the three robes and the bowl to the nurses should remain silent. Any monk who doesn't approve should speak up.

27.2.20 The Sangha has given the three robes and the bowl to the nurses. The Sangha approves and is therefore silent. I'll remember it thus."

27.3.1 On one occasion a novice monk had died.

"When a novice monk dies, the Sangha becomes the owner of his bowl and robes. Still, the nurses have been very helpful. I allow the Sangha to give the robes and the bowl to the nurses.

27.3.6 And they should be given like this. The monk nurse should approach the Sangha and say, 'Venerables, the novice monk so-and-so has died. Here are his robes and bowl.' A competent and capable monk should then inform the Sangha:

27.3.10 'Please, Venerables, I ask the Sangha to listen. The novice monk so-and-so has died. Here are his robes and bowl. If the Sangha is ready, it should give the robes and the bowl to the nurses. This is the motion.

27.3.15 Please, Venerables, I ask the Sangha to listen. The novice monk so-and-so has died. Here are his robes and bowl. The Sangha gives the robes and the bowl to the nurses. Any monk who approves of giving the robes and the bowl to the nurses should remain silent. Any monk who doesn't approve should speak up.

27.3.21 The Sangha has given the robes and the bowl to the nurses. The Sangha approves and is therefore silent. I'll remember it thus."

27.4.1 On one occasion a monk and a novice monk were nursing someone together. While they were doing so, the patient died. The monk nurse thought, "What share of the robes should be given to the novice-monk nurse?"

"I allow you to give an equal share to the novice-monk nurse."

27.5.1 On one occasion a monk with many possessions had died.

"When a monk dies, the Sangha becomes the owner of his bowl and robes. Still, the nurses have been very helpful. I allow the Sangha to give the three robes and the bowl to the nurses. The present Sangha should distribute his ordinary possessions.

His valuable possessions are for the Sangha as a whole, both present and future. They're not to be given out, not to be distributed."

25. Discussion of the prohibition against nakedness

On one occasion a naked monk went to the Buddha and said, "In many ways, Sir, you praise fewness of wishes, contentment, self-effacement, ascetic practices, being inspiring, reduction in things, and being energetic. Being naked leads to all those things. Please allow nakedness for the monks." 28.1.1

The Buddha rebuked him, "Foolish man, it's not suitable, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How can you undertake the practice of nakedness, like the monastics of other religions? This will affect people's confidence ..." After rebuking him ... he gave a teaching and addressed the monks: 28.1.5

"You shouldn't undertake the practice of nakedness, like the monastics of other religions. If you do, you commit a serious offense."

26. Discussion of the prohibition against grass robes, etc.

On one occasion a monk put on a sarong made of grass ... a sarong made of bark ... a sarong made of bits of wood ...²⁶⁸ a sarong made of human hair ... a sarong made of horse-hair ... a sarong made of owls' wings ... a sarong made of antelope hide, went to the Buddha, and said, "In many ways, Sir, you praise fewness of wishes, contentment, self-effacement, ascetic practices, being inspiring, 28.2.1

268. Sp 1.67: *Phalakacīraṃ nāma phalakasaṇṭhānāni phalakāni sibbitvā ka-tacīraṃ*, "Phalakacīra: a robe made by sewing together bits of wood or what has the appearance of wood."

reduction in things, and being energetic. A robe made of antelope hide leads to all those things. Please allow robes of antelope hide for the monks.”

- 28.2.12 The Buddha rebuked him, “Foolish man, it’s not suitable, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can you wear a robe made of antelope hide, that sign of monastics of other religions? This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks:

“You shouldn’t wear a robe made of antelope hide, that sign of monastics of other religions. If you do, you commit a serious offense.”

- 28.3.1 On one occasion a monk dressed in a sarong made of stalks of crown flower ... in a sarong made of jute, went to the Buddha, and said, “In many ways, Sir, you praise fewness of wishes, contentment, self-effacement, ascetic practices, being inspiring, reduction in things, and being energetic. A jute robe leads to all those things. Please allow jute robes for the monks.”

- 28.3.6 The Buddha rebuked him, “Foolish man, it’s not suitable, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can you dress in a sarong made of jute? This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks:

“You shouldn’t dress in a sarong made of jute.²⁶⁹ If you do, you commit an offense of wrong conduct.”

27. Discussion of the prohibition against what is entirely blue, etc.

- 29.1.1 At that time the monks from the group of six wore entirely blue robes, entirely yellow robes, entirely red robes, entirely magenta

269. Sp 3.371: *Potthakoti makacimayo vuccati*, “What is made of *makaci* is called *potthaka*.” N&E, p.90, identifies *potthaka* as jute.

robes, entirely black robes, entirely orange robes,²⁷⁰ and entirely beige robes;²⁷¹ and robes with borders made from a single piece of cloth, robes with long borders, robes with floral borders, robes with borders decorated with snakes' hoods, close-fitting jackets,²⁷² Lodh-tree robes,²⁷³ and turbans. People complained and criticized them, "How can the Sakyan monastics wear turbans? They're just like householders who indulge in worldly pleasures!"

"You shouldn't wear entirely blue robes, entirely yellow robes, entirely red robes, entirely magenta robes, entirely black robes, entirely orange robes, entirely beige robes, robes with borders made from a single piece of cloth, robes with long borders, robes with floral borders, robes with borders decorated with snakes' hoods, close-fitting jackets, Lodh-tree robes, or turbans. If you do, you commit an offense of wrong conduct."

28. Discussion of robe-cloth that has not yet been offered to those who have completed the rainy-season residence

At that time, the monks who had completed the rainy-season residence left before the robe-cloth was offered. They disrobed, died, admitted to being novice monks, admitted to having renounced the training, admitted to having committed the worst kind of offense, admitted to being insane, admitted to being deranged, admitted to being overwhelmed by pain, admitted to having been ejected for

30.1.1

270. According to the SED, the *mahāraṅga* (sv. *mahārajana*) is the safflower, which is normally deep yellow or orange.

271. Sp 3.246: *Mahānāmarattā sambhinnavañṇā hoti paṇḍupalāsavaṇṇā*, "Mahānāmaratta is a mixed color, the color of withered leaves."

272. CPD: "*Kaṇcuk(ā/a)*, m. and f. (ts.), a dress that fits close to the upper part of the body, hence: 1. jacket; 2.a. suit of armour; ...".

273. Sp 3.372: *Tirīṭakam pana rukkhachallimayaṃ*, "But *tirīṭaka* means made of tree bark." Khuddas-ṇṭ 57 adds: *Tirīṭaketi taṃ nāmaka rukkhatace*, "*Tirīṭake* is the bark of a tree with that name." The *tirīṭa* is identified as the Lodh tree in SAF, p.73.

not recognizing an offense, admitted to having been ejected for not making amends for an offense, admitted to having been ejected for not giving up a bad view, admitted to being *paṇḍakas*, admitted to being fake monks, admitted to having previously left to join the monastics of another religion, admitted to being animals, admitted to being matricides, admitted to being patricides, admitted to being murderers of a perfected one, admitted to having raped a nun, admitted to having caused a schism in the Sangha, admitted to having caused the Buddha to bleed, or admitted to being a hermaphrodite before the robe-cloth was offered. They told the Buddha.

“It may be that a monk who’s completed the rains residence leaves before the robe-cloth is offered. If there’s anyone suitable to receive it, it should be given.”²⁷⁴

It may be that a monk who’s completed the rains residence disrobes, dies, admits to being a novice monk, admits to having renounced the training, or admits to having committed the worst kind of offense before the robe-cloth is offered. Then the Sangha becomes the owner of that robe-cloth.

It may be that a monk who’s completed the rains residence admits to being insane, to being deranged, to being overwhelmed by pain, to having been ejected for not recognizing an offense, to having been ejected for not making amends for an offense, or to having been ejected for not giving up a bad view before the robe-cloth is offered. If there’s anyone suitable to receive it, it should be given.

It may be that a monk who’s completed the rains residence admits to being a *paṇḍaka*, to being a fake monk, to having previously left to join the monastics of another religion, to being an animal, to being a matricide, to being a patricide, to being a murderer of a perfected one, to having raped a nun, to having caused a schism in the Sangha, to having caused the Buddha

274. Sp 3.374 says: *Patirūpe gāhaketi sace koci bhikkhu “aham tassa gaṇhāmī”ti gaṇhāti, dātabbanti attho*, “*Patirūpe gāhake* means: if there is any monk who thinks, ‘I’ll take it for him’, he should take it.”

to bleed, or to being a hermaphrodite before the robe-cloth is offered. Then the Sangha becomes the owner of that robe-cloth.

It may be that, after robe-cloth has been offered but before it's distributed, a monk who's completed the rains residence leaves. If there's anyone suitable to receive the robe-cloth, it should be given.²⁷⁵

It may be that, after robe-cloth has been offered but before it's distributed, a monk who's completed the rains residence disrobes, dies, admits to being a novice monk, admits to having renounced the training, or admits to having committed the worst kind of offense. Then the Sangha becomes the owner of that robe-cloth.

It may be that, after robe-cloth has been offered but before it's distributed, a monk who's completed the rains residence admits to being insane, to being deranged, to being overwhelmed by pain, to having been ejected for not recognizing an offense, to having been ejected for not making amends for an offense, or to having been ejected for not giving up a bad view. If there's anyone suitable to receive the robe-cloth, it should be given.

It may be that, after robe-cloth has been offered but before it's distributed, a monk who's completed the rains residence admits to being a *paṇḍaka*, to being a fake monk, to having previously left to join the monastics of another religion, to being an animal, to being a matricide, to being a patricide, to being a murderer of a perfected one, to having raped a nun, to having caused a

275. "Has been offered" renders *uppanna*. This word, which literally means "arisen", varies slightly in meaning dependent on the context. Often it refers to a requisite that has just been given to the Sangha or an individual monastic. Occasionally however, such as here, this does not fit the context, because the giving of the cloth is specifically said to happen afterwards. In other words, here *uppanna* happens first, and only then is the robe given. The meaning, then, must be that the monks had been given an offer or a promise of robe-cloth, but had not yet received it. In a sense, the robe-cloth had "become available" to them. The most common way for a requisite to become available to a monastic is that an offer is made. I translate accordingly. See also DOP for this meaning of *uppanna*.

schism in the Sangha, to having caused the Buddha to bleed, or to being a hermaphrodite. Then the Sangha becomes the owner of that robe-cloth.”

29. Discussion of robe-cloth that is offered when the Sangha is divided

“It may be that the Sangha splits before robe-cloth is offered to those monks who have completed the rains residence. If people then give water to one side and robe-cloth to the other, saying, ‘We give to the Sangha,’ it’s all for the Sangha.

It may be that the Sangha splits before robe-cloth is offered to those monks who have completed the rains residence. If people then give water and robe-cloth to the same side, saying, ‘We give to the Sangha,’ it’s all for the Sangha.

It may be that the Sangha splits before robe-cloth is offered to those monks who have completed the rains residence. If people then give water to one side and robe-cloth to the other, saying, ‘We give to this side,’ it’s all for that side.²⁷⁶

It may be that the Sangha splits before robe-cloth is offered to those monks who have completed the rains residence. If people then give water and robe-cloth to the same side, saying, ‘We give to this side,’ it’s all for that side.

It may be that the Sangha splits before the robe-cloth is distributed but after it was offered to those monks who have completed the rains residence. The robe-cloth is then to be distributed equally to everyone.”

276. Sp 3.376: *Pakkhassevetanti evaṃ dinne yassa koṭṭhāsassa udakaṃ dinnam, tassa udakameva hoti; yassa cīvaraṃ dinnam, tasseva cīvaraṃ*, “Pakkhassevetan: when given in this way, the water is for the side to which water was given, and the robe-cloth is for the side to which robe-cloth was given.”

30. Discussion of what is properly and improperly taken

On one occasion, Venerable Revata gave a robe to a monk to take 31.1.1
to Venerable Sāriputta, saying, “Please give this robe to the elder.”
While on his way, that monk took that robe on trust from Revata.

Later, when Revata met Sāriputta, he asked him whether he had 31.1.4
received that robe. He replied that he had not.

Revata then asked the other monk, “I gave you a robe to take to 31.1.8
the elder. Where’s that robe?”

“I took it on trust from you.” They told the Buddha. 31.1.11

“It may be that a monk gives a robe to a monk to take to yet another monk, saying, ‘Give this robe to so-and-so.’ If, while on his way, he takes it on trust from the sender, it’s properly taken. But if he takes it on trust from the intended recipient, it’s improperly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, ‘Give this robe to so-and-so.’ If, while on his way, he takes it on trust from the intended recipient, it’s improperly taken. But if he takes it on trust from the sender, it’s properly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, ‘Give this robe to so-and-so.’ If, while on his way, he hears that the sender has died and he determines it as a robe inherited from the sender, it’s properly determined. But if he takes it on trust from the intended recipient, it’s improperly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, ‘Give this robe to so-and-so.’ If, while on his way, he hears that the intended recipient has died and he determines it as a robe inherited from the intended recipient, it’s improperly determined. But if he takes it on trust from the sender, it’s properly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, ‘Give this robe to so-and-so.’ If, while on his way, he hears that both have died and he determines it as a robe inherited from the sender, it’s properly determined. But if he determines it as a robe inherited from the intended recipient, it’s improperly determined.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, ‘I give this robe to so-and-so.’ If, while on his way, he takes it on trust from the sender, it’s improperly taken. But if he takes it on trust from the intended recipient, it’s properly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, ‘I give this robe to so-and-so.’ If, while on his way, he takes it on trust from the intended recipient, it’s properly taken. But if he takes it on trust from the sender, it’s improperly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, ‘I give this robe to so-and-so.’ If, while on his way, he hears that the sender has died and he determines it as a robe inherited from the sender, it’s improperly determined. But if he takes it on trust from the intended recipient, it’s properly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, ‘I give this robe to so-and-so.’ If, while on his way, he hears that the intended recipient has died and he determines it as a robe inherited from the intended recipient, it’s properly determined. But if he takes it on trust from the sender, it’s improperly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, ‘I give this robe to so-and-so.’ If, while on his way, he hears that both have died and he determines it as a robe inherited from the sender, it’s improperly determined. But if he determines it as a robe inherited from the intended recipient, it’s properly determined.”

31. Eight key phrases on robe-cloth

“Monks, there are these eight key phrases for the giving of robe-cloth: someone gives within a monastery zone; someone gives to a recipient who has made an agreement; someone gives where alms are prepared; someone gives to the Sangha; someone gives to both Sanghas; someone gives to a sangha that has completed the rainy-season residence; someone gives according to a specification; someone gives to an individual.”²⁷⁷ 32.1.1

1. Someone gives within a monastery zone: it should be distributed by the monks within that zone.
2. Someone gives to a recipient who has made an agreement: when a number of monasteries have the same material support, then when it's given in one monastery, it's given to all.²⁷⁸

277. Sp 3.379: ... *sīmaṃ parāmasitvā dento sīmāya deti nāma*, “... giving while touching the zone is called ‘giving within a zone.’”

278. Sp 3.379: *Katikāyāti samānalābhakatikāya. Tenevāha – “sambahulā āvāsā samānalābhā honti”ti. Tatrevam katikā kātābbā, ekasmiṃ vihāre sannipatitehi bhikkhūhi yaṃ vihāraṃ saṅgaṇhitukāmā samānalābham kātuṃ icchanti, tassa nāmaṃ gaheṭvā asuko nāma vihāro porāṇakoti vā buddhādhivutthoti vā appalābhoti vā yaṃkiñci kāraṇaṃ vatvā taṃ vihāraṃ iminā vihārena saddhiṃ ekalābham kātuṃ saṅghassa rucatiṭṭi tikkhattuṃ sāvetabbam. Ettāvatā tasmīṃ vihāre nisinnopi idha nisinnova hoti, tasmīṃ vihārepi saṅghena evameva kātābbam. Ettāvatā idha nisinnopi tasmīṃ nisinnova hoti. Ekasmiṃ lābhe bhājiyamāne itarasmīṃ ʾhitassa bhāgaṃ gaheṭuṃ vaṭṭati. Evaṃ ekena vihārena saddhiṃ bahūpi āvāsā ekalābhā kātābbā, “Katikāya: an agreement on equality in material support. Because of this, it was said: Sambahulā āvāsā samānalābhā honti. In regard to this, the agreement is to be made in this way: by the monks gathered in one monastery, in the monastery where they desire to collect (material support) to make an equality in material support, having taken its name, a monastery called such-and-such, whether it is old or was lived in by the Buddha or gets little support, for whatever reason, having said this, he should proclaim three times, “That monastery together with this monastery approves of the Sangha to make a unity in material support.” With this much, even if seated in that monastery, it is as if seated here. Also, if this were to be done by the Sangha in that monastery, then, with this much, even if seated here, it is as if seated there. When distributing the material support in one place, one is allowed to take a share for one in the other. In this way, even many monasteries are to be made a unity in material support with one monastery.”*

3. Someone gives where alms are prepared: someone gives where the Sangha is regularly working.²⁷⁹
4. Someone gives to the Sangha: the present Sangha should distribute it.
5. Someone gives to both Sanghas: even when there are many monks and just a single nun, she should be given half; even when there are many nuns and just a single monk, he should be given half.
6. Someone gives to a sangha that has completed the rainy-season residence: it's to be distributed by the monks who have completed the rains residence in that monastery.
7. Someone gives according to a specification: relating to congee, a meal, fresh food, robe-cloth, a dwelling, or medicine.²⁸⁰

279. *Saṅghassa dhuvakārā kariyyanti* can be construed either as the Sangha regularly doing work or as work regularly being done for the Sangha. The commentary merely offer various scenarios for this sort of situation. Sp 3.379: *Bhikkhāpaññattiyaṭti attano pariccāgapaññāpanaṭṭhāne. Tenevāha – “yattha saṅghassa dhuvakārā kariyanti”ti. Tassattho – yasmim vihare imassa cīvaradāyaka-ssa santakaṃ saṅghassa pākavaṭṭaṃ vā vattati, yasmim vā vihare bhikkhū attano bhāraṃ katvā sadā gehe bhojeti, yattha vā anena āvāso kārito, salākabhaddāni vā nibaddhāni, yena pana sakalopi vihāro patiṭṭhāpito, tattha vattabbameva natthi, ime dhuvakārā nāma. Tasmā sace so “yattha mayhaṃ dhuvakārā kariyanti, tattha dammi”ti vā “tattha dethā”ti vā bhaṇati, bahūsu cepi ṭhānesu dhuvakārā honti, sabbattha dinnameva hoti, “Bhikkhāpaññattiyaṭti: in the place of preparing one's own offering. Because of that, this is said: Yattha saṅghassa dhuvakārā kariyanti. This is its meaning: “In the monastery, where are the belongings of this robe-giver, where there is a regular supply of cooked food for the Sangha; or in the monastery where, having created their own burden, the monks are always fed in the house; or where a monastery is built by him (Sp-yoj 2.379: *cīvaradāyakena*, ‘by the robe-giver’); or when meals decided by lots, etc., are regular, by whom even an entire monastery is established, (even if) nothing is to be done there—these are called regular work. Therefore, if he thinks, ‘I will give where constant work is being done by me,’ or he says, ‘Give there,’ then even if there is constant work in many places, it is given everywhere.”*

280. Sp 3.379: *Ādissa detiṭi ... Tatrāyaṃ yojanā – bhikkhū ajjatanāya vā svātanāya vā yāguyā nimantetvā tesam gharaṃ pavitṭhānaṃ yāguṃ deti, yāguṃ datvā pitāya yāguyā “imāni cīvarāni, yehi mayhaṃ yāgu pitā, tesam dammi”ti deti, yehi nimantitehi yāgu pitā, tesamyeva pāpuṇāti. “Ādissa deti ... This is the meaning: having invited monks to rice-porridge on the same or the following*

8. Someone gives to an individual: 'I give this robe-cloth to so-and-so.'

The eighth chapter on robes is finished.

This is the summary:

"The householder association of Rājagaha,
Having seen the courtesan in Vesālī;
Returned to Rājagaha,
Announced it to the King.

32.1.16

The son of Sālavatī,
But the child of Abhaya;
Because the boy lived,
He was called Jīvaka.

32.1.20

He went to Takkasilā,
Having learnt, a great physician;
A seven-year illness,
He cured by nose treatment.

32.1.24

The king's hemorrhoids,
Applied ointment;
Attended on me and the harem,
And the Buddha and the Sangha.

32.1.28

And the merchant of Rājagaha,
Treated the twisted gut;
The great illness of Pajjota,
He cured with a drink of ghee.

32.1.32

And service, valuable cloth,
Full of, he oiled;
With three handfuls of lotus flowers,
Thirty purgings exactly.

32.1.36

He asked for a blameless favor,
And he received the valuable cloths;
And robes given by householders,

32.1.40

day, one then gives rice-porridge to those who have entered the house. When the rice-porridge has been given and it has been drunk, one then gives, saying, 'I give these robes to those who drank my rice-porridge.' The drinkers of rice-porridge among those who were invited, only they obtain (robes)."

Was allowed by the Buddha.

- 32.1.44 In Rājagaha, in the country,
Many robes were given;
A fleecy robe, and silken,
Woolen fleecy robe, valuable Kāsi cloth.
- 32.1.48 And various kinds, contented,
Didn't wait, and did wait;
First, after, together,
And agreement, took it back.
- 32.1.52 Storeroom, and not looked after,
And just so they dismissed;
Much, and racket,
How should one distribute, what should one give.
- 32.1.56 His own, with an extra share,
How should a share be given;
With dung, cold water,
Boiled over, they did not know.
- 32.1.60 Tilting, and vessel,
And in a basin, and on the ground;
Termites, in the middle, they became worn,
From one edge, and with starch.
- 32.1.64 Stiff, uncut, rectangles,
He saw them loaded up;
Having tested, the Sakyan Sage,
Allowed three robes.
- 32.1.68 With another extra,
Was given, and just a hole;
Four-continent, she asked for a favor,
To give a rainy-season robe.
- 32.1.72 And visiting, departing, and sick,
And nurse, medicine;
Regular, and bathing robe,
Fine, too small.
- 32.1.76 Carbuncles, washcloth, linen,
Enough, determining;
Smallest, made heavy,

Deformed corner, frayed.

They broke up, not enough, 32.1.80
And a further supply, and much;
In the Blind Men's Grove, through absentmindedness,
The rains by himself, and outside the rainy season.

Two brothers, in Rājagaha, 32.1.84
Upananda, again in two;
Dysentery, illness,
And just both, belonging to the sick.

Naked, grass, bark, 32.1.88
Bits of wood, human hair;
Horse-hair, and owl's wings,
Antelope, stalks of crown flower.

Jute, and blue, yellow, 32.1.92
Red, and with magenta;
Black, orange, beige,
So uncut borders.

Long, floral, snake's hood borders, 32.1.96
Jacket, Lodh tree, turban;
Not yet offered, he left,
The Sangha is divided just then.

They give to one side, to the Sangha, 32.1.100
Venerable Revata sent;
Taking on trust, determined,
Eight key phrases on robes."

In this chapter there are ninety-six topics.

The chapter on robes is finished.

Kd 9

The chapter connected with Campā *Campeyyakkhandhaka*

The account of the monk Kassapagotta

- 1.1.1 At one time the Buddha was staying at Campā on the banks of the Gaggarā lotus pond. At that time in the country of Kāsī there was a village called Vāsabha with a resident monk called Kassapagotta. He was dedicated to the local monastery,²⁸¹ trying to get good monks to come, to help those who had come be comfortable, and to make the local monastery grow and reach maturity.
- 1.1.5 At this time a number of monks who were wandering in Kāsī arrived at Vāsabha. When Kassapagotta saw those monks coming, he prepared seats, and he set out a foot stool, a foot scraper, and water for washing the feet. He then went out to meet them, received their bowls and robes, and asked if they wanted water to drink. He made sure they had a bath, and he helped them get congee, fresh foods, and meals. Those newly arrived monks thought, “He’s great, this resident monk, in that he helps us with all these things. Let’s settle down right here in Vāsabha.” And they did just that.

281. Sp 3.380: *Tantibaddhoti tasmim āvāse kattabbatātantiṭṭhaddho*, “*Tantibaddho*: bound to what is to be done in regard to that monastery”.

Soon afterwards Kassapagotta thought, “These monks are now 1.2.1
rid of their tiredness from traveling. And by now they know where
to get alms. Also, in the long run it’s hard work to seek support
from unrelated folk, and people don’t like to be asked. Why don’t
I stop helping them get congee, fresh foods, and meals?” And he
did.

Those newly arrived monks considered, “Previously this resi- 1.2.7
dent monk made sure we got a bath, and he helped us get congee,
fresh foods, and meals. But now he’s stopped. He’s become hostile,
this resident monk. Well then, let’s eject him.”

Soon afterwards those newly arrived monks gathered and con- 1.3.1
fronted Kassapagotta with what had happened, adding, “You’ve
committed an offense. Do you recognize it?”

“No. I haven’t committed any offense that I should recognize.” 1.3.6

Those newly arrived monks then ejected Kassapagotta for not 1.3.7
recognizing an offense.

Kassapagotta thought, “I don’t actually know whether this was 1.3.8
an offense or not, whether I’ve committed one or not, whether
I’ve been ejected or not, whether it was legitimate or not, whether
it’s reversible or not, whether it’s fit to stand or not. Let me go to
Campā and ask the Buddha.”

He then put his dwelling in order, took his bowl and robe, and 1.4.1
set out for Campā. When he eventually arrived, he went to the
Buddha, bowed, and sat down. Since it is the custom for Buddhas
to greet newly arrived monks, the Buddha said to Kassapagotta, “I
hope you’re keeping well, monk, I hope you’re getting by? I hope
you’re not tired from traveling? And where have you come from?”

“I’m keeping well, Sir, I’m getting by. I’m not tired from traveling.” 1.4.8
And he told the Buddha all that had happened, adding, “That’s
where I’ve come from.”

“Well, that’s not an offense, monk, and you haven’t been ejected. 1.6.1
You’ve been ejected by an illegitimate legal procedure that’s re-
versible and unfit to stand. Go back and stay right there in the
village of Vāsabha.”

1.6.6 “Yes, Sir.” He got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and set out for Vāsabha.

1.7.1 Soon those newly arrived monks became anxious and remorseful: “It’s truly bad for us that we have ejected, without reason, a pure monk who hadn’t committed any offense. Well then, let’s go to Campā and confess our mistake to the Buddha.”

1.7.5 They then put their dwellings in order, took their bowls and robes, and set out for Campā. When they eventually arrived, they went to the Buddha, bowed, and sat down. Since it is the custom for Buddhas to greet newly arrived monks, the Buddha said to them, “I hope you’re keeping well, monks, I hope you’re getting by? I hope you’re not tired from traveling? And where have you come from?”

1.7.12 “We’re keeping well, Sir, we’re getting by. We’re not tired from traveling. There’s a village in the country of Kāsī called Vāsabha. That’s where we’ve come from.”

1.8.1 “Are you the ones who ejected the resident monk?”

1.8.2 “Yes, Sir.”

1.8.3 “For what reason?”

1.8.4 “Without any reason.”

1.8.5 The Buddha rebuked them, “Foolish men, it’s not suitable, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you, without reason, eject a pure monk who hadn’t committed any offense? This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

“You shouldn’t, without reason, eject a pure monk who hasn’t committed any offense. If you do, you commit an offense of wrong conduct.”

1.9.1 Those monks then got up from their seats, arranged their upper robes over one shoulder, bowed down with their heads at the Buddha’s feet, and said, “Sir, we have made a mistake. We’ve been foolish, confused, and unskillful in ejecting, without reason, a pure

monk who hadn't committed any offense. Please accept our confession so that we may restrain ourselves in the future."

"You have certainly made a mistake. You've been foolish, confused, and unskillful. But since you acknowledge your mistake and make proper amends, I forgive you. For this is called growth in the training of the noble ones: acknowledging a mistake, making proper amends, and undertaking restraint for the future." 1.9.4

2. Discussion of illegitimate legal procedures done by an incomplete assembly, etc.

At that time the monks at Campā did legal procedures such as these: illegitimate legal procedures done by an incomplete assembly, illegitimate legal procedures done by a unanimous assembly, legitimate legal procedures done by an incomplete assembly, legitimate-like legal procedures done by an incomplete assembly, legitimate-like legal procedures done by a unanimous assembly, one person ejecting another, one ejecting two, one ejecting three, one ejecting a sangha, two ejecting one, two ejecting two, two ejecting three, two ejecting a sangha, three ejecting one,²⁸² three ejecting two, three ejecting three, three ejecting a sangha, a sangha ejecting a sangha. 2.1.1

The monks of few desires complained and criticized them, "How can the monks at Campā do such legal procedures?" 2.2.1

They told the Buddha. ... "Is it true, monks, that the monks at Campā do this?" 2.2.4

"It's true, Sir." 2.2.8

The Buddha rebuked them, "It's not suitable for those foolish men, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How can they do such legal procedures? This 2.2.9

282. "Three" renders *sambahulā*. Sp 1.84: *Sambahulāti vinayapariyāyena tayo janā sambahulāti vuccanti, tato param saṅgho*, "Sambahula: in the Monastic Law three people are called *sambahula*; more than that is a sangha."

will affect people's confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

- “Illegitimate legal procedures done by an incomplete assembly are invalid and not to be done.
- Illegitimate legal procedures done by a unanimous assembly are invalid and not to be done.
- Legitimate legal procedures done by an incomplete assembly are invalid and not to be done.
- Legitimate-like legal procedures done by an incomplete assembly are invalid and not to be done.
- Legitimate-like legal procedures done by a unanimous assembly are invalid and not to be done.
- One person ejecting another is invalid and not to be done.
- One ejecting two is invalid and not to be done.
- One ejecting three is invalid and not to be done.
- One ejecting a sangha is invalid and not to be done.
- Two ejecting one is invalid and not to be done.
- Two ejecting two is invalid and not to be done.
- Two ejecting three is invalid and not to be done.
- Two ejecting a sangha is invalid and not to be done.
- Three ejecting one is invalid and not to be done.
- Three ejecting two is invalid and not to be done.
- Three ejecting three is invalid and not to be done.
- Three ejecting a sangha is invalid and not to be done.
- A sangha ejecting a sangha is invalid and not to be done.

2.4.1 There are four kinds of legal procedures: an illegitimate legal procedure done by an incomplete assembly, an illegitimate legal procedure done by a unanimous assembly, a legitimate legal procedure done by an incomplete assembly, and a legitimate legal procedure done by a unanimous assembly.

- The illegitimate legal procedure done by an incomplete assembly is reversible and unfit to stand, because it's illegitimate and the

assembly is incomplete. You shouldn't do such procedures. I haven't allowed such procedures.

- The illegitimate legal procedure done by a unanimous assembly is reversible and unfit to stand, because it's illegitimate. You shouldn't do such procedures. I haven't allowed such procedures.
- The legitimate legal procedure done by an incomplete assembly is reversible and unfit to stand, because the assembly is incomplete. You shouldn't do such procedures. I haven't allowed such procedures.
- The legitimate legal procedure done by a unanimous assembly is irreversible and fit to stand, because it's legitimate and the assembly is unanimous. You should do such procedures. I have allowed such procedures.

And so, monks, you should train yourselves like this: 'We will perform legitimate legal procedures done by a unanimous assembly.'

2.4.11

3. Discussion of legal procedures deficient in motion, etc.

At that time the monks from the group of six did legal procedures such as these: illegitimate procedures done by an incomplete assembly; illegitimate procedures done by a unanimous assembly; legitimate procedures done by an incomplete assembly; legitimate-like procedures done by an incomplete assembly; legitimate-like procedures done by a unanimous assembly; procedures deficient in motion but complete in announcement; procedures deficient in announcement but complete in motion; procedures deficient in both motion and announcement;²⁸³ procedures not done according to the Teaching; procedures not done according to the

3.1.1

283. "Announcement" renders *anussāvana*. When used to describe elements of a *saṅghakamma*, "a legal procedure", *anussāvana* and *kammavācā* are used synonymously. In these cases they refer to the one or three "announcements"

Monastic Law; procedures not done according to the Teacher's instructions; procedures that had been objected to, that were illegitimate, reversible, and unfit to stand.

- 3.1.7 The monks of few desires complained and criticized them, "How can the monks from the group of six do such legal procedures?"
- 3.1.14 They told the Buddha. ... "Is it true, monks, that the monks from the group of six do this?"
- 3.1.18 "It's true, Sir."
- 3.1.19 The Buddha rebuked them ... He then gave a teaching and addressed the monks:

- "Illegitimate legal procedures done by an incomplete assembly are invalid and not to be done.
- Illegitimate legal procedures done by a unanimous assembly are invalid and not to be done.
- Legitimate legal procedures done by an incomplete assembly are invalid and not to be done.
- Legitimate-like legal procedures done by an incomplete assembly are invalid and not to be done.
- Legitimate-like legal procedures done by a unanimous assembly are invalid and not to be done.
- Legal procedures deficient in motion but complete in announcement are invalid and not to be done.
- Legal procedures deficient in announcement but complete in motion are invalid and not to be done.
- Legal procedures deficient in both motion and announcement are invalid and not to be done.
- Legal procedures not done according to the Teaching are invalid and not to be done.
- Legal procedures not done according to the Monastic Law are invalid and not to be done.

that follow the motion, and so I render them both as "announcement". Occasionally, however, *anussāvana*, but not *kammavācā*, is used to describe the full legal procedure of both motion and announcements. In such instances I render it as "proclamation".

- Legal procedures not done according to the Teacher's instructions are invalid and not to be done.
- Legal procedures that have been objected to, that are illegitimate, reversible, and unfit to stand are invalid and not to be done.

And, monks, there are six kinds of legal procedures: illegitimate legal procedures, legal procedures done by an incomplete assembly, legal procedures done by a unanimous assembly, legitimate-like legal procedures done by an incomplete assembly, legitimate-like legal procedures done by a unanimous assembly, legitimate legal procedures done by a unanimous assembly. 3.3.1

What's an illegitimate legal procedure? 3.3.3

If a procedure requires one motion and one announcement, but they do it with one motion and no announcement, it's an illegitimate legal procedure. If a procedure requires one motion and one announcement, but they do it with two motions and no announcement, it's an illegitimate legal procedure. If a procedure requires one motion and one announcement, but they do it with one announcement and no motion, it's an illegitimate legal procedure. If a procedure requires one motion and one announcement, but they do it with two announcements and no motion, it's an illegitimate legal procedure. 3.3.4

If a procedure requires one motion and three announcements, but they do it with one motion and no announcement, it is an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with two motions and no announcement, it's an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with three motions and no announcement, it's an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with four motions and no announcement, it's an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with one announcement and no motion, it's an illegitimate legal procedure. If a procedure requires one motion and three announcements, but 3.4.1

they do it with two announcements and no motion, it's an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with three announcements and no motion, it's an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with four announcements and no motion, it's an illegitimate legal procedure.

3.5.1 And what's a legal procedure done by an incomplete assembly?

3.5.2 When a procedure requires one motion and one announcement, but the monks who should take part haven't all arrived, and the consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legal procedure done by an incomplete assembly.²⁸⁴ When a procedure requires one motion and one announcement, and the monks who should take part have arrived, but the consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legal procedure done by an incomplete assembly. When a procedure requires one motion and one announcement, and the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision, then it's a legal procedure done by an incomplete assembly.

3.5.5 When a procedure requires one motion and three announcements, but the monks who should take part haven't all arrived, and consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legal procedure done by an incomplete assembly. When a procedure requires one motion and three announcements, and the monks who should take part have arrived, but consent hasn't

284. Sp 3.388: *Kammappattoti kammaṃ patto, kammayutto kammāraho; na kiñci kammaṃ kātuṃ nārahatīti attho*, “‘Who should take part’: who are able in regard to the legal procedure, suitable for the legal procedure, fit for the legal procedure. The meaning is that one should not not do any kind of legal procedure.” The last line means one should or must take part in the legal procedure.

been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legal procedure done by an incomplete assembly. When a procedure requires one motion and three announcements, and the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision, then it's a legal procedure done by an incomplete assembly.

And what's a legal procedure done by a unanimous assembly? 3.6.1

When a procedure requires one motion and one announcement, and the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, and no one present objects to the decision, then it's a legal procedure done by a unanimous assembly. When a procedure requires one motion and three announcements, and the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, and no one present objects to the decision, then it's a legal procedure done by a unanimous assembly. 3.6.2

And what's a legitimate-like legal procedure done by an incomplete assembly? 3.7.1

When a procedure requires one motion and one announcement, but they make the announcement first and put forward the motion afterwards, and the monks who should take part haven't all arrived, and consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. When a procedure requires one motion and one announcement, but they make the announcement first and put forward the motion afterwards, yet the monks who should take part have arrived, but consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. When a procedure requires one motion and one announcement, but they make the announcement first and put forward the motion 3.7.2

afterwards, yet the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly.

- 3.7.5 When a procedure requires one motion and three announcements, but they make the announcements first and put forward the motion afterwards, and if the monks who should take part haven't all arrived, and consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. When a procedure requires one motion and three announcements, but they make the announcements first and put forward the motion afterwards, yet the monks who should take part have arrived, but consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. When a procedure requires one motion and three announcements, but they make the announcements first and put forward the motion afterwards, yet the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly.

- 3.8.1 And what's a legitimate-like legal procedure done by a unanimous assembly?

- 3.8.2 When a procedure requires one motion and one announcement, but they make the announcement first and put forward the motion afterwards, yet the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, and no one present objects to the decision, then it's a legitimate-like legal procedure done by a unanimous assembly. When a procedure requires one motion and three announcements, but they make the announcements first and put forward the motion afterwards, yet the monks who should take part have arrived, and

consent has been brought for those who are eligible to give their consent, and no one present objects to the decision, then it's a legitimate-like legal procedure done by a unanimous assembly.

And what is a legitimate legal procedure done by a unanimous assembly? 3.9.1

When a procedure requires one motion and one announcement, and they put forward the motion first and make the announcement afterwards, and the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, and no one present objects to the decision, then it's a legitimate legal procedure done by a unanimous assembly. When a procedure requires one motion and three announcements, and they put forward the motion first and make the announcements afterwards, and the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, and no one present objects to the decision, then it's a legitimate legal procedure done by a unanimous assembly." 3.9.2

4. Discussion of what can be done by a group of four, etc.

"There are five kinds of sanghas: a sangha of monks consisting of a group of four, a sangha of monks consisting of a group of five, a sangha of monks consisting of a group of ten, a sangha of monks consisting of a group of twenty, a sangha of monks consisting of a group of more than twenty. 4.1.1

1. A sangha of monks consisting of a group of four—unanimous, acting legitimately—is able to do all legal procedures except three: ordination, invitation, and rehabilitation.
2. A sangha of monks consisting of a group of five—unanimous, acting legitimately—is able to do all legal procedures except two: ordination within the central Ganges plain and rehabilitation.

3. A sangha of monks consisting of a group of ten—unanimous, acting legitimately—is able to do all legal procedures except one: rehabilitation.
4. A sangha of monks consisting of a group of twenty—unanimous, acting legitimately—is able to do all legal procedures.
5. A sangha of monks consisting of a group of more than twenty—unanimous, acting legitimately—is able to do all legal procedures.

4.2.1 If a legal procedure that requires a group of four is done with a nun as the fourth member, it's invalid and not to be done. If a legal procedure that requires a group of four is done with a trainee nun as the fourth member, with a novice monk as the fourth member, with a novice nun as the fourth member, with one who's renounced the training as the fourth member, with one who's committed the worst kind of offense as the fourth member,²⁸⁵ with one who's been ejected for not recognizing an offense as the fourth member, with one who's been ejected for not making amends for an offense as the fourth member, with one who's been ejected for not giving up a bad view as the fourth member, with a *paṇḍaka* as the fourth member, with a fake monk as the fourth member, with one who's previously left to join the monastics of another religion as the fourth member, with an animal as the fourth member, with a matricide as the fourth member, with a patricide as the fourth member, with a murderer of a perfected one as the fourth member, with one who's raped a nun as the fourth member, with one who's caused a schism in the Sangha as the fourth member, with one who's caused the Buddha to bleed as the fourth member, with a hermaphrodite as the fourth member, with one belonging to a different Buddhist sect as the fourth member, with one who's outside the monastery zone as the fourth member,²⁸⁶ with one floating in the air by supernormal

285. Sp-yoj 4.483: *Antimavatthunti pārājikavatthum*; “*Antimavatthu*: an action that is the basis for an offense entailing expulsion.”

286. *Nānāsīmāya* literally means “within a different monastery zone”. Sp 3.389: *Nānāsīmāya tītatatutthoti sīmantarikāya vā bahisīmāya vā hatthapāse*

power as the fourth member, or with one who's subject to the legal procedure as the fourth member, it's invalid and not to be done."

Procedures requiring a group of four is finished.

"If a legal procedure that requires a group of five is done with a 4.3.2
nun as the fifth member, it's invalid and not to be done. If a legal procedure that requires a group of five is done with a trainee nun as the fifth member, with a novice monk as the fifth member, with a novice nun as the fifth member, with one who's renounced the training as the fifth member, with one who's committed the worst kind of offense as the fifth member, with one who's been ejected for not recognizing an offense as the fifth member, with one who's been ejected for not making amends for an offense as the fifth member, with one who's been ejected for not giving up a bad view as the fifth member, with a *paṇḍaka* as the fifth member, with a fake monk as the fifth member, with one who's previously left to join the monastics of another religion as the fifth member, with an animal as the fifth member, with a matricide as the fifth member, with a patricide as the fifth member, with a murderer of a perfected one as the fifth member, with one who's raped a nun as the fifth member, with one who's caused a schism in the Sangha as the fifth member, with one who's caused the Buddha to bleed as the fifth member, with a hermaphrodite as the fifth member, with one belonging to a different Buddhist sect as the fifth member, with one who's outside the monastery zone as the fifth member, with one floating in the air by supernatural power as the fifth member, or with one who's subject to the legal procedure as the fifth member, it's invalid and not to be done."

Procedures requiring a group of five is finished.

"If a legal procedure that requires a group of ten is done with a 4.4.2
nun as the tenth member, it's invalid and not to be done. If a legal

ṭhitenāpi saddhim catuvaggo hutvāti attho, "*Nānāsīmāya ṭhitacattuttho*, the meaning is: having been a group of four, including one who, even if within arm's reach, is in the space between monastery zones or outside the monastery zone."

procedure that requires a group of ten is done with a trainee nun as the tenth member, with a novice monk as the tenth member, with a novice nun as the tenth member, with one who's renounced the training as the tenth member, with one who's committed the worst kind of offense as the tenth member, with one who's been ejected for not recognizing an offense as the tenth member, with one who's been ejected for not making amends for an offense as the tenth member, with one who's been ejected for not giving up a bad view as the tenth member, with a *paṇḍaka* as the tenth member, with one living in the community by theft as the tenth member, with one who's previously left to join the monastics of another religion as the tenth member, with an animal as the tenth member, with a matricide as the tenth member, with a patricide as the tenth member, with a murderer of a perfected one as the tenth member, with one who's raped a nun as the tenth member, with one who's caused a schism in the Sangha as the tenth member, with one who's caused the Buddha to bleed as the tenth member, with a hermaphrodite as the tenth member, with one belonging to a different Buddhist sect as the tenth member, with one who's outside the monastery zone as the tenth member, with one floating in the air by supernormal power as the tenth member, or with one who's subject to the legal procedure as the tenth member, it's invalid and not to be done."

Procedures requiring a group of ten is finished.

- 4.5.2 "If a legal procedure that requires a group of twenty is done with a nun as the twentieth member, it's invalid and not to be done. If a legal procedure that requires a group of twenty is done with a trainee nun as the twentieth member, with a novice monk as the twentieth member, with a novice nun as the twentieth member, with one who's renounced the training as the twentieth member, with one who's committed the worst kind of offense as the twentieth member, with one who's been ejected for not recognizing an offense as the twentieth member, with one who's been ejected for not making amends for an offense as the twentieth member,

with one who's been ejected for not giving up a bad view as the twentieth member, with a *paṇḍaka* as the twentieth member, with a fake monk as the twentieth member, with one who's previously left to join the monastics of another religion as the twentieth member, with an animal as the twentieth member, with a matricide as the twentieth member, with a patricide as the twentieth member, with a murderer of a perfected one as the twentieth member, with one who's raped a nun as the twentieth member, with one who's caused a schism in the Sangha as the twentieth member, with one who's caused the Buddha to bleed as the twentieth member, with a hermaphrodite as the twentieth member, with one belonging to a different Buddhist sect as the twentieth member, with one who's outside the monastery zone as the twentieth member, with one floating in the air by supernormal power as the twentieth member, or with one who's subject to the legal procedure as the twentieth member, it's invalid and not to be done."

Procedures requiring a group of twenty is finished.

5. Discussion of the one on probation, etc.

"If a group with one on probation as the fourth member gives proba- 4.6.2.1
 tion, sends back to the beginning, or gives the trial period, or a group with one on probation as the twentieth member rehabilitates, it's invalid and not to be done. If a group with one deserving to be sent back to the beginning as the fourth member gives probation, sends back to the beginning, or gives the trial period, or a group with one deserving to be sent back to the beginning as the twentieth member rehabilitates, it's invalid and not to be done. If a group with one deserving the trial period as the fourth member gives probation, sends back to the beginning, or gives the trial period, or a group with one deserving a trial period as the twentieth member rehabilitates, it's invalid and not to be done. If a group with one undertaking the trial period as the fourth member gives probation, sends back to the beginning, or gives the trial period,

or a group with one undertaking a trial period as the twentieth member rehabilitates, it's invalid and not to be done. If a group with one deserving rehabilitation as the fourth member gives probation, sends back to the beginning, or gives the trial period, or a group with one deserving rehabilitation as the twentieth member rehabilitates, it's invalid and not to be done.

4.7.1 In the midst of the Sangha, the objections of some are valid, not the objections of others. Whose objections are invalid in the midst of the Sangha?

4.7.3 In the midst of the Sangha, the objection of a nun is invalid. In the midst of the Sangha, the objection of a trainee nun, of a novice monk, of a novice nun, of one who's renounced the training, of one who's committed the worst kind of offense, of one who's insane, of one who's deranged, of one who's overwhelmed by pain, of one who's been ejected for not recognizing an offense, of one who's been ejected for not making amends for an offense, of one who's been ejected for not giving up a bad view, of a *paṇḍaka*, of a fake monk, of one who's previously left to join the monastics of another religion, of an animal, of a matricide, of a patricide, of a murderer of a perfected one, of one who's raped a nun, of one who's caused a schism in the Sangha, of one who's caused the Buddha to bleed, of a hermaphrodite, of one who belongs to a different Buddhist sect, of one who's outside the monastery zone, of one floating in the air by supernatural power, or of one who's subject to the legal procedure is invalid.

4.8.1 And whose objections are valid in the midst of the Sangha?

4.8.2 In the midst of the Sangha, the objection of a regular monk, who belongs to the same Buddhist sect and is staying within the same monastery zone, even if just declared to a monk sitting next to him, is valid.

6. Discussion of the two kinds of sending away, etc.

“There are two kinds of sending away. If the Sangha sends away someone who doesn’t have the attributes needed to be sent away, the sending away may succeed or fail. 4.9.1

When does it fail? It fails if the monk is pure, without offenses. 4.9.4

When does it succeed? It succeeds if the monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders.²⁸⁷ 4.9.7

There are two kinds of admittance. If the Sangha admits someone who doesn’t have the attributes needed to be admitted, the admittance may succeed or fail. 4.10.1

When does it fail? A *paṇḍaka* doesn’t have the attributes needed to be admitted, and if the Sangha admits him, his admittance fails. 4.10.3
A fake monk, one who’s previously left to join the monastics of another religion, an animal, a matricide, a patricide, a murderer of a perfected one, one who’s raped a nun, one who’s caused a schism in the Sangha, one who’s caused the Buddha to bleed, or a hermaphrodite doesn’t have the attributes needed to be admitted, and if the Sangha admits him, his admittance fails.

When does it succeed? One without a hand doesn’t have the attributes needed to be admitted, but if the Sangha admits him, his admittance succeeds. One without a foot, one without a hand and a foot, one without an ear, one without nose, one without an ear and nose, one without a finger or toe,²⁸⁸ one with a cut 4.11.1

287. According to CPD, apparently quoting the commentary (“Bu”), *a-napadāna* means “‘who is unable to discern (what is an offence)’; or ‘not setting a good example.’” It is not clear, however, why *apadāna* should be rendered as “discern”. Sp 3.407: *Apadānaṃ vuccati pariccheda; āpattiparicchadavirahitoti attho*, “Limit is called *apadāna*; the meaning is ‘without limit to offenses’”. Sp-t 3.395: *Natthi etassa apadānaṃ avakhaṇḍanaṃ āpattipariyantoti anapadāno*, “*Anapadāno*: he has no *apadāna*, no cutting off, no limit with offenses.”

288. This single phrase combines two Pali terms, *aṅgulicchinna* and *aḷacchinna*. The latter refers to a thumb or a big toe, whereas the former refers to any of the remaining four fingers or toes.

tendon, one with joined fingers,²⁸⁹ a hunchback, a dwarf, one with goiter, one who's branded, one who's been whipped, a sentenced criminal,²⁹⁰ one with elephantiasis, one with a serious sickness, one with abnormal appearance,²⁹¹ one blind in one eye, one with a crooked limb, one who's lame, one paralyzed on one side,²⁹² one crippled,²⁹³ one weak from old age, one who's blind, one who's mute, one who's deaf, one who's blind and mute, one who's blind and deaf, one who's mute and deaf, or one who's blind and mute and deaf doesn't have the attributes needed to be admitted, but if the Sangha admits him, his admittance succeeds."

The first section for recitation on the village of Vāsabha is finished.

289. *Phaṇahatthaka*, literally, "one who has a hand like a snake's hood". Sp 3.119: *Phaṇahatthakoti yassa vaggulipakkhakā viya aṅguliyo sambaddhā honti*, "*Phaṇahatthako*: one whose fingers are connected like the wings of a bat."

290. *Likhitaka*, literally, "one who has been written about". Sp 3.119: *Atha kho yo koci corikam vā aññam vā garuṃ rājāparādham katvā palāto, rājā ca naṃ paṇṇe vā potthake vā "itthannāmo yattha dissati, tattha gahetvā māretabbo"ti vā "hatthapādāniṣṣa chinditabbāni"ti vā "ettakam nāma daṇḍam āharāpetabbo"ti vā likhāpeti, ayaṃ likhitako nāma*, "When someone has run away after stealing or doing another serious offense against the king, and the king causes the writing about him on a leaf or in a book that 'wherever so-and-so is seen, he should be seized and executed' or 'his hands and feet are to be cut off' or 'this penalty is to be imposed', this is called a sentenced criminal."

291. *Parisadūsaka*, literally, "one who defiles an assembly". Sp 3.93: *Parisadūsakoti yo attano virūpatāya parisam dūseti; atidigho vā hoti aññesaṃ sisappamāṇanābhippadeso, atirasso vā ...*, "*Parisadūsaka*: whoever defiles an assembly through his own bad appearance. He is too tall, a head taller than others, or he is too short ..."

292. Sp 3.119: *Pakkhahatoti yassa eko hattho vā pādo vā aḍḍhasarīraṃ vā sukhaṃ na vahaṭi*, "*Pakkhahata*: for whom one hand or one foot or half the body does not work properly."

293. *Chinniriyāpatha*, literally, "the ways of movement have been cut off". Sp 3.119: *Chinniriyāpathoti piṭhasappi vuccati*, "One who crawls is called *chinniriyāpatha*." The exact meaning is not clear.

7. Discussion of illegitimate legal procedures, etc.

A pure monk

“It may be that a monk doesn’t have any offense he needs to recognize, yet a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Do you recognize it?’ If he says, ‘I haven’t committed any offense that I should recognize,’ yet the Sangha ejects him for not recognizing an offense, then the legal procedure is illegitimate. 5.1.1.1

It may be that a monk doesn’t have any offense he needs to make amends for, yet a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Make amends for it.’ If he says, ‘I haven’t committed any offense that I should make amends for,’ yet the Sangha ejects him for not making amends for an offense, then the legal procedure is illegitimate. 5.1.8

It may be that a monk doesn’t have any bad view he needs to give up, yet a Sangha, several monks, or an individual monk accuses him, saying: ‘You have a bad view that you need to give up.’ If he says, ‘I don’t have any bad view that I should give up,’ yet the Sangha ejects him for not giving up a bad view, then the legal procedure is illegitimate. 5.1.15

It may be that a monk doesn’t have any offense he needs to recognize, nor any he needs to make amends for, yet a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Do you recognize it? Make amends for it.’ If he says, ‘I haven’t committed any offense that I should recognize, nor any I should make amends for,’ yet the Sangha ejects him for not recognizing an offense or for not making amends for it, then the legal procedure is illegitimate. 5.2.1

It may be that a monk doesn’t have any offense he needs to recognize, nor any bad view he needs to give up, yet a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Do you recognize it? And you have a bad 5.3.1

view that you need to give up.' If he says, 'I haven't committed any offense that I should recognize, nor do I have any bad view that I should give up,' yet the Sangha ejects him for not recognizing an offense or for not giving up a bad view, then the legal procedure is illegitimate.

5.4.1 It may be that a monk doesn't have any offense he needs to make amends for, nor any bad view he needs to give up, yet a Sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Make amends for it. And you have a bad view that you need to give up.' If he says, 'I haven't committed any offense that I should make amends for, nor do I have any bad view that I should give up,' yet the Sangha ejects him for not making amends for an offense or for not giving up a bad view, then the legal procedure is illegitimate.

5.5.1 It may be that a monk doesn't have any offense he needs to recognize, nor any offense he needs to make amends for, nor any bad view he needs to give up, yet a Sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it? Make amends for it. And you have a bad view that you need to give up.' If he says, 'I haven't committed any offense that I should recognize, nor any I should make amends for, nor do I have any bad view that I should give up,' yet the Sangha ejects him for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view, then the legal procedure is illegitimate."

A monk who recognises his offense, etc.

5.6.1 "It may be that a monk has an offense he needs to recognize, and a Sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it?' If he says, 'I do,' yet the Sangha ejects him for not recognizing an offense, then the legal procedure is illegitimate.

It may be that a monk has an offense he needs to make amends for, and a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Make amends for it.’ If he says, ‘I will,’ yet the Sangha ejects him for not making amends for an offense, then the legal procedure is illegitimate. 5.6.8

It may be that a monk has a bad view he needs to give up, and a Sangha, several monks, or an individual monk accuses him, saying: ‘You have a bad view that you need to give up.’ If he says, ‘I’ll give it up,’ yet the Sangha ejects him for not giving up a bad view, then the legal procedure is illegitimate. 5.6.15

It may be that a monk has an offense he needs to recognize and an offense he needs to make amends for ... an offense he needs to recognize and a bad view he needs to give up ... an offense he needs to make amends for and a bad view he needs to give up ... an offense he needs to recognize, an offense he needs to make amends for, and a bad view he needs to give up, and a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Do you recognize it? Make amends for it. And you have a bad view that you need to give up.’ If he says, ‘I recognize it, I’ll make amends for it, and I’ll give up that view,’ yet the Sangha ejects him for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view, then the legal procedure is illegitimate.” 5.7.1

A monk who does not recognise his offense, etc.

“It may be that a monk has an offense he needs to recognize, and a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Do you recognize it?’ If he says, ‘I haven’t committed any offense that I should recognize,’ and the Sangha ejects him for not recognizing an offense, then the legal procedure is legitimate. 5.8.1

It may be that a monk has an offense he needs to make amends for, and a Sangha, several monks, or an individual monk accuses 5.8.8

him, saying: ‘You’ve committed an offense. Make amends for it.’ If he says, ‘I haven’t committed any offense that I should make amends for,’ and the Sangha ejects him for not making amends for an offense, then the legal procedure is legitimate.

5.8.15 It may be that a monk has a bad view he needs to give up, and a Sangha, several monks, or an individual monk accuses him, saying: ‘You have a bad view that you need to give up.’ If he says, ‘I don’t have any bad view that I should give up,’ and the Sangha ejects him for not giving up a bad view, then the legal procedure is legitimate.

5.9.1 It may be that a monk has an offense he needs to recognize and an offense he needs to make amends for ... an offense he needs to recognize and a bad view he needs to give up ... an offense he needs to make amends for and a bad view he needs to give up ... an offense he needs to recognize, an offense he needs to make amends for, and a bad view he needs to give up, and a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Do you recognize it? Make amends for it. And you have a bad view that you need to give up.’ If he says, ‘I haven’t committed any offense that I should recognize, nor any I should make amends for, nor do I have any bad view that I should give up,’ and the Sangha ejects him for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view, then the legal procedure is legitimate.”

8. The discussion of Upāli’s questions

6.1.1 On one occasion Venerable Upāli went to the Buddha, bowed, sat down, and said, “If, Sir, a unanimous Sangha doesn’t do a legal procedure face-to-face that should be done face-to-face, is that a legitimate procedure, in accordance with the Monastic Law?”

6.1.4 “That legal procedure, Upāli, is illegitimate, contrary to the Monastic Law.”

6.2.1 “If a unanimous Sangha does a procedure without questioning that should be done with questioning, does a procedure without

admission that should be done with admission, applies resolution because of past insanity to one deserving resolution through recollection, does a procedure of further penalty against one deserving resolution because of past insanity, does a procedure of condemnation against one deserving a procedure of further penalty, does a procedure of demotion against one deserving a procedure of condemnation, does a procedure of banishment against one deserving a procedure of demotion, does a procedure of reconciliation against one deserving a procedure of banishment, does a procedure of ejection against one deserving a procedure of reconciliation, gives probation to one deserving a procedure of ejection, sends back to the beginning one deserving probation, gives the trial period to one deserving to be sent back to the beginning, rehabilitates one deserving the trial period, or gives full ordination to one deserving rehabilitation, is that a legitimate procedure, in accordance with the Monastic Law?”

“That legal procedure, Upāli, is illegitimate, contrary to the 6.3.1 Monastic Law. If a unanimous Sangha doesn’t do a legal procedure face-to-face that should be done face-to-face, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous Sangha does a legal procedure without questioning that should be done with questioning, does a legal procedure without admission that should be done with admission, applies resolution because of past insanity to one deserving resolution through recollection, does a legal procedure of further penalty against one deserving resolution because of past insanity, does a legal procedure of condemnation against one deserving a procedure of further penalty, does a legal procedure of demotion against one deserving a procedure of condemnation, does a legal procedure of banishment against one deserving a procedure of demotion, does a legal procedure of reconciliation against one deserving a procedure of banishment, does a legal procedure of ejection against one deserving a procedure of reconciliation, gives probation to one deserving a procedure of ejection, sends back to the beginning one

deserving probation, gives the trial period to one deserving to be sent back to the beginning, rehabilitates one deserving the trial period, or gives full ordination to one deserving rehabilitation, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.”

6.4.1 “But if, Sir, a unanimous Sangha does a legal procedure face-to-face that should be done face-to-face, is that a legitimate procedure, in accordance with the Monastic Law?”

6.4.2 “That legal procedure, Upāli, is legitimate, in accordance with the Monastic Law.”

6.4.3 “If a unanimous Sangha does a procedure with questioning that should be done with questioning, does a procedure with admission that should be done with admission, applies resolution through recollection to one deserving resolution through recollection, applies resolution because of past insanity to one deserving resolution because of past insanity, does a procedure of further penalty against one deserving a procedure of further penalty, does a procedure of condemnation against one deserving a procedure of condemnation, does a procedure of demotion against one deserving a procedure of demotion, does a procedure of banishment against one deserving a procedure of banishment, does a procedure of reconciliation against one deserving a procedure of reconciliation, does a procedure of ejection against one deserving a procedure of ejection, gives probation to one deserving probation, sends back to the beginning one deserving to be sent back to the beginning, gives the trial period to one deserving the trial period, rehabilitates one deserving rehabilitation, or gives full ordination to one deserving full ordination, is that a legitimate procedure, in accordance with the Monastic Law?”

6.4.18 “That legal procedure, Upāli, is legitimate, in accordance with the Monastic Law. If a unanimous Sangha does a legal procedure face-to-face that should be done face-to-face, that procedure is legitimate, in accordance with the Monastic Law, and the Sangha isn’t at fault. If a unanimous Sangha does a legal procedure with

questioning that should be done with questioning, does a legal procedure with admission that should be done with admission, applies resolution through recollection to one deserving resolution through recollection, applies resolution because of past insanity to one deserving resolution because of past insanity, does a legal procedure of further penalty against one deserving a procedure of further penalty, does a legal procedure of condemnation against one deserving a procedure of condemnation, does a legal procedure of demotion against one deserving a procedure of demotion, does a legal procedure of banishment against one deserving a procedure of banishment, does a legal procedure of reconciliation against one deserving a procedure of reconciliation, does a legal procedure of ejection against one deserving a procedure of ejection, gives probation to one deserving probation, sends back to the beginning one deserving to be sent back to the beginning, gives the trial period to one deserving the trial period, rehabilitates one deserving rehabilitation, or gives full ordination to one deserving full ordination, that procedure is legitimate, in accordance with the Monastic Law, and the Sangha isn't at fault."

"If, Sir, a unanimous Sangha applies resolution because of past insanity to one deserving resolution through recollection and applies resolution through recollection to one deserving resolution because of past insanity, is that a legitimate procedure, in accordance with the Monastic Law?"²⁹⁴ 6.5.1

"That legal procedure, Upāli, is illegitimate, contrary to the Monastic Law." 6.5.2

"If a unanimous Sangha does a procedure of further penalty against one deserving resolution because of past insanity and ap- 6.5.3

294. The text is not clear about the relationship between the two applications of resolution, but usually an "and" is the default conjunction if nothing else is specified in the text. This seems to be confirmed by the commentary. Sp 3.400: *Dvimūlake yathā sativinayo amūlḥavinayena saddhiṃ ekā pucchā katā*, "When there are two items, as with resolution through recollection together with resolution through past insanity, a single question is posed." In other words, the *saṅghakamma* seems to be against two individuals together.

plies resolution because of past insanity to one deserving a procedure of further penalty, does a procedure of condemnation against one deserving a procedure of further penalty and does a procedure of further penalty against one deserving a procedure of condemnation, does a procedure of demotion against one deserving a procedure of condemnation and does a procedure of condemnation against one deserving a procedure of demotion, does a procedure of banishment against one deserving a procedure of demotion and does a procedure of demotion against one deserving a procedure of banishment, does a procedure of reconciliation against one deserving a procedure of banishment and does a procedure of banishment against one deserving a procedure of reconciliation, does a procedure of ejection against one deserving a procedure of reconciliation and does a procedure of reconciliation against one deserving a procedure of ejection, gives probation to one deserving a procedure of ejection and does a procedure of ejection against one deserving probation, sends back to the beginning one deserving probation and gives probation to one deserving to be sent back to the beginning, gives the trial period to one deserving to be sent back to the beginning and sends back to the beginning one deserving the trial period, rehabilitates one deserving the trial period and gives the trial period to one deserving rehabilitation, or gives full ordination to one deserving rehabilitation and rehabilitates one deserving to be given full ordination, is that a legitimate procedure, in accordance with the Monastic Law?”

- 6.6.1 “That legal procedure, Upāli, is illegitimate, contrary to the Monastic Law. If a unanimous Sangha applies resolution because of past insanity to one deserving resolution through recollection and applies resolution through recollection to one deserving resolution because of past insanity, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous Sangha does a legal procedure of further penalty against one deserving resolution because of past insanity and applies resolution because of past insanity to one deserving a procedure of further penalty,

does a legal procedure of condemnation against one deserving a procedure of further penalty and does a procedure of further penalty against one deserving a procedure of condemnation, does a legal procedure of demotion against one deserving a procedure of condemnation and does a procedure of condemnation against one deserving a procedure of demotion, does a legal procedure of banishment against one deserving a procedure of demotion and does a procedure of demotion against one deserving a procedure of banishment, does a legal procedure of reconciliation against one deserving a procedure of banishment and does a procedure of banishment against one deserving a procedure of reconciliation, does a legal procedure of ejection against one deserving a procedure of reconciliation and does a procedure of reconciliation against one deserving a procedure of ejection, gives probation to one deserving a procedure of ejection and does a procedure of ejection against one deserving probation, sends back to the beginning one deserving probation and gives probation to one deserving to be sent back to the beginning, gives the trial period to one deserving to be sent back to the beginning and sends back to the beginning one deserving the trial period, rehabilitates one deserving the trial period and gives the trial period to one deserving rehabilitation, gives full ordination to one deserving rehabilitation and rehabilitates one deserving full ordination, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.”

“But if, Sir, a unanimous Sangha applies resolution through recollection to one deserving resolution through recollection and applies resolution because of past insanity to one deserving resolution because of past insanity, is that a legitimate procedure, in accordance with the Monastic Law?” 6.7.1

“That legal procedure, Upāli, is legitimate, in accordance with the Monastic Law.” 6.7.2

“If a unanimous Sangha applies resolution because of past insanity to one deserving resolution because of past insanity, does a procedure of further penalty against one deserving a procedure 6.7.3

of further penalty, does a procedure of condemnation against one deserving a procedure of condemnation, does a procedure of demotion against one deserving a procedure of demotion, does a procedure of banishment against one deserving a procedure of banishment, does a procedure of reconciliation against one deserving a procedure of reconciliation, does a procedure of ejection against one deserving a procedure of ejection, gives probation to one deserving probation, sends back to the beginning one deserving to be sent back to the beginning, gives the trial period to one deserving the trial period, or rehabilitates one deserving rehabilitation and gives full ordination to one deserving full ordination, is that a legitimate procedure, in accordance with the Monastic Law?”

- 6.8.1 “That legal procedure, Upāli, is legitimate, in accordance with the Monastic Law. If a unanimous Sangha applies resolution through recollection to one deserving resolution through recollection and applies resolution because of past insanity to one deserving resolution because of past insanity, that procedure is legitimate, in accordance with the Monastic Law, and the Sangha isn’t at fault. If a unanimous Sangha applies resolution because of past insanity to one deserving resolution because of past insanity, does a procedure of further penalty against one deserving a procedure of further penalty, does a procedure of condemnation against one deserving a procedure of condemnation, does a procedure of demotion against one deserving a procedure of demotion, does a procedure of banishment against one deserving a procedure of banishment, does a procedure of reconciliation against one deserving a procedure of reconciliation, does a procedure of ejection against one deserving a procedure of ejection, gives probation to one deserving probation, sends back to the beginning one deserving to be sent back to the beginning, gives the trial period to one deserving the trial period, or rehabilitates one deserving rehabilitation and gives full ordination to one deserving full ordination, that procedure is legitimate, in accordance with the Monastic Law, and the Sangha isn’t at fault.”

Soon afterwards the Buddha addressed the monks: “If a unanimous Sangha applies resolution because of past insanity to one deserving resolution through recollection, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous Sangha does a legal procedure of further penalty against one deserving resolution through recollection, does a legal procedure of condemnation against one deserving resolution through recollection, does a legal procedure of demotion against one deserving resolution through recollection, does a legal procedure of banishment against one deserving resolution through recollection, does a legal procedure of reconciliation against one deserving resolution through recollection, does a legal procedure of ejection against one deserving resolution through recollection, gives probation to one deserving resolution through recollection, sends back to the beginning one deserving resolution through recollection, gives the trial period to one deserving resolution through recollection, rehabilitates one deserving resolution through recollection, gives full ordination to one deserving resolution through recollection, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. 6.9.1

If a unanimous Sangha does a legal procedure of further penalty against one deserving resolution because of past insanity, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous Sangha does a legal procedure of condemnation against one deserving resolution because of past insanity, does a legal procedure of demotion against one deserving resolution because of past insanity, does a legal procedure of banishment against one deserving resolution because of past insanity, does a legal procedure of reconciliation against one deserving resolution because of past insanity, does a legal procedure of ejection against one deserving resolution because of past insanity, gives probation to one deserving resolution because of past insanity, sends back to the beginning one deserving resolution because of past insanity, gives the trial period to one deserving resolution because of past 6.9.16

insanity, rehabilitates one deserving resolution because of past insanity, gives full ordination to one deserving resolution because of past insanity, or applies resolution through recollection to one deserving resolution because of past insanity, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.

6.9.30 If a unanimous Sangha does a legal procedure of condemnation against one deserving a procedure of further penalty ... against one deserving a procedure of condemnation ... against one deserving a procedure of demotion ... against one deserving a procedure of banishment ... against one deserving a procedure of reconciliation ... against one deserving a procedure of ejection ... against one deserving probation ... against one deserving to be sent back to the beginning ... against one deserving the trial period ... against one deserving rehabilitation ... or applies resolution through recollection to one deserving full ordination, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.

6.9.42 If a unanimous Sangha applies resolution because of past insanity to one deserving full ordination, does a legal procedure of further penalty against one deserving full ordination, does a legal procedure of condemnation against one deserving full ordination, does a legal procedure of demotion against one deserving full ordination, does a legal procedure of banishment against one deserving full ordination, does a legal procedure of reconciliation against one deserving full ordination, does a legal procedure of ejection against one deserving full ordination, gives probation to one deserving full ordination, sends back to the beginning one deserving full ordination, gives the trial period to one deserving full ordination, or rehabilitates one deserving full ordination, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.”

The second section for recitation on Upāli's questions is finished.

9. Discussion of the legal procedure of condemnation

“It may be, monks, that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do a procedure of condemnation against him—illegitimately and with an incomplete assembly. 7.1.1

He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—illegitimately but with a unanimous assembly. 7.1.7

He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—legitimately but with an incomplete assembly. 7.1.13

He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—in a legitimate-like way and with an incomplete assembly. 7.1.19

He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—in a legitimate-like way but with a unanimous assembly. 7.1.25

7.2.1 “It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do a procedure of condemnation against him—illegitimately but with a unanimous assembly.

7.2.7 He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—legitimately but with an incomplete assembly.

7.2.13 He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—in a legitimate-like way and with an incomplete assembly.

7.2.19 He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—in a legitimate-like way but with a unanimous assembly.

7.2.25 He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—illegitimately and with an incomplete assembly.

7.3.1 “It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of con-

demnation against him.’ They do a procedure of condemnation against him—legitimately but with an incomplete assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—in a legitimate-like way and with an incomplete assembly. 7.3.7

He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—in a legitimate-like way but with a unanimous assembly. 7.3.13

He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—illegitimately and with an incomplete assembly. 7.3.19

He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—illegitimately but with a unanimous assembly. 7.3.25

“It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do a procedure of condemnation against him—in a legitimate-like way and with an incomplete assembly. 7.4.1

7.4.7 He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—in a legitimate-like way but with a unanimous assembly.

7.4.13 He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way with a unanimous assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—illegitimately and with an incomplete assembly.

7.4.19 He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—illegitimately but with a unanimous assembly.

7.4.25 He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—legitimately but with an incomplete assembly.

7.5.1 “It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do a procedure of condemnation against him—in a legitimate-like way but with a unanimous assembly.

7.5.7 He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assem-

bly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him—illegitimately and with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him—illegitimately but with a unanimous assembly. 7.5.13

He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him—legitimately but with an incomplete assembly. 7.5.19

He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him—in a legitimate-like way and with an incomplete assembly." 7.5.25

10. Discussion of the legal procedure of demotion

"It may be, monks, that a monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. The monks consider, 'This monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. Well then, let's do a legal procedure of demotion against him.' They do a procedure of demotion against him—illegitimately and with an incomplete assembly. 7.6.1

7.6.7 He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of demotion against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of demotion against him.’ They do a procedure of demotion against him—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

7.6.16 The permutation series is to be expanded as above.

11. Discussion of the legal procedure of banishment

7.7.1 “It may be that a monk is a corrupter of families and badly behaved. The monks consider, ‘This monk is a corrupter of families and badly behaved. Well then, let’s do a procedure of banishment against him.’ They do a procedure of banishment against him—illegitimately and with an incomplete assembly.

7.7.7 He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of banishment against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of banishment against him.’ They do a procedure of banishment against him—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

7.7.16 The permutation series is to be expanded.

12. Discussion of the legal procedure of reconciliation

7.8.1 “It may be that a monk abuses and reviles householders. The monks consider, ‘This monk abuses and reviles householders. Well then,

let's do a procedure of reconciliation against him.' They do a procedure of reconciliation against him—illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, 'The Sangha did a legal procedure of reconciliation against this monk—illegitimately and with an incomplete assembly. Well then, let's do a procedure of reconciliation against him.' They do a procedure of reconciliation against him—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ..."

The permutation series is to be expanded.

7.8.16

13. Discussion of the legal procedure of ejection for not recognizing

"It may be that a monk commits an offense but refuses to recognize it. The monks consider, 'This monk has committed an offense but refuses to recognize it. Well then, let's do a procedure of ejection against him for not recognizing an offense.' They do a procedure of ejection against him—illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, 'The Sangha did a legal procedure of ejection against this monk for not recognizing an offense—illegitimately and with an incomplete assembly. Well then, let's do a procedure of ejection against him.' They do a procedure of ejection against him—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ..."

The permutation series is to be expanded.

7.9.16

14. Discussion of the legal procedure of ejection for not making amends

7.10.1 “It may be that a monk commits an offense but refuses to make amends for it. The monks consider, ‘This monk has committed an offense but refuses to make amends for it. Well then, let’s do a procedure of ejection against him for not making amends for an offense.’ They do a procedure of ejection against him—illegitimately and with an incomplete assembly.

7.10.7 He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of ejection against this monk for not making amends for an offense—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of ejection against him.’ They do a procedure of ejection against him—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

7.10.16 The permutation series is to be expanded.

15. Discussion of the legal procedure of ejection for not giving up a bad view

7.11.1 “It may be that a monk refuses to give up a bad view. The monks consider, ‘This monk refuses to give up a bad view. Well then, let’s do a procedure of ejection against him for not giving up a bad view.’ They do a procedure of ejection against him—illegitimately and with an incomplete assembly.

7.11.7 He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of ejection against this monk for not giving up a bad view—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of ejection against him.’ They do a procedure of ejection against him—illegitimately but with a unanimous assembly. ... legitimately but

with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

The permutation series is to be expanded.

7.11.16

16. Discussion of the lifting of the legal procedure of condemnation

“It may be, monks, that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure.²⁹⁵ The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. 7.12.1

He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly. 7.12.7

He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately but with a unanimous assem- 7.12.13

295. The meaning of the first of these phrases, *sammā vattati*, is straightforward, but the last two, *lomam pāpeti* and *netthāram vattati*, are more difficult. Commenting on Bu Ss 13, Sp 1.435 says: *Na lomam pātentīti anulomapaṭi-padam appaṭipajjanatāya na pannalomā honti. Na netthāram vattantīti attano nittharaṇamaggaṃ na paṭipajjanti*, “*Na lomam pātentī*: because of their non-practicing in conformity with the path, their bodily hairs are not flat. *Na netthāram vattanti*: they are not practicing the path for their own getting out (of the offense).” My rendering attempts to capture the meaning in a non-literal way.

bly. Well then, let's lift that procedure.' They lift that procedure—legitimately but with an incomplete assembly.

7.12.19 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way and with an incomplete assembly.

7.12.25 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way but with a unanimous assembly.

7.13.1 "It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—illegitimately but with a unanimous assembly.

7.13.7 He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure—legitimately but with an incomplete assembly.

7.13.13 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way and with an incomplete assembly.

7.13.19 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete

assembly. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way but with a unanimous assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly. 7.13.25

"It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—legitimately but with an incomplete assembly. 7.13.31

He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way and with an incomplete assembly. 7.13.37

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way but with a unanimous assembly. 7.13.43

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly. 7.13.49

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately and with an incomplete assem- 7.13.55

bly. Well then, let's lift that procedure.' They lift that procedure—illegitimately but with a unanimous assembly.

7.13.61 "It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way and with an incomplete assembly.

7.13.67 He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way but with a unanimous assembly.

7.13.73 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly.

7.13.79 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately but with a unanimous assembly.

7.13.85 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure—legitimately but with an incomplete assembly.

7.13.91 "It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks

for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—in a legitimate-like way but with a unanimous assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. 7.13.97

He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly. 7.13.103

He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let’s lift that procedure.’ They lift that procedure—legitimately but with an incomplete assembly. 7.13.109

He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—in a legitimate-like way and with an incomplete assembly.” 7.13.115

17. Discussion of the lifting of the legal procedure of demotion

“It may be, monks, that the Sangha has done a legal procedure of demotion against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha 7.14.1

has done a legal procedure of demotion against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly.

7.14.7 He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of demotion against this monk—illegitimately and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ..."

7.14.16 The permutation series is to be expanded.

18. Discussion of the lifting of the legal procedure of banishment

7.14.17.1 "It may be that the Sangha has done a legal procedure of banishment against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of banishment against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly.

7.14.23 He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of banishment against this monk—illegitimately and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with

an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

The permutation series is to be expanded.

7.14.32

19. Discussion of the lifting of the legal procedure of reconciliation

“It may be that the Sangha has done a legal procedure of reconciliation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of reconciliation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. 7.14.33.1

He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of reconciliation against this monk—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...” 7.14.39

The permutation series is to be expanded.

7.14.48

20. Discussion of the lifting of the legal procedure of ejection for not recognizing

“It may be that the Sangha has done a legal procedure of ejection against a monk for not recognizing an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against 7.14.49.1

this monk for not recognizing an offense. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly.

7.14.55 He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of ejection against this monk for not recognizing an offense—illegitimately and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ..."

7.14.64 The permutation series is to be expanded.

21. Discussion of the lifting of the legal procedure of ejection for not making amends

7.14.65.1 "It may be that the Sangha has done a legal procedure of ejection against a monk for not making amends for an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of ejection against this monk for not making amends for an offense. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly.

7.14.71 He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of ejection against this monk for not making amends for an offense—illegitimately and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly.

... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

The permutation series is to be expanded.

7.14.81

22. Discussion of the lifting of the legal procedure of ejection for not giving up a bad view

“It may be that the Sangha has done a legal procedure of ejection against a monk for not giving up a bad view, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against this monk for not giving up a bad view. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. 7.14.82.1

He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of ejection against this monk for not giving up a bad view—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...” 7.14.88

The permutation series is to be expanded.

7.14.98

23. Discussion of disputes on the legal procedure of condemnation

“It may be, monks, that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of 7.15.1

condemnation against him.’ They do the procedure—illegitimately and with an incomplete assembly.

7.15.8 The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was an illegitimate legal procedure done with an incomplete assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.

7.16.1 “It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do the procedure—illegitimately but with a unanimous assembly.

7.16.9 The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was an illegitimate legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.

7.16.14 “It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of con-

demnation against him.’ They do the procedure—legitimately but with an incomplete assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate legal procedure done with an incomplete assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching. 7.16.20

“It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do the procedure—in a legitimate-like way and with an incomplete assembly. 7.16.25

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with an incomplete assembly,’ and those who say,²⁹⁶ ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching. 7.16.33

“It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This 7.16.38

296. The Pali mistakenly reads *samagga*, “a complete assembly”, instead of *vagga*, “an incomplete assembly”.

monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let's do a legal procedure of condemnation against him.' They do the procedure—in a legitimate-like way but with a unanimous assembly.

- 7.16.46 The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with a unanimous assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching."

24. Discussion of disputes on the legal procedure of demotion

- 7.17.1 "It may be, monks, that a monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. The monks consider, 'This monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. Well then, let's do a legal procedure of demotion against him.' They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

- 7.17.11 The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like

procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections are finished.

25. Discussion of disputes on the legal procedure of banishment

“It may be that a monk is a corrupter of families and badly behaved. 7.18.1
The monks consider, ‘This monk is a corrupter of families and badly behaved. Well then, let’s do a legal procedure of banishment against him.’ They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.” 7.18.11

These five contracted sections are finished.

26. Discussion of disputes on the legal procedure of reconciliation

7.18.17.1 “It may be that a monk abuses and reviles householders. The monks consider, ‘This monk abuses and reviles householders. Well then, let’s do a legal procedure of reconciliation against him.’ They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

7.18.27 The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections are finished.

27. Discussion of disputes on the legal procedure of ejection for not recognizing

7.18.33.1 “It may be that a monk commits an offense but refuses to recognize it. The monks consider, ‘This monk has committed an offense but refuses to recognize it. Well then, let’s do a legal procedure of ejection against him for not recognizing an offense.’ They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and

with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.” 7.18.43

These five contracted sections are finished.

28. Discussion of disputes on the legal procedure of ejection for not making amends

“It may be that a monk commits an offense but refuses to make amends for it. The monks consider, ‘This monk has committed an offense but refuses to make amends for it. Well then, let’s do a legal procedure of ejection against him for not making amends for an offense.’ They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.” 7.18.49.1

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those 7.18.59

monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections are finished.

29. Discussion of disputes on the legal procedure of ejection for not giving up

7.18.66.1 “It may be that a monk refuses to give up a bad view. The monks consider, ‘This monk refuses to give up a bad view. Well then, let’s do a legal procedure of ejection against him for not giving up a bad view.’ They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

7.18.76 The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections are finished.

30. Discussion of the lifting of the legal procedure of condemnation

“It may be, monks, that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. 7.19.1

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was an illegitimate legal procedure done with an incomplete assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching. 7.19.7

“It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly. 7.19.12

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate pro- 7.19.18

cedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was an illegitimate legal procedure done with a unanimous assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching.

7.19.23 "It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—legitimately but with an incomplete assembly.

7.19.29 The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate legal procedure done with an incomplete assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching.

7.19.34 "It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He

has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way and with an incomplete assembly.

The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with an incomplete assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching. 7.19.40

"It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way but with a unanimous assembly. 7.19.45

The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with a unanimous assembly,' and those who say, 'The legal procedure is 7.19.51

invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching."

31. Discussion of the lifting of the legal procedure of demotion

7.20.1 "It may be, monks, that the Sangha has done a legal procedure of demotion against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of demotion against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

7.20.11 The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with a unanimous assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching."

These five contracted sections, too, are finished.

32. Discussion of the lifting of the legal procedure of banishment

“It may be that the Sangha has done a legal procedure of banishment against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of banishment against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. 7.20.17.1

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.” 7.20.27

These five contracted sections, too, are finished.

33. Discussion of the lifting of the legal procedure of reconciliation

“It may be that the Sangha has done a legal procedure of reconciliation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for 7.20.33.1

the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of reconciliation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. . . . illegitimately but with a unanimous assembly. . . . legitimately but with an incomplete assembly. . . . in a legitimate-like way and with an incomplete assembly. . . . in a legitimate-like way but with a unanimous assembly.

7.20.43 The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections, too, are finished.

34. Discussion of the lifting of the legal procedure of ejection for not recognizing

7.20.50.1 “It may be that the Sangha has done a legal procedure of ejection against a monk for not recognizing an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against this monk for not recognizing an offense. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete

assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.” 7.20.60

These five contracted sections, too, are finished.

35. Discussion of the lifting of the legal procedure of ejection for not making amends

“It may be that the Sangha has done a legal procedure of ejection against a monk for not making amends for an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against this monk for not making amends for an offense. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.” 7.20.66.1

7.20.76 The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections, too, are finished.

36. Discussion of the lifting of the legal procedure of ejection for not giving up a bad view

7.20.82.1 “It may be that the Sangha has done a legal procedure of ejection against a monk for not giving up a bad view, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against this monk for not giving up a bad view. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

7.20.92 The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-

like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections, too, are finished.

The ninth chapter connected with Campā is finished.

This is the summary:

“The Buddha was at Campā,
The account of the village of Vāsabha;
Helping the newly arrived,
He worked for what they wanted. 7.20.100

Knowing, ‘They are knowledgeable’,
He made no effort then;
Ejected, ‘He did not’,
He went to the Victor. 7.20.104

Illegitimate legal procedures with incomplete assembly,
And illegitimate legal procedures with unanimous assembly;
And legitimate legal procedures with incomplete assembly,
Legitimate-like with incomplete assembly. 7.20.108

Legitimate-like with unanimous assembly,
One person ejects another;
And one ejects two or three,
One ejects a sangha. 7.20.112

The same for two and three,
And a sangha ejects a sangha;
The Excellent Omniscient One having heard,
Prohibited the illegitimate. 7.20.116

A procedure deficient in motion,
But complete in announcement;
One deficient in announcement,
But complete in motion. 7.20.120

And one deficient in both,
And not according to the Teaching; 7.20.124

The Monastic Law, the Teacher, objected to,
Reversible, unfit to stand.

- 7.20.128 Illegitimate with incomplete assembly, with unanimous assembly,
Legitimate, two legitimate-like;
Just legitimate with a unanimous assembly,
Was allowed by the Buddha.
- 7.20.132 A group of four, a group of five,
And a group of ten, twenty;
And a group of more than twenty,
Thus a five-fold sangha.
- 7.20.136 Apart from ordination,
And the procedure of invitation;
Together with the procedure of rehabilitation,
Is done by a group of four.
- 7.20.140 Apart from two procedures,
Ordination in the Middle Country;
Rehabilitation, a group of five,
Does all procedures.
- 7.20.144 Apart from rehabilitation,
Is a group of ten monks;
A sangha that does all procedures,
Is twenty, a doer of all.
- 7.20.148 A nun, and a trainee nun,
A novice monk, a novice nun;
Who has renounced, the worst kind of offense,
Ejected for not seeing an offense.
- 7.20.152 For not making amends, for a bad view,
A paṇḍaka, a fake monk;
Monastics of another religion, animal,
Killer of mother, and father.
- 7.20.156 A perfected one, a rapist of a nun,
A schismatic, a shedder of blood;
A hermaphrodite, a different Buddhist sect,
Outside the monastic zone, by supernormal power.
- 7.20.160 The one who is subject to the legal procedure,

These twenty-four are;
Prohibited by the Fully Awakened One,
For these do not complete the quorum.

If, with one on probation as the fourth, 7.20.164
It should give probation;²⁹⁷
Or send to the beginning, give trial, rehabilitate,
It's invalid, not to be done.

One deserving sending back, deserving trial, on trial, 7.20.168
And even deserving rehabilitation;
These five cannot do a procedure,
Explained the Fully Awakened One.

A nun, and a trainee nun, 7.20.172
A novice monk, a novice nun;
Who has renounced, the worst kind, insane,
Deranged, pain, for not seeing.

For not making amends, for a bad view, 7.20.176
And also a *paṇḍaka*, hermaphrodite;
One from a different Buddhist sect, monastery zone,
Air, and the subject of the procedure.

Of these eighteen, 7.20.180
An objection is invalid;
Of a regular monk,
An objection is valid.

For one who is pure, the sending away fails, 7.20.184
For the fool it succeeds;
The *paṇḍaka*, living together by theft,
Joined, animal.

Of mother, of father, a perfected One, 7.20.188
A rapist, a schismatic;
And a shedder of blood,
And one who is a hermaphrodite.

Of these eleven, 7.20.192
The admittance fails;
Hand, foot, both of them,

297. In these cases, the third person singular agent, the "it", is presumably the Sangha.

Ear, nose, both of them.

- 7.20.196 Finger, thumb, tendon,
 Joined, and hunchback, dwarf;
 Goiter, branded, and whipped,
 And sentenced, elephantiasis.
- 7.20.200 Serious, abnormal, and blind in one eye,
 Crooked limb, lame, and also the paralyzed;
 Crippled, weak,
 Blind, and mute, deaf.
- 7.20.204 Blind and mute, blind and deaf,
 Mute and deaf;
 And blind and mute and deaf,
 Thirty-two exactly.
- 7.20.208 For them there is admittance,
 Explained the Fully Awakened one;
 They are to be seen, to be remedied,
 There is no sending away.
- 7.20.212 A procedure of ejection against one,
 Seven are illegitimate;
 If committed but acting properly,
 Those seven too are illegitimate.
- 7.20.216 If committed and not acting properly,
 Seven procedures are legitimate;
 Face-to-face, and questioning,
 And done with admission.
- 7.20.220 Recollection, insanity, penalty,
 Condemnation, and with demotion;
 Banishment, reconciliation,
 Ejection, and probation.
- 7.20.224 Beginning, trial, rehabilitation,
 Just so ordination;
 If it does one in place of another,²⁹⁸
 These sixteen are illegitimate.

298. Again, in these cases, the third person singular agent, the “it”, is presumably the Sangha.

If it does the right one, ²⁹⁹ These sixteen are legitimate; It would counter-accuse reciprocally, ³⁰⁰ These sixteen are illegitimate.	7.20.228
Two and two having that basis, Also these sixteen are legitimate; The permutation with a one-by-one basis, 'Illegitimate', said the Victor.	7.20.232
It did a legal procedure of condemnation, The Sangha, the one who is quarrelsome; An illegitimate procedure with incomplete assembly, He went to another monastery.	7.20.236
There unanimous assembly with illegitimate, Did condemnation against him; Another incomplete assembly with legitimate, Did condemnation against him.	7.20.240
Also incomplete assembly with legitimate-like, So did a unanimous assembly; And a unanimous assembly with illegitimate, And an incomplete assembly with legitimate.	7.20.244
And incomplete assembly with legitimate-like, And unanimous assembly, in these cases; Having done the basis one by one, A discerning one would link the permutation series.	7.20.248
Demotion for the incompetent fool, ³⁰¹ The corrupter of families should be banished; And a procedure of reconciliation, Should be done to the abuser.	7.20.252
In not recognizing, in not making amends, And one who would not give up a view; For them there is the procedure of ejection, Said the Caravan Leader.	7.20.256

299. Ditto.

300. Ditto.

301. Reading *bālābyattassa*.

- 7.20.260 With regard to the procedures that have a method,³⁰²
 A wise one should determine condemnation;
 For those who act suitably,
 One who conducts himself properly, he should ask.
- 7.20.264 The lifting of those procedures,
 And in accordance with the method for the procedure as
 above;
 In regard to whichever procedure,
 And there they dispute.
- 7.20.268 Invalid, and just badly done,
 And to be done again;
 And also for the lifting of procedures,
 Those monks speak in accordance with the Teaching.
- 7.20.272 Having seen those afflicted by the disease of failure,
 To those who are ready for the legal procedure;
 The Great Sage declared the lifting,
 Like a surgeon applies the medicine.”

In this chapter there are thirty-six topics.

The chapter connected with Campā is finished.

302. See CPD for this use of *upari*.

Kd 10

The chapter connected with Kosambī

Kosambakakkhandhaka

The account of the dispute at Kosambī

At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, a certain monk had committed an offense. He regarded it as an offense, but there were other monks who did not. Some time later he no longer regarded it as an offense, but there were other monks who did. They said to him, "You've committed an offense. Do you recognize it?" 1.1.1

"No, I haven't committed any offense that I should recognize." 1.1.9

Soon afterwards the monks achieved unanimity, and they ejected that monk for not recognizing the offense. But that monk was learned, a master of the tradition; he was an expert on the Teaching, the Monastic Law, and the Key Terms; he was knowledgeable and competent, had a sense of conscience, and was afraid of wrongdoing and fond of the training. He went to his friends and said, "This isn't an offense, and so I haven't committed any. And I haven't been ejected, for the legal procedure was illegitimate, reversible, and unfit to stand. Please side with me, Venerables, in accordance with the Teaching and the Monastic Law." He was able 1.1.10

to form a faction. He then sent the same message to his friends in the country, and again he was able to form a faction.

1.3.1 The monks who sided with him went to the monks who had ejected him and said, “This isn’t an offense, and so this monk hasn’t committed any. He hasn’t been ejected, for the legal procedure was illegitimate, reversible, and unfit to stand.”

1.3.6 They replied, “This is an offense, and he’s committed it. And he’s been ejected. The legal procedure was legitimate, irreversible, and fit to stand. Venerables, don’t side with this monk.” But they still sided with him.

1.4.1 Soon afterwards a certain monk went to the Buddha, bowed, sat down, and told him all that had happened.

1.5.1 Realizing that the Sangha of monks was divided, the Buddha got up from his seat, went to those monks who had done the ejecting, and sat down on the prepared seat. He then said to those monks:

1.5.3 “Don’t just eject a monk for any kind of offense merely because it seems clear to you that he’s committed it.

1.6.1 It may be that a monk has committed an offense. He doesn’t regard it as an offense, but there are other monks who do. If they know, ‘This monk is learned and a master of the tradition; he’s an expert on the Teaching, the Monastic Law, and the Key Terms; he’s knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. If we eject him for not recognizing an offense, we won’t be able to do the observance-day ceremony with him. Because of this, there’ll be arguments and disputes in the Sangha; there’ll be schism, fracture, and separation in the Sangha,’ and if they understand the gravity of schism, they shouldn’t eject that monk.

1.7.1 It may be that a monk has committed an offense. He doesn’t regard it as an offense, but there are other monks who do. If they know, ‘This monk is learned and a master of the tradition; he’s an expert on the Teaching, the Monastic Law, and the Key Terms; he’s knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. If we eject him for

not recognizing an offense, we won't be able to do the invitation ceremony with him; we won't be able to do legal procedures with him; we won't share a seat with him; we won't drink congee with him; we won't sit in the dining hall with him; we won't stay in the same room with him; we won't bow down, stand up, raise our joined palms, or do acts of respect toward one another according to seniority. Because of this, there'll be arguments and disputes in the Sangha; there'll be schism, fracture, and separation in the Sangha,' and if they understand the gravity of schism, they shouldn't eject that monk."

The Buddha got up from his seat, went to those monks who were siding with the ejected monk, and sat down on the prepared seat. He then said to those monks: 1.8.1

"If you've committed an offense, don't refuse to make amends for it just because you think that you haven't committed it. 1.8.2

It may be that a monk has committed an offense. He doesn't regard it as an offense, but there are other monks who do. If he knows, 'These monks are learned and masters of the tradition; they're experts on the Teaching, the Monastic Law, and the Key Terms; they're knowledgeable and competent, have a sense of conscience, and are afraid of wrongdoing and fond of the training. They're unlikely, because of me or anyone else, to act wrongly out of favoritism, ill will, confusion, or fear. And if these monks eject me for not recognizing an offense, they won't be able to do the observance-day ceremony with me. Because of this, there'll be arguments and disputes in the Sangha; there'll be schism, fracture, and separation in the Sangha,' and if he understands the gravity of schism, he should confess the offense even out of confidence in the others. 1.8.3

It may be that a monk has committed an offense. He doesn't regard it as an offense, but there are other monks who do. If he knows, 'These monks are learned and masters of the tradition; they're experts on the Teaching, the Monastic Law, and the Key Terms; they're knowledgeable and competent, have a sense of con- 1.8.7

science, and are afraid of wrongdoing and fond of the training. They're unlikely, because of me or anyone else, to act wrongly out of favoritism, ill will, confusion, or fear. And if these monks eject me for not recognizing an offense, they won't be able to do the invitation ceremony with me; they won't be able to do legal procedures with me; they won't share a seat with me; they won't drink congee with me; they won't sit in the dining hall with me; they won't stay in the same room with me; we won't bow down, stand up, raise our joined palms, or do acts of respect toward one another according to seniority. Because of this, there'll be arguments and disputes in the Sangha; there'll be schism, fracture, and separation in the Sangha,' and if he understands the gravity of schism, he should confess the offense even out of confidence in the others." The Buddha then got up from his seat and left.

Monks belonging to different Buddhist sects

- 1.9.1 Soon those monks who sided with the ejected monk did the observance-day ceremony and legal procedures right there within the monastery zone. But the monks who had ejected him went outside the monastery zone and did the observance-day ceremony and legal procedures there. One of the monks who had done the ejecting went to the Buddha, bowed, sat down, and told him what was happening.
- 1.9.5 The Buddha replied: "If those monks who side with the ejected monk do the observance-day ceremony and legal procedures right there within the monastery zone, and it's in accordance with the motion and announcements as I've laid them down, then those procedures are legitimate, irreversible, and fit to stand. And if you, the monks who did the ejecting, do the observance-day ceremony and legal procedures right there within the monastery zone, and it's in accordance with the motion and announcements as I've laid them down, then those procedures too are legitimate, irreversible,

and fit to stand. This is so because you now belong to a different Buddhist sect.

There are these two grounds for belonging to a different Buddhist sect. Either one makes oneself belong to a different Buddhist sect, or a unanimous assembly ejects one for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view. And there are these two grounds for belonging to the same Buddhist sect. Either one makes oneself belong to the same Buddhist sect, or a unanimous assembly readmits one who had been ejected for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view.” 1.10.2

Proper conduct when the Sangha is divided

At this time the monks were arguing and disputing in the dining halls in inhabited areas, behaving improperly by body and speech, such as grabbing one another. People complained and criticized them, “How can the Sakyan monastics behave like this?” 2.1.1

The monks heard the complaints of those people, and the monks of few desires complained and criticized them, “How can monks behave like this?” They told the Buddha. ... “Is it true, monks, that monks are behaving like this?” 2.1.4

“It’s true, Sir.” 2.1.9

The Buddha rebuked them ... He then gave a teaching and addressed the monks: 2.1.10

“When the Sangha is divided and the monks are behaving contrary to the Teaching and are not on friendly terms, they should sit down and reflect, ‘We won’t behave improperly by body or speech, such as grabbing one another.’ When the Sangha is divided, but the monks are behaving in accordance with the Teaching and are on friendly terms, they should sit down one seat apart.”³⁰³

303. Sp 3.456: *Ekekaṃ āsanaṃ antaraṃ katvā nisīditabbaṃ*, “They should sit down, having made a gap between each seat.”

2.2.1 The monks were also arguing and disputing in the midst of the Sangha, attacking one another verbally, and were unable to resolve that legal issue. A certain monk went to the Buddha, bowed, and told him what was happening, adding, “Sir, please go to those monks out of compassion.” The Buddha consented by remaining silent.

2.2.8 He then went to those monks, sat down on the prepared seat, and said, “Enough, monks, don’t quarrel and dispute.”

2.2.10 A certain monk who spoke contrary to the Teaching replied, “Wait, Sir, you’re the Lord of the Teaching. Be at ease and enjoy the happiness of meditation. We’ll face the consequences of this quarrelling and disputing.” The Buddha repeated his appeal to those monks, but got the same reply.

2. The account of Dīghāvu

2.3.1 The Buddha then said:

2.3.2 “At one time in Benares, monks, there was a king of Kāśī called Brahmadatta. He was rich and powerful, had many vehicles and transport animals, and possessed a large kingdom and much wealth. Then there was Dīghīti, the king of Kosala, who was poor and had little power, who had few vehicles and transport animals, and who possessed only a small kingdom and little wealth.

2.3.4 At one time King Brahmadatta, armed with his fourfold army, marched out to attack King Dīghīti. When King Dīghīti heard about this, he reflected on King Brahmadatta’s superior wealth and power, and he concluded, ‘I’m incapable of repelling even a single strike from Brahmadatta. Let me flee the town before he arrives.’

2.3.8 And he fled the town together with his queen. King Brahmadatta then conquered and seized King Dīghīti’s army, vehicles, and transport animals, as well as his country and wealth.

2.3.10 King Dīghīti and his wife set out for Benares. When they eventually arrived, they stayed in the house of a potter on the edge of the town, disguised as wanderers.

Soon the queen became pregnant. She craved to see the fully 2.4.1
equipped fourfold army arrayed on even ground at sunrise and to
drink water from the washing of swords. She told the king. He
said, 'How can we possibly achieve this when things are so difficult
for us?'

She replied, 'Well, if I don't get it, I'll die.' 2.4.5

At that time King Brahmadatta had a brahmin counselor who 2.5.1
was a friend of King Dīghīti. King Dīghīti went to his friend and
told him about his wife's pregnancy and craving. The brahmin
replied, 'Well then, let me see the queen.'

The queen then went to that brahmin. When he saw her coming, 2.5.5
he got up from his seat, arrange his upper robe over one shoulder,
raise his joined palms, and uttered a heartfelt exclamation three
times:

'You have the king of Kosala in your womb!' And he added, 'Be 2.5.7
pleased, lady. You'll get to see the fully equipped fourfold army
arrayed on even ground at sunrise and to drink water from the
washing of swords.'

The brahmin counselor then went to King Brahmadatta and said, 2.6.1
'The omens are such, Sir, that tomorrow you should have the fully
equipped fourfold army arrayed on even ground at sunrise and have
the swords washed.' The king told his people to act accordingly. As
a consequence, the queen was able to satisfy her craving.

When she reached her term, the queen gave birth to a son. 2.6.5
They called him Dīghāvu. Soon enough Prince Dīghāvu became
self-reliant.³⁰⁴ King Dīghīti thought, 'This King Brahmadatta has
caused us much misfortune; he's taken our army, our vehicles and
transport animals, and our country and wealth. If he finds out
about us, he'll kill all three of us. Let me take Prince Dīghāvu to
live out-of-town.' And he did just that. As he was living outside of

304. *Viññutaṃ pāpuṇi*, literally, "reached discernment". Commenting on a
similar context at Kd 20:25.1.6, Sp 4.432 explains: *Yāva so dārako viññutaṃ pā-
puṇātīti yāva khādītum bhuñjītum nahāyituṅca maṇḍituṅca attano dhammatāya
sakkotīti attho*, "Yāva so dārako viññutaṃ pāpuṇātī means until he is able to
eat, bathe, and groom himself."

town, Prince Dīghāvu was soon training in all branches of knowledge.

2.8.1 At this time King Dīghīti's old barber was living at King Brahmadatta's court. On one occasion he saw King Dīghīti and his wife staying in that potter's house, disguised as wanderers. He then went to King Brahmadatta and told him. The king ordered his people to get King Dīghīti and his wife. When they had done so, he said, 'Bind their arms behind their backs with a strong rope and shave their heads. Parade them from street to street and square to square to the beat of a harsh drum. Then take them out of town through the southern gate, cut them in four, and place the pieces at the four directions.' Saying, 'Yes, Sir,' they bound and shaved King Dīghīti and his wife, and paraded them as instructed.

2.10.1 Just then Prince Dīghāvu thought, 'I haven't seen my parents for a long time. Why don't I pay them a visit?' When he entered Benares, he saw what was happening to his parents. As he approached them, King Dīghīti said to him, 'My dear Dīghāvu, see neither long nor short. For hatred never ends through hatred; hatred only ends through love.'

2.11.1 The people there said to King Dīghīti, 'You're insane, King Dīghīti, you're babbling. Who's Dīghāvu? Who are you saying this to?'

2.11.6 'I'm not insane, I'm not babbling. The wise will understand.'

2.11.7 King Dīghīti repeated what he had said to the prince a second and a third time, and the people there reacted as before.

2.11.20 Then, when the parading was finished, they took King Dīghīti and his wife through the southern gate and cut them in four. They placed the pieces at the four directions, set up guard, and departed.

2.12.1 Prince Dīghāvu entered Benares, brought back some alcohol, and gave it to the guards. When they were lying drunken on the ground, he collected sticks, built a funeral pyre, and lifted his parents' bodies on top. He then lit the pyre, and raising his joined palms, he circumambulated it with his right side toward it.

Just then King Brahmadatta was up in his magnificent stilt house, 2.12.3
and he saw Prince Dīghāvu doing those funeral rites. He thought,
'No doubt this is a relative of King Dīghīti. This is surely a sign of
trouble for me, in that nobody has told me.'

The prince then went into the wilderness and cried his heart out. 2.13.1
Wiping away his tears, he entered Benares and went to the elephant
stables next to the royal compound. He said to the elephant trainer,
'Teacher, I wish to learn your profession.'

'Well then, young brahmin, I'll teach you.' 2.13.3

Soon the prince was getting up early in the morning, singing 2.13.4
sweetly and playing his lute in the elephant stables. King Brahma-
datta, too, was getting up early, and he heard that music. He asked
his people who it was. They replied that it was a young brahmin
who was an apprentice of such-and-such an elephant trainer.

'Well then, bring him here.' 2.14.3

They brought the prince, and the king asked him whether he 2.14.4
was the one who had been singing and playing the lute. When the
prince confirmed that it was he, the king said, 'Well then, sing and
play right here.' Dīghāvu consented and did his best to please the
king. The king said, 'Now then, young man, please attend on me.'
The prince agreed.

The prince then got up before the king and went to bed after 2.14.11
him. He willingly performed any services and was pleasant in his
conduct and speech. Soon the king put the prince in an intimate
position of trust.

On one occasion the king said to the prince, 'Listen, young man. 2.15.1
Harness a chariot, and let's go hunting.' He did as asked and told
the king, 'Sir, the chariot is ready. You may leave when you're ready.'
The king mounted the chariot, with the prince driving it. He then
drove the chariot away from the army.

When they had gone a long way, the king said to the prince, 2.15.8
'Listen, unharness the chariot. I'm tired. I wish to lie down.' He
did as asked and then sat down cross-legged on the ground. The
king lay down, resting his head on the prince's lap. And because

he was tired, he quickly fell asleep. The prince thought, ‘This king has caused us much misfortune. He took our army, our vehicles and transport animals, and our country and wealth. He killed my mother and father. This is my chance to take revenge.’ And he drew his sword from its scabbard.

2.16.6 He then thought, ‘At the time of his death, my father said to me, “My dear Dīghāvu, see neither long nor short. For hatred never ends through hatred; hatred only ends through love.” It wouldn’t be right for me to ignore my father’s advice.’ And he returned the sword to its scabbard.

2.16.11 A second

2.16.18 and a third time he had the same thoughts,

2.16.23 and each time he ended up returning the sword to its scabbard.

2.16.28 Just then King Brahmadatta suddenly got up, frightened and alarmed. The prince asked him what was the matter, and the king said, ‘I just dreamed that Prince Dīghāvu, the son of Dīghīti the king of Kosala, attacked me with a sword.’ Seizing the king’s head with his left hand and drawing his sword with his right hand, the prince said to the king, ‘Sir, I’m that Prince Dīghāvu, the son of Dīghīti the king of Kosala. You’ve caused us much misfortune. You took our army, our vehicles and transport animals, and our country and wealth. You killed my mother and father. This is my chance to take revenge.’

2.17.7 The king bowed down with his head at the prince’s feet and said, ‘Dear Dīghāvu, please spare my life.’

2.17.9 ‘Who am I to spare your life? Sir, it’s you who should spare mine.’

2.17.11 ‘Well then, Dīghāvu, if you spare my life, I’ll spare yours.’

2.17.12 The king and Dīghāvu spared each other’s lives. They shook hands and made a vow not to harm one another.

2.17.13 The king said to the prince, ‘Well then, Dīghāvu, harness the chariot and let’s go.’ He did as asked and told to the king, ‘Sir, the chariot is ready. You may leave when you’re ready.’ The king

mounted the chariot, with the prince driving it. And he drove it so that it soon rejoined the army.

When he was back in Benares, the king gathered his court and 2.18.1
said, 'Now, let me ask you: if you saw Prince Dīghāvu, the son of Dīghiti the king of Kosala, what would you do to him?'

They variously replied, 'Sir, we'd cut off his hands;' 'We'd cut off 2.18.3
his feet;' 'We'd cut off both his hands and feet;' 'We'd cut off his ears;' 'We'd cut off his nose;' 'We'd cut off both his ears and nose;' 'We'd cut off his head.'

'Well, this is Prince Dīghāvu, the son of Dīghiti the king of Kos- 2.18.11
ala. You shouldn't do anything to harm him. I've spared his life and he's spared mine.'

Soon afterwards the king said to Dīghāvu, 'Dīghāvu, what's the 2.19.1
meaning of that which your father told you at the time of his death?'

'When he said, "Not long," he meant, "Don't harbor hate for a 2.19.5
long time." When he said, "Not short," he meant, "Don't hastily break with your friends." And when he said, "For hatred never ends through hatred; hatred only ends through love," he was referring to your killing of my mother and father. For if I had killed you, those who wish you well would've killed me, and those who wish me well would in turn have killed them. In this way the hatred would never end through hatred. But now you've spared my life and I've spared yours. In this way hatred ends through love.'

The king thought, 'It's amazing how wise Dīghāvu is, seeing 2.20.1
as he's able to fully understand the meaning of his father's brief statement.' He gave him back his father's army, his vehicles and transport animals, and his country and wealth. And he also gave him his own daughter.

"In this way, monks, those kings who had the authority to punish 2.20.4
were actually patient and gentle. But right here, you who've gone forth on this well-proclaimed spiritual path, do you shine with your patience and gentleness?"

A third time the Buddha said to those monks, "Enough, monks, 2.20.6
don't quarrel and dispute." And a third time that monk who spoke

contrary to the Teaching replied, “Wait, Sir, you’re the Lord of the Teaching. Be at ease and enjoy the happiness of meditation. We’ll face the consequences of this quarreling and disputing.”

- 2.20.12 The Buddha thought, “These foolish men are consumed by emotions. It’s not easy to persuade them,” and he got up from his seat and left.

The first section for recitation on Dīghāvu is finished.

- 3.1.1 Then, after robing up in the morning, the Buddha took his bowl and robe and entered Kosambī for alms. When he had completed his alms round, eaten his meal, and returned, he put his dwelling in order. He then took his bowl and robe, and while standing in the midst of the Sangha, he spoke these verses:

- 3.1.3 “When many voices shout at once,
No-one thinks they are a fool.
Even as the Sangha splits,
They do not think it through.³⁰⁵

- 3.1.7 Forgetting to speak wisely,
They are obsessed by speech;
Saying whatever they like,
They don’t know what leads them on.

- 3.1.11 “They abused me, they hit me,
They defeated me, they robbed me.’
For those who carry on like this,
Hatred cannot end.

- 3.1.15 “They abused me, they hit me,

305. Literally, “They do not think there is something more.” Sp 3.464: *Nā-ññam bhiyyo amaññarunti koci ekopi “aham bālo”ti ca na maññittha; bhiyyo ca saṅghasmim bhijjamāne aññampi ekam “mayham kāraṇā saṅgho bhijjati”ti idaṃ kāraṇam na maññitthāti attho*, “The meaning of *nāññam bhiyyo amaññarun* is: not even one thinks, ‘I am a fool.’ And more, when the Sangha is being split, not even one other thinks of this action that, “The Sangha is being split because of me.”

They defeated me, they robbed me.
For those who do not carry on like this,
Hatred has an end.

For never does hatred 3.1.19
End through hatred;
Only through love does it end—
This is an ancient law.

Others do not know 3.1.23
That here we need restraint;
But there are those there who know,³⁰⁶
That quarrels end like this.³⁰⁷

Those breaking bones and killing, 3.1.27
Those taking cows, horses, and wealth,
Those plundering the country,
Even they can stay together—
Why then cannot you?

If you find a discerning friend, 3.1.32
A steadfast companion, good to live with,
Then overcome all problems,
And go with them, glad and mindful.

If you do not find a discerning friend, 3.1.36
A steadfast companion, good to live with,
Then like a king giving up his kingdom,
Wander alone like a mighty elephant in the forest.

306. Sp 3.464: *Ye ca tattha vijānantīti ye tattha paṇḍitā “mayam maccusamīpaṃ gacchāmā”ti vijānanti*, “*Ye ca tattha vijānanti*: those there who are wise, they understand: ‘We are going close to death.’”

307. Sp 3.464: *Tato sammanti medhagāti evaṇhi te jānantā yonisomanasikāraṃ uppādetvā medhagānaṃ kalahānaṃ vūpasamāya paṭipajjanti*, “*Tato sammanti medhagā*: for they know this by giving rise to wise attention. They practice for the ending of quarrel and strife.”

- 3.1.40 It's better to wander alone,
 For there is no friendship with fools.
 Wander alone and do no bad,
 Unconcerned, like a mighty elephant in the forest."

3. The account of going to Bālakaḷaṇaka

- 4.1.1 After speaking these verses, the Buddha went to the village of Bālakaḷaṇaka. At that time Venerable Bhagu was staying near that village. When Bhagu saw the Buddha coming, he prepared a seat and set out a foot stool, a foot scraper, and water for washing the feet. He then went out to meet the Buddha, receiving his bowl and robe. The Buddha sat down on the prepared seat and washed his feet. When Bhagu had bowed and sat down, the Buddha said to him, "I hope you're keeping well, monk, I hope you're getting by? I hope you're not having any trouble getting almsfood?"
- 4.1.9 "I'm keeping well, Sir, I'm getting by. I'm having no trouble getting almsfood."
- 4.1.11 The Buddha instructed, inspired, and gladdened Bhagu with a teaching. He then got up from his seat and went to the Eastern Bamboo Park.

4. The account of going to the Eastern Bamboo Park

- 4.2.1 At this time Venerable Anuruddha, Venerable Nandiya, and Venerable Kimila were staying at the Eastern Bamboo Park. The park keeper saw the Buddha coming and said to him, "Ascetic, don't enter this park. There are three gentlemen here, practicing for their own good. Please, don't disturb them." When Anuruddha heard the park keeper advising the Buddha, he said, "Please don't block the Buddha. It's our teacher who's arrived." Anuruddha then went to Nandiya and Kimila and said, "Come out, Venerables, our teacher has arrived."

The three of them went out to meet the Buddha. One received 4.3.1
his bowl and robe, one prepared a seat, and one put out a foot
stool, a foot scraper, and water for washing the feet. The Buddha
sat down on the prepared seat and washed his feet. When they had
bowed and sat down, the Buddha said to them, “I hope you’re all
keeping well, Anuruddha, I hope you’re getting by? I hope you’re
not having any trouble getting almsfood?”

“We’re keeping well, Sir, we’re getting by. We’re not having any 4.3.7
trouble getting almsfood.”

“I hope you’re living together in peace and harmony, blending 4.3.9
like milk and water, and regarding one another with affection?”

“Yes, we are.” 4.3.10

“And how do you do this?” 4.3.11

“I think like this, ‘How fortunate I am to be living with such 4.4.1
fellow monastics!’ And I do acts of good will toward them by body,
speech, and mind, both in public and in private. I think, ‘Why don’t
I set aside what I wish to do and instead do what these venerables
wish?’ And that’s what I do. We’re separate in body, but it might
seem as if we’re one in mind.”

Nandiya and Kimila then repeated what Anuruddha had said. 4.4.10

“I hope, Anuruddha, that you’re heedful and energetic?” 4.5.1

“Yes, Sir, we are.” 4.5.2

“And how is it that you’re heedful and energetic?” 4.5.3

“Whoever returns first from alms round in the village, he pre- 4.5.4
pares the seats and sets out a foot stool, a foot scraper, and water
for washing the feet. He washes the bowl for leftovers and puts it
back out, and sets out water for drinking and water for washing.
Whoever returns last from alms round may eat the leftovers, or he
discards them where there are no cultivated plants³⁰⁸ or in water
without life. He puts away the seats and also the foot stool, the foot
scraper, and the water for washing the feet. He washes the bowl
for leftovers and puts it away, puts away the water for drinking and

308. *Harita* could in principle refer to all plants, but it is elsewhere defined as what is cultivated, see Bu Pc 19:2.1.14 and Bi Pc 9:2.1.14.

the water for washing, and sweeps the dining hall.³⁰⁹ Whoever sees that the pot for drinking water, the pot for washing water, or the water pot in the restroom is empty fills it. If he can't do it by himself, he calls someone over by hand signal, and they move it together. We don't speak because of that. And every five days we sit together the whole night to discuss the Teaching."

5. The account of going to Pālileyyaka

- 4.6.1 The Buddha then instructed, inspired, and gladdened Venerable Anuruddha, Venerable Nandiya, and Venerable Kimila with a teaching. He then got up from his seat and set out wandering toward Pālileyyaka. When he eventually arrived, he stayed in a protected forest grove, at the foot of an auspicious sal tree.
- 4.6.4 Then, while he was reflecting in private, the Buddha thought, "Previously, when I was surrounded by those quarreling monks at Kosambī, I wasn't at ease. But now that I'm alone, away from those monks, I'm happy and at ease."
- 4.6.7 At that time there was a large bull elephant who lived surrounded by a herd—by males and females, by juveniles and babies. He ate grass with the tips broken off and drank muddy water. Other elephants ate the branches that he had pulled down. And when he was immersed in a pool, the female elephants came rubbing their bodies against his. He considered this and thought, "Why don't I leave the herd and stay by myself?"
- 4.7.1 He then left the herd and went to Pālileyyaka, to where the Buddha was at the foot of the auspicious sal tree. And he attended

309. "Dining hall" renders *bhaddagga*, literally, "a eating house". The name suggests that the *bhaddagga* was a separate building for eating. They were found both in private houses and in monasteries, as can be seen from the present passage. Since they were part of houses, "refectory" is not a satisfactory rendering. The fact that kitchens are not mentioned separately may mean that they were part of the *bhaddagga*, except in monasteries. This is supported by a passage at Bu Pj 3:5.3.1 that mentions a cooking implement, a pestle, being stored in a *bhaddagga*.

on the Buddha, using his trunk to set out water for drinking and water for washing, and to clear the vegetation.

He thought, “Previously, when I was surrounded by the other elephants, I wasn’t at ease. But now that I’m alone, away from those elephants, I’m happy and at ease.” 4.7.2

After considering his own seclusion and reading the mind of the elephant, the Buddha uttered a heartfelt exclamation: 4.7.5

“The mind of this mighty elephant,
With tusks like chariot poles,
Agrees with the mind of the Sage,
Since they each delight in the forest solitude.” 4.7.6

When the Buddha had stayed at Pālileyyaka for as long as he liked, he set out wandering toward Sāvathī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika’s Monastery. 5.1.1

Soon the lay followers in Kosambī considered, “These venerable monks at Kosambī have caused us much misfortune. The Buddha himself left because he was troubled by them. Well then, let’s not bow down, rise up, raise our joined palms, or do acts of respect toward them. And let’s not honor, respect, esteem, or associate with them, nor give them almsfood. Then, they’ll either leave, disrobe, or reconcile with the Buddha.” And they did just that. 5.1.4

Soon the monks at Kosambī said, “Well then, let’s go to Sāvathī and resolve this legal issue in the presence of the Buddha.” 5.2.2

6. The account of the eighteen grounds

The monks at Kosambī put their dwellings in order, took their bowls and robes, and went to Sāvathī. When Venerable Sāriputta heard that they were coming, he went to the Buddha, bowed, sat down, and told him, adding, “Sir, how should I act toward these monks?” 5.2.4.1

“Take your stand in accordance with the Teaching.” 5.3.7

“And how do I know what accords with the Teaching and what doesn’t?” 5.3.8

5.4.1 “There are eighteen grounds for knowing that someone is speaking contrary to the Teaching:

1. A monk proclaims what’s contrary to the Teaching as being in accordance with it,³¹⁰
2. and what’s in accordance with the Teaching as contrary to it.
3. He proclaims what’s contrary to the Monastic Law as being in accordance with it,
4. and what’s in accordance with the Monastic Law as contrary to it.
5. He proclaims what hasn’t been spoken by the Buddha as spoken by him,
6. and what’s been spoken by the Buddha as not spoken by him.
7. He proclaims what wasn’t practiced by the Buddha as practiced by him,
8. and what was practiced by the Buddha as not practiced by him.
9. He proclaims what wasn’t laid down by the Buddha as laid down by him,

310. Sp 4.351: *Adhammaṃ dhammoti dipentitādisu aṭṭhārasasu bhedakaravattḥūsu suttantapariyāyena tāva dasa kusalakammamāpathā dhammo, dasa akusalakammamāpathā adhammo. Tathā cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggoti sattatiṃsa bodhipakkhiyadhammā dhammo nāma; tayo satipaṭṭhānā, tayo sammappadhānā, tayo iddhipādā, cha indriyāni, cha balāni, aṭṭha bojjhaṅgā, navaṅgiko maggoti ca cattāro upādānā, pañca nīvaraṇā, satta anusayā, aṭṭha micchattāti ca ayaṃ adhammo*, “In regard to the meaning of ‘they proclaim what’s contrary to the Teaching as being in accordance with it,’ etc., according to the exposition in the discourses of the eighteen grounds for schism, the ten wholesome ways of action are in accordance with the Teaching, while the ten unwholesome ways of action are contrary to the Teaching. In the same way, the thirty-seven aids to awakening—the four focuses of mindfulness, the four right efforts, the four bases for spiritual power, the five faculties, the five powers, the seven factors of awakening, the noble eightfold path—are in accordance with the Teaching; while the three focuses of mindfulness, the three right efforts, the three bases for spiritual power, the six faculties, the six powers, the eight factors of awakening, the noble ninefold path, as well as the four graspings, the five hindrances, the seven underlying tendencies, and the eight kinds of wrongness are all contrary to the Teaching.”

10. and what was laid down by the Buddha as not laid down by him.
11. He proclaims a non-offense as an offense,
12. and an offense as a non-offense.
13. He proclaims a light offense as heavy,
14. and a heavy offense as light.
15. He proclaims a curable offense as incurable,
16. and an incurable offense as curable.
17. He proclaims a grave offense as minor,
18. and a minor offense as grave.

And there are eighteen grounds for knowing that someone is speaking in accordance with the Teaching: 5.5.1

1. A monk proclaims what's contrary to the Teaching as such,
2. and what's in accordance with the Teaching as such.
3. He proclaims what's contrary to the Monastic Law as such,
4. and what's in accordance with the Monastic Law as such.
5. He proclaims what hasn't been spoken by the Buddha as such,
6. and what's been spoken by the Buddha as such.
7. He proclaims what wasn't practiced by the Buddha as such,
8. and what was practiced by the Buddha as such.
9. He proclaims what wasn't laid down by the Buddha as such,
10. and what was laid down by the Buddha as such.
11. He proclaims a non-offense as such,
12. and an offense as such.
13. He proclaims a light offense as light,
14. and a heavy offense as heavy.
15. He proclaims a curable offense as curable,
16. and an incurable offense as incurable.
17. He proclaims a grave offense as grave,
18. and a minor offense as minor."

When Venerable Mahāmoggallāna heard ... When Venerable Mahākassapa heard ... When Venerable Mahākaccāna heard ... When Venerable Mahākoṭṭhika heard ... When Venerable Mahākappina heard ... When Venerable Mahācunda heard ... When 5.6.1

Venerable Anuruddha heard ... When Venerable Revata heard ...
 When Venerable Upāli heard ... When Venerable Ānanda heard
 ... When Venerable Rāhula heard that they were coming, he too
 went to the Buddha, bowed, sat down, and told him, adding, “Sir,
 how should I act toward these monks?”

5.6.17 “Take your stand in accordance with the Teaching.”

5.6.18 “And how do I know what accords with the Teaching and what
 doesn’t?” The Buddha told him, too, about the eighteen grounds
 for knowing that someone is speaking contrary to the Teaching
 5.6.30 and the eighteen grounds for knowing that someone is speaking
 in accordance with the Teaching.

5.7.1 When Mahāpajāpati Gotamī heard that they were coming, she
 too went to the Buddha, bowed, and told him, adding, “Sir, how
 should I act toward these monks?”

5.7.7 “Well, Gotamī, listen to the teaching from both sides. Then
 approve of the views, beliefs, and persuasion of those who speak in
 accordance with the Teaching. And whatever support the Sangha
 of nuns seeks from the Sangha of monks, they should get it all from
 those who speak in accordance with the Teaching.”

5.8.1 When Anāthapiṇḍika heard that they were coming, he too went
 to the Buddha, bowed, sat down, and told him, adding, “Sir, how
 should I act toward these monks?”

5.8.7 “Well, householder, make offerings to both sides and listen to
 their teachings. Then approve of the views, beliefs, and persuasion
 of those who speak in accordance with the Teaching.”

5.9.1 When Visākhā Migāramātā heard that they were coming, she
 too went to the Buddha, bowed, sat down, and told him, adding,
 “Sir, how should I act toward these monks?”

5.9.7 “Well, Visākhā, make offerings to both sides and listen to their
 teachings. Then approve of the views, beliefs, and persuasion of
 those who speak in accordance with the Teaching.”

5.10.1 Eventually those monks from Kosambī arrived at Sāvattī. Ven-
 erable Sāriputta went to the Buddha, bowed, sat down, and told
 him, adding, “How should we prepare dwellings for these monks?”

“Give them dwellings in a separate place.” 5.10.6

“But what should we do if there are no dwellings in a separate place?” 5.10.7

“In that case, create separate resting places and then give them out.” 5.10.8

Under no circumstances, Sāriputta, should a dwelling be reserved for a more senior monk.³¹¹ If you do, you commit an offense of wrong conduct.”

“And what should we do regarding food and requisites?” 5.10.11

“Food and requisites should be distributed equally to everyone.” 5.10.12

7. The instruction to readmit

Then that ejected monk reflected on the Teaching and the Monastic Law, and he concluded, “This is an offense and I’ve committed it. I’ve been ejected, for the legal procedure was legitimate, irreversible, and fit to stand.” He went to those who were siding with him and told them what he had been thinking, adding, “Come, Venerables, please readmit me.” 5.11.1

They then took that monk to the Buddha, bowed, sat down, and told him what had happened, adding, “Sir, what should we do now?” 5.12.1

“This is an offense, monks, and this monk has committed it. He’s been ejected, for the legal procedure was legitimate, irreversible, 5.12.11

311. The point seems to be that if the incoming monks, at least one of whom now belong to a different Buddhist sect, are to stay in the same place as the other monks, then they must be given dwellings according to seniority. If, however, they are staying in a separate location, then seniority only counts within that location. Vmv 3.473: *Vivittam katvāpi dātabbanti vuttattā pana yathāvuḍḍham varasenāsanam adatvā vuḍḍhānampi asaṇṇātānam saṇṇatehi vivittam katvā dātabbanti dāṭṭhabbam*, “Because of what has been said, ‘Create separate resting places and then give them out’ is to be understood like this: not having given the best dwellings according to seniority, (the dwellings) are to be given out after separating the unrestrained senior monastics from the restrained ones.”

and fit to stand. But since he recognizes this, he should be readmitted.”

8. Discussion of unity in the Sangha

5.13.1 Soon afterwards the monks who had been siding with the ejected monk readmitted him. They then went to the monks who had ejected him and said, “This monk has recognized that he had committed an offense and was ejected. He’s now been readmitted. Because of this, the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been removed.³¹² To resolve this matter, let’s unify the Sangha.”

5.13.4 The monks who had done the ejecting went to the Buddha, bowed, sat down, and told him what had happened, adding, “How should we proceed with this?”

5.14.1 “This being the case, you should resolve this matter by unifying the Sangha. And it should be done like this. Everyone should gather in one place, including those who are sick. No-one should give their consent. A competent and capable monk should then inform the Sangha:

5.14.6 ‘Please, Venerables, I ask the Sangha to listen. This monk has recognized that he had committed an offense and was ejected. He’s now been readmitted. Because of this, the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been removed. If the Sangha is ready, let’s resolve this matter by unifying the Sangha. This is the motion.

5.14.10 Please, Venerables, I ask the Sangha to listen. This monk has recognized that he had committed an offense and was ejected. He’s now been readmitted. Because of this, the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation

312. A literal translation of the Pali might read as follows: “In regard to which reason there was quarrel, argument, conflict, dispute, schism, fracture, division, and separation in the Sangha, this monk has committed, and has been ejected, and he has seen, and he has been reinstated.” I understand this to mean that the basis for the conflict has been dealt with.

in the Sangha, has been removed. The Sangha resolves this matter by unifying the Sangha. Any monk who approves of resolving this matter by unifying Sangha should remain silent. Any monk who doesn't approve should speak up.

The Sangha has resolved this matter by unifying the Sangha. 5.14.14
The schism in the Sangha has come to an end. The fracture in the Sangha has come to an end. The separation in the Sangha has come to an end. The Sangha approves and is therefore silent. I'll remember it thus.'

The observance-day ceremony, the recitation of the Monastic Code, should be done straightaway." 5.14.17

9. Upāli's questions about unity in the Sangha

Soon afterwards Venerable Upāli went to the Buddha, bowed, sat down, and said, "Sir, if the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, hasn't been decided by the Sangha, hasn't been resolved by the Sangha, yet the Sangha unifies the Sangha—is that unity in the Sangha legitimate?" 6.1.1

"That unity in the Sangha is illegitimate." 6.1.4

"If the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been decided by the Sangha, has been resolved by the Sangha, and the Sangha then unifies the Sangha—is that unity in the Sangha legitimate?" 6.1.5

"That unity in the Sangha is legitimate." 6.1.6

"And Sir, how many kinds of unity in the Sangha are there?" 6.2.1

"There are two kinds of unity in the Sangha. There's the unity in the Sangha where the wording is fulfilled, but not the purpose. And there's the unity in the Sangha where both the wording and the purpose are fulfilled. If the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, hasn't been decided by the Sangha, hasn't been resolved by the Sangha, yet the Sangha unifies the Sangha, this is called unity in 6.2.2

the Sangha where the wording is fulfilled, but not the purpose. If the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been decided by the Sangha, has been resolved by the Sangha, and the Sangha then unifies the Sangha, this is called unity in the Sangha where both the wording and the purpose are fulfilled.”

6.3.1 Upāli then got up from his seat, arrange his upper robe over one shoulder, raise his joined palms, and spoke to the Buddha in verse:

6.3.2 “In regard to the duties and discussions of the Sangha,
In regard to the business that arises and the in-
vestigations—
A person of great value, how does he handle these?
How is a monk fit to deal with these?”

6.3.6 “Blameless in the basic morality,
Watching his own behavior, with senses well-
restrained—
His enemies cannot legitimately criticize him;
There’s nothing for them to correct in him.

6.3.10 Having such purity of conduct,
Enabled, he speaks confidently;
Without fear, he doesn’t tremble in a gathering;
He doesn’t neglect the meaning and speaks naturally.

6.3.14 If then asked a question in a gathering,
He’s neither shy nor timid.
His words are timely and pertinent;
He watchfully satisfies a discerning gathering.

6.3.18 Respectful of more senior monks,
Having confidence in his teacher,
Able to investigate, clever in discussion,

Skilled in defeating his opponents.³¹³

Wherever his opponents turn, he refutes them, 6.3.22
And the crowd is convinced.
He doesn't abandon his position,
Yet answers questions without hurting anyone.

He's capable of acting as messenger, 6.3.26
And about the business of the Sangha, they speak to
him.
When speaking, or sent out by the community of
monks,³¹⁴
He doesn't think, 'I'm doing it.'

As far as the actions by which one commits offenses, 6.3.30
And how they're cleared,
Both these analyses he has learnt well.
He's skilled in the ways of clearing offenses.

If one is sent away for one's conduct, 6.3.34
But once sent away one acts rightly,
There's readmittance for one who lives thus.
This too he knows, the one skilled in analysis.

Respectful of more senior monks, 6.3.38
Yet whether junior, senior, or of middle standing,
The wise practice for the benefit of the many—
Such a monk is fit to deal with these."

The tenth chapter on those from Kosambī is finished.

This is the summary:

"The splendid Victor was in Kosambī, 6.3.44

313. Sp 3.477: *Viraddhikovidoti viraddhaṭṭhānakusalo*, "Viraddhikovidō: skilled in the cases of failure." That is, the failure of his opponents.

314. Sp 3.477: *Karam vacoti vacanam karonto*, "Karam vaco: when doing speech."

When disputing for not seeing an offense;
One should not eject for just any offense,
One should confess an offense out of faith.

6.3.48 Just there inside the monastery zone,
And just Bālaka, Vaṃsadā;
And Pālileyā, Sāvattī,
And Sāriputta, Kolita.

6.3.52 Mahākassapa, and Kaccāna,
Koṭṭhika, and with Kappina;
Mahācunda, Anuruddha,
And both Revata and Upāli.

6.3.56 Ānanda, and also Rāhula,
Gotamī, Anāthapiṇḍika;
And separate dwellings,
And food and requisites equally.

6.3.60 No-one is to give their consent,
Questioned by Upāli;
Blameless in morality,
Harmonious in the Teaching of the Victor.”

The chapter connected with Kosambī is finished.

THE GREAT DIVISION IS FINISHED.

THE CANONICAL TEXT OF THE GREAT DIVISION IS
FINISHED.

Colophon

The Translator

Bhikkhu Brahmali was born Normay in 1964. He first became interested in Buddhism and meditation in his early 20s after a visit to Japan. Having completed degrees in engineering and finance, he began his monastic training as an anagarika (keeping the eight precepts) in England at Amaravati and Chithurst Buddhist Monastery.

After hearing teachings from Ajahn Brahm he decided to travel to Australia to train at Bodhinyana Monastery. Bhikkhu Brahmali has lived at Bodhinyana Monastery since 1994, and was ordained as a Bhikkhu, with Ajahn Brahm as his preceptor, in 1996. In 2015 he entered his 20th Rains Retreat as a fully ordained monastic and received the title Maha Thera (Great Elder).

Bhikkhu Brahmali's knowledge of the Pali language and of the Suttas is excellent. Bhikkhu Bodhi, who translated most of the Pali Canon into English for Wisdom Publications, called him one of his major helpers for the 2012 translation of *The Numerical Discourses of the Buddha*. He has also published two essays on Dependent Origination and a book called *The Authenticity of the Early Buddhist Texts* with the Buddhist Publication Society in collaboration with Bhante Sujato.

The monastics of the Buddhist Society of WA (BSWA) often turn to him to clarify Vinaya (monastic discipline) or Sutta questions. They also greatly appreciate his Sutta and Pali classes. Furthermore he has been instrumental in most of the building and

maintenance projects at Bodhinyana Monastery and at the emerging Hermit Hill property in Serpentine.

Creation Process

Translated from the Pali. Primary source was the Mahāsaṅgīti edition, with occasional reference of other Pali editions, especially the Chaṭṭha Saṅgāyana edition and the Pali Text Society edition. I cross-checked with I.B. Horner's English translation, "The Book of the Discipline", as well Bhikkhu Ñāṇatusita's "A Translation and Analysis of the Pātimokkha" and Ajahn Ṭhānissaro's "Buddhist Monastic Code".

The Translation

This is the first complete translation of the Vinaya Piṭaka in English. The aim has been to produce a translation that is easy to read, clear, and accurate, and also modern in vocabulary and style.

About SuttaCentral

SuttaCentral publishes early Buddhist texts. Since 2005 we have provided root texts in Pali, Chinese, Sanskrit, Tibetan, and other languages, parallels between these texts, and translations in many modern languages. Building on the work of generations of scholars, we offer our contribution freely.

SuttaCentral is driven by volunteer contributions, and in addition we employ professional developers. We offer a sponsorship program for high quality translations from the original languages. Financial support for SuttaCentral is handled by the SuttaCentral Development Trust, a charitable trust registered in Australia.

About Bilara

“Bilarā” means “cat” in Pali, and it is the name of our Computer Assisted Translation (CAT) software. Bilara is a web app that enables translators to translate early Buddhist texts into their own language. These translations are published on SuttaCentral with the root text and translation side by side.

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