

Theravāda Vinayapiṭaka

Mahāvagga

Mahākhandhaka

1. Bodhikathā

Namo tassa Bhagavato Arahato

Sammāsambuddhassa.

Tena samayena buddho bhagavā uruvelāyam
viharati najjā nerañjarāya tīre bodhirukkhamūle
paṭhamābhisambuddho.

Atha kho bhagavā bodhirukkhamūle sattāham
ekapallaṅkena nisīdi vimuttisukhapaṭisamvedī.

Atha kho bhagavā ratti�ā paṭhamam yāmam
paṭiccasamuppādām anulomapaṭilomam
manasākāsi—

“Avijjāpaccayā saṅkhārā, saṅkhārapaccayā
viññānam, viññānapaccayā nāmarūpam,
nāmarūpapaccayā saṭayatanam,
saṭayatanapaccayā phasso, phassapaccayā
vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā
upādānam, upādānapaccayā bhavo,
bhavapaccayā jāti, jātipaccayā jarāmarañam
sokaparidevadukkhadomanassupāyāsā
sambhavanti.

Evametassa kevalassa dukkhakkhandhassa
samudayo hoti.

Avijjāya tveva asesavirāganirodhā
saṅkhāranirodhō, saṅkhāranirodhā
viññānanirodhō, viññānanirodhā
nāmarūpanirodhō, nāmarūpanirodhā
saṭayatananirodhō, saṭayatananirodhā

Theravāda Collection on Monastic Law

The Long Division

The long chapter

The story at the Bodhi tree

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

At one time, 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:

“Ignorance is a condition for intentional
activities; intentional activities are a condition
for consciousness; consciousness is a
condition for name and form; name and form
are a condition for the six sense spheres; the
six sense spheres are a condition for contact;
contact is a condition for feeling; feeling is a
condition for craving; craving is a condition
for grasping; grasping is a condition for
existence; existence is a condition for birth;
birth is a condition for old age and death, and
grief, sorrow, pain, aversion, and distress
come to be.

This is how there is the origin of this whole
mass of suffering.

“But with the complete fading away and end
of ignorance comes the end of intentional
activities; with the end of intentional activities
comes the end of consciousness; with the end
of consciousness comes the end of name and

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vedāññānirodha taññānirodho, taññānirodha
upādānanirodho, upādānanirodhā
bhavanirodho, bhavanirodhā jātinirodho,
jātinirodhā jarāmaraṇam
sokaparidevadukkhadomanassupāyāsā
nirujjhanti.

Evaṁetassa kevalassa dukkhakkhandhassa
nirodho hotī”ti.

Atha kho bhagavā etamattham viditvā tāyam
velāyam imam udānam udānesi—
“Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;

Athassa kañkhā vapayanti sabbā,
Yato pajānāti sahetudhamman”ti.

Atha kho bhagavā rattiyā majjhimam yāmam
paṭiccasamuppādam anulomapaṭilomam
manasākāsi—
“avijjāpaccayā sañkhārā, sañkhārapaccayā
viññānam, viññāṇapaccayā nāmarūpam ...pe...

evaṁetassa kevalassa dukkhakkhandhassa
samudayo hoti ...pe...
nirodho hotī”ti.

Atha kho bhagavā etamattham viditvā tāyam
velāyam imam udānam udānesi—
“Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;

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 sorrow, lamentation, pain,
displeasure, and distress come to an end.

This is how there is the end of this whole
mass of suffering.”

Seeing the significance of this, the Buddha
exclaimed an inspired utterance:

“When things become clear

To the energetic brahmin who practices
absorption,

Then all his doubts are dispelled,
Since he understands the natural order and its
causes.”

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

“Ignorance is a condition for intentional
activities; intentional activities are a condition
for consciousness; consciousness is a
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.”

Seeing the significance of this, the Buddha
exclaimed an inspired utterance:

“When things become clear

To the energetic brahmin who practices
absorption,

BILARA

Yato khayam paccayanam avedī”ti.

Atha kho bhagavā rattiya pacchimam yāmam paṭiccasamuppādām anulomapaṭilomam manasākāsi—

“avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpam ...pe...

evametassa kevalassa dukkhakkhandhassa samudayo hoti ...pe...

nirodho hotī”ti.

Atha kho bhagavā etamattham viditvā tāyam velāyam imam udānam udānesi—

“Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;

Vidhūpayam titthati mārasenam,
Sūriyova obhāsayamantalikkhan”ti.

Bodhikathā niṭhitā.

2. Ajapālakathā

Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā bodhirukkhamūlā yena ajapālanigrodho tenupasaṅkami, upasaṅkamitvā ajapālanigrodhamūle sattāham ekapallaṅkena nisīdi vimuttisukhapatiṣaṁvedī.

Atha kho aññataro humhuṇkajātiko brāhmaṇo yena bhagavā tenupasaṅkami.

Upasaṅkamitvā bhagavatā saddhiṁ sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantam aṭṭhāsi.

Ekamantam ṭhito kho so brāhmaṇo bhagavantaṁ etadavoca—

“kittāvatā nu kho, bho gotama, brāhmaṇo hoti, katame ca pana brāhmaṇakaraṇā dhammā”ti?

Since he's understood the end of the causes.”

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

“Ignorance is a condition for intentional activities; intentional activities are a condition for consciousness; consciousness is a 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.”

Seeing the significance of this, the Buddha exclaimed an inspired utterance:

“When things become clear

To the energetic brahmin who practices absorption,

He defeats the army of the Lord of Death,
Like the sun shining in the sky.”

The story at the Bodhi tree is finished.

The story at the goat-herd's banyan tree

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

Then a conceited brahmin approached the Buddha,

exchanged pleasantries with him,

and said,

“Good Gotama, how is one a brahmin? What are the things that make one a brahmin?”

BILARA

Velāyam̄ iññam̄ udānam̄ udānesi—

“Yo brāhmaṇo bāhitapāpadhammo,
Nihumhuṇko nikkasāvo yatatto;

Vedantagū vusitabrahmacariyo,

Dhammena so brahmavādām vadeyya;
Yassussadā natthi kuhiñci loke”ti.
Ajapālakathā niṭṭhitā.

3. Mucalindakathā

Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā ajapālanigrodhamūlā yena mucalindo tenupasaṅkami, upasaṅkamitvā mucalindamūle sattāham ekapallaṅkena nisīdi vimuttisukhapaṭisaṁvedī.

Tena kho pana samayena mahā akālamegho udapādi, sattāhavaddalikā sītavātaduddinī.

Atha kho mucalindo nāgarājā sakabhavanā nikkhomitvā bhagavato kāyam sattakkhattum bhoge hi parikkhipitvā uparimuddhani mahantam phaṇam karitvā atṭhāsi—

“mā bhagavantam sītam, mā bhagavantam uṇham, mā bhagavantam ḍamṣamakasavātātapasarīsapasamphasso”ti.

Atha kho mucalindo nāgarājā sattāhassa accayena viddham vigatavalāhakam devam viditvā bhagavato kāyā bhoge viniveṭhetvā sakavaṇṇam paṭisamharitvā māṇavakavaṇṇam abhinimminitvā bhagavato purato atṭhāsi pañjaliko bhagavantam namassamāno.

Atha kho bhagavā etamattham viditvā tāyam velāyam imam udānam udānesi—

“Sukho viveko tuṭṭhassa,

exclaimed an inspired utterance.

“The brahmin who has shut out bad qualities, Who is humble, free from flaws, and self-controlled,

Who has reached the end of knowledge and has lived the spiritual life—

Righteously, without being full of himself, He may proclaim himself a brahmin.”

The story at the goat-herd’s banyan tree is finished.

The story at the powder-puff tree

After seven days, the Buddha came out from that stillness and went from the goat-herd’s banyan tree to a powder-puff tree. There too he sat cross-legged for seven days without moving, experiencing the bliss of freedom.

Just then an unseasonal storm was approaching, with seven days of rain, cold winds, and clouds.

Mucalinda, the dragon king, came out from his abode. And he encircled the body of the Buddha with seven coils and spread his large hood over his head, thinking,

“Let not the Buddha be hot or cold, nor be touched by horseflies or mosquitoes, by the wind or the burning sun, or by creeping animals and insects.”

After seven days, when he knew the sky was clear, Mucalinda unraveled his coils from the Buddha’s body and transformed himself into a young brahmin. He then stood in front of the Buddha, venerating him with the palms of his hands together.

Seeing the significance of this, the Buddha exclaimed an inspired utterance:

“Seclusion is bliss for the contented one,

Abyāpajjam̄ sukham̄ loke,
pāṇabhūtesu samyamo.
Sukhā virāgatā loke,
kāmānaṁ samatikkamo;
Asmimānassa yo vinayo,
etam̄ ve paramam̄ sukhā”ti.
Mucalindakathā niṭhitā.

4. Rājāyatana-kathā

Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā mucalindamūlā yena rājāyatanaṁ tenupasaṅkami, upasaṅkamitvā rājāyatanaṁ-ule sattāham̄ ekapallaṅkena nisīdi vimuttisukhapaṭisaṁvedī.

Tena kho pana samayena tapussa bhallikā vāṇijā ukkalā tam̄ desam̄ addhānamaggappaṭipannā honti.

Atha kho tapussabhallikānaṁ vāṇijānaṁ ḡātisālohitā devatā tapussabhallike vāṇije etadavoca—

“ayam, mārisā, bhagavā rājāyatanaṁ-ule viharati paṭhamābhisaṁbuddho;

gacchatha tam̄ bhagavantam̄ manthena ca madhupiṇḍikāya ca patimānetha;
tam̄ vo bhavissati dīgharattam̄ hitāya sukhāyā”ti.

Atha kho tapussabhallikā vāṇijā manthañca madhupiṇḍikañca ādāya yena bhagavā tenupasaṅkamim̄su, upasaṅkamitvā bhagavantam̄ abhivādetvā ekamantam̄ atṭham̄su.

Ekamantam̄ ṭhitā kho tapussabhallikā vāṇijā bhagavantam̄ etadavocum—
“paṭiggaṇhātu no, bhante, bhagavā manthañca madhupiṇḍikañca, yam̄ amhākam̄ assa

nevara.

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

The story at the powder-puff tree is finished.

The story at the ape-flower tree

After seven days, the Buddha came out from that stillness and went from the powder-puff tree to an ape-flower tree. There too he sat cross-legged for seven days without moving, experiencing the bliss of freedom.

Just then the merchants Tapussa and Bhallika were traveling from Ukkala 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 to your benefit and happiness for a long time.”

And they took baked goods and honey and approached the Buddha. They bowed down

and said,

“Venerable Sir, please accept the baked goods and honey from us. That will be to our benefit

BILARA

Atha kho bhagavato etadahosi—
 “na kho tathāgatā hatthesu paṭiggaṇhanti.
 Kimhi nu kho aham paṭiggaṇheyam manthañca
 madhupiṇḍikañcā”ti?
 Atha kho cattāro mahārājāno bhagavato cetasā
 cetoparivitakkamaññāya catuddisā cattāro
 selamaye patte bhagavato upanāmesum—
 “idha, bhante, bhagavā paṭiggaṇhātu manthañca
 madhupiṇḍikañcā”ti.

Paṭiggahesi bhagavā paccagghe selamaye patte
 manthañca madhupiṇḍikañca, paṭiggahetvā
 paribhuñji.

Atha kho tapussabhallikā vāṇijā bhagavantam
 onītapattapāṇīm viditvā bhagavato pādesu sirasā
 nipatitvā bhagavantam etadavocum—
 “ete mayam, bhante, bhagavantam saraṇam
 gacchāma dhammañca, upāsake no bhagavā
 dhāretu ajjatagge pāṇupete saraṇam gate”ti.

Te ca loke paṭhamam upāsakā ahesum
 dvevācikā.

Rājāyatanakathā niṭhitā.

5. Brahmayācanakathā

Atha kho bhagavā sattāhassa accayena tamhā
 samādhimhā vuṭṭhahitvā rājāyatanamūlā yena
 ajapālanigrodho tenupasaṅkami.

Tatra sudaṁ bhagavā ajapālanigrodhamūle
 viharati.

Atha kho bhagavato rahogatassa paṭisallīnassa
 evam cetaso parivitakko udapādi—
 “adhigato kho myāyam dhammo gambhīro
 duddaso duranubodho santo pañṭito
 atakkāvacaro nipoṇo pañditavedanīyo.

Ālayarāmā kho panāyam pajā ālayaratā
 ālayasammuditā.

Ālayarāmāya kho pana pajāya ālayaratāya

The Buddha thought,
 “Buddhas don’t receive with their hands.
 In what should I receive the baked goods and
 honey?”

Then, reading the mind of the Buddha, the
 four great kings offered him four stone 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 stone bowls, the Buddha
 ate them.

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 story at the ape-flower tree is finished.

The story of the supreme being’s request

After seven days, the Buddha came out from
 that stillness and went from the ape-flower
 tree to a goat-herd’s banyan tree,
 and he stayed there.

Then, while in seclusion, the Buddha thought
 this:

“I have discovered this profound truth, so
 hard to see, so hard to comprehend. It’s
 peaceful and sublime, subtle, beyond the
 intellect, 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

BILARA

yadidaññidaappaccayatapaṭīccasamūppado,
idampi kho ṭhānam sududdasam yadidam
sabbasaṅkhārasamatho sabbūpadhipatiṇissaggo
taṇhākkhayo virāgo nirodho nibbānam.

Ahañceva kho pana dhammam deseyyam, pare
ca me na ājāneyyum, so mamassa kilamatho, sā
mamassa vihesā”ti.

Apissu bhagavantam imā anacchariyā gāthāyo
paṭibhamṣu pubbe assutapubbā—

“Kicchena me adhigatam,
halam dāni pakāsitum;
Rāgadosaparetehi,

nāyam dhammo susambudho.

Paṭisotagāmim nipiṇam,
gambhīram duddasam anum;
Rāgarattā na dakkanti,
tamokhandhena āvutā”ti.

Itiha bhagavato paṭisañcikkhato apposukkataya
cittam namati, no dhammadesanāya.

Atha kho brahmuno sahampatissa bhagavato
cetasā cetoparivitakkamaññāya etadahosi—
“nassati vata bho loko, vinassati vata bho loko,
yatram hi nāma tathāgatassa arahato
sammāsambuddhassa apposukkataya cittam
namati, no dhammadesanāyā”ti.

Atha kho brahmā sahampati—seyyathāpi nāma
balavā puriso samiñjitam vā bāham pasāreyya,
pasāritam vā bāham samiñjeyya; evameva—
brahma-loke antarahito bhagavato purato
pāturahosi.

Atha kho brahmā sahampati ekamsam
uttarāsaṅgam karitvā dakkhiṇajāṇumaṇḍalam

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 the Buddha:

“What I’ve discovered with difficulty,
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,
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, and not to teaching.

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

Then, just as a strong man might bend or
stretch his arm, so Sahampati disappeared
from the world of supreme beings and
appeared in front of the Buddha.

He put his upper robe over one shoulder,
placed his right knee on the ground, put the
palms of his hands together, and said,

BILARA

pajāmetvā bhagavāñtarī etadavoca—

“desetu, bhante, bhagavā dhammam, desetu
sugato dhammam.

Santi sattā apparajakkhajātikā, assavanatā
dhammassa parihāyanti, bhavissanti dhammassa
aññātāro”ti.

Idamavoca brahmā sahampati, idam vatvāna
athāparam etadavoca—

“Pāturañosi magadhesu pubbe,
Dhammo asuddho samalehi cintito;

Apāpuretam amatassa dvāram,
Suñantu dhammam vimalenānubuddham.

Sele yathā pabbatamuddhaniṭṭhito,
Yathāpi passe janatam samantato;
Tathūpamam dhammamayaṁ sumedha,
Pāsādamāruhya samantacakkhu;
Sokāvatiṇṇam janatama petasoko,
Avekkhassu jātijarābhībhūtam.
Uṭṭhehi vīra vijitasaṅgāma,
Satthavāha aṇaṇa vicara loke;

Desassu bhagavā dhammam,
Aññātāro bhavissantī”ti.
Evam vutte, bhagavā brahmānam sahampatim
etadavoca—

“mayhampi kho, brahme, etadahosi—
‘adhigato kho myāyam dhammo gambhīro
duddaso duranubodho santo pañīto
atakkāvacaro nipiṇo pañditavedanīyo.
Ālayarāmā kho panāyam pajā ālayaratā
ālayasammuditā.
Ālayarāmāya kho pana pajāya ālayaratāya

“Please teach, Venerable 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.”

This is what Sahampati said, and he added:

“Earlier, among the Magadhans,
An impure teaching appeared, conceived by
defiled people.

Open this door to the deathless!

Let them hear the Truth, discovered by the
Pure One.

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.
Stand up, Victorious Hero!

Debtless One, Leader of travelers, go walking
in the world.

Sir, proclaim the Teaching;
There will be those who understand.”

Twice the Buddha repeated to Sahampati what
he had thought,

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

BILARA

yadidaññidaappaccayatapaṭīccasamūppado,
 idampi kho ṭhānam sududdasam yadidam
 sabbasaṅkhārasamatho sabbūpadhipatiṇissaggo
 taṇhākkhayo virāgo nirodho nibbānam.

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.

Ahañceva kho pana dhammam deseyyam, pare
 ca me na ājāneyyum, so mamassa kilamatho, sā
 mamassa vihesā’ti.

Apissu mañ, brahme, imā anacchariyā gāthāyo
 paṭibhamṣu pubbe assutapubbā—

‘Kicchena me adhigatam,

halam dāni pakāsitum;

Rāgadosaparetehi,

nāyam dhammo susambudho.

Paṭisotagāmim nipiṇam,

gambhīram duddasam aṇum;

Rāgarattā na dakkanti,

tamokhandhena āvuṭā’ti.

Itiha me, brahme, paṭisañcikkhato
 apposukkatāya cittam namati no
 dhammadesanāyā”ti.

Dutiyampi kho brahmā sahampati bhagavantam
 etadavoca—

“desetu, bhante, bhagavā dhammam, desetu
 sugato dhammam;
 santi sattā apparajakkhajātikā, assavanatā
 dhammassa parihāyanti, bhavissanti dhammassa
 aññātāro”ti.

Idamavoca brahmā sahampati, idam vatvāna
 athāparam etadavoca—

“Pāturahosi magadhesu pubbe,

Dhammo asuddho samalehi cintito;

Apāpuretam amatassa dvāram,

Suṇantu dhammam vimalenānubuddham.

Sele yathā pabbatamuddhaniṭhitto,

and on both occasions Sahampati repeated his
 request.

BILARA

Iathūpamām dhammadmayam sumedha,
 Pāsādamāruhya samantacakkhu;
 Sokāvatiṇṇam janatamapetasoko,
 Avekkhassu jātijarābhībhūtam.

Uṭṭhehi vīra vijitasaṅgāma,
 Satthavāha aṇaṇa vicara loke;
 Desassu bhagavā dhammam,
 Aññātāro bhavissantī”ti.

Dutiyampi kho bhagavā brahmānam
 sahampatiṁ etadavoca—
 “mayhampi kho, brahme, etadahosi—
 ‘adhigato kho myāyam dhammo gambhīro
 duddaso duranubodho santo pañīto
 atakkāvacaro nipiṇo pañditavedanīyo.

Ālayarāmā kho panāyam pajā ālayaratā
 ālayasammuditā.

Ālayarāmāya kho pana pajāya ālayaratāya
 ālayasammuditāya duddasam idam ṭhānam
 yadidam idappaccayatāpaṭiccasamuppādo;
 idampi kho ṭhānam sududdasam yadidam
 sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo
 taṇhākkhayo virāgo nirodho nibbānam.

Ahañceva kho pana dhammam deseyyam, pare
 ca me na ājāneyyum, so mamassa kilamatho, sā
 mamassa vihesā’ti.

Apissu maṇ, brahme, imā anacchariyā gāthāyo
 paṭibhamṣu pubbe assutapubbā—

‘Kicchena me adhigatam,
 halaṇ dāni pakāsitum;
 Rāgadosaparetehi,
 nāyam dhammo susambudho.
 Paṭisotagāmim nipiṇam,
 gambhīram duddasam aṇum;
 Rāgarattā na dakkhanti,

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Itiha me, brahme, paṭisañcikkhato
apposukkataya cittaṁ namati, no
dhammadesanāyā”ti.

Tatiyampi kho brahmā sahampati bhagavantam
etadavoca—

“desetu, bhante, bhagavā dhammam, desetu
sugato dhammam.

Santi sattā apparajakkhajātikā, assavanatā
dhammassa parihāyanti, bhavissanti dhammassa
aññātāro”ti.

Idamavoca brahmā sahampati, idam vatvāna
athāparam etadavoca—

“Pāturaḥosi magadhesu pubbe,
Dhammo asuddho samalehi cintito;
Apāpuretaṁ amatassa dvāram,
Suṇantu dhammam vimalenānubuddham.
Sele yathā pabbatamuddhaniṭṭhito,
Yathāpi passe janatam samantato;
Tathūpamam dhammamayam sumedha,
Pāsādamāruhya samantacakkhu;
Sokāvatiṇṇam janatamapetasoko,
Avekkhassu jātijarābhībhūtaṁ.
Uṭṭhehi vīra vijitasaṅgāma,
Satthavāha aṇaṇa vicara loke;
Desassu bhagavā dhammam,
Aññātāro bhavissantī”ti.

Atha kho bhagavā brahmuno ca ajjhesanam
viditvā sattesu ca kāruññataṁ paṭicca
buddhacakkhunā lokam volokesi.

Addasā kho bhagavā buddhacakkhunā lokam
volokento satte apparajakkhe mahārajakkhe
tikkhindriye mudindriye svākāre dvākāre
suviññāpaye duviññāpaye, appekacce
paralokavajjabhayadassāvine viharante,

There will be those who understand.”

The Buddha understood the request of that supreme being, and because he had compassion for the world, he surveyed the world with the eye of a Buddha.

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, those easy to teach and those difficult to teach, and he even

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viharante.

Seyyathāpi nāma uppaliniyam vā paduminiyam vā puṇḍarīkiniyam vā appekaccāni uppalañi vā padumāni vā puṇḍarīkāni vā udae jātāni udae samvaḍḍhāni udakānuggatāni anto nimuggaposīni, appekaccāni uppalañi vā padumāni vā puṇḍarīkāni vā udae jātāni udae samvaḍḍhāni samodakam ṭhitāni, appekaccāni uppalañi vā padumāni vā puṇḍarīkāni vā udae jātāni udae samvaḍḍhāni udakam accuggamma ṭhitāni anupalittāni udakena;

evamevam bhagavā buddhacakkhunā lokam volokento addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante;

disvāna brahmānam sahampatiṁ gāthāya paccabhāsi—

“Apārutā tesam amatassa dvārā,
Ye sotavanto pamuñcantu saddham;

Vihimsasaññī paguṇam na bhāsim,
Dhammam pañitam manujesu brahme”ti.

Atha kho brahmā sahampati—

“katāvakāso khomhi bhagavatā dhammadesanāyā”ti bhagavantam abhivādetvā padakkhiṇam katvā tatthevantaradhāyi.

Brahmayācanakathā niṭṭhitā.

6. Pañcavaggiyakathā

Atha kho bhagavato etadahosi—

“kassa nu kho aham paṭhamam dhammam deseyyam?

Ko imam dhammam khippameva ājānissatī”ti?

dangerous and to be avoided.

It was just like a lotus pond with lotuses born and grown in water: some remain submerged in the water without rising out of it, others reach the surface of the water, and 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;
Let those who can hear give rise to faith.

Seeing trouble, supreme being,
I did not speak the sublime and subtle Truth.”

Sahampati thought,

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

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

The story of the group of five

The Buddha thought,

“Who should I teach first?

Who will understand this Teaching quickly?”

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“ayam kho alaro kalamo paññito byatto medhavi dīgharattam apparajakkhajātiko;
yannūnāham alārassa kālāmassa pañhamam dhammam deseyyam, so imam dhammam khippameva ajānissatī”ti.

Atha kho antarahitā devatā bhagavato ārocesi—“sattahakālaṅkato, bhante, alāro kālāmo”ti.

Bhagavatopi kho ñānam udapādi—“sattahakālaṅkato alāro kālāmo”ti.

Atha kho bhagavato etadahosi—“mahājāniyo kho alāro kālāmo; sacce hi so imam dhammam suñeyya, khippameva ajāneyyā”ti.

Atha kho bhagavato etadahosi—“kassa nu kho aham pañhamam dhammam deseyyam?

Ko imam dhammam khippameva ajānissatī”ti?

Atha kho bhagavato etadahosi—“ayam kho udako rāmaputto paññito byatto medhāvī dīgharattam apparajakkhajātiko;

yannūnāham udakassa rāmaputtassa pañhamam dhammam deseyyam, so imam dhammam khippameva ajānissatī”ti.

Atha kho antarahitā devatā bhagavato ārocesi—“abhidosakālaṅkato, bhante, udako rāmaputto”ti.

Bhagavatopi kho ñānam udapādi—“abhidosakālaṅkato udako rāmaputto”ti.

Atha kho bhagavato etadahosi—“mahājāniyo kho udako rāmaputto; sacce hi so imam dhammam suñeyya, khippameva ajāneyyā”ti.

Atha kho bhagavato etadahosi—“kassa nu kho aham pañhamam dhammam

“Alara Kalama is wise and competent, and has for a long time had little dust in his eyes. Perhaps I should teach him first. He will understand this Teaching quickly.”

But an invisible god informed the Buddha, “Sir, Alāra Kālāma died seven days ago,” and the Buddha also knew this for himself.

He thought,
“Alāra Kālāma’s loss is great, for if he had heard this Teaching he would have understood it quickly.”

Again the Buddha thought,
“Who should I teach first?

Who 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.

Perhaps I should teach him first. He will understand this Teaching quickly.”

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, for if he had heard this Teaching he would have understood it quickly.”

Once again the Buddha thought,
“Who should I teach first?

BILARA

Ko imam dhammam khippameva ajanissati”ti?

Atha kho bhagavato etadahosi—

“bahukārā kho me pañcavaggiyā bhikkhū, ye
mam padhānapahitattam upatṭhahimṣu;

yannūnāhaṁ pañcavaggiyānam bhikkhūnam
paṭhamam dhammam deseyyan”ti.

Atha kho bhagavato etadahosi—

“kaham nu kho etarahi pañcavaggiyā bhikkhū
viharantī”ti?

Addasā kho bhagavā dibbena cakkhunā
visuddhena atikkantamānusakena pañcavaggiye
bhikkhū bārāṇasiyam viharante isipatane
migadāye.

Atha kho bhagavā uruvelāyam yathābhiraṇtam
viharitvā yena bārāṇasī tena cārikam pakkāmi.

Addasā kho upako ājīvako bhagavantam antarā
ca gayam antarā ca bodhim
addhānamaggappaṭippannam, disvāna
bhagavantam etadavoca—

“vippasannāni kho te, āvuso, indriyāni,
parisuddho chavivāṇo pariyoḍāto.

Kaṇsi tvam, āvuso, uddissa pabbajito?

Ko vā te satthā?

Kassa vā tvam dhammam rocesī”ti?

Evam vutte, bhagavā upakaṁ ājīvakaṁ gāthāhi
ajjhabhāsi—

“Sabbābhībhū sabbavidūhamasmi,

Sabbesu dhammesu anūpalitto;

Sabbañjaho taṇhākkhaye vimutto,

Sayam abhiññāya kamuddiseyyam.

Na me ācariyo atthi,

sadiso me na vijjati;

Sadevakasmīm lokasmīm,

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.

Perhaps I should teach them first.

But where are they staying now?”

And with superhuman and purified
clairvoyance, the Buddha saw that the group
of five monks were staying near Benares at
Isipatana in the dear park.

Then, after staying at Uruvelā for as long as he
liked, he set out wandering toward Benares.

The Ājīvaka ascetic Upaka saw the Buddha
traveling between Gayā and the place of
awakening. And he said to the Buddha,

“Sir, your faculties are clear and your skin is
pure and bright.

Who have you gone forth under?

Who is your teacher

or whose teaching do you follow?”

The Buddha replied to Upaka in verse:

“Overcoming all, I know all.

Abandoning all, I'm not soiled by anything.

Through my own insight, I'm freed by the end
of craving—

So who should I refer to as a teacher?

I have no teacher;

No-one like me exists.

In the world with its gods,

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Ahañhi araha loke,
ahañ satthā anuttaro;
Ekomhi sammāsambuddho,
sītibhūtosmi nibbuto.

Dhammacakkam pavattetum,
Gacchāmi kāsinam puram;
Andhībhūtasmim lokasmim,
Āhañcham amatadundubhin”ti.

“Yathā kho tvam, āvuso, pañjānāsi, arahasi
anantajino”ti.

“Mādisā ve jinā honti,
ye pattā āsavakkhayam;
Jitā me pāpakā dhammā,
tasmāhamupaka jino”ti.

Evam vutte, upako ājivako hupeyyapāvusoti
vatvā sīsam okampetvā ummaggam gahetvā
pakkāmi.

Atha kho bhagavā anupubbena cārikam
caramāno yena bārāṇasī isipatanam migadāyo,
yena pañcavaggiyā bhikkhū tenupasaṅkami.

Addasam̄su kho pañcavaggiyā bhikkhū
bhagavantam dūratova āgacchantam;
disvāna aññamaññam katikam sañthapesum—

“ayam, āvuso, samaṇo gotamo āgacchatī,
bāhulliko padhānavibbhanto āvatto bāhullāya.

So neva abhivādetabbo, na paccuṭṭhātabbo,
nāssa pattacīvaraṁ pañiggahetabbaṁ;
api ca kho āsanam ṭhapetabbam, sace so
ākaṅkhissati nisidissatī”ti.

Yathā yathā kho bhagavā pañcavaggiye bhikkhū
upasaṅkamati tathā tathā pañcavaggiyā bhikkhū
nāsakkhiṁsu sakāya katikāya sañthātum.

For I'm a Perfected One,
A teacher supreme.
I alone am fully awakened;
I am cool and extinguished.
I'm going to the city of Kāsi,
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 conqueror.”
“Indeed, those like me are conquerors,
Those who have ended the corruptions.
I have conquered all bad traits;
Therefore, Upaka, I'm a conqueror.”
Saying, “May it be so,” Upaka shook his head,
chose the wrong road, and left.

The Buddha continued wandering toward the deer park at Isipatana near Benares. When he eventually arrived, he approached to the group of five monks.

Seeing him coming,

the group of five made an agreement with each other:

“Here comes the ascetic Gotama, who has given up his striving and returned to a life of abundance.

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 were unable to keep their agreement.

BILARA

bhagavato patacivarañi pañigganesi, eko asanariñi paññapesi, eko pādodakam, eko pādapīṭham, eko pādakaṭhalikam upanikkhipi.

Nisidi bhagavā paññatte āsane;
nisajja kho bhagavā pāde pakkhālesi.

Apissu bhagavantañ nāmena ca āvusovādena ca samudācaranti.

Evam vutte, bhagavā pañcavaggiye bhikkhū etadavoca—

“mā, bhikkhave, tathāgatañ nāmena ca āvusovādena ca samudācaratha.

Araham, bhikkhave, tathāgato sammāsambuddho, odahatha, bhikkhave, sotam, amatamadhigatañ, ahamanusāsāmi, aham dhammam desemi.

Yathānusiṭṭham tathā paṭipajjamānā nacirasseva

yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti, tadanuttaram—

brahmacariyapariyosānam dittheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā”ti.

Evam vutte, pañcavaggiyā bhikkhū bhagavantañ etadavocum—

“tāyapi kho tvam, āvuso gotama, iriyāya, tāya paṭipadāya, tāya dukkarakārikāya nevajjhagā uttari manussadhammā alamariyaññāṇadassananavisesam, kiṁ pana tvam etarahi, bāhulliko padhānavibbhanto āvatto bāhullāya, adhigamissasi uttari manussadhammā alamariyaññāṇadassananavisesan”ti?

Evam vutte, bhagavā pañcavaggiye bhikkhū etadavoca—

“na, bhikkhave, tathāgato bāhulliko, na

to be, 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-scaper.

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 address the Buddha by name or as ‘friend’.

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 people from good families rightly go forth from home to homelessness.”

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 abundance, how could you now have achieved any of this?”

The Buddha said,

“I haven’t given up striving and returned to a

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araham, bhikkhave, tathagato
sammāsambuddho.

Odahatha, bhikkhave, sotam, amatamadhitam
ahamanusāsāmi, aham dhammam desemi.

Yathānusittham tathā paṭipajjamānā nacirasseva

yassatthāya kulaputtā sammadeva agārasmā
anagāriyam pabbajanti, tadanuttaram—

brahmacariyapariyosānam dittheva dhamme
sayam abhiññā sacchikatvā upasampajja
viharissathā”ti.

Dutiyampi kho pañcavaggiyā bhikkhū
bhagavantam etadavocum ...pe....

Dutiyampi kho bhagavā pañcavaggiye bhikkhū
etadavoca ...pe....

Tatiyampi kho pañcavaggiyā bhikkhū
bhagavantam etadavocum—

“tāyapi kho tvam, āvuso gotama, iriyāya, tāya
paṭipadāya, tāya dukkarakārikāya nevajjhagā
uttari manussadhammā
alamariyañāṇadassananavisesam, kim pana tvam
etarahi, bāhulliko padhānavibbhanto āvatto
bāhullāya, adhigamissasi uttari
manussadhammā
alamariyañāṇadassananavisesan”ti?

Evaṁ vutte bhagavā pañcavaggiye bhikkhū
etadavoca—

“abhijānātha me no tumhe, bhikkhave, ito pubbe
evarūpam pabhāvitametan”ti?

“No hetam, bhante”.

“Araham, bhikkhave, tathagato
sammāsambuddho, odahatha, bhikkhave,
sotam, amatamadhitam ahamanusāsāmi,
aham dhammam desemi.

Yathānusittham tathā paṭipajjamānā nacirasseva

and he repeated what he had said before.

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,

“Do you remember me ever making such a
statement?”

“No, Sir.”

“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,

BILARA

anagāriyāñī pabbajanti, taññuttarāñī—

brahmacariyapariyosānam ditṭheva dhamme
sayam abhiññā sacchikatvā upasampajja
viharissathā”ti.

Asakkhi kho bhagavā pañcavaggiye bhikkhū¹
saññāpetum.

Atha kho pañcavaggiyā bhikkhū bhagavantam
sussūsimsu, sotam odahimsu, aññā cittam
upatṭhāpesum.

Atha kho bhagavā pañcavaggiye bhikkhū²
āmantesi—

“Dveme, bhikkhave, antā pabbajitena na
sevitabbā.

Katame dve?

Yo cāyam kāmesu kāmasukhallikānuyogo hīno
gammo pothujjaniko anariyo anatthasamhito, yo
cāyam attakilamathānuyogo dukkho anariyo
anatthasamhito.

Ete kho, bhikkhave, ubho ante anupagamma
majjhimā paṭipadā tathāgatena abhisambuddhā
cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya
sambodhāya nibbānāya samvattati.

Katamā ca sā, bhikkhave, majjhimā paṭipadā
tathāgatena abhisambuddhā, cakkhukaraṇī
ñāṇakaraṇī upasamāya abhiññāya sambodhāya
nibbānāya samvattati?

Ayameva ariyo atṭhaṅgiko maggo, seyyathidaṁ—
sammādiṭṭhi, sammāsankappa, sammāvācā,
sammākammanto, sammājīvo, sammāvāyāmo,
sammāsati, sammāsamādhi.

Ayam kho sā, bhikkhave, majjhimā paṭipadā
tathāgatena abhisambuddhā, cakkhukaraṇī
ñāṇakaraṇī upasamāya abhiññāya sambodhāya
nibbānāya samvattati.

Idam kho pana, bhikkhave, dukkham

own insight the supreme goal of the spiritual
life

for which people from good families rightly
go forth from home to homelessness.”

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.

And the Buddha addressed them:

“There are these two opposites that should
not be pursued by one who has gone forth.

One is the devotion to sensual pleasures,
which is inferior, common, for the ordinary
person, ignoble, and unbeneficial. The other
is the devotion to self-torment, which is
painful, ignoble, and unbeneficial.

By avoiding both 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.

And this is noble truth of suffering:

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Jatipi dukkha, jarapi dukkha, byadhipi dukkho, marañampi dukkham, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampiccham na labhati tampi dukkham.

Samkhittena, pañcupādānakkhandhā dukkhā.

Idam kho pana, bhikkhave, dukkhasamudayam ariyasaccaṁ—

yāyam taṇhā ponobbhavikā nandīrāgasahagatā tatratrābhinandinī, seyyathidam—

kāmataṇhā, bhavataṇhā, vibhavataṇhā.

Idam kho pana, bhikkhave, dukkhanirodhām ariyasaccaṁ—

yo tassāyeva taṇhāya asesavirāganirodho, cāgo, paṭinissaggo, mutti, anālayo.

Idam kho pana, bhikkhave,
dukkhanirodhagāminī paṭipadā ariyasaccaṁ—
ayameva ariyo atṭhaṅgiko maggo, seyyathidam—
sammādiṭṭhi, sammāsaṅkappo, sammāvācā,
sammākammanto, sammāājīvo, sammāvāyāmo,
sammāsati, sammāsamādhi.

Idam dukkham ariyasaccanti me, bhikkhave,
pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho panidam dukkham ariyasaccaṁ
pariññeyyanti me, bhikkhave, pubbe
ananussutesu dhammesu cakkhum udapādi,
ñāṇam udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi.

Tam kho panidam dukkham ariyasaccam
pariññātanti me, bhikkhave, pubbe
ananussutesu dhammesu cakkhum udapādi,

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 one wants is suffering.

In brief, the five aspects of existence affected by grasping are suffering.

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 sensual pleasures, craving for existence, and craving for non-existence.

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.

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.

‘This is the noble truth of suffering’: in regard to things not heard before, vision arose in me, knowledge arose, wisdom arose, understanding arose, light arose.

‘This noble truth of suffering should be fully understood’: in regard to things not heard before, vision arose in me, knowledge arose, wisdom arose, understanding arose, light arose.

‘This noble truth of suffering has been fully understood’: in regard to things not heard before, vision arose in me, knowledge arose,

BILARA

āloko udapādi.

Idam dukkhasamudayam ariyasaccanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho panidam dukkhasamudayam ariyasaccaṁ pahātabbanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho panidam dukkhasamudayam ariyasaccaṁ pahīnanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idam dukkhanirodhaṁ ariyasaccanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho panidam dukkhanirodhaṁ ariyasaccaṁ sacchikātabbanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho panidam dukkhanirodhaṁ ariyasaccaṁ sacchikatanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idam dukkhanirodhagāminī paṭipadā ariyasaccanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho panidam dukkhanirodhagāminī paṭipadā ariyasaccaṁ bhāvetabbanti me,

arose.

'This is the noble truth of the origin of suffering': in regard to things not heard before, vision arose in me, knowledge arose, wisdom arose, understanding arose, light arose.

'This noble truth of the origin of suffering should be fully abandoned': in regard to things not heard before, vision arose in me, knowledge arose, wisdom arose, understanding arose, light arose.

'This noble truth of the origin of suffering has been fully abandoned': in regard to things not heard before, vision arose in me, knowledge arose, wisdom arose, understanding arose, light arose.

'This is the noble truth of the end of suffering': in regard to things not heard before, vision arose in me, knowledge arose, wisdom arose, understanding arose, light arose.

'This noble truth of the end of suffering should be fully experienced': in regard to things not heard before, vision arose in me, knowledge arose, wisdom arose, understanding arose, light arose.

'This noble truth of the end of suffering has been fully experienced': in regard to things not heard before, vision arose in me, knowledge arose, wisdom arose, understanding arose, light arose.

'This is the noble truth of the path leading to the end of suffering': in regard to things not heard before, vision arose in me, knowledge arose, wisdom arose, understanding arose, light arose.

'This noble truth of the path leading to the end of suffering should be fully developed': in

BILARA

cakkhuññi udapādi, naññaiññi udapādi, panñha udapādi, vijjā udapādi, āloko udapādi.

Tam̄ kho panidam̄ dukkhanirodhagāminī pañipadā ariyasaccam̄ bhāvitanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum̄ udapādi, ñāṇam̄ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Yāvakīvañca me, bhikkhave, imesu catūsu ariyasaccesu evam̄ tiparivaṭṭam̄ dvādasākāram̄ yathābhūtam̄ ñāṇadassanam̄ na suvisuddham̄ ahosi, neva tāvāham̄, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrahmaṇiyā pajāya sadevamanussāya anuttaram̄ sammāsambodhim̄ abhisambuddhoti paccāññāsim̄.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evam̄ tiparivaṭṭam̄ dvādasākāram̄ yathābhūtam̄ ñāṇadassanam̄ suvisuddham̄ ahosi, athāham̄, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrahmaṇiyā pajāya sadevamanussāya anuttaram̄ sammāsambodhim̄ abhisambuddhoti paccāññāsim̄.

Ñāṇañca pana me dassanam̄ udapādi— akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo”ti.

Idamavoca bhagavā attamanā pañcavaggiyā bhikkhū bhagavato bhāsitañ abhinandunti.

Imasmiñca pana veyyākaraṇasmim̄ bhaññamāne āyasmato konḍaññassa virajañ vītamalam̄ dhammacakkhum̄ udapādi—

“yam̄ kiñci samudayadhammam̄ sabbam̄ tam̄ nirodhadhamman”ti.

Pavattite ca pana bhagavatā dhammacakke, bhummā devā saddamanussāvesum— “etam̄ bhagavatā bārāṇasiyam̄ isipatane

in me, knowledge arose, wisdom arose, understanding arose, light arose.

‘This noble truth of the path leading to the end of suffering has been fully developed’: in regard to things not heard before, vision arose in me, knowledge arose, wisdom arose, understanding arose, light arose.

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, its lords of death, and its supreme beings, in this population with its ascetics and brahmins, its gods and people.

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, its lords of death, and its supreme beings, in this population with its ascetics and brahmins, its gods and people.

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 were pleased and they rejoiced in the Buddha’s exposition.

And while this exposition was being spoken, Venerable Konḍañña 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 earth gods cried out, “At Benares, in the deer park at Isipatana, the

BILARA

pavattitāḥ, appatīvattiyāḥ saṃhaṇenā vā
brāhmaṇena vā devena vā mārena vā brahmunā
vā kenaci vā lokasmin”ti.

Bhummānam devānam saddam sutvā
cātumahārājikā devā saddamanussāvesum ...
pe...

cātumahārājikānam devānam saddam sutvā
tāvatiṣṭā devā ...pe...

yāmā devā ...pe...

tusitā devā ...pe...

nimmānaratī devā ...pe...

paranimmitavasavattī devā ...pe...

brahmakāyikā devā saddamanussāvesum—
“etam bhagavatā bārāṇasiyam isipatane
migadāye anuttaram dhammacakkam
pavattitam appatīvattiyam saṃhaṇena vā
brāhmaṇena vā devena vā mārena vā brahmunā
vā kenaci vā lokasmin”ti.

Itiha tena khaṇena, tena layena, tena muhuttena
yāva brahmalokā saddo abbhuggacchi.

Ayañca dasasahassilokadhātu saṅkampi
sampakampi sampavedhi;
appamāṇo ca ulāro obhāso loke pāturahosi,
atikkamma devānam devānubhāvam.

Atha kho bhagavā imaṁ udānam udānesi—

“aññāsi vata bho koṇḍañño, aññāsi vata bho
koṇḍañño”ti.

Iti hidam āyasmato koṇḍaññassa
“aññāsikoṇḍañño” tveva nāmam ahosi.

Atha kho āyasmā aññāsikoṇḍañño
diṭṭhadhammo pattadhammo vidiṭadhammo
pariyogālhadhammo tiṇṇavicikiccho

the Teaching. It can't be stopped by any
ascetic, 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
Tāvatiṣṭa gods cried out ...

the Yāma gods ...

the Tusita gods ...

the gods who delight in creation ...

the gods who control the creations of others

...

the gods of the Brahmā realm 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
ascetic, brahmin, god, lord of death, supreme
being, or anyone in the world.”

In that instant the news spread as far as the
Brahmā world.

Ten thousand solar systems quaked and
shook.

And there appeared in the world an
immeasurable and glorious radiance,
surpassing the splendor of the gods.

And the Buddha exclaimed an inspired
utterance:

“Koṇḍañña has understood; indeed, Koṇḍañña
has understood!”

In this way Koṇḍañña got the name
“Aññāsikoṇḍañña”, “Koṇḍañña who has
understood.”

Aññāsikoṇḍañña had seen the Truth, had
reached, understood, and penetrated it; he
had gone beyond doubt and uncertainty, had

BILARA

aparappaccayo satthusasane bhagavantam!
etadavoca—
“labheyyāham, bhante, bhagavato santike
pabbajjam, labheyyam upasampadan”ti.

“Ehi bhikkhū”ti bhagavā avoca—
“svākkhāto dhammo, cara brahmacariyam
sammā dukkhassa antakiriyāyā”ti.

Sāva tassa āyasmato upasampadā ahosi.

Atha kho bhagavā tadavasese bhikkhū dhammiyā
kathāya ovadi anusāsi.

Atha kho āyasmato ca vappassa āyasmato ca
bhaddiyassa bhagavatā dhammiyā kathāya
ovadiyamānānam anusāsiyamānānam virajam
vītamalam dhammadakkhum udapādi—
“yam kiñci samudayadhammam sabbam tam
nirodhadhamman”ti.

Te ditthadhammā pattadhammā vidiadhammā
pariyogālhadhammā tiṇnavicikicchā
vigatakathākathā vesārajjappattā
aparappaccayā satthusāsane bhagavantam
etadavocum—

“labheyyāma mayam, bhante, bhagavato santike
pabbajjam, labheyyāma upasampadan”ti.

“Etha bhikkhavo”ti bhagavā avoca—
“svākkhāto dhammo, caratha brahmacariyam
sammā dukkhassa antakiriyāyā”ti.

Sāva tesam āyasmantānam upasampadā ahosi.

Atha kho bhagavā tadavasese bhikkhū
nīharabhatto dhammiyā kathāya ovadi anusāsi.

independent of others in the Teacher's
instruction. And he said to the Buddha,
“Venerable 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.”

And that was the full ordination of that
venerable.

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.”

And 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.

Living on the food brought to him, the
Buddha then instructed and taught the rest of
the monks.

BILARA

crabbaggo yapeti.

Atha kho āyasmato ca mahānāmassa āyasmato ca assajissa bhagavatā dhammiyā kathāya ovadiyamānānam anusāsiyamānānam virajam vītamalam dhammacakkhum udapādi—

“yam kiñci samudayadhammaṁ sabbaṁ tam nirodhadhamman”ti.

Te ditthadhammā pattadhammā vidiṭadhammā pariyoगālhadhammā tiṇnavicikicchā vigatakathaṁkathā vesārajjappattā aparappaccayā satthusāsane bhagavantam etadavocum—

“labheyyāma mayam, bhante, bhagavato santike pabbajjam, labheyyāma upasampadan”ti.

“Etha bhikkhavo”ti bhagavā avoca—

“svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā”ti.

Sāva tesam āyasmantānam upasampadā ahosi.

Atha kho bhagavā pañcavaggiye bhikkhū āmantesi—

“Rūpaṁ, bhikkhave, anattā.

Rūpañca hidam, bhikkhave, attā abhavissa, nayidam rūpaṁ ābādhāya saṃvatteyya, labbhetha ca rūpe—

‘evam me rūpaṁ hotu, evam me rūpaṁ mā ahosī’ti.

Yasmā ca kho, bhikkhave, rūpaṁ anattā, tasmā rūpaṁ ābādhāya saṃvattati, na ca labbhati rūpe—

‘evam me rūpaṁ hotu, evam me rūpaṁ mā ahosī’ti.

Vedanā anattā.

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 said to the Buddha,

“Sir, we wish to receive the going forth in your presence, we wish to receive the full ordination.”

And 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.

The Buddha addressed the group of five:

“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.

Feelings are not your essence.

BILARA

nayidaññāvedanā abadñaya saññavatteyya,
labbhetha ca vedanāya—
'evam me vedanā hotu, evam me vedanā mā
ahosī'ti.

Yasmā ca kho, bhikkhave, vedanā anattā, tasmā
vedanā ābādhāya samvattati, na ca labbhati
vedanāya—

'evam me vedanā hotu, evam me vedanā mā
ahosī'ti.

Saññā anattā.

Saññā ca hidam, bhikkhave, attā abhavissa,
nayidam saññā ābādhāya samvatteyya,
labbhetha ca saññāya—

'evam me saññā hotu, evam me saññā mā
ahosī'ti.

Yasmā ca kho, bhikkhave, saññā anattā, tasmā
saññā ābādhāya samvattati, na ca labbhati
saññāya—

'evam me saññā hotu, evam me saññā mā
ahosī'ti.

Saṅkhārā anattā.

Saṅkhārā ca hidam, bhikkhave, attā
abhavissamsu, nayidam saṅkhārā ābādhāya
samvatteyyum, labbhetha ca saṅkhāresu—

'evam me saṅkhārā hontu, evam me saṅkhārā
mā ahesun'ti.

Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā
saṅkhārā ābādhāya samvattanti, na ca labbhati
saṅkhāresu—

'evam me saṅkhārā hontu, evam me saṅkhārā
mā ahesun'ti.

Viññāṇam anattā.

Viññāṇañca hidam, bhikkhave, attā abhavissa,
nayidam viññāṇam ābādhāya samvatteyya,
labbhetha ca viññāṇe—

'evam me viññāṇam hotu, evam me viññāṇam

not lead to suffering, and you could make
them
be like this and not be like that.

But because feelings are not your essence,
they lead to suffering, and you can't make
them

be like this and not be like that.

Perceptions are not your essence.

For if perceptions were your essence, they
would not lead to suffering, and you could
make them

be like this and not be like that.

But because perceptions are not your essence,
they lead to suffering, and you can't make
them

be like this and not be like that.

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.

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.

BILARA

Yasmā ca kho, bhikkhave, viññāṇam anatta,
tasmā viññāṇam ābādhāya saṃvattati, na ca
labbhati viññāne—

‘evam me viññāṇam hotu, evam me viññāṇam
mā ahosi’ti.

Tam kiṁ maññatha, bhikkhave, rūpaṁ niccaṁ vā
aniccaṁ vā”ti?

“Aniccaṁ, bhante”.

“Yaṁ panāniccaṁ dukkhaṁ vā tam sukhaṁ
vā”ti?

“Dukkhaṁ, bhante”.

“Yaṁ panāniccaṁ dukkhaṁ
vipariṇāmadhammam, kallam nu tam
samanupassitum—

etam mama, esohamasmi, eso me attā”ti?

“No hetam, bhante”.

“Vedanā niccā vā aniccā vā”ti?

“Aniccā, bhante”.

“Yaṁ panāniccaṁ dukkhaṁ vā tam sukhaṁ
vā”ti?

“Dukkhaṁ, bhante”.

“Yaṁ panāniccaṁ dukkhaṁ
vipariṇāmadhammam, kallam nu tam
samanupassitum—

etam mama, esohamasmi, eso me attā”ti?

“No hetam, bhante”.

“Saññā niccā vā aniccā vā”ti?

“Aniccā, bhante”.

“Yaṁ panāniccaṁ dukkhaṁ vā tam sukhaṁ
vā”ti?

“Dukkhaṁ, bhante”.

“Yaṁ panāniccaṁ dukkhaṁ
vipariṇāmadhammam, kallam nu tam

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.

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.”

“What do you think: are feelings 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.”

“What do you think: are perceptions
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

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etam mama, esohamasmi, eso me atta”ti?

“No hetam, bhante”.

“Saṅkhārā niccā vā aniccā vā”ti?

“Aniccā, bhante”.

“Yam panāniccam dukkham vā tam sukham vā”ti?

“Dukkham, bhante”.

“Yam panāniccam dukkham
vipariṇāmadhammam, kallam nu tam
samanupassitum—

etam mama, esohamasmi, eso me attā”ti?

“No hetam, bhante”.

“Viññāṇam niccam vā aniccam vā”ti?

“Aniccam, bhante”.

“Yam panāniccam dukkham vā tam sukham vā”ti?

“Dukkham, bhante”.

“Yam panāniccam dukkham
vipariṇāmadhammam, kallam nu tam
samanupassitum—

etam mama, esohamasmi, eso me attā”ti?

“No hetam, bhante”.

“Tasmātiha, bhikkhave, yam kiñci rūpam
atītānāgatapaccuppannam ajjhattam vā
bahiddhā vā oḷārikam vā sukhumam vā hīnam vā
pañitam vā yam dure santike vā, sabbam rūpam
—

netam mama, nesohamasmi, na meso attāti—

evametam yathābhūtam sammappaññāya
daṭṭhabbam.

Yā kāci vedanā atītānāgatapaccuppannā
ajjhattam vā bahiddhā vā oḷārikā vā sukhumā vā

“This is mine, I am this, this is my essence?”—

“Definitely not.”

“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.”

“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.”

“Therefore, whatever form there is—whether past, present, or future, internal or external, gross or subtle, inferior or superior, near or far—it should all be seen with right wisdom according to reality in this way:

“This is not mine, I am not this, this is not my essence.’

Whatever feelings there are—whether past, present, or future, internal or external, gross

BILARA

vedana—

netam mama, nesohamasmi, na meso attāti—

evametam yathābhūtam sammappaññāya
datṭhabbaṃ.

Yā kāci saññā atītānāgatapaccuppannā ajjhattam
vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā
pañītā vā yā dūre santike vā, sabbā saññā—

netam mama, nesohamasmi, na meso attāti—

evametam yathābhūtam sammappaññāya
datṭhabbaṃ.

Ye keci saṅkhārā atītānāgatapaccuppannā
ajjhattam vā bahiddhā vā oḷārikā vā sukhumā vā
hīnā vā pañītā vā ye dūre santike vā, sabbe
saṅkhārā—

netam mama, nesohamasmi, na meso attāti—

evametam yathābhūtam sammappaññāya
datṭhabbaṃ.

Yaṃ kiñci viññāṇam atītānāgatapaccuppannam
ajjhattam vā bahiddhā vā oḷārikam vā sukhumaṃ^m
vā hīnam vā pañītam vā yaṃ dūre santike vā,
sabbam viññāṇam—

netam mama, nesohamasmi, na meso attāti—

evametam yathābhūtam sammappaññāya
datṭhabbaṃ.

Evam passam, bhikkhave, sutavā ariyasāvako
rūpasmimpi nibbindati, vedanāyapi nibbindati,
saññāyapi nibbindati, saṅkhāresupi nibbindati,
viññāṇasmimpi nibbindati;

they should all be seen with right wisdom
according to reality in this way:

‘This is not mine, I am not this, this is not my
essence.’

Whatever perceptions there are—whether
past, present, or future, internal or external,
gross or subtle, inferior or superior, near or
far—they should all be seen with right wisdom
according to reality in this way:

‘This is not mine, I am not this, this is not my
essence.’

Whatever intentional activities there are—
whether past, present, or future, internal or
external, gross or subtle, inferior or superior,
near or far—they should all be seen with right
wisdom according to reality in this way:

‘This is not mine, I am not this, this is not my
essence.’

Whatever consciousness there is—whether
past, present, or future, internal or external,
gross or subtle, inferior or superior, near or
far—it should all be seen with right wisdom
according to reality in this way:

‘This is not mine, I am not this, this is not my
essence.’

When they see this, the learned noble
disciples are repelled by form, repelled by
feeling, repelled by perception, repelled by

nibbindam̄ virajjati;
virāgā vimuccati;
vimuttasmiṁ vimuttamiti nāñam̄ hoti, ‘khīnā jāti,
vusitam̄ brahmacariyam̄, kataṁ karaṇiyam̄,
nāparam̄ itthattāyā’ti pajānātī”ti.

Idamavoca bhagavā.

Attamanā pañcavaggiyā bhikkhū bhagavato
bhāsitam̄ abhinandunti.

Imasmiñca pana veyyākaraṇasmīm bhaññamāne
pañcavaggiyānam bhikkhūnaṁ anupādāya
āsavehi cittāni vimuccim̄su.

Tena kho pana samayena cha loke arahanto
honti.

Pañcavaggiyakathā niṭṭhitā.

Paṭhamabhāṇavāro.

7. Pabbajjākathā

Tena kho pana samayena bārāṇasiyaṁ yaso
nāma kulaputto seṭṭhiputto sukhumālo hoti.

Tassa tayo pāsādā honti—
eko hemantiko, eko gimhiko, eko vassiko.

So vassike pāsāde cattāro māse nippurisehi
tūriyehi paricārayamāno na hetṭhāpāsādam̄
orohati.

Atha kho yasassa kulaputtassa pañcahi
kāmaguṇehi samappitassa samaṅgībhūtassa
paricārayamānassa paṭikacceva niddā okkami,

consciousness.

Being repelled, they becomes desireless.
Because they are desireless, they are freed.
When the 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.”

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, the minds of the monks from the group of five were freed from the corruptions without grasping.

Then there were six perfected ones in the world.

The story of the group of five is finished.

The first section for recitation is finished.

The story of the going forth

At that time in Benares there was a son of a good family called Yasa, the son of a prominent 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.

While Yasa was spending the four months of the rains in the rainy-season house, he was only attended on by female musicians, and he did not come down from that house.

On one occasion, while he was enjoying himself with the five kinds of sensual pleasure, he fell asleep early, and so did his

BILARA

tetapadipojñayati.

Atha kho yaso kulaputto paṭikacceva pabujjhitvā addasa sakam parijanam supantam—
aññissā kacche vīṇam, aññissā kanṭhe mudiṅgam, aññissā kacche ālambaram, añnam vikesikam, añnam vikkhelikam, aññā vippalapantiyo, hatthappattam susānam maññe.

Disvānassa ādīnavo pāturaḥosi, nibbidāya cittam sañthāsi.

Atha kho yaso kulaputto udānam udānesi—
“upaddutam vata bho, upassattham vata bho”ti.

Atha kho yaso kulaputto suvaṇṇapādukāyo ārohitvā yena nivesanadvāram tenupasaṅkami.

Amanussā dvāram vivariṁsu—
“mā yasassa kulaputtassa koci antarāyamakāsi agārasmā anagāriyam pabbajjāyā”ti.

Atha kho yaso kulaputto yena nagaradvāram tenupasaṅkami.

Amanussā dvāram vivariṁsu—
“mā yasassa kulaputtassa koci antarāyamakāsi agārasmā anagāriyam pabbajjāyā”ti.

Atha kho yaso kulaputto yena isipatanam migadāyo tenupasaṅkami.

Tena kho pana samayena bhagavā rattiya paccūsamayaṁ paccuṭṭhāya ajjhokāse caṅkamati.

Addasā kho bhagavā yasam kulaputtaṁ dūratova āgacchantam, disvāna caṅkamā orohitvā paññatte āsane nisīdi.

Atha kho yaso kulaputto bhagavato avidure udānam udānesi—
“upaddutam vata bho, upassattham vata bho”ti.
Atha kho bhagavā yasam kulaputtaṁ etadavoca

rāmp 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 misery became clear, and a feeling of repulsion stayed with him.

He exclaimed a heartfelt utterance:

“Oh the oppression! Oh the affliction!”

Yasa put on his golden shoes and went to the entrance door.

Spirits opened the door, thinking,

“Let no-one create any obstacle for Yasa’s going forth into homelessness.”

He went to the town gate,

and again it was opened by spirits.

He then went to the dear park at Isipatana.

Just then, after getting up early in the morning, the Buddha was walking up and down outside.

When the Buddha saw Yasa coming, he came down from his walking-path and sat down on a prepared seat.

As he was getting close to the Buddha, Yasa exclaimed the same heartfelt utterance:

“Oh the oppression! Oh the affliction!”

The Buddha said,

anupassaṭṭhanī.

Ehi, yasa, nisīda, dhammam te desessāmī”ti.

Atha kho yaso kulaputto—

“idaṁ kira anupaddutam, idaṁ anupassaṭṭhan”ti
haṭṭho udaggo suvaṇṇapādūkāhi orohitvā yena
bhagavā tenupasaṅkami, upasaṅkamitvā
bhagavantam abhivādetvā ekamantam nisīdi.

Ekamantam nisinnassa kho yasassa kulaputtassa
bhagavā anupubbim katham kathesi,
seyyathidam—

dānakatham sīlakatham saggakatham, kāmānam
ādīnavam okāram samkilesam, nekkhamme
ānisamsam pakāsesi.

Yadā bhagavā aññāsi yasam kulaputtam
kallacittam, muducittam, vinīvaraṇacittam,
udaggacittam, pasannacittam, atha yā
buddhānam sāmukkāmsikā dhammadesanā tam
pakāsesi—

dukkham, samudayam, nirodham, maggam.

Seyyathāpi nāma suddham vattham
apagatakālakam sammadeva rajanam
paṭiggaṇheyya;

evameva yasassa kulaputtassa tasmīmyeva
āsane virajam vītamalam dhammacakkhum
udapādi—

“yam kiñci samudayadhammam sabbam tam
nirodhadhamman”ti.

Atha kho yasassa kulaputtassa mātā pāsādaṁ
abhiruhitvā yasam kulaputtam apassantī yena
setṭhi gahapati tenupasaṅkami, upasaṅkamitvā
setṭhim gahapatim etadavoca—

“putto te, gahapati, yaso na dissatī”ti.

Atha kho setṭhi gahapati catuddisā assadūte
uyyojetvā sāmamyeva yena isipatanam
migadāyo tenupasaṅkami.

Come and sit down; I'll give you a teaching.”

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.

The Buddha then gave Yasa a progressive
teaching:

talk on generosity, talk on morality, talk on
heaven; and he revealed the danger,
degradation, and defilement in sensual
pleasures, and the benefit of renunciation.

When the Buddha knew that Yasa's mind was
ready, soft, 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 takes the
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.”

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 in
the four directions, and he himself went to
the dear park at Isipatana.

BILARA

तिक्किरेणि, दिवाना तरियेवा अनुगामी।

Addasā kho bhagavā setṭhim gahapatiṁ dūratova
āgacchantaṁ, disvāna bhagavato etadahosi—
“yannūnāhaṁ tathārūpaṁ iddhābhisaṅkhāraṁ
abhisāṅkhareyyam yathā setṭhi gahapati idha
nisinno idha nisinnam yasaṁ kulaputtam na
passeyyā”ti.

Atha kho bhagavā tathārūpaṁ¹
iddhābhisaṅkhāram abhisāṅkharesi.

Atha kho setṭhi gahapati yena bhagavā
tenupasaṅkami, upasaṅkamitvā bhagavantam
etadavoca—

“api, bhante, bhagavā yasaṁ kulaputtam
passeyyā”ti?

“Tena hi, gahapati, nisīda, appeva nāma idha
nisinno idha nisinnam yasaṁ kulaputtam
passeyyāsī”ti.

Atha kho setṭhi gahapati—

“idheva kirāham nisinno idha nisinnam yasaṁ²
kulaputtam passissāmī”ti haṭṭho udaggo
bhagavantam abhivādetvā ekamantam nisīdi.

Ekamantam nisinnassa kho setṭhissa gahapatissa
bhagavā anupubbiṁ katham kathesi,
seyyathidam—

dānakatham sīlakatham saggakatham, kāmānam
ādīnavam okāram samkilesam, nekkhamme
ānisamsam pakāsesi.

Yadā bhagavā aññāsi setṭhim gahapatim
kallacittam, muducittam, vinīvaraṇacittam,
udaggacittam, pasannacittam, atha yā
buddhānam sāmukkaṇṣikā dhammadesanā,
tam pakāsesi—

dukkham, samudayam, nirodham, maggam.

Seyyathāpi nāma suddham vattham
apagatakālakam sammadeva rajaṇam
paṭiggaṇheyā;

the ground and he followed along.

When the Buddha saw the prominent merchant coming, he thought,
“Let me use my supernormal powers so that the merchant, when he sits down, doesn’t see Yasa seating next to him.”

And he did just that.

The merchant approached the Buddha and said,

“Sir, have you seen Yasa by any chance?”

“Please sit down, householder. Perhaps you’ll see Yasa seated next to you.”

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

The Buddha then gave him a progressive teaching:

talk on generosity, talk on morality, talk on heaven; and he revealed the danger, degradation, and defilement in sensual pleasures, and the benefit of renunciation.

When the Buddha knew that his mind was ready, soft, 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 takes the dye properly,

BILARA

asane virajati vitarnatai dhammamacchini
udapadi—

“yam kiñci samudayadhammañ sabbañ tam
nirodhadhamman”ti.

Atha kho setthi gahapati ditthadhammo
pattadhammo veditadhammo
pariyogalhadhammo tiṇṇavacikiccho
vigatakathamkatho vesārajjappato
aparappaccayo satthusāsane bhagavantam
etadavoca—

“abhikkantam, bhante, abhikkantam, bhante.
Seyyathāpi, bhante, nikujjitañ vā ukkujjeyya,
paṭicchannañ vā vivareyya, mūlhassa vā
maggam ācikkheyya, andhakāre vā telapajjotañ
dhāreyya—

‘cakkhumanto rūpāni dakkhanti’ti;
evamevañ bhagavatā anekapariyāyena dhammo
pakāsito.

Esāham, bhante, bhagavantam sarañam
gacchāmi, dhammañca, bhikkhusamghañca.

Upāsakam mam bhagavā dhāretu ajjatagge
pānupetam sarañam gatan”ti.

Sova loke paṭhamam upāsako ahosi tevāciko.

Atha kho yasassa kulaputtassa pituno dhamme
desiyamāne yathādittham yathāviditam bhūmim
paccavekkhantassa anupādāya āsavehi cittam
vimucci.

Atha kho bhagavato etadahosi—

“yasassa kho kulaputtassa pituno dhamme
desiyamāne yathādittham yathāviditam bhūmim
paccavekkhantassa anupādāya āsavehi cittam
vimuttam.

Abhabbo kho yaso kulaputto hīnāyāvattitvā
kāme paribhuñjitum, seyyathāpi pubbe
agārikabhūto;

experience the stainless vision of the Truth.

“Anything that has a beginning has an end.”

The merchant 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, Venerable 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, to the Teaching, and to the Sangha of monks.

Please accept me as a lay follower who has gone for refuge for life.”

And he was the first person in the world to become a lay follower by means of the triple refuge.

While his father was given this teaching, Yasa reviewed what he had already seen and understood, and his mind was freed from the corruptions without grasping.

The Buddha realized what had happened,

and he thought, “Yasa is incapable of returning to the lower life to enjoy sensual pleasures as he did while still a lay person.

BILARA

paṭipassambheyyan ti.

Atha kho bhagavā tam iddhābhisaṅkhāram paṭipassambhesi.

Addasā kho seṭṭhi gahapati yasam kulaputtam nisinnam disvāna, yasam kulaputtam etadavoca

“mātā te, tāta yasa, paridevasokasamāpannā, dehi mātuyā jīvitan”ti.

Atha kho yaso kulaputto bhagavantam ullokesi.

Atha kho bhagavā seṭṭhim gahapatim etadavoca

“tam kiñ maññasi, gahapati, yassa sekkhena ñāñena sekkhena dassanena dhammo dittho vidito seyyathāpi tayā, tassa yathādiṭṭham yathāviditam bhūmiñ paccavekkhantassa anupādāya āsavehi cittam vimuttam.

Bhabbo nu kho so, gahapati, hīnāyāvattitvā kāme paribhuñjituñ seyyathāpi pubbe agārikabhūto”ti?

“No hetam, bhante”.

“Yasassa kho, gahapati, kulaputtassa sekkhena ñāñena sekkhena dassanena dhammo dittho vidito seyyathāpi tayā, tassa yathādiṭṭham yathāviditam bhūmiñ paccavekkhantassa anupādāya āsavehi cittam vimuttam.

Abhabbo kho, gahapati, yaso kulaputto hīnāyāvattitvā kāme paribhuñjituñ seyyathāpi pubbe agārikabhūto”ti.

“Lābhā, bhante, yasassa kulaputtassa, suladdham, bhante, yasassa kulaputtassa, yathā yasassa kulaputtassa anupādāya āsavehi cittam vimuttam.

Adhvāsetu me, bhante, bhagavā ajjatanāya bhattam yasena kulaputtena pacchāsamañenā”ti.

Adhvāsesi bhagavā tuṇhībhāvena.

And he did so.

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 reviewing what he had already seen and understood, were freed from the corruptions without grasping.

Would he be able to return to the lower life to enjoy sensual pleasures as he did while still a lay person?”

“Definitely not.”

“But this is what has happened to Yasa.

He is now unable to return to the lower life.”

“It’s a great gain for Yasa that his mind has been freed from the corruptions without grasping!

Sir, please accept today’s meal from me with Yasa as your attendant.”

And the Buddha consented by remaining

BILARA

Atha kho seṭṭhi gahapati bhagavato adhivasanam
viditvā utṭhayāsanā bhagavantam abhivādetvā
padakkhiṇam katvā pakkāmi.

Atha kho yaso kulaputto acirapakkante seṭṭhimhi
gahapatimhi bhagavantam etadavoca—
“labheyyāham, bhante, bhagavato santike
pabbajjam, labheyyam upasampadan”ti.

“Ehi bhikkhū”ti bhagavā avoca—
“svākkhāto dhammo, cara brahmacariyam
sammā dukkhassa antakiriyāyā”ti.

Sāva tassa āyasmato upasampadā ahosi.

Tena kho pana samayena satta loke arahanto
honti.

Yasassa pabbajjā niṭṭhitā.

Atha kho bhagavā pubbañhasamayaṁ nivāsetvā
pattacīvaramādāya āyasmatā yasena
pacchāsamaṇena yena seṭṭhissa gahapatissa
nivesanam tenupasaṅkami, upasaṅkamitvā
paññatte āsane nisīdi.

Atha kho āyasmato yasassa mātā ca
purāṇadutiyikā ca yena bhagavā
tenupasaṅkamīsu, upasaṅkamitvā
bhagavantam abhivādetvā ekamantam
nisīdimu.

Tāsam bhagavā anupubbīm katham kathesi,
seyyathidam—
dānakatham sīlakatham saggakatham, kāmānam
ādīnavam okāram samkilesam, nekkhamme
ānisamsam pakāsesi.

Yadā tā bhagavā aññāsi kallacittā, muducittā,
vinīvaraṇacittā, udaggacittā, pasannacittā, atha

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.”

And that was the full ordination of that venerable.

Then there were seven perfected ones in the world.

The going forth of Yasa is finished.

After robing up the following morning, the Buddha took his bowl and robe and, with Venerable Yasa as his attendant, he went to the house of that merchant and sat down on the prepared seat.

Yasa's mother and his former wife approached the Buddha, bowed, and sat down.

The Buddha gave them a progressive teaching:

talk on generosity, talk on morality, talk on heaven; and he revealed the danger, degradation, and defilement in sensual pleasures, and the benefit of renunciation.

When the Buddha knew that their minds were ready, soft, without hindrances, joyful, and

BILARA

taññi pakkasesi—

dukkham, samudayam, nirodham, maggam.

Seyyathāpi nāma suddham vattham
apagatakālakam sammadeva rajaṇam
paṭiggaṇheyya;

evameva tāsaṇ tasmīmyeva āsane virajam
vītamalam dhammacakkhum udapādi—

“yaṇ kiñci samudayadhammam sabbam tam
nirodhadhamman”ti.

Tā ditthadhammā pattadhammā vidiṭadhammā
pariyogāḥhadhammā tiṇṇaviciκicchā
vigatakathamkathā vesārājjappattā
aparappaccayā satthusāsane bhagavantam
etadavocum—

“abhikkantam, bhante, abhikkantam, bhante ...
pe...

etā mayam, bhante, bhagavantam saranam
gacchāma, dhammañca, bhikkhusamghañca.

Upāsikāyo no bhagavā dhāretu ajjatagge
pāṇupetā saranam gatā”ti.

Tā ca loke paṭhamam upāsikā ahesum tevācikā.

Atha kho āyasmato yasassa mātā ca pitā ca
purāṇadutiyikā ca bhagavantañca āyasmantañca
yasam paññitena khādanīyena bhojanīyena
sahatthā santappetvā sampavāretvā,
bhagavantam bhuttāvīm onītapattapāñim,
ekamantam nisidim.

Atha kho bhagavā āyasmato yasassa mātarāñca
pitarañca purāṇadutiyikañca dhammiyā kathāya
sandassetvā samādapetvā samuttejetvā
sampahamsetvā uṭṭhāyāsanā pakkāmi.

Assosum kho āyasmato yasassa cattāro
gihiṣahāyakā bārāṇasiyam setṭhānuseṭṭhīnam

the Buddhas.

suffering, its origin, its end, and the path.

And just as a clean and stainless cloth takes
the 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, Venerable Sir, wonderful! ...

We go for refuge to the Buddha, to the
Teaching, and to 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.Yasa’s mother, his father, and his former wife
personally served various kinds of fine food to
the Buddha and Yasa. When the Buddha had
finished his meal, they sat down.And the Buddha instructed, inspired, and
gladdened them with a teaching, and then got
up from his seat and left.

Now Yasa had four lay friends—

BILARA

vimalo, subāhu, puṇṇajī, gavampati—
yaso kira kulaputto kesamassum ohāretvā
kāsāyāni vatthāni acchādetvā agārasmā
anagāriyam pabbajitoti.

Sutvāna nesam etadahosi—

“na hi nūna so orako dhammadvinayo, na sā orakā
pabbajjā, yattha yaso kulaputto kesamassum
ohāretvā kāsāyāni vatthāni acchādetvā agārasmā
anagāriyam pabbajito”ti.

Te yenāyasmā yaso tenupasaṅkamim̄su,
upasaṅkamitvā āyasmantam yasam abhivādetvā
ekamantam atṭham̄su.

Atha kho āyasmā yaso te cattāro gihisahāyake
ādāya yena bhagavā tenupasaṅkami,
upasaṅkamitvā bhagavantam abhivādetvā
ekamantam nisīdi.

Ekamantam nisinno kho āyasmā yaso
bhagavantam etadavoca—

“ime me, bhante, cattāro gihisahāyakā
bārāṇasiyam setṭhānuseṭṭhīnam kulānam puttā

—
vimalo, subāhu, puṇṇaji, gavampati.

Ime bhagavā ovadatu anusāsatū”ti.

Tesam bhagavā anupubbim katham kathesi,
seyyathidam—

dānakatham sīlakatham saggakatham kāmānam
ādīnavam okāram samkilesam nekkhamme
ānisamsam pakāsesi.

Yadā te bhagavā aññāsi kallacitte muducitte
vinīvaraṇacitte udaggacitte pasannacitte, atha yā
buddhānam sāmukkāmsikā dhammadesanā,
tam pakāsesi dukkham samudayam nirodham
maggam.

Vimala, Subahu, Puṇṇaji, and Gavampati—
who were from the most prominent merchant
families in Benares. They heard that Yasa had
shaved off his hair and beard, put on ochre
robes, and gone forth into homelessness.

And they said to each other,

“It can be no ordinary spiritual path, no
ordinary going forth, for Yasa to have acted
like this.”

They then went to Yasa and bowed down to
him.

Yasa took his four friends and went to the
Buddha. He bowed, sat down,

and said,

“Venerable Sir, these four lay friends of mine
—

Vimala, Subahu, Puṇṇaji, and Gavampati—
are from the most prominent merchant
families in Benares. Please instruct them.”

The Buddha gave them a progressive
teaching:

talk on generosity, talk on morality, talk on
heaven; and he revealed the danger,
degradation, and defilement in sensual
pleasures, and the benefit of renunciation.

When the Buddha knew that their minds were
ready, soft, without hindrances, joyful, and
confident, he revealed the teaching unique to
the Buddhas: suffering, its origin, its end, and
the path.

BILARA

apagatākātakālī samimadeva rājanālī
paṭiggaṇheyya;
evameva tesam tasmīmyeva āsane virajam
vītamalam dhammacakkhum udapādi—
“yam kiñci samudayadhammam sabbam tam
nirodhadhamman”ti.

Te ditthadhammā pattadhammā vidiṭadhammā
pariyogālhadhammā tiṇṇaviciκicchā
vigatakathām kathā vesārajjappattā
aparappaccayā satthusāsane bhagavantam
etadavocum—

“labheyyāma mayam, bhante, bhagavato santike
pabbajjam, labheyyāma upasampadan”ti.

“Etha bhikkhavo”ti bhagavā avoca—
“svākkhāto dhammo, caratha brahmacariyam
sammā dukkhassa antakiriyāyā”ti.

Sāva tesam āyasmantānam upasampadā ahosi.

Atha kho bhagavā te bhikkhū dhammiyā kathāya
ovadi anusāsi.

Tesam bhagavatā dhammiyā kathāya
ovadiyamānānam anusāsiyamānānam
anupādāya āsavehi cittāni vimuccim̄su.

Tena kho pana samayena ekādasa loke arahanto
honti.

Catughisahāyakapabbajjā niṭhitā.

Assosum kho āyasmato yasassa paññāsamattā
gihisahāyakā jānapadā pubbānupubbakānam
kulānam puttā—
yaso kira kulaputto kesamassum ohāretvā
kāsāyāni vatthāni acchādetvā agārasmā
anagāriyam pabbajitoti.

the dye property,

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,

“Venerable 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.

Then, as the Buddha instructed those monks
in the Teaching,

their minds were freed from the corruptions
without grasping.

And there were eleven perfected ones in the
world.

The going forth of the four lay friends is
finished.

Fifty of Yasa’s lay friends from leading
families in the countryside also heard

that Yasa had shaved off his hair and beard,
put on ochre robes, and gone forth into
homelessness.

BILARA

“na hi nuna so orako dhammadvinayo, na sa oraka pabbajjā, yattha yaso kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajito”ti.

Te yenāyasmā yaso tenupasaṅkamim̄su, upasaṅkamitvā āyasmantam yasam abhivādetvā ekamantam aṭṭham̄su.

Atha kho āyasmā yaso te paññāsamatte gihisahāyake ādāya yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdi.

Ekamantam nisinno kho āyasmā yaso bhagavantam etadavoca—

“ime me, bhante, paññāsamattā gihisahāyakā jānapadā pubbānupubbakānam kulānam puttā.

Ime bhagavā ovadatu anusāsatū”ti.

Tesam bhagavā anupubbim katham kathesi, seyyathidam—

dānakatham sīlakatham saggakatham kāmānam ādīnavam okāram samkilesam nekkhamme ānisamsam pakāsesi.

Yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānam sāmukkam̄sikā dhammaddesanā, tam pakāsesi dukkham samudayam nirodham maggam.

Seyyathāpi nāma suddham vattham apagatakālakam sammadeva rajanam paṭiggaṇheyya;

evameva tesam tasmīmyeva āsane virajam vītamalam dhammacakkhum udapādi—

“yam kiñci samudayadhammam sabbam tam nirodhadhamman”ti.

Te ditthadhammā pattadhammā veditadhammā pariyogālhadhammā tiṇavacicikicchā

“It can be no ordinary spiritual path, no ordinary going forth, for Yasa to have acted like this.”

And they went to Yasa and bowed down to him.

Yasa took his fifty friends and went to the Buddha. He bowed, sat down,

and said,

“Sir, these fifty lay friends of mine are from leading families in the countryside.

Please instruct them.”

The Buddha then gave them a progressive teaching:

talk on generosity, talk on morality, talk on heaven; and he revealed the danger, degradation, and defilement in sensual pleasures, and the benefit of renunciation.

When the Buddha knew that their minds were ready, soft, 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 takes the 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

BILARA

aparappaccaya satthasasane bhagavatitai!
etadavocum—

“labheyyāma mayam, bhante, bhagavato santike
pabbajjam, labheyyāma upasampadan”ti.

“Etha bhikkhavo”ti bhagavā avoca—
“svākkhāto dhammo, caratha brahmacariyam
sammā dukkhassa antakiriyāyā”ti.

Sāva tesam āyasmantānam upasampadā ahosi.

Atha kho bhagavā te bhikkhū dhammiyā kathāya
ovadi anusāsi.

Tesam bhagavatā dhammiyā kathāya
ovadiyamānānam anusāsiyamānānam
anupādāya āsavehi cittāni vimuccim̄su.

Tena kho pana samayena ekasaṭṭhi loke arahanto
honti.

Paññāsagihisahāyakapabbajā niṭhitā.

8. Mārakathā

Atha kho bhagavā te bhikkhū āmantesi—
“muttāham, bhikkhave, sabbapāsehi, ye dibbā ye
ca mānusā.

Tumhepi, bhikkhave, muttā sabbapāsehi, ye
dibbā ye ca mānusā.

Caratha, bhikkhave, cārikam bahujanahitāya
bahujanasukhāya lokānukampāya atthāya hitāya
sukhāya devamanussānam.

Mā ekena dve agamittha.

Desetha, bhikkhave, dhammaṇā adikalyāṇam
majjhēkalyāṇam pariyoṣānakalyāṇam sāttham

confidence, and had become independent of
others in the Teacher's instruction. And they
said to the Buddha,

“Venerable 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.

Then, as the Buddha instructed those monks
in the Teaching,

their minds were freed from the corruptions
without grasping.

And there were sixty-one perfected ones in
the world.

The going forth of the fifty lay friends is
finished.

The story 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 the general population, out of
compassion for the world, for the good, the
benefit, and the happiness of gods and
humans.

Each one of you should go your own way.

Proclaim the Teaching, which is good in the
beginning, good in the middle, and good in
the end, which has a true goal and is well

BILARA

brahmācariyāñi pākasettha.

Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro.

Ahampi, bhikkhave, yena uruvelā senānigamo tenupasaṅkamissāmi dhammadesanāyā”ti.

Atha kho māro pāpimā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam gāthāya ajjhabhāsi—

“Baddhosī sabbapāsehi,

ye dibbā ye ca mānusā;

Mahābandhanabaddhosī,

na me samaṇa mokkhasī”ti.

“Muttāham sabbapāsehi,

Ye dibbā ye ca mānusā;

Mahābandhanamuttomhi,

Nihato tvamasi antakā”ti.

“Antalikkhacaro pāso,

yvāyam carati mānaso;

Tena tam bādhayissāmi,

na me samaṇa mokkhasī”ti.

“Rūpā saddā rasā gandhā,

Phoṭṭhabbā ca manoramā;

Ettha me vigato chando,

Nihato tvamasi antakā”ti.

Atha kho māro pāpimā—

“jānāti mam bhagavā, jānāti mam sugato”ti dukkhī dummano tatthevantaradhāyīti.

Mārakathā niṭṭhitā.

9. Pabbajjūpasampadākathā

Tena kho pana samayena bhikkhū nānādisā

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.”

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

“You’re bound by all snares,

Both human and divine.

You’re bound by the great bond:

You’re not free from me, ascetic.”

“I’m free from all snares,

Both human and divine.

I’m free from the great bond:

You’re defeated, End-maker.”

“The snare is ethereal,

And it comes from the mind.

With that I’ll bind you:

You’re not free from me, ascetic.”

“Sights, sounds, tastes, smells,

And tangibles, the mind’s delights—

For these I have no desire:

You’re defeated, End-maker.”

Then the Lord of Death, the Evil One, thought,

“The Buddha knows me, the Accomplished One knows me,” and sad and miserable he disappeared right there.

The story of the Lord of Death is finished.

Discussion of the going forth and the full ordination

Soon afterwards the monks were bringing

BILARA

upasampadāpekkhā ca ānenti—

“bhagavā ne pabbājessati upasampādessatī”ti.

Tattha bhikkhū ceva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca.

Atha kho bhagavato rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi—

“etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti

—
‘bhagavā ne pabbājessati upasampādessatī’ti.

Tattha bhikkhū ceva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca.

Yannūnāhaṁ bhikkhūnaṁ anujāneyyam—

tumheva dāni, bhikkhave, tāsu tāsu disāsu tesu tesu janapadesu pabbājetha upasampādethā”ti.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito etasmim̄ nidāne etasmim̄ pakaraṇe dhammim̄ kathaṁ katvā bhikkhū āmantesi—

“idha mayhaṁ, bhikkhave, rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi—
etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti

—
‘bhagavā ne pabbājessati upasampādessatī’ti,
Tattha bhikkhū ceva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca.

Yannūnāhaṁ bhikkhūnaṁ anujāneyyam
tumheva dāni, bhikkhave, tāsu tāsu disāsu tesu tesu janapadesu pabbājetha upasampādethāti,
Anujānāmi, bhikkhave, tumheva dāni tāsu tāsu disāsu tesu tesu janapadesu pabbājetha upasampādetha.

Evañca pana, bhikkhave, pabbājetabbo upasampādetabbo—

people desiring to go forth and desiring the full ordination, thinking,

“The Buddha will do it.”

The monks became tired, as did those seeking the going forth and the full ordination.

While he was in seclusion, the Buddha reflected on this,

and he thought, “Perhaps I should allow the monks

to give the going forth and the full ordination in those various districts and countries?”

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 districts and countries.

And, monks, it should be done in this way.

BILARA

vattññāni acchādāpetvā, ekaññisaiññi uttarasangaiññi
kārāpetvā, bhikkhūnam pāde vandāpetvā,
ukkuṭikam nisidāpetvā, añjaliñ paggañhāpetvā
'evañ vadehī'ti vattabbo—

'Buddham sarañam gacchāmi,
Dhammad sarañam gacchāmi,
Sañgham sarañam gacchāmi.
Dutiyampi buddham sarañam gacchāmi,

Dutiyampi dhammad sarañam gacchāmi,

Dutiyampi sañgham sarañam gacchāmi.

Tatiyampi buddham sarañam gacchāmi,

Tatiyampi dhammad sarañam gacchāmi,

Tatiyampi sañgham sarañam gacchāmi'ti.

Anujānāmi, bhikkhave, imehi tīhi
sarañagamanehi pabbajjam upasampadan"ti.

Tīhi sarañagamanehi upasampadākathā niññhitā.

10. Dutiyamārakathā

Atha kho bhagavā vassamvuñtho bhikkhū
āmantesi—

"mayham kho, bhikkhave, yoniso manasikārā
yoniso sammappadhānā anuttarā vimutti
anuppattā, anuttarā vimutti sacchikatā.

Tumhepi, bhikkhave, yoniso manasikārā yoniso
sammappadhānā anuttaram vimuttim
anupāpuññātha, anuttaram vimuttim
sacchikarothā"ti.

and beard and put on other robes. He should then put his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and put the palms of his hands together. He should then be told to say this:

'I go for refuge to the Buddha,
I go for refuge to the Teaching,
I go for refuge to the Saṅgha.
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 Saṅgha.
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 Saṅgha.'

You should give the going forth and the full ordination by means of this triple going for refuge."

The discussion of the full ordination by means of the triple going for refuge is finished.

The second story of the Lord of Death
When the Buddha had completed the rains residence, he 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."

BILARA

tenupasañkamī, upasañkamitvā bhagavān iti!
gāthāya ajjhabhāsi—
“Baddhosī mārapāsehi,

ye dibbā ye ca mānusā;
Mahābandhanabaddhosī,
na me samaṇa mokkhasī”ti.
“Muttāhaṁ mārapāsehi,
Ye dibbā ye ca mānusā;
Mahābandhanamuttomhi,
Nihato tvamasi antakā”ti.
Atha kho māro pāpimā—
“jānāti maṁ bhagavā, jānāti maṁ sugato”ti
dukkhī dummano tatthevantaradhāyi.

Dutiyamārakathā niṭṭhitā.

11. Bhaddavaggiyavatthu

Atha kho bhagavā bārāṇasiyaṁ yathābhiraṇtam
viharitvā yena uruvelā tena cārikam pakkāmi.

Atha kho bhagavā maggā okkamma yena
aññataro vanasañdo tenupasañkami,
upasañkamitvā tam vanasañḍam ajjhogāhetvā
aññatarasmiṁ rukkhamūle nisīdi.

Tena kho pana samayena tiṁsamattā
bhaddavaggiyā sahāyakā sapajāpatikā tasmiṁ
vanasañde paricārenti.

Ekassa pajāpati nāhosi;
tassa athāya vesī ānītā ahosi.

Atha kho sā vesī tesu pamattesu paricārentesu
bhañḍam ādāya palāyittha.

Atha kho te sahāyakā sahāyakassa veyyāvaccam
karontā, tam itthim gavesantā, tam vanasañḍam

approached the Buddha and spoke to him in
verse:

“You’re bound by the snares of the Lord of
Death,

Both human and divine.

You’re bound by the great bond:

You’re not free from me, ascetic.”

“I’m free from the snares of the Lord of Death,
Both human and divine.

I’m free from the great bond:

You’re defeated, End-maker.”

Then the Lord of Death, the Evil One, thought,

“The Buddha knows me, the Accomplished
One knows me,” and sad and miserable he
disappeared right there.

The second story of the Lord of Death is
finished.

The story of a fine group of people

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.

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 given him a prostitute.

While they were all carelessly enjoying
themselves, that prostitute took that man’s
possessions and ran away.

To help their friend, they all went searching
for that woman. And as they walked about

BILARA

anñatañāśinī tukkhañātute nisñināti.

Disvāna yena bhagavā tenupasañkamim̄su,
upasañkamitvā bhagavantam̄ etadavocum—
“api, bhante, bhagavā ekam̄ itthim̄ passeyyā”ti?

“Kim̄ pana vo, kumārā, itthiyā”ti?

“Idha mayam̄, bhante, tiñsamattā
bhaddavaggiyā sahāyakā sapajāpatikā imasmiñ
vanasañde paricārimhā.

Ekassa pajāpati nāhosi;
tassa atthāya vesī ānītā ahosi.

Atha kho sā, bhante, vesī amhesu pamattesu
paricārentesu bhañḍam̄ ādāya palāyittha.

Te mayam̄, bhante, sahāyakā sahāyakassa
veyyāvaccam̄ karontā, tam̄ itthim̄ gavesantā,
imam̄ vanasañḍam̄ āhiñḍāmā”ti.

“Tam̄ kim̄ maññatha vo, kumārā, katamam̄ nu
kho tumhākam̄ varam—
yam̄ vā tumhe itthim̄ gaveseyyātha, yam̄ vā
attānam̄ gaveseyyāthā”ti?

“Etadeva, bhante, amhākam̄ varam̄ yam̄ mayam̄
attānam̄ gaveseyyāmā”ti.

“Tena hi vo, kumārā, nisīdatha, dhammam̄ vo
desessāmī”ti.

“Evam̄, bhante”ti kho te bhaddavaggiyā
sahāyakā bhagavantam̄ abhivādetvā ekamantam̄
nisīdim̄su.

Tesam̄ bhagavā anupubbim̄ katham̄ kathesi,
seyyathidam—
dānakatham̄ sīlakatham̄ saggakatham̄ kāmānam̄
ādīnavam̄ okāram̄ samkilesam̄ nekkhamme
ānisamsam̄ pakāsesi.

Yadā te bhagavā aññāsi kallacitte muducitte
vinīvaraṇacitte udaggacitte pasannacitte, atha yā

at the root of a tree.

They approached him and said,

“Sir, have you by any chance seen a woman by
herself?”

“But, young men, what use is a woman to
you?”

They told him what had happened.

“What do you think is better for you:

that you search for a woman, or that you
search for yourselves?”

“It’s better for us to search for ourselves.”

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

Saying, “Yes, Sir,” those friends bowed to the
Buddha and sat down.

The Buddha then gave them a progressive
teaching:

talk on generosity, talk on morality, talk on
heaven; and he revealed the danger,
degradation, and defilement in sensual
pleasures, and the benefit of renunciation.

When the Buddha knew that their minds were
ready, soft, without hindrances, joyful, and

BILARA

taññi pakasesi dukkhanī samudayanī nirodhanī maggam.

Seyyathāpi nāma suddham vattham
apagatakālakam sammadeva rajaṇam
paṭiggaṇheyya;

evameva tesam tasmiṇyeva āsane virajam
vītamalam dhammacakkhum udapādi—

“yam kiñci samudayadhammañ sabbañ tam
nirodhadhamman”ti.

Te ditthadhammā pattadhammā vidiṭadhammā
pariyogālhadhammā tiṇṇaviciκicchā
vigatakathaṃkathā vesārajjappattā
aparappaccayā satthusāsane bhagavantam
etadavocum—

“labheyyāma mayam, bhante, bhagavato santike
pabbajam, labheyyāma upasampadan”ti.

“Etha bhikkhavo”ti bhagavā avoca—
“svākkhāto dhammo, caratha brahmačariyam
sammā dukkhassa antakiriyāyā”ti.

Sāva tesam āyasmantānam upasampadā ahosi.

Bhaddavaggiyasahāyakānam vatthu niṭṭhitam.

Dutiyabhāṇavāro.

12. Uruvelapāṭihāriyakathā

Atha kho bhagavā anupubbena cārikañ
caramāno yena uruvelā tadavasari.

Tena kho pana samayena uruvelāyam tayo jaṭilā
paṭivasanti—

uruvelakassapo, nadīkassapo, gayākassapoti.

Tesu uruvelakassapo jaṭilo pañcannam

the Buddhas. suffering, its origin, its end, and
the path.

And just as a clean and stainless cloth takes
the 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,

“Venerable 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.

The story of the fine group of friends is
finished.

The second section for recitation is finished.

The story of the wonders at Uruvelā

The Buddha continued his wandering and
eventually arrived at Uruvelā.

At that time three dreadlocked ascetics were
living at Uruvelā:

Uruvelā Kassapa, Nadī Kassapa, and Gayā
Kassapa.

Uruvelā Kassapa was the leader and chief of

BILARA

pāmukho pāmokkho.

Nadīkassapo jaṭilo tiṇṇam jaṭilasatānam nāyako hoti, vināyako aggo pamukho pāmokkho.

Gayākassapo jaṭilo dvinnam jaṭilasatānam nāyako hoti, vināyako aggo pamukho pāmokkho.

Atha kho bhagavā yena uruvelakassapassa jaṭilassa assamo tenupasaṅkami, upasaṅkamitvā uruvelakassapam jaṭilam etadavoca—

“sace te, kassapa, agaru, vaseyyāma ekarattam agyāgāre”ti?

“Na kho me, mahāsamaṇa, garu, caṇḍettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā viheṭhesī”ti.

Dutiyampi kho bhagavā uruvelakassapam jaṭilam etadavoca—

“sace te, kassapa, agaru, vaseyyāma ekarattam agyāgāre”ti?

“Na kho me, mahāsamaṇa, garu, caṇḍettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā viheṭhesī”ti.

Tatiyampi kho bhagavā uruvelakassapam jaṭilam etadavoca—

“sace te, kassapa, agaru, vaseyyāma ekarattam agyāgāre”ti?

“Na kho me, mahāsamaṇa, garu, caṇḍettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā viheṭhesī”ti.

“Appeva mām na viheṭheyya, iñgha tvam, kassapa, anujānāhi agyāgāran”ti.

“Vihara, mahāsamaṇa, yathāsukhan”ti.

Atha kho bhagavā agyāgāram pavisitvā tiṇasanthārakam paññapetvā nisidi pallaṅkam ābhujitvā ujum kāyam pañidhāya parimukham satim upaṭṭhapetvā.

Nadī Kassapa of three hundred,

and Gayā Kassapa two hundred.

The Buddha went to the hermitage of Uruvelā Kassapa. When he arrived, he said to him,

“If it’s convenient for you, Kassapa, may I stay for one night in your fire hut?”

“It’s convenient for me, Great Ascetic, but there’s a fierce and terribly poisonous dragon king with supernormal powers there. I don’t want it to harm you.”

The Buddha asked a second

and a third time,

and on both occasions Uruvelā Kassapa replied as before.

The Buddha then said, “Perhaps it won’t harm me. Come on, Kassapa, allow me to use the fire hut.”

“Well then, do as you like.”

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

BILARA

disvāna dūmīmāno padhūpayaī.

Atha kho bhagavato etadahosi—

“yannūnāhaṁ imassa nāgassa anupahacca
chaviñca cammañca māmsañca nhāruñca
atṭhiñca atṭhimiñjañca tejasā tejam
pariyādiyeyyan”ti.

Atha kho bhagavā tathārūpam
iddhābhisañkhāram abhisāñkharitvā padhūpāyi.

Atha kho so nāgo makkham asahamāno pajjali.

Bhagavāpi tejodhātum samāpajjitvā pajjali.

Ubhinnam sajotibhūtānam agyāgāram ādittam
viya hoti sampajjalitam sajotibhūtam.

Atha kho te jaṭilā agyāgāram parivāretvā
evamāhaṁsu—

“abhirūpo vata bho mahāsamaṇo nāgena
viheṭhiyatī”ti.

Atha kho bhagavā tassā rattiyā accayena tassa
nāgassa anupahacca chaviñca cammañca
māmsañca nhāruñca atṭhiñca atṭhimiñjañca
tejasā tejam pariyādiyitvā patte pakkhipitvā
uruvelakassapassa jaṭilassa dassesi—

“ayam te, kassapa, nāgo pariyādinno assa tejasā
tejo”ti.

Atha kho uruvelakassapassa jaṭilassa etadahosi—
“mahiddhiko kho mahāsamaṇo mahānubhāvo,
yatra hi nāma caṇḍassa nāgarājassa iddhimato
āsivisassa ghoravisassa tejasā tejam
pariyādiyissati, na tveva ca kho arahā yathā
ahan”ti.

Nerañjarāyam bhagavā,

Uruvelakassapam jaṭilam avoca;

“Sace te kassapa agaru,

Viharemu ajjānho aggisālamhī”ti.

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.”

The Buddha then used his supernormal
powers so that he, too, emitted smoke.

The dragon, not being able 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.”

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 a bowl and showed it to Uruvelā Kassapa:

“This is your dragon, Kassapa, his fire
overpowered by fire.”

Uruvelā Kassapa thought,

“The Great Ascetic is powerful and mighty—
using fire against fire, he has overcome that
fierce and terribly poisonous dragon king
with its supernormal powers. But he's not a
perfected one like me.”

At the Nerañjara the Buddha said

To the dreadlocked ascetic Uruvelā Kassapa,
“If it's not inconvenient for you, Kassapa,
May I stay for a night in your fire hut?”

BILARA

Phasukāmova tam nivaremi;
 Caṇḍettha nāgarājā,
 Iddhimā āsiviso ghoraviso;
 So tam mā vihethesī”ti.
 “Appeva mam na vihetheyya,

Ingha tvam kassapa anujānāhi agyāgāran”ti;
 Dinnanti nam viditvā,
 Abhīto pāvisi bhayamatīto.
 Disvā isim paviṭṭham,
 Ahināgo dummano padhūpāyi;
 Sumanamanaso adhimano,
 Manussanāgopi tattha padhūpāyi.
 Makkhañca asahamāno,
 Ahināgo pāvakova pajjali;
 Tejodhātusukusalo,
 Manussanāgopi tattha pajjali.
 Ubhinnam sajotibhūtānam,
 Agyāgāram ādittam hoti sampajjalitam
 sajotibhūtam;
 Udicchare jaṭilā,
 “Abhirūpo vata bho mahāsamaṇo;
 Nāgena vihethiyatī”ti bhaṇanti.
 Atha tassā rattiyā accayena,
 Hatā nāgassa acciyo honti;
 Iddhimato pana ṭhitā,
 Anekavaṇṇā acciyo honti.
 Nīlā atha lohitikā,
 Mañjitthā pītakā phalikavaṇṇāyo;
 Aṅgīrasassa kāye,
 Anekavaṇṇā acciyo honti.
 Pattamhi odahitvā,

But for your own good, I bar you.
 A fierce dragon king is there,
 Terribly poisonous, with supernormal
 powers:
 Don’t let it harm you.”
 “Perhaps it won’t harm me. Come on,
 Kassapa,
 Please give me access to the fire hut.”
 When he knew the answer was “Yes,”
 He entered it without fear.
 Seeing the sage who had entered,
 The angry dragon emitted smoke.
 With a mind of good will,
 The Best of Humans emitted smoke, too.
 Unable to contain his rage,
 The dragon emitted fire.
 Well-skilled in the fire element,
 The Best of Humans emitted fire, too.
 With both of them emitting flames,
 The fire hut was glowing and ablaze.
 Looking on, the dreadlocked ascetics said,
 “He’s handsome, the Great Ascetic,
 But the dragon is harming him.”
 Yet the following morning
 The dragon’s flames had been extinguished,
 While the One with supernormal powers
 Still had flames of various colors.
 Blue, red, and magenta,
 Yellow, and the color of crystal:
 Flames of various colors remained
 In the body of Aṅgīrasa.
 Putting the dragon in a bowl,

BILARA

“Ayam te kassapa nāgo,

Pariyādinno assa tejasā tejo”ti.

Atha kho uruvelakassapo jaṭilo bhagavato iminā iddhipāṭihāriyena abhippasanno bhagavantam etadavoca—

“idheva, mahāsamaṇa, vihara, aham te dhuvabhattēnā”ti.

Paṭhamam pāṭihāriyam.

Atha kho bhagavā uruvelakassapassa jaṭilassa assamassa avidūre aññatarasmim vanasande vihāsi.

Atha kho cattāro mahārājāno abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam vanasaṇḍam obhāsetvā yena bhagavā tenupasaṅkamīsu, upasaṅkamitvā bhagavantam abhivādetvā catuddisā atṭhamṣu seyyathāpi mahantā aggikkhandhā.

Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam etadavoca—

“kālo, mahāsamaṇa, niṭhitam bhattam.

Ke nu kho te, mahāsamaṇa, abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam vanasaṇḍam obhāsetvā yena tvam tenupasaṅkamīsu, upasaṅkamitvā tam abhivādetvā catuddisā atṭhamṣu seyyathāpi mahantā aggikkhandhā”ti.

“Ete kho, kassapa, cattāro mahārājāno yenāhaṁ tenupasaṅkamīsu dhammassavanāyā”ti.

Atha kho uruvelakassapassa jaṭilassa etadahosi— “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cattāropi mahārājāno upasaṅkamissanti dhammassavanāya, na tveva ca kho arahā yathā ahan”ti.

Atha kho bhagavā uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmiṃyeva vanasande vihāsi.

Dutiyam pāṭihāriyam.

“This is your dragon, Kassapa,

His fire overpowered by fire.”

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.

Soon afterwards the Buddha stayed in a forest grove not far from Uruvelā Kassapa’s hermitage.

Then, when the night was well advanced, the four great kings, extraordinarily beautiful, 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.

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?”

“That was the four great kings. They came to me to hear the Teaching.”

Uruvelā Kassapa thought,

“The Great Ascetic is powerful and mighty, in that even the four great kings approach him to hear the Teaching. But he’s not a perfected one like me.”

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

The second wonder is finished.

BILARA

rattiyā abhikkantavaṇṇo kevalakappam
vanasañḍam obhāsetvā yena bhagavā
tenupasaṅkami, upasaṅkamitvā bhagavantam
abhibhūdetvā ekamantam atṭhāsi seyyathāpi
mahāaggikkhandho, purimāhi vanṇanibhāhi
abhikkantataro ca pañṭitataro ca.

Atha kho uruvelakassapo jaṭilo tassā rattiyā
accayena yena bhagavā tenupasaṅkami,
upasaṅkamitvā bhagavantam etadavoca—
“kālo, mahāsamaṇa, niṭhitam bhattam.

Ko nu kho so, mahāsamaṇa, abhikkantāya rattiyā
abhikkantavaṇṇo kevalakappam vanasañḍam
obhāsetvā yena tvam tenupasaṅkami,
upasaṅkamitvā tam abhibhūdetvā ekamantam
atṭhāsi seyyathāpi mahāaggikkhandho, purimāhi
vanṇanibhāhi abhikkantataro ca pañṭitataro cā”ti?

“Eso kho, kassapa, sakko devānamindo yenāham
tenupasaṅkami dhammassavanāyā”ti.

Atha kho uruvelakassapassa jaṭilassa etadahosi—
“mahiddhiko kho mahāsamaṇo mahānubhāvo,
yatā hi nāma sakkopi devānamindo
upasaṅkamissati dhammassavanāya, na tveva ca
kho arahā yathā ahan”ti.

Atha kho bhagavā uruvelakassapassa jaṭilassa
bhattam bhuñjitvā tasmiṃyeva vanasañde vihāsi.

Tatiyam pāṭīhāriyam.

Atha kho brahmā sahampati abhikkantāya rattiyā
abhikkantavaṇṇo kevalakappam vanasañḍam
obhāsetvā yena bhagavā tenupasaṅkami,
upasaṅkamitvā bhagavantam abhibhūdetvā
ekamantam atṭhāsi seyyathāpi
mahāaggikkhandho, purimāhi vanṇanibhāhi
abhikkantataro ca pañṭitataro ca.

Atha kho uruvelakassapo jaṭilo tassā rattiyā
accayena yena bhagavā tenupasaṅkami,

advanced, the extraordinarily beautiful Sakka,
the ruler of the gods, approached the Buddha,
illuminating the whole forest grove. He bowed
down to the Buddha, and standing up he
appeared just like a great bonfire. But it was
more splendid and sublime than the previous
ones.

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?”

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

Uruvelā Kassapa thought,

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

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

The third wonder is finished.

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

The next morning Uruvelā Kassapa went to
the Buddha and said,

BILARA

“kalo, mahāsamaṇa, niṭhitam bhattam.

Ko nu kho so, mahāsamaṇa, abhikkantāya rattiya
abhikkantavaṇo kevalakappaṇ vanasaṇḍam
obhāsetvā yena tvam tenupasaṇkami,
upasaṇkamitvā tam abhivādetvā ekamantam
atṭhāsi seyyathāpi mahāaggikkhandho, purimāhi
vanṇanibhāhi abhikkantataro ca pañītataro cā”ti?

“Eso kho, kassapa, brahmā sahampati yenāham
tenupasaṇkami dhammassavanāyā”ti.

Atha kho uruvelakassapassa jaṭilassa etadahosi—
“mahiddhiko kho mahāsamaṇo mahānubhāvo,
yatra hi nāma brahmāpi sahampati
upasaṇkamissati dhammassavanāya, na tveva ca
kho arahā yathā ahan”ti.

Atha kho bhagavā uruvelakassapassa jaṭilassa
bhattam bhuñjitvā tasmīmyeva vanasaṇḍe vihāsi.

Catuttham pāṭihāriyam.

Tena kho pana samayena uruvelakassapassa
jaṭilassa mahāyañño paccupaṭṭhito hoti,
kevalakappā ca aṅgamagadhā pahūtam
khādanīyam bhojanīyam ādāya
abhikkamitukāmā honti.

Atha kho uruvelakassapassa jaṭilassa etadahosi—
“etarahi kho me mahāyañño paccupaṭṭhito,
kevalakappā ca aṅgamagadhā pahūtam
khādanīyam bhojanīyam ādāya abhikkamissanti.

Sace mahāsamaṇo mahājanakāye
iddhipāṭihāriyam karissati, mahāsamaṇassa
lābhasakkāro abhivaddhissati, mama
lābhasakkāro parihāyissati.

Aho nūna mahāsamaṇo svātanāya
nāgaccheyyā”ti.

Atha kho bhagavā uruvelakassapassa jaṭilassa
cetasā cetoparivitakkamaññāya uttarakurum
gantvā tato piṇḍapātam āharitvā anotattadahe
paribhuñjitvā tattheva divāvihāram akāsi.

“It's time, Great Ascetic, the meal is ready.

And who was it that visited you last night?”

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

Uruvelā Kassapa thought,

“The Great Ascetic is powerful and mighty, in
that even the supreme being Sahampati
approaches him to hear the Teaching. But he's
not a perfected one like me.”

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

The fourth wonder is finished.

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, his gain and honor will increase,
whereas mine will decrease.

I hope he doesn't come tomorrow.”

The Buddha read the mind of Uruvelā
Kassapa. He then went to Uttarakuru,
collected almsfood there, ate it at the Anotatta
lake, and spent the rest of the day there.

BILARA

accayena yena bhagava tenupasankamī,
upasankamitvā bhagavantam etadavoca—
“kālo, mahāsamaṇa, niṭhitam bhattam.
Kim nu kho, mahāsamaṇa, hiyyo nāgamāsi?
Api ca mayam tam sarāma—
kim nu kho mahāsamaṇo nāgacchatī?
Khādanīyassa ca bhojanīyassa ca te paṭivīso
ṭhapito”ti.

“Nanu te, kassapa, etadahosi—
‘etarahi kho me mahāyañño paccupaṭhitō,
kevalakappā ca aṅgamagadhā pahūtam
khādanīyam bhojanīyam ādāya abhikkamissanti,
sace mahāsamaṇo mahājanakāye
iddhipāṭihāriyam karissati, mahāsamaṇassa
lābhaskkāro abhivaḍḍhissati, mama
lābhaskkāro parihāyissati, aho nūna
mahāsamaṇo svātanāya nāgaccheyyā’ti.

So kho aham, kassapa, tava cetasā
cetoparivitakkamaññāya uttarakurum gantvā
tato piṇḍapātam āharitvā anotattadahe
paribhuñjitvā tattheva divāvihāram akāsin”ti.

Atha kho uruvelakassapassa jaṭilassa etadahosi—
“mahiddhiko kho mahāsamaṇo mahānubhāvo,
yatra hi nāma cetasāpi cittaṁ pajānissati, na
tveva ca kho arahā yathā ahan”ti.

Atha kho bhagavā uruvelakassapassa jaṭilassa
bhattam bhuñjitvā tasmīmyeva vanasaṇḍe vihāsi.
Pañcamam pāṭihāriyam.

Tena kho pana samayena bhagavato
paṃsukūlam uppannam hoti.

Atha kho bhagavato etadahosi—
“kattha nu kho aham paṃsukūlam dhoveyyan”ti?

Atha kho sakko devānamindo bhagavato cetasā
cetoparivitakkamaññāya pāṇinā pokkharaṇīm
khaṇitvā bhagavantam etadavoca—
“idha, bhante, bhagavā paṃsukūlam dhovatū”ti.

the Buddha and Saṅku,
“It’s time, Great Ascetic, the meal is ready.
And why didn’t you come yesterday?
We did think of you,
and we had set aside a share of various kinds
of food.”
“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 spent the rest of the day
there.”
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.”
The Buddha ate his meal and continued to
stay in the same forest grove.
The fifth wonder is finished.
Soon afterwards the Buddha was given a rag
and he thought,
“Where can I wash it?”
After reading the Buddha’s mind, Sakka dug a
pond there with his hand. And he said to the
Buddha,
“Sir, please wash it here.”

BILARA

“kimhi nu kho aham paṁsukulam
parimaddeyyan”ti?

Atha kho sakko devānamindo bhagavato cetasā
cetoparivitakkamaññāya mahatiṁ silam
upanikkhipi—

“idha, bhante, bhagavā paṁsukūlam
parimaddatū”ti.

Atha kho bhagavato etadahosi—

“kimhi nu kho aham ālambitvā uttareyyan”ti?

Atha kho kakudhe adhivatthā devatā bhagavato
cetasā cetoparivitakkamaññāya sākham onāmesi
—

“idha, bhante, bhagavā ālambitvā uttaratū”ti.

Atha kho bhagavato etadahosi—

“kimhi nu kho aham paṁsukūlam
vissajjeyyan”ti?

Atha kho sakko devānamindo bhagavato cetasā
cetoparivitakkamaññāya mahatiṁ silam
upanikkhipi—

“idha, bhante, bhagavā paṁsukūlam
vissajjetū”ti.

Atha kho uruvelakassapo jaṭilo tassā rattiyā
accayena yena bhagavā tenupasaṅkami,
upasaṅkamitvā bhagavantam etadavoca—

“kālo, mahāsamaṇa, niṭṭhitam bhattam.

Kim nu kho, mahāsamaṇa, nāyam pubbe idha
pokkharaṇī, sāyam idha pokkharaṇī.

Nayimā silā pubbe upanikkhittā.

Kenimā silā upanikkhittā?

Nayimassa kakudhassa pubbe sākhā onatā,
sāyam sākhā onatā”ti.

“Idha me, kassapa, paṁsukūlam uppannaṁ
ahosi.

Tassa mayham, kassapa, etadahosi—

‘kattha nu kho aham paṁsukūlam dhoveyyan’ti?

“Where can I beat this rag?”

After reading the Buddha’s mind once again,
Sakka placed a large rock there. And he said
to the Buddha,

“Sir, please beat it here.”

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?”

After reading the Buddha’s mind yet again,
Sakka placed another large rock there. And he
said to the Buddha,

“Sir, please dry it here.”

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 stones were not here before.

Who placed them here?

This arjun tree didn’t have a bent branch, but
now it does.”

The Buddha told him what had happened,

BILARA

cetasā cetoparivitakkamaññāya pañīna
pokkharaṇīṃ khaṇītvā maṃ etadavoca—
‘idha, bhante, bhagavā paṃsukūlam dhovatū’ti.

Sāyam, kassapa, amanussena pāṇīnā khaṇītā
pokkharaṇī.

Tassa mayham, kassapa, etadahosi—
‘kimhi nu kho ahaṃ paṃsukūlam
parimaddeyyan’ti?

Atha kho, kassapa, sakko devānamindo mama
cetasā cetoparivitakkamaññāya mahatīm silam
upanikkhipi—

‘idha, bhante, bhagavā paṃsukūlam
parimaddatū’ti.

Sāyam, kassapa, amanussena upanikkittā silā.

Tassa mayham, kassapa, etadahosi—
‘kimhi nu kho ahaṃ ālambitvā uttareyyan’ti?

Atha kho, kassapa, kakudhe adhivatthā devatā
mama cetasā cetoparivitakkamaññāya sākham
onāmesi—

‘idha, bhante, bhagavā ālambitvā uttaratū’ti.

Svāyam āharahattho kakudho.

Tassa mayham, kassapa, etadahosi—
‘kimhi nu kho ahaṃ paṃsukūlam vissajjeyyan’ti?

Atha kho, kassapa, sakko devānamindo mama
cetasā cetoparivitakkamaññāya mahatīm silam
upanikkhipi—

‘idha, bhante, bhagavā paṃsukūlam vissajjetū’ti.

Sāyam, kassapa, amanussena upanikkittā silā”

Atha kho uruvelakassapassa jaṭilassa etadahosi—
“mahiddhiko kho mahāsamaṇo mahānubhāvo,
yatram hi nāma sakkopi devānamindo
veyyāvaccam karissati, na tveva ca kho arahā
yathā ahan”ti.

Atha kho bhagavā uruvelakassapassa jaṭilassa
bhattam bhuñjitvā tasmiṃyeva vanasaṇḍe vihāsi.

and 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.”

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

BILARA

accayena yena bhagava tenupasankamī,
upasankamitvā bhagavato kālam ārocesi—
“kālo, mahāsamaṇa, niṭhitam bhattan”ti.
“Gaccha tvam, kassapa, āyāmahan”ti
uruvelakassapam jaṭilam uyyojetvā yāya
jambuyā “jambudīpo” paññāyati, tato phalam
gahetvā paṭhamataram āgantvā agyāgāre nisīdi.

Addasā kho uruvelakassapo jaṭilo bhagavantam
agyāgāre nisinnam, disvāna bhagavantam
etadavoca—

“katamena tvam, mahāsamaṇa, maggena āgato?

Aham tayā paṭhamataram pakkanto, so tvam
paṭhamataram āgantvā agyāgāre nisinno”ti.

“Idhāham, kassapa, tam uyyojetvā yāya jambuyā
‘jambudīpo’ paññāyati, tato phalam gahetvā
paṭhamataram āgantvā agyāgāre nisinno.

Idam kho, kassapa, jambuphalam
vanṇasampannam gandhasampannam
rasasampannaṁ.

Sace ākaṅkhasi paribhuñjā”ti.

“Alam, mahāsamaṇa, tvameva tam arahasi,
tvameva tam paribhuñjhā”ti.

Atha kho uruvelakassapassa jaṭilassa etadahosi—
“mahiddhiko kho mahāsamaṇo mahānubhāvo,
yatra hi nāma mam paṭhamataram uyyojetvā
yāya jambuyā ‘jambudīpo’ paññāyati, tato
phalam gahetvā paṭhamataram āgantvā
agyāgāre nisidissati, na tveva ca kho arahā yathā
ahan”ti.

Atha kho bhagavā uruvelakassapassa jaṭilassa
bhattam bhuñjitvā tasmiṁyeva vanasaṇde vihāsi.

Atha kho uruvelakassapo jaṭilo tassā rattiyā
accayena yena bhagavā tenupasankami,
upasankamitvā bhagavato kālam ārocesi—

the Buddha and said,

“It’s time, Great Ascetic, the meal is ready.”

“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.

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.”

The Buddha told him what he had done and
added,

“This rose apple has a good color, and it’s
fragrant and delicious too.

Please eat it, if you wish.”

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

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.”

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

The next morning Uruvelā Kassapa went to
the Buddha and said,

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“Gaccha tvam, kassapa, ayamahan”ti
uruvelakassapam jaṭilam uyyojetvā yāya
jambuyā “jambudīpo” paññāyati, tassā avidūre
ambo ...pe...

tassā avidūre āmalakī ...pe...

tassā avidūre harītakī ...pe...

tāvatīmsam gantvā pāricchattakapuppham
gahetvā paṭhamataram āgantvā agyāgāre nisīdi.

Addasā kho uruvelakassapo jaṭilo bhagavantam
agyāgāre nisinnam, disvāna bhagavantam
etadavoca—

“katamena tvam, mahāsamaṇa, maggena āgato?

Aham tayā paṭhamataram pakkanto, so tvam
paṭhamataram āgantvā agyāgāre nisinno”ti.

“Idhāham, kassapa, tam uyyojetvā tāvatīmsam
gantvā pāricchattakapuppham gahetvā
paṭhamataram āgantvā agyāgāre nisinno.

Idam kho, kassapa, pāricchattakapuppham
vanṇasampannam gandhasampannam.

Sace ākaṅkhasi gaṇhā”ti.

“Alam, mahāsamaṇa, tvameva tam arahasi,
tvameva tam gaṇhā”ti.

Atha kho uruvelakassapassa jaṭilassa etadahosi—
“mahiddhiko kho mahāsamaṇo mahānubhāvo,
yatra hi nāma mam paṭhamataram uyyojetvā
tāvatīmsam gantvā pāricchattakapuppham
gahetvā paṭhamataram āgantvā agyāgāre
nisīdissati, na tveva ca kho arahā yathā ahan”ti.

Tena kho pana samayena te jaṭilā aggim
paricaritukāmā na sakkonti kaṭṭhāni phāletum.

Atha kho tesam jaṭilānam etadahosi—

“nissam̄sayam kho mahāsamaṇassa

“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 rose-apple tree ...

he took a fruit from a chebulic myrobalan tree
not far from the rose-apple tree ...

he went to Tāvatīmsa heaven, took a flower
from an orchid tree, and then arrived first in
the fire hut, where he sat down.

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.”

The Buddha told him what he had done, and
added,

“This orchid tree flower is colorful and
fragrant.

Please take it, if you wish.”

“There's no need. You deserve it and you
should keep it.”

Uruvelā Kassapa thought,

“The Great Ascetic is powerful and mighty, in
that he dismissed me, then went to Tāvatīmsa
heaven, took an orchid tree flower, and still
arrived first in the fire hut. But he's not a
perfected one like me.”

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

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Kāṭṭhāni pñatetun”ti.

Atha kho bhagavā uruvelakassapam jaṭilam etadavoca—

“phāliyantu, kassapa, kāṭṭhānī”ti.

“Phāliyantu, mahāsamaṇā”ti.

Sakideva pañca kāṭṭhasatāni phāliyimṣu.

Atha kho uruvelakassapassa jaṭilassa etadahosi—
“mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma kāṭṭhānipi phāliyissanti, na tveva ca kho arahā yathā ahan”ti.

Tena kho pana samayena te jaṭilā aggim paricaritukāmā na sakkonti aggim ujjaletum.

Atha kho tesam jaṭilānam etadahosi—

“nissam̄sayam kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma aggim ujjaletun”ti.

Atha kho bhagavā uruvelakassapam jaṭilam etadavoca—

“ujjaliyantu, kassapa, aggī”ti.

“Ujjaliyantu, mahāsamaṇā”ti.

Sakideva pañca aggisatāni ujjaliyimṣu.

Atha kho uruvelakassapassa jaṭilassa etadahosi—
“mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggīpi ujjaliyissanti, na tveva ca kho arahā yathā ahan”ti.

Tena kho pana samayena te jaṭilā aggim paricaritvā na sakkonti aggim vijjhāpetum.

Atha kho tesam jaṭilānam etadahosi—

“nissam̄sayam kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma aggim vijjhāpetun”ti.

Atha kho bhagavā uruvelakassapam jaṭilam etadavoca—

“vijjhāyantu, kassapa, aggī”ti.

“Vijjhāyantu, mahāsamaṇā”ti.

The Buddha said to Uruvelā Kassapa,

“May the logs be split, Kassapa.”

“Yes, may they,” he replied.

And five hundred logs were split all at once.

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.”

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.”

The Buddha said to Uruvelā Kassapa,

“May the fire be lit, Kassapa.”

“Yes, may it,” he replied.

And five hundred fires were lit all at once.

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.”

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.”

The Buddha said to Uruvelā Kassapa,

“May the fires be extinguished, Kassapa.”

“Yes, may they,” he replied.

Atha kho uruvälakassapassa jaṭilassa etadahosi—
“mahiddhiko kho mahāsamaṇo mahānubhāvo,
yatra hi nāma aggīpi vijjhāyissanti, na tveva ca
kho arahā yathā ahan”ti.

Tena kho pana samayena te jaṭilā sītāsu
hemantikāsu rattīsu antaratthakāsu
himapātasamaye najjā nerañjarāya
ummujjantipi, nimujjantipi,
ummujjananimujjanampi karonti.

Atha kho bhagavā pañcamattāni
mandāmukhisatāni abhinimmini, yattha te jaṭilā
uttaritvā visibbesum.

Atha kho tesam jaṭilānam etadahosi—
“nissamsayam kho mahāsamaṇassa
iddhānubhāvo, yathayimā mandāmukhiyo
nimmitā”ti.

Atha kho uruvälakassapassa jaṭilassa etadahosi—
“mahiddhiko kho mahāsamaṇo mahānubhāvo,
yatra hi nāma tāva bahū mandāmukhiyopi
abhinimminissati, na tveva ca kho arahā yathā
ahan”ti.

Tena kho pana samayena mahā akālamegho
pāvassi, mahā udakavāhako sañjāyi.

Yasmim padese bhagavā viharati, so padeso
udakena na othaṭo hoti.

Atha kho bhagavato etadahosi—
“yannūnāhaṁ samantā udakam ussāretvā
majhe reñuhatāya bhūmiyā cañkameyyan”ti.

Atha kho bhagavā samantā udakam ussāretvā
majhe reñuhatāya bhūmiyā cañkami.

Atha kho uruvälakapo jaṭilo—
“mā heva kho mahāsamaṇo udakena vūlho
ahosī”ti nāvāya sambahulehi jaṭilehi saddhim

an at once.

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.”

At that time it was the eight-day interval when
the winter nights are cold and snow is falling.
During this period those ascetics emerged
from the Nerañjara river, immersed
themselves in it, and repeatedly emerged and
immersed themselves.

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.”

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.”

Soon afterwards an unseasonal storm poured
down and produced a great flood.

The place where the Buddha was staying was
completely flooded.

The Buddha thought,
“Let me drive back the water on all sides and
walk on the dry ground in the middle.”

And he did so.

Uruvelā Kassapa thought,
“I hope the Great Ascetic hasn't been swept
away by the water.” Together with a number

BILARA

agamāsi.

Addasā kho uruvelakassapo jaṭilo bhagavantam
samantā udakam ussāretvā majjhe reñuhatāya
bhūmiyā cañkamantam, disvāna bhagavantam
etadavoca—

“idaṁ nu tvam, mahāsamaṇā”ti?

“Ayamahamasmi, kassapā”ti

bhagavā vehāsam abbhuggantvā nāvāya
paccutṭhāsi.

Atha kho uruvelakassapassa jaṭilassa etadahosi—
“mahiddhiko kho mahāsamaṇo mahānubhāvo,
yatā hi nāma udakampi na pavāhissati, na tveva
ca kho arahā yathā ahan”ti.

Atha kho bhagavato etadahosi—

“cirampi kho imassa moghapurisassa evam
bhavissati—

‘mahiddhiko kho mahāsamaṇo mahānubhāvo,
na tveva ca kho arahā yathā ahan’ti;
yannūnāhaṁ imam jaṭilam samvejeyyan”ti.

Atha kho bhagavā uruvelakassapam jaṭilam
etadavoca—

“neva ca kho tvam, kassapa, arahā, nāpi
arahattamaggasamāpanno.

Sāpi te paṭipadā natthi, yāya tvam arahā vā
assasi, arahattamaggam vā samāpanno”ti.

Atha kho uruvelakassapo jaṭilo bhagavato
pādesu sīrasā nipatitvā bhagavantam etadavoca

—
“labheyyāham, bhante, bhagavato santike
pabbajjam, labheyyam upasampadan”ti.

“Tvam khosi, kassapa, pañcannaṁ jaṭilasatānam
nāyako vināyako aggo pamukho pāmokkho.

Tepi tāva apalokehi, yathā te maññissanti tathā te
karissanti”ti.

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?”

“It’s me, Kassapa.”

The Buddha rose up into the air and
reappeared in the boat.

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.”

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 up this dreadlocked ascetic.”

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 by which you
might be a perfected one or on the path to
perfection.”

At that Uruvelā Kassapa bowed down with his
head at the Buddha’s feet and said,

“Venerable Sir, I wish to receive the going
forth in your presence, I wish to receive the
full ordination.”

“Kassapa, you’re the leader and chief of five
hundred dreadlocked ascetics.

Tell them first, so that they may act as they
think appropriate.”

BILARA

tenupasañkamī, upasañkamitvā te jaṭile
etadavoca—

“icchāmaham, bho, mahāsamaṇe
brahmacariyam caritum, yathā bhavanto
maññanti tathā karontū”ti.

“Cirapaṭikā mayam, bho, mahāsamaṇe
abhippasannā, sace bhavam, mahāsamaṇe
brahmacariyam carissati, sabbeva mayam
mahāsamaṇe brahmacariyam carissāmā”ti.

Atha kho te jaṭilā kesamissam jaṭamissam
khārikājamissam agghutamissam udake
pavāhetvā yena bhagavā tenupasañkamīsu,
upasañkamitvā bhagavato pādesu sirasā
nipatitvā bhagavantam etadavocum—

“labheyyāma mayam, bhante, bhagavato santike
pabbajjam, labheyyāma upasampadan”ti.

“Etha bhikkhavo”ti bhagavā avoca—

“svākkhāto dhammo, caratha brahmacariyam
sammā dukkhassa antakiriyāyā”ti.

Sāva tesam āyasmantānam upasampadā ahosi.

Addasā kho nadīkassapo jaṭilo kesamissam
jaṭamissam khārikājamissam agghutamissam
udake vuyhamāne, disvānassa etadahosi—

“mā heva me bhātuno upasaggo ahosī”ti.

Jaṭile pāhesi—

“gacchatha me bhātarām jānāthā”ti.

Sāmañca tīhi jaṭilasatehi saddhim yenāyasmā
uruvelakassapo tenupasañkami, upasañkamitvā
āyasmantam uruvelakassapam etadavoca—

“idaṁ nu kho, kassapa, seyyo”ti?

“Āmāvuso, idam seyyo”ti.

Atha kho te jaṭilā kesamissam jaṭamissam
khārikājamissam agghutamissam udake

and said,

“I wish to practice the spiritual life under the Great Ascetic. Please do whatever you think is appropriate.”

“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.”

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,

“Venerable 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.

Nadī 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?”

“Yes, this is better.”

Then, after letting their hair and dreadlocks, their carrying pole and bundle, and their fire-

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upasaṅkamitvā bhagavato pādesu sīrasā
nipatitvā bhagavantaṁ etadavocum—
“labheyyāma mayam, bhante, bhagavato santike
pabbajjam, labheyyāma upasampadan”ti.

“Etha bhikkhavo”ti bhagavā avoca—
“svākkhāto dhammo, caratha brahmacariyam
sammā dukkhassa antakiriyāyā”ti.

Sāva tesam āyasmantānam upasampadā ahosi.

Addasā kho gayākassapo jaṭilo kesamissam
jaṭamissam khārikājamissam aggihutamissam
udake vuyhamāne, disvānassa etadahosi—
“mā heva me bhātūnam upasaggo ahosī”ti.

Jaṭile pāhesi—

“gacchatha me bhātaro jānāthā”ti.

Sāmañca dvīhi jaṭilasatehi saddhiṃ yenāyasmā
uruvelakassapo tenupasaṅkami, upasaṅkamitvā
āyasmantam uruvelakassapam etadavoca—

“idaṁ nu kho, kassapa, seyyo”ti?

“Āmāvuso, idam seyyo”ti.

Atha kho te jaṭilā kesamissam jaṭamissam
khārikājamissam aggihutamissam udake
pavāhetvā yena bhagavā tenupasaṅkamītsu,
upasaṅkamitvā bhagavato pādesu sīrasā
nipatitvā bhagavantaṁ etadavocum—

“labheyyāma mayam, bhante, bhagavato santike
pabbajjam, labheyyāma upasampadan”ti.

“Etha bhikkhavo”ti bhagavā avoca—
“svākkhāto dhammo, caratha brahmacariyam
sammā dukkhassa antakiriyāyā”ti.

Sāva tesam āyasmantānam upasampadā ahosi.

water, they went to the Buddha. They bowed down with their head at his feet and said, “Venerable 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.

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?”

“Yes, this is better.”

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,

“Venerable 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.

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pñatiyim̄su, pñatiyim̄su,

aggī na ujjaliyim̄su, ujjaliyim̄su;

na vijjhāyim̄su, vijjhāyim̄su;

pañcamandāmukhisatāni abhinimmini.

Etena nayena aḍḍhuḍḍhapāṭīhāriyasahassāni honti.

Atha kho bhagavā uruvelāyam yathābhiraṇtam viharitvā yena gayāsīsam tena pakkāmi mahatā bhikkhusaṃghena saddhiṃ bhikkhusahassena sabbeheva purāṇajaṭilehi.

Tatra sudaṃ bhagavā gayāyam viharati gayāsīse saddhiṃ bhikkhusahassena.

Tatra kho bhagavā bhikkhū āmantesi—
“Sabbam, bhikkhave, ādittam.

Kiñca, bhikkhave, sabbam ādittam?

Cakkhu ādittam, rūpā ādittā, cakkhuviññāṇam ādittam, cakkhusamphasso āditto, yamidam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi ādittam.

Kena ādittam?

Rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyasehi ādittanti vadāmi.

Sotam ādittam, saddā ādittā, sotaviññāṇam ādittam, sotasamphasso āditto, yamidam sotasamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi ādittam.

Buddha stopped five hundred logs from being split before splitting them;

he stopped fires from being lit before lighting them;

he then stopped them from being extinguished before extinguishing them;

and he created five hundred pans with hot coals.

In this way, there were three and a half thousand wonders.

After staying at Uruvelā for as long as he liked, the Buddha set out for Gayāsīsa together with that large sangha of one thousand monks, all of them previously dreadlocked ascetics,

and they stayed there.

Then the Buddha addressed the monks:
“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 feelings arise because of eye-contact—whether pleasant, painful, or neither-pleasant-nor-painful—those too are 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 ear is burning. Sounds are burning. Ear-consciousness is burning. Ear-contact is burning. Whatever feelings arise because of ear-contact—whether pleasant, painful, or

BILARA

Kena ādittam?

Rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Ghānam ādittam, gandhā ādittā, ghānaviññāṇam ādittam, ghānasamphasso āditto, yamidam ghānasamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi ādittam.

Kena ādittam?

Rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Jivhā ādittā, rasā ādittā, jivhāviññāṇam ādittam jivhāsamphasso āditto, yamidam jivhāsamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi ādittam.

Kena ādittam?

Rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇam ādittam kāyasamphasso āditto, yamidam kāyasamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi ādittam.

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 nose is burning. Smells are burning.

Nose-consciousness is burning. Nose-contact is burning. Whatever feelings arise because of nose-contact—whether pleasant, painful, or neither-pleasant-nor-painful—those too are 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 feelings arise because of tongue-contact—whether pleasant, painful, or neither-pleasant-nor-painful—those too are 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 body is burning. Material objects are burning. Body-consciousness is burning. Body-contact is burning. Whatever feelings arise because of body-contact—whether pleasant, painful, or neither-pleasant-nor-painful—those too are burning.

BILARA

Rāgaggina dosaggina mohaggina adittam, jatiya jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Mano āditto, dhammā ādittā, manoviññāṇam ādittam manosamphasso āditto, yamidam manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi ādittam.

Kena ādittam?

Rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Evam passam, bhikkhave, sutavā ariyasāvako cakkhusimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, yamidam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tasmimpi nibbindati.

Sotasmimpi nibbindati, saddesupi nibbindati ... pe...

ghānasmimpi nibbindati, gandhesupi nibbindati ... pe...

jivhāyapi nibbindati, rasesupi nibbindati ... pe...

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 mind is burning. Mental phenomena are burning. Mind-consciousness is burning. Mind-contact is burning. Whatever feelings arise because of mind-contact—whether pleasant, painful, or neither-pleasant-nor-painful—those too are 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.

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 feelings arise because of eye-contact—whether pleasant, painful, or neither-pleasant-nor-painful.

They are repelled by the ear, repelled by sounds, repelled by ear-consciousness, repelled by ear-contact, repelled by whatever feelings arise because of ear-contact—whether pleasant, painful, or neither-pleasant-nor-painful.

They are repelled by the nose, repelled by smells, repelled by nose-consciousness, repelled by nose-contact, and repelled by whatever feelings arise because of nose-contact—whether pleasant, painful, or neither-pleasant-nor-painful.

They are repelled by the tongue, repelled by tastes, repelled by tongue-consciousness,

kāyasmimpi nibbindati, phoṭṭhabbesupi
nibbindati ...pe...

manasmimpi nibbindati, dhammesupi
nibbindati, manoviññāṇepi nibbindati,
manosamphassepi nibbindati, yamidam
manosamphassapaccayā uppajjati vedayitam
sukham vā dukkham vā adukkhamasukham vā
tasmimpi nibbindati,
nibbindam virajjati, virāgā vimuccati,
vimuttasmiṁ vimuttamiti nāṇam hoti.

Khīṇā jāti, vusitaṁ brahmacariyam, katam
karaṇiyam, nāparam itthattāyāti pajānātī”ti.

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne
tassa bhikkhusahassassa anupādāya āsavehi
cittāni vimuccim̄su.

Ādittapariyāyasuttam niṭhitam.

Uruvelapāṭīhāriyam tatiyabhāṇavāro niṭhito.

13. Bimbisārasamāgamacathā

Atha kho bhagavā gayāsīse yathābhīrantam
viharitvā yena rājagahaṁ tena cārikam pakkāmi,
mahatā bhikkhusaṁghena saddhim
bhikkhusahassena sabbeheva purāṇajaṭilehi.

Atha kho bhagavā anupubbena cārikaṁ
caramāno yena rājagahaṁ tadavasari.

whatever feelings arise because of tongue
contact—whether pleasant, painful, or
neither-pleasant-nor-painful.

They are repelled by the body, repelled by
material objects, repelled by body-
consciousness, repelled by body-contact, and
repelled by whatever feelings arise because of
body-contact—whether pleasant, painful, or
neither-pleasant-nor-painful.

They are repelled by the mind, repelled by
mental phenomena, repelled by mind-
consciousness, repelled by mind-contact, and
repelled by whatever feelings arise because of
mind-contact—whether pleasant, painful, or
neither-pleasant-nor-painful.

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.”

And while this exposition was being spoken,
the minds of those one thousand monks were
freed from the corruptions without grasping.

The discourse on fire is finished.

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

The story of the meeting with Bimbisāra

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 at Rājagaha,

BILARA

Suppatīṭṭhe cetiyē.

Assosi kho rājā māgadho seniyo bimbisāro—
“samaṇo khalu bho gotamo sakyaputto
sakyakulā pabbajito rājagahaṁ anuppatto
rājagahe viharati latṭhivane suppatīṭṭhe cetiyē.

Tam kho pana bhagavantam gotamam evam
kalyāṇo kittisaddo abbhuggato—
itipi so bhagavā araham sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammaśārathi satthā devamanussānam
buddho bhagavā.

So imam lokam sadevakam samārakam
sabrahmakam sassamaṇabrahmaṇim pajam
sadevamanussam sayam abhiññā sacchikatvā
pavedeti.

So dhammam deseti ādikalyāṇam
majjhекalyāṇam pariyośānakalyāṇam sāttham
sabyañjanam kevalaparipuṇṇam parisuddham
brahmacariyam pakāseti.

Sādhu kho pana tathārūpānaṁ arahatam
dassanam hotī”ti.

Atha kho rājā māgadho seniyo bimbisāro
dvādasanahutehi māgadhikehi
brāhmaṇagahapatikehi parivuto yena bhagavā
tenupasaṅkami, upasaṅkamitvā bhagavantam
abhvādetvā ekamantam nisīdi.

Tepi kho dvādasanahutā māgadhikā
brāhmaṇagahapatikā appekacce bhagavantam
abhvādetvā ekamantam nisīdimsu, appekacce
bhagavatā saddhim sammodimsu,
sammodanīyam katham sāraṇīyam vītisāretvā
ekamantam nisīdimsu, appekacce yena bhagavā
tenañjalim pañāmetvā ekamantam nisīdimsu,

Suppatīṭṭha Shrine.

King Seniya Bimbisāra heard:
“Sir, the ascetic Gotama, the Sakyan, who has
gone forth from the Sakyan clan, has arrived
at Rājagaha and is staying in the grove of
canes at the Suppatīṭṭha Shrine.

That Buddha Gotama has a good reputation:

“He is indeed a Master, perfected and fully
awakened, complete in insight and conduct,
happy, knower of the world, supreme trainer
of tamable people, teacher of gods and
humans, the Master, the Buddha.

With his own insight he has seen this world
with its gods, its lords of death, and its
supreme beings, this population with its
ascetics 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.”

Then, accompanied by one hundred and
twenty thousand brahmin householders from
Magadha, King Bimbisāra went to the
Buddha, bowed, and sat down.

Among those brahmin householders, some
bowed to the Buddha and then sat down,
some exchanges pleasantries with him and
then sat down, some put the palms of their
hands together and then sat down, some
announced their name and clan and then sat
down, and some sat down in silence.

BILARA

Savetvā ekamantam niśidim̄su, apperacce
tuṇhībhūtā ekamantam niśidim̄su.

Atha kho tesam dvādasanahutānam
māgadhikānam brāhmaṇagahapatikānam
etadahosi—

“kim nu kho mahāsamaṇo uruvelakassape
brahmacariyam carati, udāhu uruvelakassapo
mahāsamaṇe brahmacariyam caratī”ti?

Atha kho bhagavā tesam dvādasanahutānam
māgadhikānam brāhmaṇagahapatikānam cetasā
cetoparivitakkamaññāya āyasmantam
uruvelakassapam gāthāya ajjhabhāsi—

“Kimeva disvā uruvelavāsi,

Pahāsi aggim kisakovadāno;
Pucchāmi tam kassapa etamattham,
Katham pahīnam tava agghuttan”ti.
“Rūpe ca sadde ca atho rase ca,

Kāmitthiyo cābhivadanti yaññā;
Etam malanti upadhīsu ñatvā,
Tasmā na yiṭṭhe na hute arañjin”ti.
“Ettheva te mano na ramittha, «(kassapāti
bhagavā)»

Rūpesu saddesu atho rasesu;
Atha ko carahi devamanussaloke,
Rato mano kassapa brūhi metan”ti.

“Disvā padam santamanūpadhīkam,
Akiñcanam kāmabhāve asattam;
Anaññathābhāvimanāññaneyyam,
Tasmā na yiṭṭhe na hute arañjin”ti.

And 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?”

After reading the minds of those brahmin householders, the Buddha spoke to Venerable Uruvelā Kassapa in verse:

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

What did he see that he abandoned the fire? Kassapa, I ask you this question:

Why did you abandon the fire worship?”

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

Sights, sounds, and tastes, and women, too. But knowing the stain in ownership, I found no delight in worship and sacrifice.”
“So your mind didn’t delight there—

In sights, sounds, and tastes, too.

What then, in the world of gods and humans, Does your mind delight in? Tell me this, Kassapa.”

“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.

That’s why I found no delight in worship and

BILARA

Atha kho ayasma uruvelakassapo uṭṭhayasana
ekaṁsaṁ uttarāsaṅgam karitvā bhagavato
pādesu sirasā nipatitvā bhagavantam etadavoca

—
“satthā me, bhante, bhagavā, sāvakohamasmi;

satthā me, bhante, bhagavā, sāvakohamasmi”ti.

Atha kho tesam dvādasanahutānam
māgadhikānam brāhmaṇagahapatikānam
etadahosi—

“uruvelakassapo mahāsamaṇe brahmacariyam
caratī”ti.

Atha kho bhagavā tesam dvādasanahutānam
māgadhikānam brāhmaṇagahapatikānam cetasa
cetoparivitakkamaññāya anupubbim katham
kathesi, seyyathidam—

dānakatham sīlakatham saggakatham kāmānam
ādīnavam okāram samkilesam nekkhamme
ānisamsam pakāsesi.

Yadā te bhagavā aññāsi kallacitte muducitte
vinīvaraṇacitte udaggacitte pasannacitte, atha yā
buddhānam sāmukkaṁsikā dhammadesanā,
tam pakāsesi—

dukkham, samudayaṁ, nirodham, maggam.

Seyyathāpi nāma suddham vattham
apagatakālakam sammadeva rajaṇam
paṭiggaṇheyya;

evameva ekādasanahutānam māgadhikānam
brāhmaṇagahapatikānam
bimbisārappamukhānam tasmiṁyeva āsane
virajam vītamalaṁ dhammacakkhum udapādi—
“yam kiñci samudayadhammaṁ sabbaṁ tam
nirodhadhamman”ti.

Ekanahutam upāsakattam paṭivedesi.

And Uruvela Kassapa got up from his seat, put
his upper robe over one shoulder, bowed
down with his head at the Buddha's feet, and
said,

“Venerable Sir, you're my teacher, I'm your
disciple;
you're my teacher, I'm your disciple.”

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 teaching:

talk on generosity, talk on morality, talk on
heaven; and he revealed the danger,
degradation, and defilement in sensual
pleasures, and the benefit of renunciation.

When the Buddha knew that their minds were
ready, soft, 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 takes
the 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.

BILARA

diṭṭhadhammo pattaññammo vijitadhammo
 pariyoḡāḥhadhammo tiṇḍaviciκiccho
 vigatakathāṃkatho vesārajjappatto
 aparappaccayo satthusāsane bhagavantam
 etadavoca—

“pubbe me, bhante, kumārassa sato pañca
 assāsakā ahesum, te me etarahi samiddhā.

Pubbe me, bhante, kumārassa sato etadahosi—
 ‘aho vata maṃ rajje abhisiñceyyun’ti, ayaṃ kho
 me, bhante, paṭhamo assāsako ahosi, so me
 etarahi samiddho.

‘Tassa ca me vijitaṃ arahaṃ sammāsambuddho
 okkameyyā’ti, ayaṃ kho me, bhante, dutiyo
 assāsako ahosi, so me etarahi samiddho.

‘Tañcāhaṃ bhagavantam payirupāseyyan’ti,
 ayaṃ kho me, bhante, tatiyo assāsako ahosi, so
 me etarahi samiddho.

‘So ca me bhagavā dhammaṃ deseyyā’ti, ayaṃ
 kho me, bhante, catuttho assāsako ahosi, so me
 etarahi samiddho.

‘Tassa cāhaṃ bhagavato dhammaṃ ājāneyyan’ti,
 ayaṃ kho me, bhante, pañcamo assāsako ahosi,
 so me etarahi samiddho.

Pubbe me, bhante, kumārassa sato ime pañca
 assāsakā ahesum, te me etarahi samiddhā.

Abhikkantaṃ, bhante, abhikkantaṃ, bhante.

Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya,
 paṭicchannam vā vivareyya, mūlhassa vā
 maggam ācikkheyya, andhakāre vā telapajjotaṃ
 dhāreyya—‘cakkhumanto rūpāni dakkhanti’ti;

evamevaṃ bhagavatā anekapariyāyena dhammo
 pakāsito.

Esāhaṃ, bhante, bhagavantam saraṇam
 gacchāmi, dhammañca, bhikkhusamghañca.

Upāsakam mam, bhagavā dhāretu ajjatagge
 pāṇupetam saraṇam gataṃ, adhvāsetu ca me,

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,

“Venerable 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, to the Teaching,
 and to the Sangha of monks.

Please accept me as a lay follower who has
 gone for refuge for life. And please accept

BILARA

bhikkhusamghena ti.

Adhvāsesi bhagavā tuñhībhāvena.

Atha kho rājā māgadho seniyo bimbisāro bhagavato adhvāsanam̄ viditvā uṭṭhāyāsanā bhagavantam̄ abhvādetvā padakkhiṇam̄ katvā pakkāmi.

Atha kho rājā māgadho seniyo bimbisāro tassā rattiyā accayena pañītam̄ khādanīyam̄ bhojanīyam̄ patiyādāpetvā bhagavato kālam̄ ārocāpesi—

“kālo, bhante, niññhitam̄ bhattan”ti.

Atha kho bhagavā pubbañhasamayam̄ nivāsetvā pattacīvaramādāya rājagahaṁ pāvisi mahatā bhikkhusamghena saddhim̄ bhikkhusahassena sabbeheva purāṇajaṭilehi.

Tena kho pana samayena sakko devānamindo māñavakavaññam̄ abhinimminitvā buddhappamukhassa bhikkhusamghassa purato purato gacchati imā gāthāyo gāyamāno—

“Danto dantehi saha purāṇajaṭilehi,

Vippamutto vippamuttehi;

Siñgīnikkhasavañño,

Rājagahaṁ pāvisi bhagavā.

Mutto muttehi saha purāṇajaṭilehi,

Vippamutto vippamuttehi;

Siñgīnikkhasavañño,

Rājagahaṁ pāvisi bhagavā.

Tiñño tiñnehi saha purāṇajaṭilehi,

Vippamutto vippamuttehi;

Siñgīnikkhasavañño,

Rājagahaṁ pāvisi bhagavā.

Santo santehi saha purāṇajaṭilehi,

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.

The following morning King Bimbisāra had various kinds of fine food prepared. He then had the Buddha informed

that the meal was ready.

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: “The Tamed One with the tamed ones, previously dreadlocked;

The Liberated One with the liberated ones:

Golden in color,

The Buddha entered Rājagaha.

The Freed One with the freed ones, previously dreadlocked;

The Liberated One with the liberated ones:

Golden in color,

The Buddha entered Rājagaha.

The One Gone Beyond with the ones gone beyond, previously dreadlocked;

The Liberated One with the liberated ones:

Golden in color,

The Buddha entered Rājagaha.

The Peaceful One with the peaceful ones,

BILARA

Víppamutto vippamuttehi;
 Singinikkhasavaṇṇo,
 Rājagahaṁ pāvisi bhagavā.
 Dasavāso dasabalo,
 Dasadhammadvidū dasabhi cupeto;
 So dasasataparivāro,
 Rājagahaṁ pāvisi bhagavā”ti.
 Manussā sakkam devānamindam passitvā
 evamāhamsu—
 “abhirūpo vatāyam māṇavako, dassanīyo
 vatāyam māṇavako, pāsādiko vatāyam
 māṇavako.
 Kassa nu kho ayam māṇavako”ti?
 Evam vutte, sakko devānamindo te manusse
 gāthāya ajjhabhāsi—
 “Yo dhīro sabbadhi danto,
 suddho appaṭipuggalo;
 Arahaṁ sugato loke,
 tassāham paricārako”ti.
 Atha kho bhagavā yena rañño māgadhassa
 seniyassa bimbisārassa nivesanam
 tenupasaṅkami, upasaṅkamitvā paññatte āsane
 niśidi saddhiṁ bhikkhusamghena.
 Atha kho rājā māgadho seniyo bimbisāro
 buddhappamukham bhikkhusamgham paññitena
 khādanīyena bhojanīyena sahatthā santappetvā
 sampavāretvā bhagavantam bhuttāvīm
 onītapattapāñīm ekamantam niśidi.
 Ekamantam niśinnassa kho rañño māgadhassa
 seniyassa bimbisārassa etadahosi—
 “kattha nu kho bhagavā vihareyya?
 Yam assa gāmato neva atidūre na accāsanne,
 gamanāgamanasampannam, atthikānam
 atthikānam manussānam abhikkamanīyam, divā
 appākiṇṇam, rattim appasaddam

The Liberated One with the liberated ones:
 Golden in color,
 The Buddha entered Rājagaha.
 He has ten abidings and ten powers;
 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 beautiful; he’s
 handsome and graceful.
 Who is this young brahmin?”
 And Sakka replied to them in verse:
 “Unwavering and tamed in all respects,
 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 down on the prepared
 seat, together with the Sangha of monks.
 The King personally served various kinds of
 fine food 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 the village nor too
 close, that has good access roads, that’s easily
 accessible for people who seek him, that has
 few people during the day and is quiet at

BILARA

मानुसराहसेय्याकामि, पातिसालानासारुप्पां ति.

Atha kho rañño māgadhassa seniyassa
bimbisārassa etadahosi—

“idam kho amhākam veļuvanam uyyānam
gāmato neva atidūre na accāsanne
gamanāgamanasampannam attikānam
attikānam manussānam abhikkamanīyam divā
appākiṇṇam rattim appasaddam
appanigghosam vijanavātam
manussarāhasseyyakam paṭisallānasāruppam.

Yannūnāham veļuvanam uyyānam
buddhappamukhassa bhikkhusaṃghassa
dadeyyan”ti.

Atha kho rājā māgadho seniyo bimbisāro
sovaṇṇamayam bhiṅkāram gahetvā bhagavato
oṇojesi—

“etāham, bhante, veļuvanam uyyānam
buddhappamukhassa bhikkhusaṃghassa
dammi”ti.

Paṭiggahesi bhagavā ārāmam.

Atha kho bhagavā rājānam māgadham seniyam
bimbisāram dhammiyā kathāya sandassetvā
samādapetvā samuttejetvā sampahamsetvā
uṭṭhāyāsanā pakkāmi.

Atha kho bhagavā etasmim nidāne etasmim
pakaraṇe dhammim kathaṁ katvā bhikkhū^āmantesi—

“anujānāmi, bhikkhave, ārāman”ti.

Bimbisārasamāgamacathā niṭṭhitā.

14. Sāriputtamoggallānapabbajākathā

Tena kho pana samayena sañcayo paribbājako
rājagahe paṭivasati mahatiyā
paribbājakaparisāya saddhim addhateyyehi
paribbājakasatehi.

solitude, that's away from human habitation
and suitable for seclusion?”

And it occurred to him,

“My Bamboo Grove park has all these
qualities.

Let me give the park to the Sangha of monks
headed by the Buddha.”

The King then took hold of a golden
ceremonial vessel and dedicated the park to
the Buddha, saying,

“I give this park, the Bamboo Grove, to the
Sangha of monks headed by the Buddha.”

The Buddha 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.”

The story of the meeting with Bimbisāra is
finished.

The story of the going forth of Sāriputta and
Moggallāna

At that time the wanderer Sañcaya was
staying at Rājagaha with a large group of two
hundred and fifty wanderers,

BILARA

Sāriyāye paribbajake brahmīvacanīyañī carantī.

Tehi katikā katā hoti—

“yo paṭhamam̄ amataṁ adhigacchati, so itarassa ārocetū”ti.

Atha kho āyasmā assaji pubbañhasamayam̄ nivāsetvā pattacīvaramādāya rājagahañ piṇḍāya pāvisi pāsādikena abhikkantena paṭikkantena ālokitenā vilokitenā samiñjitenā pasāritena, okkhittacakkhu iriyāpathasampanno.

Addasā kho sāriputto paribbājako āyasmantam̄ assajim̄ rājagahe piṇḍāya carantam̄ pāsādikena abhikkantena paṭikkantena ālokitenā vilokitenā samiñjitenā pasāritena okkhittacakkhum̄ iriyāpathasampannam̄.

Disvānassa etadahosi—

“ye vata loke arahanto vā arahattamaggam̄ vā samāpannā, ayam̄ tesam̄ bhikkhu aññataro.

Yannūnāham̄ imam̄ bhikkhum̄ upasaṅkamitvā puccheyyam—

‘kaṁsi tvam̄, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā tvam̄ dhammam̄ rocesī’’ti?

Atha kho sāriputtassa paribbājakassa etadahosi —

“akālo kho imam̄ bhikkhum̄ pucchitum̄, antaragharam̄ paviṭṭho piṇḍāya carati.

Yannūnāham̄ imam̄ bhikkhum̄ piṭṭhito piṭṭhito anubandheyyam̄, atthikehi upaññātam̄ maggān”ti.

Atha kho āyasmā assaji rājagahe piṇḍāya caritvā piṇḍapātam̄ ādāya paṭikkami.

Atha kho sāriputtopi paribbājako yenāyasmā assaji tenupasaṅkami, upasaṅkamitvā āyasmatā assajinā saddhim̄ sammodi, sammodanīyam̄

The two of them had made an agreement that whoever reached the deathless first would inform the other.

At this time, after robing up in the morning, Venerable Assaji took his bowl and robe and entered Rājagaha for almsfood. He inspired confidence in the way he entered and returned, in his looking toward and looking away, in his drawing in and stretching out of his arms; his eyes were lowered, and he was perfect in deportment.

The wanderer Sāriputta observed all this

and thought,

“This monk is among those in the world who are perfected or on the path to perfection.

Let me approach him and ask him

who he has gone forth under, who his teacher is, and 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.”

After walking for almsfood in Rājagaha, Assaji took his almsfood and turned back.

Sāriputta then approached him and exchanged pleasantries with him.

BILARA

dīnasi.

Ekamantam ṭhito kho sāriputto paribbājako
āyasmantam assajim etadavoca—

“vippasannāni kho te, āvuso, indriyāni,
parisuddho chavivāṇṇo pariyyodāto.

Kaṁsi tvam, āvuso, uddissa pabbajito, ko vā te
satthā, kassa vā tvam dhammam rocesī”ti?

“Atthāvuso, mahāsamaṇo sakyaputto sakyakulā
pabbajito, tāhaṁ bhagavantaṁ uddissa
pabbajito, so ca me bhagavā satthā, tassa cāham
bhagavato dhammam rocemī”ti.

“Kiṁvādī panāyasmato satthā, kimakkhāyī”ti?

“Aham kho, āvuso, navo acirapabbajito,
adhunāgato imam dhammavinayam, na tāhaṁ
sakkomi vitthārena dhammam desetum, api ca te
saṁkhittena attham vakkhāmī”ti.

Atha kho sāriputto paribbājako āyasmantam
assajim etadavoca—

“hotu, āvuso—

Appam vā bahum vā bhāsassu,

Atthameva me brūhi;

Attheneva me attho,

Kiṁ kāhasi byañjanam bahun”ti.

Atha kho āyasmā assaji sāriputtassa
paribbājakassa imam dhammapariyāyam abhāsi

—

“Ye dhammā hetuppabhavā,

Tesam hetum tathāgato āha;

Tesañca yo nirodho,

Evaṁvādī mahāsamaṇo”ti.

Atha kho sāriputtassa paribbājakassa imam
dhammapariyāyam sutvā virajam vītamalam
dhammacakkhum udapādi—

“yam kiñci samudayadhammam sabbam tam
nirodhadhamman”ti.

And he asked,

“Venerable, your faculties are clear and your
skin is pure and bright.

Who have you gone forth under? Who is your
teacher or whose teaching do you follow?”

“There’s a great ascetic, a Sakyā who has
gone forth from the Sakyā clan. I’ve gone
forth under him, he’s my teacher, and I follow
his teaching.”

“But what does your teacher teach?”

“I’ve only recently gone forth and so I’m new
to this spiritual path. I’m not capable of giving
you the Teaching in full, but I can tell you the
meaning in brief.”

Sāriputta replied,

“Yes, please,” and he added:

“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:

“Of causally arisen things,

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 stainless vision of the Truth:

“Anything that has a beginning has an end.”

BILARA

Paccabyattha padamasokam;

Adiṭṭham abhātītam,

Bahuksi kappanahutehī”ti.

Atha kho sāriputto paribbājako yena moggallāno paribbājako tenupasaṅkami.

Addasā kho moggallāno paribbājako sāriputtam paribbājakam dūratova āgacchantaṁ, disvāna sāriputtam paribbājakam etadavoca—

“vippasannāni kho te, āvuso, indriyāni, parisuddho chavivāṇo pariyoḍāto.

Kacci no tvam, āvuso, amataṁ adhigato”ti?

“Āmāvuso, amataṁ adhigato”ti.

“Yathākatham pana tvam, āvuso, amataṁ adhigato”ti?

“Idhāham, āvuso, addasam assajim bhikkhum rājagahe piṇḍāya carantam pāsādikena abhikkantena paṭikkantena ālokitena vilokitena samiñjitenā pasāritena okkhittacakkhum iriyāpathasampannam.

Disvāna me etadahosi—

‘ye vata loke arahanto vā arahattamaggam vā samāpannā, ayam tesam bhikkhu aññataro.

Yannūnāham imam bhikkhum upasaṅkamitvā puccheyyam—

kam̄si tvam, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesī”ti.

Tassa mayham, āvuso, etadahosi—

‘akālo kho imam bhikkhum pucchitum antaragharam paviṭṭho piṇḍāya carati, yannūnāham imam bhikkhum piṭṭhito piṭṭhito anubandheyam atthikehi upaññātam maggan’ti.

Atha kho, āvuso, assaji bhikkhu rājagahe piṇḍāya caritvā piṇḍapātam ādāya paṭikkami.

Atha khvāham, āvuso, yena assaji bhikkhu tenupasaṅkamim, upasaṅkamitvā assajinā

The sorrowless state that you have penetrated,

Which has been unseen and neglected Through innumerable eons.”

Then the wanderer Sāriputta went to the wanderer Moggallāna.

When Moggallāna saw him coming, he said to Sāriputta,

“Your faculties are clear and your skin is pure and bright.

You haven’t attained the deathless, have you?”

“Yes, I have.”

“But how did it happen?”

And Sāriputta told him everything up to and including the teaching given by Assaji.

BILARA

Kathāni! Saranīyāni vitsaravetva ekamantāni

aṭṭhāsim.

Ekamantam ṭhito kho aham, āvuso, assajim
bhikkhum etadavocam—

‘vippasannāni kho te, āvuso, indriyāni,
parisuddho chavivāṇo pariyoḍāto.

Kaṁsi tvam, āvuso, uddissa pabbajito, ko vā te
satthā, kassa vā tvam dhammam rocesī’ti?

‘Atthāvuso, mahāsamaṇo sakyaputto sakyakulā
pabbajito, tāham bhagavantaṁ uddissa
pabbajito, so ca me bhagavā satthā, tassa cāham
bhagavato dhammam rocemī’ti.

‘Kimvādī panāyasmato satthā kimakkhāyī’ti.

‘Aham kho, āvuso, navo acirapabbajito
adhunāgato imam dhammavinayam, na tāham
sakkomi vitthārena dhammam desetum, api ca te
saṁkhittena attham vakkhāmī’ti.

Atha khvāham, āvuso, assajim bhikkhum
etadavocam—

‘hotu, āvuso,

Appam vā bahum vā bhāsassu,

Atthamyeva me brūhi;

Attheneva me attho,

Kim kāhasi byañjanam bahun’ti.

Atha kho, āvuso, assaji bhikkhu imam
dhammapariyāyam abhāsi—

‘Ye dhammā hetuppabhavā,

Tesam hetum tathāgato āha;

Tesañca yo nirodho,

Evaṁvādī mahāsamaṇo”’ti.

Atha kho moggallānassa paribbājakassa imam
dhammapariyāyam sutvā virajam vītamalam
dhammacakkhum udapādi—

“yam kiñci samudayadhammam sabbam tam
nirodhadhammanti.

When he had heard this teaching, Moggallāna experienced the stainless vision of the Truth:

“Anything that has a beginning has an end.”

BILARA

Paccabyattha padamasokam;

Adiṭṭham abbhatītam,

Bahuhehi kappanahutehī”ti.

Atha kho moggallāno paribbājako sāriputtam
paribbājakam etadavoca—

“gacchāma mayam, āvuso, bhagavato santike, so
no bhagavā satthā”ti.

“Imāni kho, āvuso, aḍḍhateyyāni
paribbājakasatāni amhe nissāya amhe
sampassantā idha viharanti, tepi tāva
apalokema.

Yathā te maññissanti, tathā te karissanti”ti.

Atha kho sāriputtamoggallānā yena te
paribbājakā tenupasaṅkamim̄su, upasaṅkamitvā
te paribbājake etadavocum—

“gacchāma mayam, āvuso, bhagavato santike, so
no bhagavā satthā”ti.

“Mayam āyasmante nissāya āyasmante
sampassantā idha viharāma, sace āyasmantā
mahāsamaṇe brahmacariyam carissanti, sabbeva
mayam mahāsamaṇe brahmacariyam
carissāmā”ti.

Atha kho sāriputtamoggallānā yena sañcayo
paribbājako tenupasaṅkamim̄su, upasaṅkamitvā
sañcayam paribbājakam etadavocum—

“gacchāma mayam, āvuso, bhagavato santike, so
no bhagavā satthā”ti.

“Alam, āvuso, mā agamittha, sabbeva tayo imam
gaṇam parihaarissāmā”ti.

Dutiyampi kho ...pe...

tatiyampi kho sāriputtamoggallānā sañcayam
paribbājakam etadavocum—

“gacchāma mayam, āvuso, bhagavato santike, so
no bhagavā satthā”ti.

The sorrowless state that you have
penetrated,

Which has been unseen and neglected
Through innumerable eons.”

And Moggallāna said to Sāriputta,

“Let’s go to the Buddha; he’s our teacher.”

“But these two hundred and fifty wanderers
look to us for support. We must tell them first.

They can then act as they think appropriate.”

And they went to those wanderers and said,

“We’re going to the Buddha; he’s our teacher.”

“But we look to you for support. If you are to
practice the spiritual life under the Great
Ascetic, so will all of us.”

Then Sāriputta and Moggallāna went to
Sañcaya and said,

“We’re going to the Buddha; he’s our teacher.”

“Don’t go. Let the three of us look after this
community together.”

Sāriputta and Moggallāna said the same thing
a second time

and a third time,

BILARA

gādārī pāññāsiśāma ti.

Atha kho sāriputtamoggallānā tāni aḍḍhateyyāni paribbājakasatāni ādāya yena veļuvanam tenupasaṅkamīṣu.

Sañcayassa pana paribbājakassa tattheva uṇham lohitam mukhato uggañchi.

Addasā kho bhagavā sāriputtamoggallāne dūratova āgacchante, disvāna bhikkhū āmantesi —

“ete, bhikkhave, dve sahāyakā āgacchanti, kolito upatisso ca.

Etam me sāvakayugam bhavissati aggam bhaddayugan”ti.

Gambhīre ñāṇavisaye,

Anuttare upadhisaṅkhaye;
Vimutte appatte veļuvanam,

Atha ne satthā byākāsi.

“Ete dve sahāyakā,
Āgacchanti kolito upatisso ca;
Etam me sāvakayugam,
Bhavissati aggam bhaddayugan”ti.

Atha kho sāriputtamoggallānā yena bhagavā tenupasaṅkamīṣu, upasaṅkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etadavocum—

“labheyyāma mayam, bhante, bhagavato santike pabbajjam, labheyyāma upasampadan”ti.

“Etha bhikkhavo”ti bhagavā avoca—
“svākkhāto dhammo, caratha brahmacariyam
sammā dukkhassa antakiriyāyā”ti.

Sāva tesam āyasmantānam upasampadā ahosi.

They then took those two hundred and fifty wanderers and went to the Bamboo Grove.

But the wanderer Sañcaya vomited hot blood right there.

When the Buddha saw Sāriputta and Moggallāna coming, he said to the monks,

“The two friends Kolita and Upatissa are coming.

They will be my most eminent disciples, an excellent pair.”

They had not even reached the Bamboo Grove,

Yet had a profound range of knowledge,
About the supreme end of ownership, about freedom.

The Teacher explained about them:

“These two friends are coming,
Kolita and Upatissa.

They will be an excellent pair,
My most eminent disciples.”

Sāriputta and Moggallāna approached the Buddha, bowed down with their heads at the Buddha's feet, and said,

“Venerable 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.

Tena kho pana samayena abhiññātā abhiññātā māgadhikā kulaputtā bhagavati brahmacariyam̄ caranti.

Manussā ujjhāyanti khiyyanti vipācenti—
“aputtakatāya paṭipanno samaṇo gotamo,
vedhabyāya paṭipanno samaṇo gotamo,
kulupacchedāya paṭipanno samaṇo gotamo,
idāni anena jaṭilasahassam̄ pabbājitat̄, imāni ca
adḍhateyyāni paribbājakasatāni sañcayāni
pabbājitatāni.

Ime ca abhiññātā abhiññātā māgadhikā
kulaputtā samaṇe gotame brahmacariyam̄
carantī”ti.

Apissu bhikkhū disvā imāya gāthāya codenti—

“Āgato kho mahāsamaṇo,
māgadhānam̄ giribbajam;
Sabbe sañcaye netvāna,
kaṁsu dāni nayissatī”ti.

Assosum̄ kho bhikkhū tesam̄ manussānam̄
ujjhāyantānam̄ khiyyantānam̄ vipācentānam̄.
Atha kho te bhikkhū bhagavato etamatthaṁ
ārocesum̄ ...pe...

“na, bhikkhave, so saddo ciram̄ bhavissati,
sattāhameva bhavissati, sattāhassa accayena
antaradhāyissati.

Tena hi, bhikkhave, ye tumhe imāya gāthāya
codenti—

‘Āgato kho mahāsamaṇo,
māgadhānam̄ giribbajam;
Sabbe sañcaye netvāna,
kaṁsu dāni nayissatī”ti.

Te tumhe imāya gāthāya paṭicodetha—

At that time many well-known Magadhans from good families were practicing the spiritual life under the Buddha.

People complained and criticized him,
“The ascetic Gotama is making us childless and he’s making widows out of us; he’s breaking up good families. Right now a thousand dreadlocked ascetics have gone forth because of him, and also these two hundred and fifty wanderers who were disciples of Sañcaya.

All these well-known Magadhans from good families are practicing the spiritual life under the ascetic Gotama.”

And when they saw monks, they confronted them with this verse:

“The Great Ascetic has arrived
At Giribbaja in Magadha.

After leading away all of Sañcaya’s disciples,
Who will he lead away next?”

The monks heard the complaints of those people

and they told the Buddha what had happened. Soon afterwards he had the Sangha assembled and said,

“The complaining will soon stop; it will only last seven days.

And when people confront you like this,

you can confront them in return with this

BILARA

'Nayanti ve mahavīra,
saddhammena tathāgatā;
Dhammena nayamānānam,
kā usūyā vijānatan"ti.

Tena kho pana samayena manussā bhikkhū disvā imāya gāthāya codenti—
“Āgato kho mahāsamo, māgadhānam giribajam;
Sabbe sañcaye netvāna, kamṣu dāni nayissatī”ti.
Bhikkhū te manusse imāya gāthāya paṭicodenti—

“Nayanti ve mahāvīrā, saddhammena tathāgatā; Dhammena nayamānānam,
kā usūyā vijānatan”ti.

Manussā dhammena kira samanā sakyaputtiyā nenti no adhammenāti sattāhameva so saddo ahosi, sattāhassa accayena antaradhāyi.

Sāriputtamoggallānapabbajjākathā niṭhitā.

Catutthabhāṇavāro niṭhito.

15. Upajjhāyavattakathā

Tena kho pana samayena bhikkhū anupajjhāyakā anācariyakā anovadiyamānā ananusāsiyamānā dunnivatthā duppārutā anākappasampannā piṇḍāya caranti;

manussānam bhuñjamānānam uparibhojanepi uttiṭṭhapattam upanāmenti, uparikhādanīyepi uttiṭṭhapattam upanāmenti, uparisāyanīyepi

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?"

Soon, when they had seen monks, people confronted them with this verse:

“The Great Ascetic has arrived
At Giribbaja in Magadha.

After leading away all of Sañcaya's disciples,
Who will he lead away next?”

And the monks confronted them in return with this verse:

“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?”

People thought, “So it seems the Sakyā ascetics lead legitimately, not illegitimately.” And the complaining lasted seven days, and then it stopped.

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

The fourth section for recitation is finished. Discussion of the proper conduct toward the preceptor

At that time the monks did not have preceptors or teachers, and as a result they were not being instructed. While walking for almsfood, they were shabbily dressed and improper in appearance.

While people were eating, they held out their bowl to receive leftovers, even right over their

BILARA

uttīṭṭhapattam upanāmenti,
 sāmam sūpampi odanampi viññāpetvā
 bhuñjanti;
 bhattachgepi uccāsaddā mahāsaddā viharanti.
 Manussā ujjhāyanti khiyyanti vipācenti—
 “kathañhi nāma samañā sakyaputtiyā
 dunnivatthā duppārutā anākappasampannā
 piṇḍāya carissanti;
 manussānam bhuñjamānānam, uparibhojanepi
 uttiṭṭhapattam upanāmessanti, uparikhādanīyepi
 uttiṭṭhapattam upanāmessanti, uparisāyanīyepi
 uttiṭṭhapattam upanāmessanti, uparipānīyepi
 uttiṭṭhapattam upanāmessanti;
 sāmam sūpampi odanampi viññāpetvā
 bhuñjissanti;
 bhattachgepi uccāsaddā mahāsaddā viharissanti
 seyyathāpi brāhmaṇā brāhmaṇabhojane”ti.
 Assosum kho bhikkhū tesam manussānam
 ujjhāyantānam khiyyantānam vipācentānam.
 Ye te bhikkhū appicchā santuṭṭhā lajjino
 kukkuccakā sikkhākāmā, te ujjhāyanti khiyyanti
 vipācenti—
 “kathañhi nāma bhikkhū dunnivatthā duppārutā
 anākappasampannā piṇḍāya carissanti;
 manussānam bhuñjamānānam, uparibhojanepi
 uttiṭṭhapattam upanāmessanti, uparikhādanīyepi
 uttiṭṭhapattam upanāmessanti, uparisāyanīyepi
 uttiṭṭhapattam upanāmessanti, uparipānīyepi
 uttiṭṭhapattam upanāmessanti;
 sāmam sūpampi odanampi viññāpetvā
 bhuñjissanti;
 bhattachgepi uccāsaddā mahāsaddā
 viharissanti”ti.
 Atha kho te bhikkhū ...pe...
 bhagavato etamattham ārocesum.

food, delicacies, or drinks.

They ate bean curry and rice after asking for it themselves,
 and they were noisy in the dining hall.
 People complained and criticized them,
 “How can the Sakyan ascetics act like this?

They are just like brahmins at a brahmanical meal.”

The monks heard the complaints of those people.

The monks of few desires who had a sense of conscience, 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.

BILARA

pākāraṭe bñikkhusaṇigñai! saññipatapetvā¹
bhikkhū paṭipucchi—

“saccam kira, bhikkhave, bhikkhū dunnivatthā
duppārutā anākappasampannā piṇḍāya caranti,
manussānaṁ bhuñjamānānaṁ uparibhojanepi
uttiṭṭhapattam upanāmenti, uparikhādanīyepi
uttiṭṭhapattam upanāmenti, uparisāyanīyepi
uttiṭṭhapattam upanāmenti, uparipānīyepi
uttiṭṭhapattam upanāmenti, sāmaṁ sūpampi
odanampi viññāpetvā bhuñjanti, bhaggapepi
uccāsaddā mahāsaddā viharantī”ti?

“Saccam, bhagavā”ti.

Vigarahi buddho bhagavā—

“ananucchavikam, bhikkhave, tesam
moghapurisānaṁ ananulomikam appatirūpaṁ
assāmaṇakam akappiyam akaraṇīyam.

Kathañhi nāma te, bhikkhave, moghapurisā
dunnivatthā duppārutā anākappasampannā
piṇḍāya carissanti, manussānaṁ
bhuñjamānānaṁ uparibhojanepi uttiṭṭhapattam
upanāmessanti, uparikhādanīyepi uttiṭṭhapattam
upanāmessanti, uparisāyanīyepi uttiṭṭhapattam
upanāmessanti, uparipānīyepi uttiṭṭhapattam
upanāmessanti, sāmaṁ sūpampi odanampi
viññāpetvā bhuñjissanti, bhaggapepi uccāsaddā
mahāsaddā viharissanti.

Netam, bhikkhave, appasannānaṁ vā pasādāya,
pasannānaṁ vā bhiyyobhāvāya.

Atha khvetam, bhikkhave, appasannānañceva
appasādāya, pasannānañca ekaccānaṁ
aññathattāyā”ti.

Atha kho bhagavā te bhikkhū anekapariyāyena
vigarahitvā dubbharatāya dupposatāya
mahicchatāya asantuṭṭhitāya saṅgaṇikāya
kosajjassa avaññam bhāsitvā anekapariyāyena
subharatāya suposatāya appicchassa
santuṭṭhassa sallekhassa dhutassa pāsādikassa

assembled and questioned the monks.

“Is it true, monks, that monks act like this?”

“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 an ascetic, it's not
allowable, it's not to be done.

How can they act like this?

This won't give rise to confidence in those
without it or increase the confidence of those
who have it,

but it will hinder confidence in those without
it, and it will cause some with confidence to
change their minds.”

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,

BILARA

bhikkhūnānī tadañuccenavikāri tadañutomikāri
dhammiṁ kathaṁ katvā bhikkhū āmantesi—

“Anujānāmi, bhikkhave, upajjhāyam.

Upajjhāyo, bhikkhave, saddhivihārikamhi
puttacittam upaṭṭhapessati, saddhivihāriko
upajjhāyamhi pitucittam upaṭṭhapessati.

Evam te aññamaññam sagāravā sappatissā
sabhāgavuttino viharantā imasmim
dhammadvinaye vuḍḍhim viruḍḍhim vepullam
āpajjissanti.

Evañca pana, bhikkhave, upajjhāyo gahetabbo—
ekamsam uttarāsaṅgam karitvā pāde vanditvā
ukkuṭikam nisiditvā añjalim paggahetvā
evamassa vacanīyo—

‘upajjhāyo me, bhante, hohi;

upajjhāyo me, bhante, hohi;

upajjhāyo me, bhante, hohīti.

Sāhūti vā lahūti vā opāyikanti vā patirūpanti vā
pāśādikena sampādehīti vā kāyena viññāpeti,
vācāya viññāpeti, kāyena vācāya viññāpeti,
gahito hoti upajjhāyo;

na kāyena viññāpeti, na vācāya viññāpeti, na
kāyena vācāya viññāpeti, na gahito hoti
upajjhāyo.

Saddhivihārikenā, bhikkhave, upajjhāyamhi
sammā vattitabbaṁ.

Tatrāyam sammāvattanā—

Kālasseva vuṭṭhāya upāhanā omuñcitvā
ekamsam uttarāsaṅgam karitvā dantakaṭṭham
dātabbam, mukhodakam dātabbam, āsanam
paññapetabbam.

practices, serenity, reduction in things, and of
being energetic. After giving a teaching on
what is right and proper, he addressed the
monks:

“There should be a preceptor.

The preceptor should regard 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.

And a preceptor should be chosen in this way:
After putting his upper robe over one
shoulder, a student should pay respect at the
feet of a potential preceptor. He should then
squat on his heels, put the palms of his hands
together, and say,

‘Venerable, please be my preceptor.’

And he should repeat this a second
and a third time.

If the other makes an indication by body, by
speech, or by body and speech—‘Yes,’ or, ‘No
problem,’ or, ‘It’s suitable,’ or, ‘It’s appropriate,’
or, ‘Carry on with inspiration’—then a
preceptor has been chosen.

If the other makes no indication by body, by
speech, or by body and speech, then a
preceptor hasn’t been chosen.

“And a student should conduct himself
properly toward his preceptor.

This is the proper conduct:

After getting up at the appropriate time, the
student should take off his sandals and put his
upper robe over one shoulder. He should then
give his preceptor a toothbrush and water for

BILARA

Sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā.

Yāgum pītassa udakam̄ datvā bhājanam̄ paṭiggahetvā nīcaṁ katvā sādhukam̄ appaṭīghaṁsantena dhovitvā paṭisāmetabbam̄.

Upajjhāyamhi vuṭṭhite āsanam uddharitabbam̄.

Sace so deso uklāpo hoti, so deso sammajitabbo.

Sace upajjhāyo gāmam̄ pavisitukāmo hoti, nivāsanam dātabbam̄, paṭinivāsanam paṭiggahetabbam̄, kāyabandhanam dātabbam̄, saguṇam katvā saṅghātiyo dātabbā, dhovitvā patto sodako dātabbo.

Sace upajjhāyo pacchāsamaṇam̄ ākaṅkhati, timaṇḍalam paṭicchādentena parimaṇḍalam nivāsetvā kāyabandhanam bandhitvā saguṇam katvā saṅghātiyo pārupitvā gaṇṭhikam̄ paṭimuñcītvā dhovitvā pattam̄ gahetvā upajjhāyassa pacchāsamaṇena hotabbam̄.

Nātidūre gantabbam̄, nāccāsanne gantabbam̄, pattapariyāpannam paṭiggahetabbam̄.

Na upajjhāyassa bhaṇamānassa antarantarā kathā opātetabbā.

Upajjhāyo āpattisāmantā bhaṇamāno nivāretabbo.

Nivattantena paṭhamataram̄ āgantvā āsanam

seat for him.

If there is rice-porridge, he should wash a vessel and bring the rice-porridge to his preceptor.

When the preceptor has drunk the rice-porridge, the student should give him water and receive the vessel, and holding it low, he should wash it carefully without scratching it and then put it away.

When the preceptor has got up, the student should put away the seat.

If the place is dirty, he should sweep it.

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 wash his preceptor's bowl and then give it to him while wet.

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. After washing his bowl, he should take it with him and be his preceptor's attendant.

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.

When returning, the student should go first to

BILARA

pādakathatikai upanikkhipitabbam,
paccuggantvā pattacīvaraṁ paṭiggahetabbam,
paṭinivāsanam dātabbam, nivāsanam
paṭiggahetabbam.

Sace cīvaraṁ sinnam hoti, muhuttam uṇhe
otāpetabbam, na ca uṇhe cīvaraṁ nidahitabbam;

cīvaraṁ saṅgharitabbam, cīvaraṁ saṅgharantena
caturaṅgulaṁ kaṇṇam ussāretvā cīvaraṁ
saṅgharitabbam—

mā majhe bhaṅgo ahosīti.

Obhoge kāyabandhanam kātabbam.

Sace piṇḍapāto hoti, upajjhāyo ca bhuñjitukāmo
hoti, udakam datvā piṇḍapāto upanāmetabbo.

Upajjhāyo pānīyena pucchitabbo.

Bhuttāvissa udakam datvā pattam paṭiggahetvā
nīcam katvā sādhukam appaṭighāmsantena
dhovitvā vodakam katvā muhuttam uṇhe
otāpetabbo, na ca uṇhe patto nidahitabbo.

Pattacīvaraṁ nikkipitabbam.

Pattam nikkipantena ekena hatthena pattam
gahetvā ekena hatthena hetṭhāmañcaṁ vā
hetṭhāpiṭham vā parāmasitvā patto
nikkipitabbo.

Na ca anantarahitāya bhūmiyā patto
nikkipitabbo.

Cīvaraṁ nikkipantena ekena hatthena cīvaraṁ
gahetvā ekena hatthena cīvaravamsam vā
cīvararajjuṁ vā pamajjītvā pārato antam orato
bhogam katvā cīvaraṁ nikkipitabbam.

root-scraper, and water for washing the feet.

He should go out to meet the preceptor to receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return.

If the robe is moist, he should sun it for a short while, but he shouldn't leave it in the heat.

He should fold the robe, offsetting the edges by seven centimeters,

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 should give him water and then the almsfood.

He should ask his preceptor if he wants drinking water.

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

The student 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 should not put away the bowl on the bare ground.

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,

BILARA

Upajjhāyamhi vutthite āsanam uddharitabbam, pādodakam pādapītham pādakathalikam paṭisāmetabbam.

Sace so deso uklāpo hoti, so deso sammajjitabbo.

Sace upajjhāyo nahāyitukāmo hoti, nahānam paṭiyādetabbam.

Sace sītena attho hoti, sītam paṭiyādetabbam.

Sace uñhena attho hoti, uñham paṭiyādetabbam.

Sace upajjhāyo jantāgharam pavisitukāmo hoti, cuñnam sannetabbam, mattikā temetabbā, jantāgharapītham ādāya upajjhāyassa piṭhitō piṭhitō gantvā jantāgharapītham datvā cīvaram paṭiggahetvā ekamantam nikkipitabbam, cuñnam dātabbam, mattikā dātabbā.

Sace ussahati, jantāgharam pavisitabbam.

Jantāgharam pavisantena mattikāya mukham makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam.

Na there bhikkhū anupakhajja nisīditabbam.

Na navā bhikkhū āsanena paṭibāhitabbā.

Jantāghare upajjhāyassa parikammam kātabbam.

Jantāgharā nikhamantena jantāgharapītham ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikhamitabbam.

Udakepi upajjhāyassa parikammaṁ kātabbam.

Nahātena paṭhamataram uttaritvā attano gattam vodakaṁ katvā nivāsetvā upajjhāyassa gattato

face out.

When the preceptor has got 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 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 use the sauna, the student should knead bath powder, moisten the clay, take the sauna stool, and follow behind his preceptor. After giving the preceptor the sauna stool, 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 in front and behind, and then enter the sauna.

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 do services for his preceptor.

When leaving the sauna, he should take the sauna stool, cover himself in front and behind, and then leave the sauna.

He should also do services for his preceptor in the water.

When he has bathed, he should be the first to come out of the water. He should dry himself

BILARA

Saṅghaṭi databbā, jaṅgīha rāpiññāni adaya
paṭhamataram āgantvā āsanam
paññapetabbam, pādodakam pādapīṭham
pādakathalikam upanikkhipitabbam, upajjhāyo
pānīyena pucchitabbo.

Sace uddisāpetukāmo hoti, uddisitabbo.

Sace paripucchitukāmo hoti, paripucchitabbo.

Yasmim vihāre upajjhāyo viharati, sace so vihāro
uklāpo hoti, sace ussahati, sodhetabbo.

Vihāram sodhentena paṭhamam pattacīvaraṁ
nīharitvā ekamantam nikkipitabbam.

Nisīdanapaccattharaṇam nīharitvā ekamantam
nikkipitabbam.

Bhisibibbohanam nīharitvā ekamantam
nikkipitabbam.

Mañco nīcam katvā sādhukam
appaṭighaṁsantena, asaṅghaṭtentena
kavāṭapiṭṭham, nīharitvā ekamantam
nikkipitabbo.

Pīṭham nīcam katvā sādhukam
appaṭighaṁsantena, asaṅghaṭtentena
kavāṭapiṭṭham, nīharitvā ekamantam
nikkipitabbam.

Mañcapaṭipādakā nīharitvā ekamantam
nikkipitabbā.

Kheṭmallako nīharitvā ekamantam
nikkipitabbo.

Apassenaphalakam nīharitvā ekamantam
nikkipitabbam.

Bhūmattharaṇam yathāpaññattam sallakkhetvā
nīharitvā ekamantam nikkipitabbam.

the water off his preceptor's body, and he
should give him his sarong and then his upper
robe. Taking the sauna stool, he should be the
first to return. He should prepare a seat, as
well as set out a foot-stool, a foot-scraper, and
water for washing the feet. He should ask his
preceptor if he wants drinking water.

If the preceptor wants him to recite, he should
do so.

If the preceptor wants to question him, he
should be questioned.

"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 where it's placed, he
should take out the floor cover and put it
aside.

BILARA

Onāreṭabbāṇī, atokaśāñūnikāṇīlabhaga
pamajjitabbā.

Sace gerukaparikammakatā bhitti kaṇṇakitā hoti,
coḷakam temetvā pīletvā pamajjitabbā.

Sace kālavaṇṇakatā bhūmi kaṇṇakitā hoti,
coḷakam temetvā pīletvā pamajjitabbā.

Sace akatā hoti bhūmi, udakena parippheositvā
sammajjitabbā—
mā vihāro rajena uhaññīti.

Saṅkāraṇ vicinitvā ekamantam chaddetabbam.

Bhūmattharanam otāpetvā sodhetvā
papphoṭetvā atiharitvā yathāpaññattam
paññapetabbam.

Mañcapaṭipādakā otāpetvā pamajjitvā atiharitvā
yathātāhane ṭhapetabbā.

Mañco otāpetvā sodhetvā papphoṭetvā nīcam
katvā sādhukam appaṭighaṁsantena,
asaṅghaṭtentena kavāṭapiṭṭham, atiharitvā
yathāpaññattam paññapetabbo.

Pīṭham otāpetvā sodhetvā papphoṭetvā nīcam
katvā sādhukam appaṭighaṁsantena,
asaṅghaṭtentena kavāṭapiṭṭham, atiharitvā
yathāpaññattam paññapetabbam.

Bhisibibbohanam otāpetvā sodhetvā
papphoṭetvā atiharitvā yathāpaññattam
paññapetabbam.

Nisīdanapaccattharanam otāpetvā sodhetvā
papphoṭetvā atiharitvā yathāpaññattam
paññapetabbam.

Kheṭamallako otāpetvā pamajjitvā atiharitvā

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 black 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,
while trying to avoid stirring up dust.

He should look out for any rubbish and
discard it.

He should sun the floor cover, clean it, beat it,
bring it back inside, and put it back in the
same place as before.

He should sun the bed supports, wipe them,
bring them back inside, and place them in the
same position as before.

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 in the same place 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 in the same place as before.

He should sun the mattress and the pillow,
clean them, beat them, bring them back
inside, and put them back the way they were.

He should sun the sitting-mat and the sheet,
clean them, beat them, bring them back
inside, and put them back the way they were.

He should sun the spittoon, wipe it, bring it

BILARA

Apassenaphalakam otapetva pamajjitva
atiharitvā yathāthāne ṭhapetabbam.

Pattacīvaraṁ nikkipitabbam.

Pattam nikkipantena ekena hatthena pattam
gahetvā ekena hatthena heṭṭhāmañcam vā
heṭṭhpīṭham vā parāmasitvā patto
nikkipitabbo.

Na ca anantarahitāya bhūmiyā patto
nikkipitabbo.

Cīvaraṁ nikkipantena ekena hatthena cīvaraṁ
gahetvā ekena hatthena cīvaravamsam vā
cīvararajjuṁ vā pamajjitvā pārato antam orato
bhogam katvā cīvaraṁ nikkipitabbam.

Sace puratthimā sarajā vātā vāyanti, puratthimā
vātapānā thaketabbā.

Sace pacchimā sarajā vātā vāyanti, pacchimā
vātapānā thaketabbā.

Sace uttarā sarajā vātā vāyanti, uttarā vātapānā
thaketabbā.

Sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā
vātapānā thaketabbā.

Sace sītakālo hoti, divā vātapānā vivaritabbā,
rattim thaketabbā.

Sace uṇhakālo hoti, divā vātapānā thaketabbā,
rattim vivaritabbā.

Sace pariveṇam uklāpam hoti, pariveṇam
sammajjitabbam.

Sace kotṭhako uklāpo hoti, kotṭhako
sammajjitabbo.

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 should not put away the bowl on the bare
ground.

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.

If the precincts are dirty, he should sweep
them.

If the gateway is dirty, he should sweep it.

BILARA

Sammajitabbā.

Sace aggisālā uklāpā hoti, aggisālā sammajitabbā.

Sace vaccakuṭi uklāpā hoti, vaccakuṭi sammajitabbā.

Sace pānīyam na hoti, pānīyam upatṭhāpetabbam.

Sace paribhojanīyam na hoti, paribhojanīyam upatṭhāpetabbam.

Sace ācamanakumbhiyā udakam na hoti, ācamanakumbhiyā udakam āsiñcitabbam.

Sace upajjhāyassa anabhirati uppannā hoti, saddhivihārikena vūpakāsetabbo, vūpakāsāpetabbo, dhammakathā vāssa kātabbā.

Sace upajjhāyassa kukkuccam uppannam hoti, saddhivihārikena vinodetabbam, vinodāpetabbam, dhammakathā vāssa kātabbā.

Sace upajjhāyassa ditṭhigataṁ uppannam hoti, saddhivihārikena vivecetabbam, vivecāpetabbam, dhammakathā vāssa kātabbā.

Sace upajjhāyo garudhammam ajjhāpanno hoti parivāsāraho, saddhivihārikena ussukkam kātabbam—

kinti nu kho samgho upajjhāyassa parivāsam dadeyyāti.

Sace upajjhāyo mūlāyapaṭikassanāraho hoti, saddhivihārikena ussukkam kātabbam—

kinti nu kho samgho upajjhāyam mūlāya paṭikasseyyāti.

Sace upajjhāyo mānattāraho hoti, saddhivihārikena ussukkam kātabbam—

kinti nu kho samgho upajjhāyassa mānattam dadeyyāti.

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 drinking water, he should set it out.

If there is no water for washing, he should set it out.

If there is no water in the rinsing pot, he should fill it.

“If the preceptor becomes discontent, the student should send him away or get him sent away, or he should give him a teaching.

If the preceptor becomes anxious, the student should dispel it or get it dispelled, or he should give him a teaching.

If the preceptor has a wrong view, the student should make him let go of it or get someone to make him let go of it, or he should give him a teaching.

If the preceptor has committed a heavy offense and deserves probation,

the student should try for the Sangha to get it done.

If the preceptor has committed a heavy offense and deserves to be sent back to the beginning,

the student should try for the Sangha to get it done.

If the preceptor has committed a heavy offense and deserves to be given the trial period,

the student should try for the Sangha to get it done.

BILARA

Saddhivihārikena ussukkam kātabbam—

kinti nu kho samgho upajjhāyam abbheyyāti.

Sace samgho upajjhāyassa kammam kattukāmo hoti tajjanīyam vā niyassam vā pabbājanīyam vā paṭisāraṇīyam vā ukkhepanīyam vā,
saddhivihārikena ussukkam kātabbam—

kinti nu kho samgho upajjhāyassa kammam na kareyya lahukāya vā pariṇāmeyyāti.

Katam vā panassa hoti samghena kammam tajjanīyam vā niyassam vā pabbājanīyam vā paṭisāraṇīyam vā ukkhepanīyam vā,
saddhivihārikena ussukkam kātabbam—

kinti nu kho upajjhāyo sammā vatteyya, lomam pāteyya, netthāram vatteyya, samgho tam kammam paṭipassambheyyāti.

Sace upajjhāyassa cīvaraṁ dhovitabbam hoti,
saddhivihārikena dhovitabbam, ussukkam vā kātabbam—

kinti nu kho upajjhāyassa cīvaraṁ dhoviyethāti.

Sace upajjhāyassa cīvaraṁ kātabbam hoti,
saddhivihārikena kātabbam, ussukkam vā kātabbam—

kinti nu kho upajjhāyassa cīvaraṁ kariyethāti.

Sace upajjhāyassa rajanam pacitabbam hoti,
saddhivihārikena pacitabbam, ussukkam vā kātabbam—

kinti nu kho upajjhāyassa rajanam paciyethāti.

Sace upajjhāyassa cīvaraṁ rajitabbam hoti,
saddhivihārikena rajitabbam, ussukkam vā kātabbam—

kinti nu kho upajjhāyassa cīvaraṁ raiyethāti.

Cīvaraṁ rajantena sādhukam samparivattakam samparivattakam rajitabbam, na ca acchinne

Offense and deserves rehabilitation,

the student should try for the Sangha to get it done.

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

“If the preceptor’s robe needs washing, the student should do it himself,

he should make an effort or to have it done.

If the preceptor needs a robe, the student should make one himself,

or he should make an effort to have one made.

If the preceptor needs dye, the student should make it himself,

or he should make an effort to have it made.

If the preceptor’s robe needs dyeing, the student should do it himself,

or he should make an effort to have it done.

When he’s dyeing the robe, he should carefully and repeatedly turn it over, and he

BILARA

Na upajjhayam anapucchā ekaccassa patto dātabbo, na ekaccassa patto paṭiggahetabbo;
 na ekaccassa cīvaraṁ dātabbam, na ekaccassa cīvaraṁ paṭiggahetabbam;
 na ekaccassa parikkhāro dātabbo, na ekaccassa parikkhāro paṭiggahetabbo;
 na ekaccassa kesā chedetabbā, na ekaccena kesā chedāpetabbā;
 na ekaccassa parikammaṁ kātabbam, na ekaccena parikammam kārāpetabbam;
 na ekaccassa veyyāvacco kātabbo, na ekaccena veyyāvacco kārāpetabbo;
 na ekaccassa pacchāsamaṇena hotabbam, na ekacco pacchāsamaṇo ādātabbo;
 na ekaccassa piṇḍapāto nīharitabbo, na ekaccena piṇḍapāto nīharāpetabbo;
 na upajjhāyam anāpucchā gāmo pavisitabbo;
 na susānam gantabbam;
 na disā pakkamitabbā.
 Sace upajjhāyo gilāno hoti, yāvajīvam upaṭṭhātabbo;
 vuṭṭhānamassa āgametabban”ti.
 Upajjhāyavattam niṭṭhitam.

16. Saddhivihārikavattakathā

“Upajjhāyena, bhikkhave, saddhivihārikamhi sammā vattitabbam.

Tatrāyam sammāvattanā—

Upajjhāyena, bhikkhave, saddhivihāriko saṅgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsaniyā.

Sace upajjhāyassa patto hoti, saddhivihārikassa patto na hoti, upajjhāyena saddhivihārikassa

Without asking permission of his preceptor, 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;
 do work for anyone or get work done 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 have 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 has recovered.”
 The proper conduct toward the preceptor is finished.

Discussion of the proper conduct toward a student

“And a preceptor should conduct himself properly toward his student.

This is the proper conduct:

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,

BILARA

kinti nu kho saddhivihārikassa patto
uppajjiyethāti.

Sace upajjhāyassa cīvaraṁ hoti,
saddhivihārikassa cīvaraṁ na hoti, upajjhāyena
saddhivihārikassa cīvaraṁ dātabbam, ussukkam
vā kātabbam—

kinti nu kho saddhivihārikassa cīvaraṁ
uppajjiyethāti.

Sace upajjhāyassa parikkhāro hoti,
saddhivihārikassa parikkhāro na hoti,
upajjhāyena saddhivihārikassa parikkhāro
dātabbo, ussukkam vā kātabbam—

kinti nu kho saddhivihārikassa parikkhāro
uppajjiyethāti.

Sace saddhivihāriko gilāno hoti, kālasseva
utthāya dantakaṭṭham dātabbam, mukhodakaṁ
dātabbam, āsanam paññapetabbam.

Sace yāgu hoti, bhājanam dhovitvā yāgu
upanāmetabbā.

Yāgum pītassa udakam datvā bhājanam
patiggahetvā nīcam katvā sādhukam
appaṭighāmsantena dhovitvā paṭisāmetabbam.

Saddhivihārikamhi vuṭṭhite āsanam
uddharitabbam.

Sace so deso uklāpo hoti, so deso
sammajitabbo.

Sace saddhivihāriko gāmaṁ pavisitukāmo hoti,
nivāsanam dātabbam, paṭinivāsanam
paṭiggahetabbam, kāyabandhanaṁ dātabbam,
sagunam katvā saṅghātiyo dātabbā, dhovitvā
patto sodako dātabbo.

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.

If the student is sick, the preceptor should get
up at the appropriate time, and he should give
his student a toothbrush and water for rinsing
the mouth, and he should prepare a seat for
him.

If there is rice-porridge, he should wash a
vessel and bring the rice-porridge to his
student.

When the student has drunk the rice-
porridge, the preceptor should give him water
and receive the vessel, and holding it low, he
should wash it carefully without scratching it
and then put it away.

When the student has got up, the preceptor
should put away the seat.

If the place is dirty, he should sweep it.

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

BILARA

Ettāvatā nivattissatīti āsanam paññapetabbam, pādodakam pādapīṭham pādakathalikam upanikkhipitabbam, paccuggantvā pattacīvaraṁ paṭiggahetabbam, paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam.

Sace cīvaraṁ sinnam hoti, muhuttam uṇhe otāpetabbam, na ca uṇhe cīvaraṁ nidahitabbam;

cīvaraṁ saṅgharitabbam, cīvaraṁ saṅgharantena caturaṅgulam kaṇṇam ussāretvā cīvaraṁ saṅgharitabbam—

mā majhe bhaṅgo ahosīti.

Obhoge kāyabandhanam kātabbam.

Sace piṇḍapāto hoti, saddhivihāriko ca bhuñjitukāmo hoti, udakam datvā piṇḍapāto upanāmetabbo.

Saddhivihāriko pānīyena pucchitabbo.

Bhuttāvissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhukam appaṭighaṁsantena dhovitvā vodakam katvā muhuttam uṇhe otāpetabbo, na ca uṇhe patto nidahitabbo.

Pattacīvaraṁ nikkipitabbam.

Pattam nikkipantena ekena hatthena pattam gahetvā ekena hatthena hetṭhāmañcam vā hetṭhāpīṭham vā parāmasitvā patto nikkipitabbo.

Na ca anantarahitāya bhūmiyā patto nikkipitabbo.

Cīvaraṁ nikkipantena ekena hatthena cīvaraṁ gahetvā ekena hatthena cīvaravāṁsam vā

it to him while wet.

Before he's due back, the preceptor should prepare a seat and set out a foot-stool, a foot-scaper, and water for washing the feet. He should go out to meet the student to receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return.

If the robe is moist, he should sun it for a short while, but he shouldn't leave it in the heat.

He should fold the robe, offsetting the edges by seven centimeters,

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 should give him water and then the almsfood.

He should ask his student if he wants drinking water.

When the student has eaten, the preceptor should give him water and receive the bowl, and holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but he 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 should not put away the bowl on the bare ground.

When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe-

BILARA

bhogai! Katva cīvarañi nikkhipitabbai!

Saddhivihārikamhi vuṭṭhite āsanam
uddharitabbam, pādodakam pādapīṭham
pādakathalikam paṭisāmetabbam.

Sace so deso uklāpo hoti, so deso
sammajjitatbo.

Sace saddhivihāriko nahāyitukāmo hoti,
nahānam paṭiyādetabbam.

Sace sītena attho hoti, sītam paṭiyādetabbam.

Sace uṇhena attho hoti, uṇham paṭiyādetabbam.
Sace saddhivihāriko jantāgharam pavisitukāmo
hoti, cuṇnam sannetabbam, mattikā temetabbā,
jantāgharapīṭham ādāya gantvā
jantāgharapīṭham datvā cīvarañ paṭiggahetvā
ekamantam nikkipitabbam, cuṇnam dātabbam,
mattikā dātabbā.

Sace ussahati, jantāgharam pavisitabbam.

Jantāgharam pavisantena mattikāya mukham
makkhettvā purato ca pacchato ca paṭicchādetvā
jantāgharam pavisitabbam.

Na there bhikkhū anupakhajja nisīditabbam.

Na navā bhikkhū āsanena paṭibāhitabbā.

Jantāghare saddhivihārikassa parikammam
kātabbam.

Jantāgharā nikhamantena jantāgharapīṭham
ādāya purato ca pacchato ca paṭicchādetvā
jantāgharā nikhamitabbam.

Udakepi saddhivihārikassa parikammam
kātabbam.

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 got 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.

“If the student wants to bathe, the preceptor
should prepare the bath.

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 use the sauna, the
preceptor should knead bath powder, moisten
the clay, take the sauna stool, and go to the
sauna. After giving the student the sauna
stool, 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 in front and
behind, and then enter the sauna.

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 do services for
his student.

When leaving the sauna, he should take the
sauna stool, cover himself in front and
behind, and then leave the sauna.

The preceptor should also do services for his
student in the water.

BILARA

vodakāri katvā nivāsetvā saddhivihārikassā gattato udakam̄ pamajjitatabbam̄, nivāsanam̄ dātabbam̄, saṅghāti dātabbā.

Jantāgharapīṭham̄ ādāya paṭhamataram̄ āgantvā āsanam̄ paññapetabbam̄, pādodakam̄ pādapīṭham̄ pādakathalikam̄ upanikkhipitabbam̄.

Saddhivihāriko pānīyena pucchitabbo.

Yasmim̄ vihāre saddhivihāriko viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo.

Vihāram̄ sodhentena paṭhamam̄ pattacīvaraṁ nīharitvā ekamantam̄ nikkipitabbam̄;

niśīdanapaccattharanam̄ nīharitvā ekamantam̄ nikkipitabbam̄;

bhisibibbohanam̄ nīharitvā ekamantam̄ nikkipitabbam̄;

mañco nīcam̄ katvā sādhukam̄ appaṭighaṁsantena, asaṅghaṭtentena kavāṭapiṭṭham̄, nīharitvā ekamantam̄ nikkipitabbo;

pīṭham̄ nīcam̄ katvā sādhukam̄ appaṭighaṁsantena asaṅghaṭtentena kavāṭapiṭṭham̄ nīharitvā ekamantam̄ nikkipitabbam̄;

mañcapaṭipādakā nīharitvā ekamantam̄ nikkipitabbā;

kheḷamallako nīharitvā ekamantam̄ nikkipitabbo;

apassenaphalakam̄ nīharitvā ekamantam̄ nikkipitabbam̄;

bhūmattharanam̄ yathāpaññattam̄ sallakkhetvā nīharitvā ekamantam̄ nikkipitabbam̄.

the first to come out of the water. 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 stool, he should be the first to return. He should should prepare a seat, as well as set out a foot-stool, a foot-scraper, and water for washing the feet.

He should ask his student if he wants drinking water.

"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 where it's placed, he should take out the floor cover and put it aside.

BILARA

Onāreṭabbāṇī, atokaśāñūnikāṇīlabhaga
pamajjitabbā.

Sace gerukaparikammakatā bhitti kaṇṇakitā hoti,
coḷakam temetvā pīletvā pamajjitabbā.

Sace kālavaṇṇakatā bhūmi kaṇṇakitā hoti,
coḷakam temetvā pīletvā pamajjitabbā.

Sace akatā hoti bhūmi, udakena parippheositvā
sammajjitabbā—
mā vihāro rajena uhaññīti.

Saṅkāraṇ vicinitvā ekamantam chaddetabbam.

Bhūmattharanāṇ otāpetvā sodhetvā
papphoṭetvā atiharitvā yathāpaññattam
paññapetabbam.

Mañcapaṭipādakā otāpetvā pamajjivtā atiharitvā
yathāṭhāne ṭhapetabbā.

Mañco otāpetvā sodhetvā papphoṭetvā nīcam
katvā sādhukam appaṭighaṁsantena,
asaṅghaṭtentena kavāṭapiṭṭham, atiharitvā
yathāpaññattam paññapetabbo.

Pīṭham otāpetvā sodhetvā papphoṭetvā nīcam
katvā sādhukam appaṭighaṁsantena,
asaṅghaṭtentena kavāṭapiṭṭham, atiharitvā
yathāpaññattam paññapetabbam.

Bhisibibbohanam otāpetvā sodhetvā
papphoṭetvā atiharitvā yathāpaññattam
paññapetabbam.

Nisīdanapaccattharaṇam otāpetvā sodhetvā
papphoṭetvā atiharitvā yathāpaññattam
paññapetabbam.

Kheṭamallako otāpetvā pamajjivtā atiharitvā

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 black 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,
while trying to avoid stirring up dust.

He should look out for any rubbish and
discard it.

He should sun the floor cover, clean it, beat it,
bring it back inside, and put it back in the
same place as before.

He should sun the bed supports, wipe them,
bring them back inside, and place them in the
same position as before.

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 in the same place 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 in the same place as before.

He should sun the mattress and the pillow,
clean them, beat them, bring them back
inside, and put them back the way they were.

He should sun the sitting-mat and the sheet,
clean them, beat them, bring them back
inside, and put them back the way they were.

He should sun the spittoon, wipe it, bring it

BILARA

Apassenaphalakam otapetva pamajjitva
atiharitvā yathāthāne ṭhapetabbam.

Pattacīvaraṁ nikkipitabbam.

Pattam nikkipantena ekena hatthena pattam
gahetvā ekena hatthena heṭṭhāmañcam vā
heṭṭhāpiṭham vā parāmasitvā patto
nikkipitabbo.

Na ca anantarahitāya bhūmiyā patto
nikkipitabbo.

Cīvaraṁ nikkipantena ekena hatthena cīvaraṁ
gahetvā ekena hatthena cīvaravamsam vā
cīvararajjuṁ vā pamajjitvā pārato antam orato
bhogam katvā cīvaraṁ nikkipitabbam.

Sace puratthimā sarajā vātā vāyanti, puratthimā
vātapānā thaketabbā.

Sace pacchimā sarajā vātā vāyanti, pacchimā
vātapānā thaketabbā.

Sace uttarā sarajā vātā vāyanti, uttarā vātapānā
thaketabbā.

Sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā
vātapānā thaketabbā.

Sace sītakālo hoti, divā vātapānā vivaritabbā,
rattim thaketabbā.

Sace uṇhakālo hoti, divā vātapānā thaketabbā,
rattim vivaritabbā.

Sace pariveṇam uklāpam hoti, pariveṇam
sammajjitabbam.

Sace kotṭhako uklāpo hoti, kotṭhako
sammajjitabbo.

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 should not put away the bowl on the bare
ground.

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.

If the precincts are dirty, he should sweep
them.

If the gateway is dirty, he should sweep it.

BILARA

Sammajitabbā.

Sace aggisālā uklāpā hoti, aggisālā sammajitabbā.

Sace vaccakuṭi uklāpā hoti, vaccakuṭi sammajitabbā.

Sace pānīyam na hoti, pānīyam upatṭhāpetabbam.

Sace paribhojanīyam na hoti, paribhojanīyam upatṭhāpetabbam.

Sace ācamanakumbhiyā udakam na hoti, ācamanakumbhiyā udakam āsiñcitabbam.

Sace saddhivihārikassa anabhirati uppannā hoti, upajjhāyena vūpakāsetabbo, vūpakāsāpetabbo, dhammakathā vāssa kātabbā.

Sace saddhivihārikassa kukkuccam uppannam hoti, upajjhāyena vinodetabbam, vinodāpetabbam, dhammakathā vāssa kātabbā.

Sace saddhivihārikassa diṭṭhigataṁ uppannam hoti, upajjhāyena vivecetabbam, vivecāpetabbam, dhammakathā vāssa kātabbā.

Sace saddhivihāriko garudhammam ajjhāpanno hoti parivāsāraho, upajjhāyena ussukkam kātabbam—

kinti nu kho samgho saddhivihārikassa parivāsam dadeyyāti.

Sace saddhivihāriko mūlāyapaṭikassanāraho hoti, upajjhāyena ussukkam kātabbam—

kinti nu kho samgho saddhivihārikam mūlāya paṭikasseyyāti.

Sace saddhivihāriko mānattāraho hoti, upajjhāyena ussukkam kātabbam—

kinti nu kho samgho saddhivihārikassa mānattam dadeyyāti.

Sace saddhivihāriko abbhānāraho hoti, upajjhāyena ussukkam kātabbam—

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 drinking water, he should set it out.

If there is no water for washing, he should set it out.

If there is no water in the rinsing pot, he should fill it.

“If the student becomes discontent, the preceptor should send him away or get him sent away, or he should give him a teaching

If the student becomes anxious, the preceptor should dispel it or get it dispelled, or he should give him a teaching.

If the student has a wrong view, the preceptor should make him let go of it or get someone to make him let go of it, or he should give him a teaching.

If the student has committed a heavy offense and deserves probation,

the preceptor should try for the Sangha to get it done.

If the student has committed a heavy offense and deserves to be sent back to the beginning, the preceptor should try for the Sangha to get it done.

If the student has committed a heavy offense and deserves to be given the trial period, the preceptor should try for the Sangha to get it done.

If the student has committed a heavy offense and deserves rehabilitation,

BILARA

abbheyyati.

Sace saṃgho saddhivihārikassa kammam kattukāmo hoti, tajjanīyam vā niyassam vā pabbājanīyam vā paṭisāraṇīyam vā ukkhepanīyam vā, upajjhāyena ussukkam kātabbam—

kinti nu kho saṃgho saddhivihārikassa kammam na kareyya, lahukāya vā pariṇāmeyyāti.

Katam vā panassa hoti saṃghena kammam, tajjanīyam vā niyassam vā pabbājanīyam vā paṭisāraṇīyam vā ukkhepanīyam vā, upajjhāyena ussukkam kātabbam—

kinti nu kho saddhivihāriko sammā vatteyya, lomam pāteyya, netthāram vatteyya, saṃgho tam kammam paṭippassambheyyāti.

Sace saddhivihārikassa cīvaraṃ dhovitabbam hoti, upajjhāyena ācikkhitabbam evam dhoveyyāsīti, ussukkam vā kātabbam—

kinti nu kho saddhivihārikassa cīvaraṃ dhoviyethāti.

Sace saddhivihārikassa cīvaraṃ kātabbam hoti, upajjhāyena ācikkhitabbam evam kareyyāsīti, ussukkam vā kātabbam—

kinti nu kho saddhivihārikassa cīvaraṃ kariyethāti.

Sace saddhivihārikassa rajaṇam pacitabbam hoti, upajjhāyena ācikkhitabbam evam paceyyāsīti, ussukkam vā kātabbam—

kinti nu kho saddhivihārikassa rajaṇam paciyethāti.

Sace saddhivihārikassa cīvaraṃ rajitabbam hoti, upajjhāyena ācikkhitabbam, evam rajeyyāsīti, ussukkam vā kātabbam—

kinti nu kho saddhivihārikassa cīvaraṃ raijyethāti.

Cīvaraṃ rajantena sādhukam samparivattakam

it done.

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 for 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 have it done.

If the student needs a robe, the preceptor should show him how to make one,

or he should make an effort to have one made.

If the student needs dye, the preceptor should show him how to make it,

or he should make an effort to have 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 have it done.

When he's dyeing the robe, he should

BILARA

Na ca acchinne theve pakkamitabbam.

Sace saddhivihāriko gilāno hoti, yāvajīvam
upaṭṭhātabbo, vuṭṭhānamassa āgametabban”ti.

Saddhivihārikavattam niṭṭhitam.

17. Pañāmitakathā

Tena kho pana samayena saddhivihārikā
upajjhāyesu na sammā vattanti.

Ye te bhikkhū appicchā ...pe... te ujjhāyanti
khiyyanti vipācenti—

“kathañhi nāma saddhivihārikā upajjhāyesu na
sammā vattissantī”ti.

Atha kho te bhikkhū bhagavato etamattham
ārocesum ...pe...

“saccam kira, bhikkhave, saddhivihārikā
upajjhāyesu na sammā vattantī”ti?

“saccam, bhagavā”ti.

Vigarahi buddho bhagavā ...pe...

kathañhi nāma, bhikkhave, saddhivihārikā
upajjhāyesu na sammā vattissantī ...pe...

vigarahitvā ...pe...

dhammiṃ katham katvā bhikkhū āmantesi—

“na, bhikkhave, saddhivihārikena upajjhāyamhi
na sammā vattitabbam.

Yo na sammā vatteyya, āpatti dukkaṭassā”ti.

Neva sammā vattanti.

Bhagavato etamattham ārocesum.

“Anujānāmi, bhikkhave, asammāvattantam
pañāmetum.

and he 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
has recovered.”

The proper conduct toward a student is
finished.

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. Soon afterwards he had
the Sangha assembled and questioned the
monks:

“Is it true, monks, that students are acting like
this?”

“It's true, Sir.”

The Buddha rebuked them,

“... How can students not conduct themselves
properly toward their preceptors?” ...

and after rebuking them ...

he gave a teaching and addressed the monks:

“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.

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

BILARA

'pañāmemi tan'ti va, 'mayidha paṭikkamī'ti va,
 'nīhara te pattacīvaran'ti vā, 'nāham tayā
 upatṭhabbo'ti vā, kāyena viññāpeti, vācāya
 viññāpeti, kāyena vācāya viññāpeti, pañāmito
 hoti saddhivihāriko;

na kāyena viññāpeti, na vācāya viññāpeti, na
 kāyena vācāya viññāpeti, na pañāmito hoti
 saddhivihāriko"ti.

Tena kho pana samayena saddhivihārikā
 pañāmitā na khamāpenti.

Bhagavato etamattham ārocesum.

"Anujānāmi, bhikkhave, khamāpetun"ti.

Neva khamāpenti.

Bhagavato etamattham ārocesum.

"Na, bhikkhave, pañāmitena na khamāpetabbo.

Yo na khamāpeyya, āpatti dukkaṭassā"ti.

Tena kho pana samayena upajjhāyā
 khamāpiyamānā na khamanti.

Bhagavato etamattham ārocesum.

"Anujānāmi, bhikkhave, khamitun"ti.

Neva khamanti.

Saddhivihārikā pakkamantipi vibbhamantipi
 titthiyesupi saṅkamanti.

Bhagavato etamattham ārocesum.

Na, bhikkhave, khamāpiyamānena na
 khamitabbam.

Yo na khameyya, āpatti dukkaṭassā"ti.

Tena kho pana samayena upajjhāyā
 sammāvattantam pañāmenti, asammāvattantam
 na pañāmenti.

Bhagavato etamattham ārocesum.

If the preceptor makes an indication by body,
 by speech, or by body and speech in this way:
 'I dismiss you,' or, 'Don't come back here,' or,
 'Remove your bowl and robe,' or, 'You
 shouldn't attend on me,' then the student has
 been dismissed.

If he doesn't make any indication by body,
 speech, or by body and speech in that way,
 then the student hasn't been dismissed."

Students who had been dismissed did not ask
 for forgiveness.

They told the Buddha.

"You should ask for forgiveness."

They still did not ask for forgiveness.

They told the Buddha and he said,

"One who has been dismissed should ask for
 forgiveness.

If he doesn't, he commits an offense of wrong
 conduct."

Preceptors who were asked for forgiveness did
 not forgive.

They told the Buddha.

"You should forgive."

They still did not forgive.

The students left, disrobed, and joined the
 ascetics of other sects.

They told the Buddha and he said,

"When asked for forgiveness, you should
 forgive.

If you don't, you commit an offense of wrong
 conduct."

Preceptors dismissed students who were
 conducting themselves properly and did not
 dismiss those who were not.

They told the Buddha and he said,

BILARA

Yo pañāmeyya, āpatti dukkaṭassa.

Na ca, bhikkhave, asammāvattanto na pañāmetabbo.

Yo na pañāmeyya, āpatti dukkaṭassāti.

Pañcahi, bhikkhave, aṅgehi samannāgato saddhivihāriko pañāmetabbo.

Upajjhāyamhi nādhimattam pemaṁ hoti, nādhimatto pasādo hoti, nādhimattā hirī hoti, nādhimatto gāravo hoti, nādhimattā bhāvanā hoti—

imehi kho, bhikkhave, pañcahaṅgehi samannāgato saddhivihāriko pañāmetabbo.

Pañcahi, bhikkhave, aṅgehi samannāgato saddhivihāriko na pañāmetabbo.

Upajjhāyamhi adhimattam pemaṁ hoti, adhimatto pasādo hoti, adhimattā hirī hoti, adhimatto gāravo hoti, adhimattā bhāvanā hoti—

imehi kho, bhikkhave, pañcahaṅgehi samannāgato saddhivihāriko na pañāmetabbo.

Pañcahi, bhikkhave, aṅgehi samannāgato saddhivihāriko alaṁ pañāmetum.

Upajjhāyamhi nādhimattam pemaṁ hoti, nādhimatto pasādo hoti, nādhimattā hirī hoti, nādhimatto gāravo hoti, nādhimattā bhāvanā hoti—

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.

"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 a strong sense of 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 strong sense of conscience in regard to his preceptor; he has much respect for his preceptor; he has developed his mind much under his preceptor.

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 a strong sense of 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.

BILARA

Samannāgato saddhivihāriko atāññ pañāmetum.

Pañcahi, bhikkhave, aṅgehi samannāgato saddhivihāriko nālam pañāmetum.

Upajjhāyamhi adhimattam pemañ hoti, adhimatto pasādo hoti, adhimattā hirī hoti, adhimatto gāravo hoti, adhimattā bhāvanā hoti—

imehi kho, bhikkhave, pañcahaṅgehi samannāgato saddhivihāriko nālam pañāmetum.

Pañcahi, bhikkhave, aṅgehi samannāgatam saddhivihārikam appaṇāmento upajjhāyo satisāro hoti, paṇāmento anatisāro hoti.

Upajjhāyamhi nādhimattam pemañ hoti, nādhimatto pasādo hoti, nādhimattā hirī hoti, nādhimatto gāravo hoti, nādhimattā bhāvanā hoti—

imehi kho, bhikkhave, pañcahaṅgehi samannāgataññ saddhivihārikam appaṇāmento upajjhāyo satisāro hoti, paṇāmento anatisāro hoti.

Pañcahi, bhikkhave, aṅgehi samannāgatam saddhivihārikam paṇāmento upajjhāyo satisāro hoti, appaṇāmento anatisāro hoti.

Upajjhāyamhi adhimattam pemañ hoti, adhimatto pasādo hoti, adhimattā hirī hoti, adhimatto gāravo hoti, adhimattā bhāvanā hoti—

imehi kho, bhikkhave, pañcahaṅgehi samannāgataññ saddhivihārikam paṇāmento

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 a strong sense of conscience in regard to his preceptor; he has much respect for his preceptor; he has developed his mind much under his preceptor.

If a student has five qualities, the preceptor is at fault if he doesn't dismiss him, but he's not at fault if he dismisses him.

The student doesn't have much affection for his preceptor; he doesn't have much confidence in his preceptor; he doesn't have a strong sense of 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, the preceptor is at fault if he dismisses him, but he's not at fault if he doesn't dismiss him.

The student has much affection for his preceptor; he has much confidence in his preceptor; he has a strong sense of conscience in regard to his preceptor; he has much respect for his preceptor; he has developed his mind much under his preceptor."

BILARA

Note: tr.

Tena kho pana samayena aññataro brāhmaṇo bhikkhū upasaṅkamitvā pabbajjam yāci.

Tam bhikkhū na icchimṣu pabbājetum.

So bhikkhūsu pabbajjam alabhamāno kiso ahosi lūkho dubbaṇṇo uppāṇḍuppaṇḍukajāto dhamanisanthatagatto.

Addasā kho bhagavā tam brāhmaṇam kisam lūkham dubbaṇṇam uppāṇḍuppaṇḍukajātam dhamanisanthatagattam, disvāna bhikkhū āmantesi—

“kim nu kho so, bhikkhave, brāhmaṇo kiso lūkho dubbaṇṇo uppāṇḍuppaṇḍukajāto dhamanisanthatagatto”ti?

“Eso, bhante, brāhmaṇo bhikkhū upasaṅkamitvā pabbajjam yāci.

Tam bhikkhū na icchimṣu pabbājetum.

So bhikkhūsu pabbajjam alabhamāno kiso lūkho dubbaṇṇo uppāṇḍuppaṇḍukajāto dhamanisanthatagatto”ti.

Atha kho bhagavā bhikkhū āmantesi—

“ko nu kho, bhikkhave, tassa brāhmaṇassa adhikāram sarasī”ti?

Evam vutte, āyasmā sāriputto bhagavantam etadavoca—

“aham kho, bhante, tassa brāhmaṇassa adhikāram sarāmī”ti.

“Kim pana tvam, sāriputta, tassa brāhmaṇassa adhikāram sarasī”ti?

“Idha me, bhante, so brāhmaṇo rājagahe piṇḍāya carantassa kaṭacchubhikkham dāpesi.

Imam kho aham, bhante, tassa brāhmaṇassa adhikāram sarāmī”ti.

“Sādu sādu, sāriputta, kataññuno hi, sāriputta, sappurisā katavedino.

On one occasion a brahmin approached the monks and asked for the going forth, but the monks declined.

As a result, he became thin, haggard, and pale, his veins protruding all over his limbs.

The Buddha saw him, and he asked the monks,

“Why is that brahmin looking so sickly?”

And they told him what had happened.

The Buddha said,

“Does anyone remember any act of service from that brahmin?”

Venerable Sāriputta replied,

“I do, Sir.”

“What service do you remember, Sāriputta?”

“While I was walking for almsfood here in Rājagaha, that brahmin gave a ladleful of food.”

“Good, good, Sāriputta, superior people have gratitude.

BILARA

pabbajemi upasampademi ti.

“Kathāham, bhante, tam brāhmaṇam pabbajemi upasampademi”ti?

Atha kho bhagavā etasmīm nidāne etasmīm pakaraṇe dhammīm katham katvā bhikkhū āmantesi—

“yā sā, bhikkhave, mayā tīhi saraṇagamanehi upasampadā anuññatā, tam ajjatagge paṭikkhipāmi.

Anujānāmi, bhikkhave, ñatticatutthena kammena upasampādetum.

Evañca pana, bhikkhave, upasampādetabbo.

Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo—

‘Suṇātu me, bhante, saṅgho.

Ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho.

Yadi saṅghassa pattakallam, saṅgho itthannāmam upasampādeyya itthannāmena upajjhāyena.

Esā ñatti.

Suṇātu me, bhante, saṅgho.

Ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho.

Saṅgho itthannāmam upasampādeti itthannāmena upajjhāyena.

Yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇhassa;

yassa nakkhamati, so bhāseyya.

Dutiyampi etamattham vadāmi—

suṇātu me, bhante, saṅgho.

Ayam itthannāmo itthannāmassa āyasmato

going forth and the full ordination.

“But how should I do it?”

The Buddha then gave a teaching and addressed the monks:

“From today I rescind the full ordination of going for refuge three times.

Instead you should give the full ordination through a legal procedure consisting of one motion and three announcements.

And the ordination should be done in this way.

A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen.

So-and-so wants the full ordination with Venerable so-and-so.

If it seems appropriate to the Sangha, the Sangha should give the full ordination to so-and-so with so-and-so as his preceptor.

This is the motion.

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 so-and-so as his preceptor should remain silent.

Any monk who does not approve should speak up.

For the second time I speak on this matter.

Please, Venerables, I ask the Sangha to listen.

So-and-so wants the full ordination with

BILARA

Samgho itthannāmam upasampadeti
itthannāmena upajjhāyena.

Yassāyasmato khamati itthannāmassa
upasampadā itthannāmena upajjhāyena, so
tuṇhassa;
yassa nakkhamati, so bhāseyya.

Tatiyampi etamattham vadāmi—
suṇātu me, bhante, samgho.

Ayam itthannāmo itthannāmassa āyasmato
upasampadāpekkho.

Samgho itthannāmam upasampādeti
itthannāmena upajjhāyena.

Yassāyasmato khamati itthannāmassa
upasampadā itthannāmena upajjhāyena, so
tuṇhassa;

yassa nakkhamati, so bhāseyya.

Upasampanno samghena itthannāmo
itthannāmena upajjhāyena.

Khamati samghassa, tasmā tuṇhī, evametam
dhārayāmī”ti.

Tena kho pana samayena aññataro bhikkhu
upasampannasamanantarā anācāram ācarati.

Bhikkhū evamāhaṁsu—
“māvuso, evarūpam akāsi, netam kappatī”ti.

So evamāha—
“nevāham āyasmante yāciṁ upasampādetha
manti.

Kissa mam tumhe ayācitā upasampāditthā”ti?
Bhagavato etamattham ārocesum.

“Na, bhikkhave, ayācitenā upasampādetabbo.

Yo upasampādeyya, āpatti dukkaṭassa.

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 does not approve should speak up.

For the third time I speak on this matter.

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 so-and-so as his preceptor should remain silent.

Any monk who does not approve should speak up.

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 will remember it thus.”

On a later occasion, a monk misbehaved immediately after his full ordination.

The monks told him,

“Please don’t do that; it’s not allowable.”

“But I didn’t ask you to ordain me.

Why did you ordain me without being asked?”

They told the Buddha and he said,

“You should not give the full ordination to someone without being asked.

If you do, you commit an offense of wrong conduct.

BILARA

upasampadetūṇī.

Evañca pana, bhikkhave, yācitabbo.

Tena upasampadāpekkhena samgham
upasañkamitvā ekamsam uttarāsaṅgam karitvā¹
bhikkhūnam pāde vanditvā ukkuṭikam nisiditvā
añjalim paggahetvā evamassa vacanīyo—

‘samgham, bhante, upasampadam yācāmi,
ullumpatu mam, bhante, samgho anukampam
upādāyā’ti.

Dutiyampi yācitabbo.

Tatiyampi yācitabbo.

Byattena bhikkhunā paṭibalena samgho
ñāpetabbo—

‘Suṇātu me, bhante, samgho.

Ayam itthannāmo itthannāmassa āyasmato
upasampadāpekkho.

Itthannāmo samgham upasampadam yācati
itthannāmena upajjhāyena.

Yadi samghassa pattakallaṁ, samgho
itthannāmam upasampādeyya itthannāmena
upajjhāyena.

Esā ñatti.

Suṇātu me, bhante, samgho.

Ayam itthannāmo itthannāmassa āyasmato
upasampadāpekkho.

Itthannāmo samgham upasampadam yācati
itthannāmena upajjhāyena.

Samgho itthannāmam upasampādeti
itthannāmena upajjhāyena.

Yassāyasmato khamati itthannāmassa
upasampadā itthannāmena upajjhāyena, so
tuṇhassa;

yassa nakkhamati, so bhāseyya.

someone when you have been asked.

And you should be asked in this way.

After approaching the Sangha, the one who wants the full ordination should put his upper robe over one shoulder and pay respect at the feet of the monks. He should then squat on his heels, put the palms of his hands together, and say:

‘Venerables, I ask the Sangha for the full ordination. Let the Sangha 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:

‘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.

If it seems appropriate to the Sangha, the Sangha should give the full ordination to so-and-so with so-and-so as his preceptor.

This is the motion.

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.

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 does not approve should speak up.

BILARA

tatiyampī etamattham vadami ...pe....

Upasampanno saṃghena itthannāmo
itthannāmena upajjhāyena.

Khamati saṃghassa, tasmā tuṇhī, evametam
dhārayāmī”ti.

Tena kho pana samayena rājagahe pañītānam
bhattānam bhattapaṭipāti atṭhitā hoti.

Atha kho aññatarassa brāhmaṇassa etadahosi—
“ime kho samaṇā sakyaputtiyā sukhasilā
sukhasamācārā, subhojanāni bhuñjtvā nivātesu
sayanesu sayanti.

Yannūnāham samaṇesu sakyaputtiyesu
pabbajeyyan”ti.

Atha kho so brāhmaṇo bhikkhū upasaṅkamitvā
pabbajjam yāci.

Tam bhikkhū pabbājesum upasampādesum.

Tasmim pabbajite bhattapaṭipāti khīyittha.

Bhikkhū evamāhamṣu—

“ehi dāni, āvuso, piṇḍāya carissāmā”ti.

So evamāha—

“nāham, āvuso, etamkāraṇā pabbajito piṇḍāya
carissāmīti.

Sace me dassatha bhuñjissāmi, no ce me
dassatha vibbhamissāmī”ti.

“Kim pana tvam, āvuso, udarassa kāraṇā
pabbajito”ti?

“Evamāvuso”ti.

Ye te bhikkhū appicchā ...pe... te ujjhāyanti
khiyyanti vipācenti—

“kathañhi nāma bhikkhu evam svākkhāte
dhammadvinaye udarassa kāraṇā pabbajissatī”ti.

Te bhikkhū bhagavato etamattham ārocesum ...

For the third time I speak on this matter.

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
will remember it thus.”

At that time in Rājagaha, there was a
succession of fine meals.

A certain brahmin thought,

“These Sakyan ascetics have pleasant habits
and a happy life. After eating nice food, they
sleep in beds sheltered from the wind.

Let me go forth with the Sakyan ascetics.”

Then that brahmin approached 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 now, let’s walk for almsfood.”

“I didn’t go forth to walk for almsfood.

If you give me some, I’ll eat it. If not, I’ll
disrobe.”

“But did you go forth for the sake of your
stomach?”

“Yes.”

The monks of few desires complained and
criticized him,

“How can a monk go forth on this well-
proclaimed spiritual path for the sake of his
stomach?”

They told the Buddha. Soon afterwards he had

“saccam kira tvam, bhikkhu, udarassa kāraṇā pabbajito”ti?

“Saccam, bhagavā”ti.

Vigarahi buddho bhagavā ...pe...

kathañhi nāma tvam, moghapurisa, evam svākkhāte dhammadvinaye udarassa kāraṇā pabbajissasi.

Netam, moghapurisa, appasannānam vā pasādāya pasannānam vā bhiyyobhāvāya ...pe...

vigarahitvā ...pe...

dhammim katham katvā bhikkhū āmantesi—
“anujānāmi, bhikkhave, upasampādentena cattāro nissaye ācikkhitum—

piṇḍiyālopabhojanam nissāya pabbajā, tattha te yāvajīvam ussāho karaṇīyo;

atirekalābho—

saṅghabhattam, uddesabhattam, nimantanaṁ, salākabhattam, pakkhikam, uposathikam, pātipadikam.

Pamsukūlacīvaraṁ nissāya pabbajā, tattha te yāvajīvam ussāho karaṇīyo;

atirekalābho—

khomam, kappāsikam, koseyyam, kambalam, sānam, bhaṅgam.

Rukkhamūlasenāsanam nissāya pabbajā, tattha te yāvajīvam ussāho karaṇīyo;

atirekalābho—

vihāro, ad̄hayogo, pāsādo, hammiyam, guhā.

Pūtimuttabhesajjam nissāya pabbajā, tattha te yāvajīvam ussāho karaṇīyo;

monk.

“Is it true, monk, that you went forth for the sake of our stomach?”

“It’s true, Sir.”

The Buddha rebuked him,

“... Foolish man, how can you go forth on this well-proclaimed spiritual path for the sake of your stomach?

This won’t give rise to confidence in those without it or increase the confidence of those who have it ...” ...

and 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:

One gone forth is supported by almsfood. You should persevere with this for life.

These are the extra 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-robies. You should persevere with this for life.

These are the extra allowances:

linen, cotton, silk, wool, sunn hemp, and hemp.

One gone forth is supported by the foot of a tree as his resting place. You should persevere with this for life.

These are the extra allowances:

a dwelling, a stilt house, and a cave.

One gone forth is supported by medicine of fermented urine. You should persevere with this for life.

BILARA

sappi, navanītam, telam, madhu, phaṇītan”ti.
Upajjhāyavattabhāṇavāro niṭṭhito pañcamo.

18. Ācariyavattakathā

Tena kho pana samayena aññataro māṇavako bhikkhū upasaṅkamitvā pabbajjam yāci.

Tassa bhikkhū paṭikacceva nissaye ācikkhiṁsu.

So evamāha—

“sace me, bhante, pabbajite nissaye ācikkheyātha, abhirameyyāmaham.

Na dānāham, bhante, pabbajissāmi;

jegucchā me nissayā paṭikūlā”ti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, paṭikacceva nissayā ācikkhitabbā.

Yo ācikkheyya, āpatti dukkaṭassa.

Anujānāmi, bhikkhave,
upasampannasamanantarā nissaye
ācikkhitun”ti.

Tena kho pana samayena bhikkhū duvaggenapi tivaggenapi gaṇena upasampādenti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, ūnadasavaggena gaṇena upasampādetabbo.

Yo upasampādeyya, āpatti dukkaṭassa.

Anujānāmi, bhikkhave, dasavaggena vā atirekadasavaggena vā gaṇena upasampādetun”ti.

Tena kho pana samayena bhikkhū ekavassāpi duvassāpi saddhivihārikam upasampādenti.

Āyasmāpi upaseno vaṇgantaputto ekavasso

ghee, butter, oil, honey, and syrup.”

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

Discussion of the proper conduct toward a teacher

Soon afterwards a young brahmin approached 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 and he said,

“You should not point out the four supports beforehand.

If you do, you commit an offense of wrong conduct.

You should point out the supports immediately after the full ordination.”

At that time the monks gave the full ordination in groups of two and three.

They told the Buddha and he said,

“You should not 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.”

At that time monks who only had one or two years of seniority gave the full ordination, one of whom was Venerable Upasena of

BILARA

So vassamvuṭṭho duvasso ekavassam
saddhivihārikam ādāya yena bhagavā
tenupasaṅkami, upasaṅkamitvā bhagavantam
abhvādetvā ekamantam nisīdi.

Āciṇṇam kho panetam buddhānam
bhagavatānam āgantukehi bhikkhūhi saddhim
paṭisammoditum.

Atha kho bhagavā āyasmantam upasenam
vaṅgantaputtam etadavoca—

“kacci, bhikkhu, khamanīyam, kacci yāpanīyam,

kacci tvam appakilamathena addhānam
āgato”ti?

“Khamanīyam, bhagavā, yāpanīyam, bhagavā.

Appakilamathena mayam, bhante, addhānam
āgatā”ti.

Jānantāpi tathāgatā pucchanti, jānantāpi na
pucchanti, kālam viditvā pucchanti, kālam
viditvā na pucchanti;

atthasamhitam tathāgatā pucchanti; no
anatthasamhitam.

Anatthasamhite setughāto tathāgatānam.

Dvīhi ākārehi buddhā bhagavanto bhikkhū
paṭipucchanti— dhammam vā desessāma,
sāvakānam vā sikkhāpadam paññapessāmāti.

Atha kho bhagavā āyasmantam upasenam
vaṅgantaputtam etadavoca— “kativassosi tvam,
bhikkhū”ti?

“Duvassoham, bhagavā”ti.

“Ayan pana bhikkhu kativasso”ti?

“Ekavasso, bhagavā”ti.

“Kim tāyam bhikkhu hotī”ti?

“Saddhivihāriko me, bhagavā”ti.

After completing the rains residence, he had
two years of seniority and his student one.
Taking his student, he then 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 comfortable;
I hope you’re not tired from traveling.”

“I’m keeping well, Venerable Sir, I’m
comfortable,
and 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 the right time
not to ask.

Buddhas ask when it is beneficial, not when it
is unbeneficial;

Buddhas have destroyed access to what is
unbeneficial.

Buddhas question the monks for two reasons:
to give a teaching or to lay down a training
rule.

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

“Two years, Sir.”

“And this monk?”

“One year.”

“And what’s his relationship to you?”

“He’s my student.”

BILARA

“ananucchavikam, moghapurisa, ananulomikam appatirūpam assāmaṇakam akappiyam akaraṇiyam.

Kathañhi nāma tvam, moghapurisa, aññehi ovadiyo anusāsiyo aññam ovaditum anusāsitum maññissasi.

Atilahum kho tvam, moghapurisa, bāhullāya āvatto, yadidam gaṇabandhikam.

Netam, moghapurisa, appasannānam vā pasādāya pasannānam vā bhiyyobhāvāya ...pe...

vigarahitvā ...pe...

dhammim katham katvā bhikkhū āmantesi— “na, bhikkhave, ūnadasavassena upasampādetabbo.

Yo upasampādeyya, āpatti dukkaṭassa.

Anujānāmi, bhikkhave, dasavassena vā atirekadasavassena vā upasampādetun”ti.

Tena kho pana samayena bhikkhū— dasavassamhā dasavassamhāti— bālā abyattā upasampādenti.

Dissanti upajjhāyā bālā, saddhivihārikā pañditā.

Dissanti upajjhāyā abyattā, saddhivihārikā byattā.

Dissanti upajjhāyā appassutā, saddhivihārikā bahussutā.

Dissanti upajjhāyā dappaññā, saddhivihārikā paññavanto.

Aññataropi aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādam āropetvā taṃyeva titthāyatanaṃ saṅkami.

Ye te bhikkhū appicchā ...pe... te ujjhāyanti

“It's not suitable, foolish man, it's not proper, it's not worthy of an ascetic, it's not allowable, it's not to be done.

How can you, who should be taught and instructed by others, think to teach and instruct another?

You have turned to abundance too readily, that is, by forming a group.

This won't give rise to confidence in those without it or increase the confidence of those who have it ...” ...

and after rebuking him ...

he gave a teaching and addressed the monks: “You should not 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.”

Soon afterwards, when they had ten years of seniority, ignorant and incompetent monks gave the full ordination.

As a result there were foolish preceptors with wise students,

incompetent preceptors with competent students,

ignorant preceptors with learned students,

stupid preceptors with clever students.

A monk who was formerly an ascetic of another sect refuted his preceptor, even though he had been legitimately corrected by him. He then returned to that sect.

The monks of few desires complained and

BILARA

“kathañhi nama bhikkhū—dasavassamha dasavassamhāti—bālā abyattā upasampādessanti.

Dissanti upajjhāyā bālā saddhivihārikā pañditā, dissanti upajjhāyā abyattā saddhivihārikā byattā, dissanti upajjhāyā appassutā saddhivihārikā bahussutā, dissanti upajjhāyā dappaññā, saddhivihārikā paññavanto”ti.

Atha kho te bhikkhū bhagavato etamatthaṁ ārocesum.

“Saccam kira, bhikkhave, bhikkhū— dasavassamhā dasavassamhāti— bālā abyattā upasampādenti.

Dissanti upajjhāyā bālā, saddhivihārikā pañditā, dissanti upajjhāyā abyattā saddhivihārikā byattā, dissanti upajjhāyā appassutā, saddhivihārikā bahussutā, dissanti upajjhāyā dappaññā, saddhivihārikā paññavanto”ti?

“Saccam, bhagavā”ti.

Vigarahi buddho bhagavā ...pe...

“kathañhi nāma te, bhikkhave, moghapurisā— dasavassamhā dasavassamhāti—bālā abyattā upasampādessanti.

Dissanti upajjhāyā bālā, saddhivihārikā pañditā, dissanti upajjhāyā abyattā saddhivihārikā byattā, dissanti upajjhāyā appassutā, saddhivihārikā bahussutā, dissanti upajjhāyā dappaññā, saddhivihārikā paññavanto.

Netam, bhikkhave, appasannānam vā pasādāya ...pe...

vigarahitvā ...pe...

dhammīm kathām katvā bhikkhū āmantesi—

“na, bhikkhave, bālena abyattena upasampādetabbo.

Yo upasampādeyya, āpatti dukkaṭassa.

“How can ignorant and incompetent monks give the full ordination just because they have ten years of seniority?

There are foolish preceptors with wise students, incompetent preceptors with competent students, ignorant preceptors with learned students, stupid preceptors with clever students.”

They told the Buddha. He said,

“Is it true, monks, that this is happening?”

“It’s true, Sir.”

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 won’t give rise to confidence in those without it ...” ...

and after rebuking them ...

he gave a teaching and addressed the monks:

“An ignorant and incompetent monk should not give the full ordination.

If he does, he commits an offense of wrong conduct.

BILARA

paṭipatēna dasavassera vā atirekadasavassera
vā upasampādetun”ti.

Tena kho pana samayena bhikkhū upajjhāyesu
pakkantesupi vibbhantesupi kālaṅkatesupi
pakkhasaṅkantesupi anācariyakā
anovadiyamānā ananusāsiyamānā
dunnivatthā duppārutā anākappasampannā
piṇḍāya caranti,

manussānam bhuñjamānānam uparibhojanepi
uttiṭṭhapattam upanāmenti, uparikhādanīyepi
uparisāyanīyepi uparipānīyepi uttiṭṭhapattam
upanāmenti;

sāmām sūpampi odanampi viññāpetvā
bhuñjanti;
bhattaggepi uccāsaddā mahāsaddā viharanti.

Manussā ujjhāyanti khiyyanti vipācenti—
“kathañhi nāma samaṇā sakyaputtiyā
dunnivatthā duppārutā anākappasampannā
piṇḍāya carissanti;

manussānam bhuñjamānānam uparibhojanepi
uttiṭṭhapattam upanāmessanti, uparikhādanīyepi
uparisāyanīyepi uparipānīyepi uttiṭṭhapattam
upanāmessanti;

sāmām sūpampi odanampi viññāpetvā
bhuñjissanti;

bhattaggepi uccāsaddā mahāsaddā viharissanti,
seyyathāpi brāhmaṇā brāhmaṇabhojane”ti.

Assosum kho bhikkhū tesam manussānam
ujjhāyantānam khiyyantānam vipācentānam ...
pe...

atha kho te bhikkhū bhagavato etamattham
ārocesum.

“Saccam kira, bhikkhave ...pe...

“saccam, bhagavā”ti ...pe...

vigarahitvā dhammiṃ katham katvā bhikkhū

give the full ordination, if he has ten or more
years of seniority.”

At that time there were preceptors who left,
disrobed, died, or joined another faction, and
as a consequence their students were not
being instructed.

While walking for almsfood, they were
shabbily dressed and improper in
appearance.

While people were eating, they held out their
bowl to receive leftovers, even right over their
food, whether it was staple food, non-staple
food, delicacies, or drinks.

They ate bean curry and rice after asking for it
themselves,

and they were noisy in the dining hall.

People complained and criticized them,
“How can the Sakyan ascetics act like this?

They are just like brahmins at a brahmanical
meal.”

The monks heard the complaints of those
people. ...

They then told the Buddha.

“Is it true, monks ... ?”

“It’s true, Sir.” ...

after rebuking them, the Buddha gave a

BILARA

“Anujānāmi, bhikkhave, acariyam.

Ācariyo, bhikkhave, antevāsikamhi puttacittam
upaṭṭhāpessati, antevāsiko ācariyamhi pitucittam
upaṭṭhāpessati.

Evam te aññamaññaṁ sagāravā sappatissā
sabhāgavuttino viharantā imasmīm
dhammavinaye vuddhim viruṭhim vepullam
āpajjissanti.

Anujānāmi, bhikkhave, dasavassam nissāya
vatthum, dasavassena nissayam dātum.

Evañca pana, bhikkhave, ācariyo gahetabbo.

Ekamṣam uttarāsaṅgam karitvā pāde vanditvā
ukkuṭikam nisiditvā añjalim paggahetvā
evamassa vacanīyo—

‘ācariyo me, bhante, hohi, āyasmato nissāya
vacchāmi;

ācariyo me, bhante, hohi, āyasmato nissāya
vacchāmi;

ācariyo me, bhante, hohi, āyasmato nissāya
vacchāmīti.

‘Sāhū’ti vā ‘lahū’ti vā ‘opāyikan’ti vā ‘patirūpan’ti
vā ‘pāsādikena sampādehī’ti vā kāyena
viññāpeti, vācāya viññāpeti, kāyena vācāya
viññāpeti, gahito hoti ācariyo;

na kāyena viññāpeti, na vācāya viññāpeti, na
kāyena vācāya viññāpeti, na gahito hoti ācariyo.

Antevāsikena, bhikkhave, ācariyamhi sammā
vattitabbam.

Tatrāyam sammāvattanā—

Kālasseva uṭṭhāya upāhanam omuñcitvā
ekamṣam uttarāsaṅgam karitvā dantakaṭṭham

“There should be a teacher.

The teacher should regard his pupil as a son
and the pupil 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.

And a teacher should be chosen in this way:

After putting his upper robe over one
shoulder, a pupil should pay respect at the
feet of a potential teacher. He should then
squat on his heels, put the palms of his hands
together, 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 makes an indication by body, by
speech, or by body and speech—‘Yes,’ or, ‘No
problem,’ or, ‘It’s suitable,’ or, ‘It’s appropriate,’
or, ‘Carry on with inspiration’—then a teacher
has been chosen.

If the other makes no indication 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.

This is the proper conduct:

After getting up at the appropriate time, the
pupil should take off his sandals, and put his

BILARA

paññāpetabbam.

Sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā.

Yāgum pītassa udakam datvā bhājanam paṭiggahetvā nīcaṁ katvā sādhukam appatīgham̄santena dhovitvā paṭisāmetabbam.

Ācariyamhi vuṭṭhite āsanam uddharitabbam.

Sace so deso uklāpo hoti, so deso sammajjitatutto.

Sace ācariyo gāmam pavisitukāmo hoti, nivāsanam dātabbam, paṭinivāsanam paṭiggahetabbam, kāyabandhanam dātabbam, saguṇam katvā saṅghātiyo dātabbā, dhovitvā patto sodako dātabbo.

Sace ācariyo pacchāsamaṇam ākaṅkhati, timaṇḍalam paṭicchādentena parimaṇḍalam nivāsetvā kāyabandhanam bandhitvā saguṇam katvā saṅghātiyo pārupitvā gaṇṭhikam paṭimuñcitvā dhovitvā pattam gahetvā ācariyassa pacchāsamaṇena hotabbam.

Nātidūre gantabbam, nāccāsanne gantabbam, pattapariyāpannam paṭiggahetabbam.

Na ācariyassa bhaṇamānassa antarantarā kathā opātetabbā.

Ācariyo āpattisāmantā bhaṇamāno nivāretabbo.

give his teacher a toothbrush and water for rinsing the mouth, and he should prepare a seat for him.

If there is rice-porridge, he should wash a vessel and bring the rice-porridge to his teacher.

When the teacher has drunk the rice-porridge, the pupil should give him water and receive the vessel, and holding it low, he should wash it carefully without scratching it and then put it away.

When the teacher has got up, the pupil should put away the seat.

If the place is dirty, he should sweep it.

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 wash his teacher's bowl and then 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. After washing his bowl, he should take it with him and be his teacher's attendant.

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

BILARA

Nivattantena paṭhamataram āgantva āsanam
paññapetabbam, pādodakam pādapīṭham
pādakathalikam upanikkhipitabbam,
paccuggantvā pattacīvaraṁ paṭiggahetabbam,
paṭinivāsanam dātabbam, nivāsanam
paṭiggahetabbam.

Sace cīvaraṁ sinnaṁ hoti, muhuttam uṇhe
otāpetabbam, na ca uṇhe cīvaraṁ nidahitabbam.

Cīvaraṁ saṅgharitabbam.

Cīvaraṁ saṅgharantena caturaṅgulam kaṇṇam
ussāretvā cīvaraṁ saṅgharitabbam—
mā majhe bhaṅgo ahosīti.

Obhoge kāyabandhanam kātabbam.

Sace piṇḍapāto hoti, ācariyo ca bhuñjitukāmo
hoti, udakam datvā piṇḍapāto upanāmetabbo.

Ācariyo pānīyena pucchitabbo.

Bhuttāvissa udakam datvā pattam paṭiggahetvā
nīcam katvā sādhukam appaṭighāmsantena
dhovitvā vodakam katvā muhuttam uṇhe
otāpetabbo, na ca uṇhe patto nidahitabbo.

Pattacīvaraṁ nikkipitabbam.

Pattam nikkipantena ekena hatthena pattam
gahetvā ekena hatthena heṭṭhāmañcaṁ vā
heṭṭhāpīṭham vā parāmasitvā patto
nikkipitabbo.

Na ca anantarahitāya bhūmiyā patto
nikkipitabbo.

Cīvaraṁ nikkipantena ekena hatthena cīvaraṁ
gahetvā ekena hatthena cīvaravamsam vā
cīvararajjuṁ vā pamajjivtā pārato antam orato
bhogam katvā cīvaraṁ nikkipitabbam.

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 to receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return.

If the robe is moist, he should sun it for a short while, but he shouldn't leave it in the heat.

He should fold the robe,
offsetting the edges by seven centimeters,

so that the fold doesn't become worn.

He should place the belt in the fold.

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 drinking water.

When the teacher has eaten, the pupil should give him water and receive the bowl, and holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but he 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 should not put away the bowl on the bare ground.

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,

BILARA

Ācariyamhi vutṭhite āsanam uddharitabbam, pādodakam pādapīṭham pādakathalikam paṭisāmetabbam.

Sace so deso uklāpo hoti, so deso sammajjitabbo.

Sace ācariyo nahāyitukāmo hoti, nahānam paṭiyādetabbam.

Sace sītena attho hoti, sītam paṭiyādetabbam.

Sace uṇhena attho hoti, uṇham paṭiyādetabbam.

Sace ācariyo jantāgharam pavisitukāmo hoti, cuṇnam sannetabbam, mattikā temetabbā, jantāgharapīṭham ādāya ācariyassa piṭhitō piṭhitō gantvā jantāgharapīṭham datvā cīvaraṁ paṭiggahetvā ekamantaṁ nikkipitabbam, cuṇnam dātabbam, mattikā dātabbā.

Sace ussahati, jantāgharam pavisitabbam.

Jantāgharam pavasantena mattikāya mukham makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam.

Na there bhikkhū anupakhajja nisīditabbam.

Na navā bhikkhū āsanena paṭibāhitabbā.

Jantāghare ācariyassa parikammam kātabbam.

Jantāgharā nikhamantena jantāgharapīṭham ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikhamitabbam.

Udakepi ācariyassa parikammam kātabbam.

Nahātena paṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā ācariyassa gattato

face out.

When the teacher has got 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.

“If the teacher wants to bathe, the pupil should prepare the bath.

If he wants a cold bath, he should prepare that;

if he wants a hot bath, he should prepare that.

If the teacher wants to use the sauna, the pupil should knead bath powder, moisten the clay, take the sauna stool, and follow behind his teacher. After giving the teacher the sauna stool, 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 in front and behind, and then enter the sauna.

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 do services for his teacher.

When leaving the sauna, he should take the sauna stool, cover himself in front and behind, and then leave the sauna.

He should also do services for his teacher in the water.

When he has bathed, he should be the first to come out of the water. He should dry himself

BILARA

Saṅghaṭi uṭabba, jaṅghaṭa pīṭhami adaya
paṭhamataram āgantvā āsanam
paññapetabbam, pādodakam pādapīṭham
pādakathalikam upanikkhipitabbam.

Ācariyo pānīyena pucchitabbo.

Sace uddisāpetukāmo hoti, uddisāpetabbo.

Sace paripucchitukāmo hoti, paripucchitabbo.

Yasmim vihāre ācariyo viharati, sace so vihāro
uklāpo hoti, sace ussahati, sodhetabbo.

Vihāram sodhentena paṭhamam pattacīvaraṁ
nīharitvā ekamantam nikkipitabbam;

niśdanapaccattharaṇam nīharitvā ekamantam
nikkipitabbam;

bhisibibbohanam nīharitvā ekamantam
nikkipitabbam;

mañco nīcam katvā sādhukam
appaṭighaṁsantena, asaṅghaṭtentena
kavāṭapiṭṭham, nīharitvā ekamantam
nikkipitabbo;

pīṭham nīcam katvā sādhukam
appaṭighaṁsantena, asaṅghaṭtentena
kavāṭapiṭṭham, nīharitvā ekamantam
nikkipitabbam;

mañcapaṭipādakā nīharitvā ekamantam
nikkipitabbā;

kheṭamallako nīharitvā ekamantaṁ
nikkipitabbo;

apassenaphalakam nīharitvā ekamantam
nikkipitabbam;

bhūmattharaṇam yathāpaññattam sallakkhetvā
nīharitvā ekamantam nikkipitabbam.

the water off his teacher's body, and he should give him his sarong and then his upper robe. Taking the sauna stool, he should be first to return. He should prepare a seat, as well as set out a foot-stool, a foot-scraper, and water for washing the feet.

He should ask his teacher if he wants drinking water.

If the teacher wants him to recite, he should do so.

If the teacher wants to question him, he should be questioned.

"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 where it's placed, he should take out the floor cover and put it

BILARA

Sace vīhare santanakam hoti, ulloka paṭhamam
ohāretabbam, ālokasandhikāṇṇabhāgā
pamajjitabbā.

Sace gerukaparikammakatā bhitti kāṇṇakitā hoti,
coḷakam temetvā pīletvā pamajjitabbā.

Sace kālavaṇṇakatā bhūmi kāṇṇakitā hoti,
coḷakam temetvā pīletvā pamajjitabbā.

Sace akatā hoti bhūmi, udakena paripphositvā
sammajjitabbā—
mā vihāro rajena uhaññīti.

Saṅkāraṇ vicinitvā ekamantam chaddetabbam.

Bhūmattharaṇam otāpetvā sodhetvā
papphoṭetvā atiharitvā yathāpaññattam
paññapetabbam.

Mañcapaṭipādakā otāpetvā pamajjitvā atiharitvā
yathāṭhāne ṭhapetabbā.

Mañco otāpetvā sodhetvā papphoṭetvā nīcam
katvā sādhukam appaṭighaṁsanena,
asaṅghaṭtentena kavāṭapiṭṭham, atiharitvā
yathāpaññattam paññapetabbo.

Pīṭham otāpetvā sodhetvā papphoṭetvā nīcam
katvā sādhukam appaṭighaṁsanena,
asaṅghaṭtentena kavāṭapiṭṭham, atiharitvā
yathāpaññattam paññapetabbam.

Bhisibibbohanam otāpetvā sodhetvā
papphoṭetvā atiharitvā yathāpaññattam
paññapetabbam.

Nisīdanapaccattharaṇam otāpetvā sodhetvā
papphoṭetvā atiharitvā yathāpaññattam
paññapetabbam.

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 black 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, while trying to avoid stirring up dust.

He should look out for any rubbish and discard it.

He should sun the floor cover, clean it, beat it, bring it back inside, and put it back in the same place as before.

He should sun the bed supports, wipe them, bring them back inside, and place them in the same position as before.

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 in the same place 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 in the same place as before.

He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back the way they were.

He should sun the sitting-mat and the sheet, clean them, beat them, bring them back inside, and put them back the way they were.

BILARA

yathāṭhāne ṭhapetabbo.

Apassenaphalakam otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbam.

Pattacīvaraṁ nikhipitabbam.

Pattam nikhipantena ekena hatthena pattam gahetvā ekena hatthena hetṭhāmañcam vā hetṭhāpiṭham vā parāmasitvā patto nikhipitabbo.

Na ca anantarahitāya bhūmiyā patto nikhipitabbo.

Cīvaraṁ nikhipantena ekena hatthena cīvaraṁ gahetvā ekena hatthena cīvaravamsam vā cīvararajjuṁ vā pamajjitvā pārato antam orato bhogam katvā cīvaraṁ nikhipitabbam.

Sace puratthimā sarajā vātā vāyanti, puratthimā vātapānā thaketabbā.

Sace pacchimā sarajā vātā vāyanti, pacchimā vātapānā thaketabbā.

Sace uttarā sarajā vātā vāyanti, uttarā vātapānā thaketabbā.

Sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā vātapānā thaketabbā.

Sace sītakālo hoti, divā vātapānā vivaritabbā, rattim thaketabbā.

Sace unhakālo hoti, divā vātapānā thaketabbā, rattim vivaritabbā.

Sace pariveṇam uklāpam hoti, pariveṇam sammajjitatbam.

Sace koṭhako uklāpo hoti, koṭhako sammajjitatbo.

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 should not put away the bowl on the bare ground.

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.

If the precincts are dirty, he should sweep them.

If the gateway is dirty, he should sweep it.

BILARA

Sammajitabbā.

Sace aggisālā uklāpā hoti, aggisālā sammajitabbā.

Sace vaccakuṭi uklāpā hoti, vaccakuṭi sammajitabbā.

Sace pānīyam na hoti, pānīyam upatṭhāpetabbam.

Sace paribhojanīyam na hoti, paribhojanīyam upatṭhāpetabbam.

Sace ācamanakumbhiyam udakam na hoti, ācamanakumbhiyā udakam āsiñcitabbam.

Sace ācariyassa anabhirati uppannā hoti, antevāsikena vūpakāsetabbo, vūpakāsāpetabbo, dhammakathā vāssa kātabbā.

Sace ācariyassa kukkuccam uppannam hoti, antevāsikena vinodetabbam, vinodāpetabbam, dhammakathā vāssa kātabbā.

Sace ācariyassa diṭṭhigataṁ uppannam hoti, antevāsikena vivecetabbam, vivecāpetabbam, dhammakathā vāssa kātabbā.

Sace ācariyo garudhammaṁ ajjhāpanno hoti parivāsāraho, antevāsikena ussukkam kātabbam

—
kinti nu kho samgho ācariyassa parivāsam dadeyyāti.

Sace ācariyo mūlāyatikassanāraho hoti, antevāsikena ussukkam kātabbam—

kinti nu kho samgho ācariyam mūlāya paṭikasseyyāti.

Sace ācariyo mānattāraho hoti, antevāsikena ussukkam kātabbam—

kinti nu kho samgho ācariyassa mānattam dadeyyāti.

Sace ācariyo abbhānāraho hoti, antevāsikena ussukkam kātabbam—

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 drinking water, he should set it out.

If there is no water for washing, he should set it out.

If there is no water in the rinsing pot, he should fill it.

“If the teacher becomes discontent, the pupil should send him away or get him sent away, or he should give him a teaching.

If the teacher becomes anxious, the pupil should dispel it or get it dispelled, or he should give him a teaching.

If the teacher has a wrong view, the pupil should make him let go of it or get someone to make him let go of it, or he should give him a teaching.

If the teacher has committed a heavy offense and deserves probation,

the pupil should try for the Sangha to get it done.

If the teacher has committed a heavy offense and deserves to be sent back to the beginning, the pupil should try for the Sangha to get it done.

If the teacher has committed a heavy offense and deserves to be given the trial period, the pupil should try for the Sangha to get it done.

If the teacher has committed a heavy offense and deserves rehabilitation,

BILARA

Sace saṃgho ācariyassa kammam kattukāmo hoti, tajjanīyam vā niyassam vā pabbājanīyam vā paṭisāraṇīyam vā ukkhepanīyam vā,
antevāsikena ussukkam kātabbam—

kinti nu kho saṃgho ācariyassa kammam na kareyya, lahukāya vā pariṇāmeyyāti.

Katam vā panassa hoti samghena kammam, tajjanīyam vā niyassam vā pabbājanīyam vā paṭisāraṇīyam vā ukkhepanīyam vā,
antevāsikena ussukkam kātabbam—

kinti nu kho ācariyo sammā vatteyya, lomam pāteyya, netthāram vatteyya, saṃgho tam kammam paṭipassambheyyāti.

Sace ācariyassa cīvaraṃ dhovitabbam hoti, antevāsikena dhovitabbam, ussukkam vā kātabbam—

kinti nu kho ācariyassa cīvaraṃ dhoviyethāti.

Sace ācariyassa cīvaraṃ kātabbam hoti, antevāsikena kātabbam, ussukkam vā kātabbam—

—
kinti nu kho ācariyassa cīvaraṃ kariyethāti.

Sace ācariyassa rajaṇam pacitabbam hoti, antevāsikena pacitabbam, ussukkam vā kātabbam—

kinti nu kho ācariyassa rajaṇam paciyethāti.

Sace ācariyassa cīvaraṃ rajitabbam hoti, antevāsikena rajitabbam, ussukkam vā kātabbam—

—
kinti nu kho ācariyassa cīvaraṃ rajiyethāti.

Cīvaraṃ rajantena sādhukaṃ samparivattakaṃ samparivattakaṃ rajitabbam, na ca acchinne theve pakkamitabbam.

Na ācariyam anāpucchā ekaccassa patto

done.

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 for the Sangha to lift that procedure.

“If the teacher’s robe needs washing, the pupil should do it himself,

or he should make an effort to have it done.

If the teacher needs a robe, the pupil should make one himself,

or he should make an effort to have one made.

If the teacher needs dye, the pupil should make it himself,

or he should make an effort to have it made.

If the teacher’s robe needs dyeing, the pupil should do it himself,

or he should make an effort to have it done.

When he’s dyeing the robe, he should carefully and repeatedly turn it over, and he shouldn’t go away while it’s still dripping.

Without asking permission of his teacher, he

BILARA

na ekaccassa cīvaram dātabbam;
 na ekaccassa cīvaram paṭiggahetabbaṁ;
 na ekaccassa parikkhāro dātabbo;
 na ekaccassa parikkhāro paṭiggahetabbo;
 na ekaccassa kesā chedetabbā;
 na ekaccena kesā chedāpetabbā;
 na ekaccassa parikammaṁ kātabbam;
 na ekaccena parikammaṁ kārāpetabbam;
 na ekaccassa veyyāvacco kātabbo;
 na ekaccena veyyāvacco kārāpetabbo;
 na ekaccassa pacchāsamañena hotabbam;
 na ekacco pacchāsamaṇo ādātabbo;
 na ekaccassa piṇḍapāto nīharitabbo;
 na ekaccena piṇḍapāto nīharāpetabbo.
 Na ācariyam anāpucchā gāmo pavisitabbo, na susānam gantabbaṁ, na disā pakkamitabbā.
 Sace ācariyo gilāno hoti, yāvajīvam
 upaṭṭhātabbo, vuṭṭhānamassa āgametabban”ti.

Ācariyavattam niṭṭhitam.

19. Antevāsikavattakathā

“Ācariyena, bhikkhave, antevāsikamhi sammā vattitabbaṁ.
 Tatrāyam sammāvattanā—
 Ācariyena, bhikkhave, antevāsiko saṅgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsaniyā.
 Sace ācariyassa patto hoti, antevāsikassa patto na hoti, ācariyena antevāsikassa patto dātabbo, ussukkam vā kātabbam—
 kinti nu kho antevāsikassa patto uppajjiyethāti.

receive a bowl,
 give away
 or receive a robe;
 give away
 or receive a requisite;
 cut anyone's hair
 or get it cut;
 do work for anyone
 or get work done 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 have 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 has recovered.”
 The proper conduct toward a teacher is finished.
 Discussion of the proper conduct toward a pupil
 “And a teacher should conduct himself properly toward his pupil.
 This is the proper conduct:
 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,
 or he should make an effort to get him one.

BILARA

cīvaraṇī na hoti, ācariyena antevāsikassa cīvaraṇī—
dātabbam, ussukkam vā kātabbam—
kinti nu kho antevāsikassa cīvaraṇ
uppajjiyethāti.

Sace ācariyassa parikkhāro hoti, antevāsikassa
parikkhāro na hoti, ācariyena antevāsikassa
parikkhāro dātabbo, ussukkam vā kātabbam—
kinti nu kho antevāsikassa parikkhāro
uppajjiyethāti.

Sace antevāsiko gilāno hoti, kālasseva utṭhāya
dantakaṭṭham dātabbam, mukhodakam
dātabbam, āsanam paññapetabbam.

Sace yāgu hoti, bhājanam dhovitvā yāgu
upanāmetabbā.

Yāgum pītassa udakam datvā bhājanam
paṭiggahetvā nīcam katvā sādhukam
appaṭighāmsantena dhovitvā paṭisāmetabbam.

Antevāsikamhi vuṭṭhite āsanam uddharitabbam.

Sace so deso uklāpo hoti, so deso
sammajjitatutto.

Sace antevāsiko gāmam pavisitukāmo hoti,
nivāsanam dātabbam, paṭinivāsanam
paṭiggahetabbam, kāyabandhanaṁ dātabbam,
sagunam katvā saṅghātiyo dātabbā, dhovitvā
patto sodako dātabbo.

Ettāvatā nivattissatīti āsanam paññapetabbam,
pādodakam pādapīṭham pādakathalikam
upanikkhipitabbam, paccuggantvā pattacīvaraṇ

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.

If the pupil is sick, the teacher should get up
at the appropriate time, and he should give
his pupil a toothbrush and water for rinsing
the mouth, and he should prepare a seat for
him.

If there is rice-porridge, he should wash a
vessel and bring the rice-porridge to his pupil.

When the pupil has drunk the rice-porridge,
the teacher should give him water and receive
the vessel, and holding it low, he should wash
it carefully without scratching it and then put
it away.

When the pupil has got up, the teacher should
put away the seat.

If the place is dirty, he should sweep it.

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
wash his pupil's bowl and then give it to him
while wet.

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 to receive his

BILARA

Hiṇasālāñī paṭiggarietabbam.

Sace cīvaram sinnam hoti, muhuttam uñhe otāpetabbam, na ca uñhe cīvaram nidahitabbam.

Cīvaram sañgharitabbam.

Cīvaram sañgharantena caturañgulam kaññam ussāretvā cīvaram sañgharitabbam—

mā majhe bhañgo ahosīti.

Obhoge kāyabandhanam kātabbam.

Sace piñḍapāto hoti, antevāsiko ca bhuñjitukāmo hoti, udakam datvā piñḍapāto upanāmetabbo.

Antevāsiko pānīyena pucchitabbo.

Bhuttāvissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhukam appaṭighaṁsanena dhovitvā vodakam katvā muhuttam uñhe otāpetabbo, na ca uñhe patto nidahitabbo.

Pattacīvaram nikhipitabbam.

Pattam nikhipantena ekena hatthena pattam gahetvā ekena hatthena hetṭhāmañcam vā hetṭhāpiṭham vā parāmasitvā patto nikhipitabbo.

Na ca anantarahitāya bhūmiyā patto nikhipitabbo.

Cīvaram nikhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjivtā pārato antam orato bhogam katvā cīvaram nikhipitabbam.

Antevāsikamhi vutṭhite āsanam uddharitabbam, pādodakam pādapīṭham pādakathalikam paṭisāmetabbam.

and receive the one he's wearing in return.

If the robe is moist, he should sun it for a short while, but he shouldn't leave it in the heat.

He should fold the robe, offsetting the edges by seven centimeters,

so that the fold doesn't become worn.

He should place the belt in the fold.

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 drinking water.

When the pupil has eaten, the teacher should give him water and receive the bowl, and holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but he 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 or the bench with the other, and then put it away.

He should not put away the bowl on the bare ground.

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 got up, the teacher should put away the seat and also the foot-stool, the

Sace so deso uklāpo hoti, so deso sammajjitabbo.

Sace antevāsiko nahāyitukāmo hoti, nahānam paṭiyādetabbam.

Sace sītena attho hoti, sītam paṭiyādetabbam.

Sace uñhena attho hoti, uñham paṭiyādetabbam.

Sace antevāsiko jantāgharam pavisitukāmo hoti, cuñnam sannetabbam, mattikā temetabbā, jantāgharapīṭham ādāya gantvā jantāgharapīṭham datvā cīvaram paṭiggahetvā ekamantam nikkhipitabbam, cuñnam dātabbam, mattikā dātabbā.

Sace ussahati, jantāgharam pavisitabbam.

Jantāgharam pavisantena mattikāya mukham makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam.

Na ca there bhikkhū anupakhajja nisīditabbam, na navā bhikkhū āsanena paṭibāhitabbā.

Jantāghare antevāsikassa parikammam kātabbam.

Jantāgharā nikkhmantena jantāgharapīṭham ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhmitabbam.

Udakepi antevāsikassa parikammam kātabbam.

Nahātena paṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā antevāsikassa gattato udakam pamajitabbam, nivāsanam dātabbam, saṅghāti dātabbā, jantāgharapīṭham ādāya paṭhamataram āgantvā āsanam paññapetabbam, pādodakam pādapīṭham pādakathalikam upanikkhipitabbam.

rect.

If the place is dirty, he should sweep it.

"If the pupil wants to bathe, the teacher should prepare the bath.

If he wants a cold bath, he should prepare that;

if he wants a hot bath, he should prepare that.

If the pupil wants to use the sauna, the teacher should knead bath powder, moisten the clay, take the sauna stool, and go to the sauna. After giving the pupil the sauna stool, 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 in front and behind, and then enter the sauna.

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 do services for his pupil.

When leaving the sauna, he should take the sauna stool, cover himself in front and behind, and then leave the sauna.

The teacher should also do services for his pupil in the water.

When the teacher has bathed, he should be the first to come out of the water. 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 stool, he should be first to return. He should prepare a seat, as well as set out a foot-stool, a foot-scraper, and water for washing the feet.

BILARA

Yasmim vihāre antevāsiko viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo.

Vihāram sodhentena paṭhamam pattaṭivaram nīharitvā ekamantam nikhipitabbam;

niśidana paccattharaṇam nīharitvā ekamantam nikhipitabbam;

bhisibbohanaṇam nīharitvā ekamantam nikhipitabbam;

mañco nīcam katvā sādhukam appaṭighaṁsantena, asaṅghaṭtentena kavāṭapiṭham, nīharitvā ekamantam nikhipitabbo;

pīṭham nīcam katvā sādhukam appaṭighaṁsantena, asaṅghaṭtentena kavāṭapiṭham, nīharitvā ekamantam nikhipitabbam;

mañcapaṭipādakā nīharitvā ekamantam nikhipitabbā;

kheḍamallako nīharitvā ekamantam nikhipitabbo;

apassenaphalakam nīharitvā ekamantam nikhipitabbam;

bhūmattharaṇam yathāpaññattam sallakkhetvā nīharitvā ekamantam nikhipitabbam.

Sace vihāre santānakam hoti, ullokā paṭhamam otāretabbam, ālokasandhikāṇṭhabhāgā pamajjitabbā.

Sace gerukaparikammakatā bhitti kaṇṇakitā hoti, colakam temetvā pīṭetvā pamajjitabbā.

Sace kālavaṇṇakatā bhūmi kaṇṇakitā hoti, colakam temetvā pīṭetvā pamajjitabbā.

water.

"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 where it's placed, 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 ochre and they're moldy, he should moisten a cloth, wring it out, and wipe the walls.

If the floor has been treated with black and it's moldy, he should moisten a cloth, wring it out, and wipe the floor.

BILARA

Saññajitabba—

mā vihāro rajena uhaññīti.

Saṅkāram vicinitvā ekamantaṁ chadḍetabbaṁ.

Bhūmattharaṇam otāpetvā sodhetvā papphoṭetvā atiharitvā yathāpaññattam paññapetabbam.

Mañcapaṭipādakā otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbā.

Mañco otāpetvā sodhetvā papphoṭetvā nīcam katvā sādhukam appaṭighaṁsanena, asaṅghaṭtentena kavāṭapiṭṭham, atiharitvā yathāpaññattam paññapetabbo.

Pīṭham otāpetvā sodhetvā papphoṭetvā nīcam katvā sādhukam appaṭighaṁsanena, asaṅghaṭtentena kavāṭapiṭṭham, atiharitvā yathāpaññattam paññapetabbam.

Bhisibibbohanam otāpetvā sodhetvā papphoṭetvā atiharitvā yathāpaññattam paññapetabbam.

Nisīdanapaccattharaṇam otāpetvā sodhetvā papphoṭetvā atiharitvā yathāpaññattam paññapetabbam.

Kheṭamallako otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbo.

Apassenaphalakam otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbam.

Pattacīvaraṁ nikhipitabbam.

Pattam nikhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā heṭṭhāpiṭṭham vā parāmasitvā patto nikhipitabbo.

Na ca anantarahitāya bhūmiyā patto

with water and then sweep it,

while trying to avoid stirring up dust.

He should look out for any rubbish and discard it.

He should sun the floor cover, clean it, beat it, bring it back inside, and put it back in the same place as before.

He should sun the bed supports, wipe them, bring them back inside, and place them in the same position as before.

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 in the same place 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 in the same place as before.

He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back the way they were.

He should sun the sitting-mat and the sheet, clean them, beat them, bring them back inside, and put them back the way they were.

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 should not put away the bowl on the bare

BILARA

Civaram nikkhipantena ekena hatthena civaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjuṁ vā pamajjivtā pārato antam orato bhogam katvā cīvaram nikkhipitabbam.

Sace puratthimā sarajā vātā vāyanti, puratthimā vātapānā thaketabbā.

Sace pacchimā sarajā vātā vāyanti, pacchimā vātapānā thaketabbā.

Sace uttarā sarajā vātā vāyanti, uttarā vātapānā thaketabbā.

Sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā vātapānā thaketabbā.

Sace sītakālo hoti, divā vātapānā vivaritabbā, rattim thaketabbā.

Sace uṇhakālo hoti, divā vātapānā thaketabbā, rattim vivaritabbā.

Sace pariveṇam uklāpam hoti, pariveṇam sammajjitabbam.

Sace koṭṭhako uklāpo hoti, koṭṭhako sammajjitatbo.

Sace upaṭṭhānasālā uklāpā hoti, upaṭṭhānasālā sammajjitabbā.

Sace aggisālā uklāpā hoti, aggisālā sammajjitabbā.

Sace vaccakuṭi uklāpā hoti, vaccakuṭi sammajjitabbā.

Sace pānīyam na hoti, pānīyam upaṭṭhāpetabbam.

Sace paribhojanīyam na hoti, paribhojanīyam upaṭṭhāpetabbam.

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.

If the precincts are dirty, he should sweep them.

If the gateway 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 drinking water, he should set it out.

If there is no water for washing, he should set it out.

BILARA

acāmānakūmīnya udakariñ asinicitabbāñ.

Sace antevāsikassa anabhirati uppannā hoti,
ācariyena vūpakāsetabbo, vūpakāsāpetabbo,
dhammakathā vāssa kātabbā.

Sace antevāsikassa kukkuccam uppannam hoti,
ācariyena vinodetabbam, vinodāpetabbam,
dhammakathā vāssa kātabbā.

Sace antevāsikassa ditthigatam uppannam hoti,
ācariyena vivecetabbam, vivecāpetabbam,
dhammakathā vāssa kātabbā.

Sace antevāsiko garudhammam ajjhāpanno hoti
parivāsāraho, ācariyena ussukkam kātabbam—
kinti nu kho samgho, antevāsikassa parivāsam
dadeyyāti.

Sace antevāsiko mūlāyapaṭikassanāraho hoti,
ācariyena ussukkam kātabbam—
kinti nu kho samgho antevāsikam mūlāya
paṭikasseyyāti.

Sace antevāsiko mānattāraho hoti, ācariyena
ussukkam kātabbam—
kinti nu kho samgho antevāsikassa mānattam
dadeyyāti.

Sace antevāsiko abbhānāraho hoti, ācariyena
ussukkam kātabbam—

kinti nu kho samgho antevāsikam abbheyyāti.

Sace samgho antevāsikassa kammañ kattukāmo
hoti, tajjanīyam vā niyassam vā pabbājanīyam vā
paṭisāraṇīyam vā ukkhepanīyam vā, ācariyena
ussukkam kātabbam—

kinti nu kho samgho antevāsikassa kammañ na
kareyya, lahkāya vā pariñāmeyyāti.

Katam vā panassa hoti samghena kammam,
tajjanīyam vā niyassam vā pabbājanīyam vā

should tell it.

“If the pupil becomes discontent, the teacher
should send him away or get him sent away,
or he should give him a teaching.

If the pupil becomes anxious, the teacher
should dispel it or get it dispelled, or he
should give him a teaching.

If the pupil has a wrong view, the teacher
should make him let go of it or get someone to
make him let go of it, or he should give him a
teaching.

If the pupil has committed a heavy offense
and deserves probation,
the teacher should try for the Sangha to get it
done.

If the pupil has committed a heavy offense
and deserves to be sent back to the beginning,
the teacher should try for the Sangha to get it
done.

If the pupil has committed a heavy offense
and deserves to be given the trial period,
the teacher should try for the Sangha to get it
done.

If the pupil has committed a heavy offense
and deserves rehabilitation,
the teacher should try for the Sangha to get it
done.

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

BILARA

ussukkam̄ kātabbam̄—

kinti nu kho antevāsiko sammā vatteyya, lomam̄ pāteyya, netthāram̄ vatteyya, sam̄gho tam̄ kammam̄ paṭipassambheyyāti.

Sace antevāsikassa cīvaram̄ dhovitabbam̄ hoti, ācariyena ācikkhitabbam̄—‘evam̄ dhoweyyāsi’ti, ussukkam̄ vā kātabbam̄—kinti nu kho antevāsikassa cīvaram̄ dhoviyethāti.

Sace antevāsikassa cīvaram̄ kātabbam̄ hoti, ācariyena ācikkhitabbam̄—‘evam̄ kareyyāsi’ti, ussukkam̄ vā kātabbam̄—kinti nu kho antevāsikassa cīvaram̄ kariyethāti.

Sace antevāsikassa rajanaṁ pacitabbam̄ hoti, ācariyena ācikkhitabbam̄—‘evam̄ paceyyāsi’ti, ussukkam̄ vā kātabbam̄—kinti nu kho antevāsikassa rajanaṁ paciyethāti.

Sace antevāsikassa cīvaram̄ rajitabbam̄ hoti, ācariyena ācikkhitabbam̄—‘evam̄ rajeyyāsi’ti, ussukkam̄ vā kātabbam̄—kinti nu kho antevāsikassa cīvaram̄ rajiyethāti.

Cīvaram̄ rajantena sādhukam̄ samparivattakam̄ samparivattakam̄ rajitabbam̄, na ca acchinne theve pakkamitabbam̄.

Sace antevāsiko gilāno hoti, yāvajīvam̄ upatṭhātabbo, vutṭhānamassa āgametabban”ti.

Antevāsikavattam̄ niṭhitam̄.

Chatṭho bhāṇavāro.

20. Pañāmanākhamāpanā

Tena kho pana samayena antevāsikā ācariyesu na sammā vattanti ...pe...

bhagavato etamattham̄ ārocesum̄ ...pe...

“na, bhikkhave, antevāsikena ācariyamhi na sammā vattitabbam̄.

bannishment, reconciliation, or ejection

the teacher should help the pupil conduct himself properly and suitably so as to deserve to be released, and try for the Sangha to lift that procedure.

“If the pupil’s robe needs washing, the teacher should show him how to do it, or he should make an effort to have it done.

If the pupil needs a robe, the teacher should show him how to make one, or he should make an effort to have one made.

If the pupil needs dye, the teacher should show him how to make it, or he should make an effort to have 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 have it done.

When he’s dyeing the robe, he should carefully and repeatedly turn it over, and he 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 has recovered.”

The proper conduct toward a pupil is finished. The sixth section for recitation is finished.

Asking for forgiveness when dismissed

On a later occasion the pupils did not conduct themselves properly toward their teachers. ...

They told the Buddha. He had the monks assembled and said,

“A pupil should conduct himself properly toward his teacher.

Neva sammā vattanti.

Bhagavato etamattham ārocesum ...pe...

“anujānāmi, bhikkhave, asammāvattantam pañāmetum.

Evañca pana, bhikkhave, pañāmetabbo—pañāmemi tanti vā, māyidha paṭikkamītī vā, nīhara te pattacīvaranti vā, nāham tayā upatthātabboti vā.

Kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, pañāmito hoti antevāsiko;

na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na pañāmito hoti antevāsiko”ti.

Tena kho pana samayena antevāsikā pañāmitā na khamāpenti.

Bhagavato etamattham ārocesum.

“Anujānāmi, bhikkhave, khamāpetun”ti.

Neva khamāpenti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, pañāmitena na khamāpetabbo.

Yo na khamāpeyya, āpatti dukkaṭassā”ti.

Tena kho pana samayena ācariyā khamāpiyamānā na khamanti.

Bhagavato etamattham ārocesum.

“Anujānāmi, bhikkhave, khamitun”ti.

Neva khamanti.

Antevāsikā pakkamantipi vibbhamantipi titthiyesupi saṅkamanti.

conduct.

They still did not conduct themselves properly.

They told the Buddha. Soon afterwards he had the Sangha assembled and said,

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

And this is how he should be dismissed.

If the teacher makes an indication by body, by speech, or by body and speech in this way:

‘I dismiss you,’ or, ‘Don’t come back here,’ or, ‘Remove your bowl and robe,’ or, ‘You shouldn’t attend on me,’ then the pupil is dismissed.

If he doesn’t make any indication by body, by speech, or by body and speech in that way, then the pupil isn’t dismissed.”

Pupils who had been dismissed did not ask for forgiveness.

They told the Buddha.

“You should ask for forgiveness.”

They still did not ask for forgiveness.

They told the Buddha and he said,

“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.

“You should forgive.”

They still did not forgive.

The pupils left, disrobed, and joined the ascetics of other sects.

BILARA

“Na, bhikkhave, khamāpiyamānena na
khamitabbam.

Yo na khameyya, āpatti dukkaṭassā”ti.

Tena kho pana samayena ācariyā
sammāvattantam pañāmenti, asammāvattantam
na pañāmenti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, sammāvattanto pañāmetabbo.

Yo pañāmeyya, āpatti dukkaṭassa.

Na ca, bhikkhave, asammāvattanto na
pañāmetabbo.

Yo na pañāmeyya, āpatti dukkaṭassāti.

Pañcahi, bhikkhave, aṅgehi samannāgato
antevāsiko pañāmetabbo.

Ācariyamhi nādhimattam pemañ hoti,
nādhimatto pasādo hoti, nādhimattā hirī hoti,
nādhimatto gāravo hoti, nādhimattā bhāvanā
hoti—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgato antevāsiko pañāmetabbo.

Pañcahi, bhikkhave, aṅgehi samannāgato
antevāsiko na pañāmetabbo.

Ācariyamhi adhimattam pemañ hoti, adhimatto
pasādo hoti, adhimattā hirī hoti, adhimatto
gāravo hoti, adhimattā bhāvanā hoti—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgato antevāsiko na pañāmetabbo.

Pañcahi, bhikkhave, aṅgehi samannāgato

“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 and he said,

“You should not 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.

“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 a strong sense of
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.

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 strong
sense of conscience in regard to his teacher;
he has much respect for his teacher; he has
developed his mind much under his teacher.

If a pupil has five qualities, he deserves to be

BILARA

Acariyamhi nādhimattam pemañ hoti,
nādhimatto pasādo hoti, nādhimattā hirī hoti,
nādhimatto gāravo hoti, nādhimattā bhāvanā
hoti—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgato antevāsiko alaṁ pañāmetum.

Pañcahi, bhikkhave, aṅgehi samannāgato
antevāsiko nālam pañāmetum.

Ācariyamhi adhimattam pemañ hoti, adhimatto
pasādo hoti, adhimattā hirī hoti, adhimatto
gāravo hoti, adhimattā bhāvanā hoti—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgato antevāsiko nālam pañāmetum.

Pañcahi, bhikkhave, aṅgehi samannāgatam
antevāsikam appaṇāmento ācariyo satisāro hoti,
pañāmento anatisāro hoti.

Ācariyamhi nādhimattam pemañ hoti,
nādhimatto pasādo hoti, nādhimattā hirī hoti,
nādhimatto gāravo hoti, nādhimattā bhāvanā
hoti—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatam antevāsikam appaṇāmento
ācariyo satisāro hoti, pañāmento anatisāro hoti.

Pañcahi, bhikkhave, aṅgehi samannāgatam
antevāsikam pañāmento ācariyo satisāro hoti,
appaṇāmento anatisāro hoti.

Ācariyamhi adhimattam pemañ hoti, adhimatto
pasādo hoti, adhimattā hirī hoti, adhimatto
gāravo hoti, adhimattā bhāvanā hoti—

He doesn't have much affection for his
teacher; he doesn't have much confidence in
his teacher; he doesn't have a strong sense of
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.

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 a
strong sense of conscience in regard to his
teacher; he has much respect for his teacher;
he has developed his mind much under his
teacher.

If a pupil has five qualities, the teacher is at
fault if he doesn't dismiss him, but he's not at
fault if he dismisses him.

The pupil doesn't have much affection for his
teacher; he doesn't have much confidence in
his teacher; he doesn't have a strong sense of
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.

If a pupil has five qualities, the teacher is at
fault if he dismisses him, but he's not at fault
if he doesn't dismiss him.

The pupil has much affection for his teacher;
he has much confidence in his teacher; he has
a strong sense of conscience in regard to his
teacher; he has much respect for his teacher;

imehi kho, bhikkhave, pañcahangehi
samannāgataṁ antevāsikam pañāmento ācariyo
satisāro hoti, appañāmento anatisāro hotī”ti.

Pañāmanā khamāpanā niṭhitā.

21. Bālaabyattavatthu

Tena kho pana samayena bhikkhū,
dasavassamhā dasavassamhāti, bālā abyattā
nissayaṁ denti.

Dissanti ācariyā bālā, antevāsikā pañditā.

Dissanti ācariyā abyattā, antevāsikā byattā.

Dissanti ācariyā appassutā, antevāsikā
bahussutā.

Dissanti ācariyā duppaññā, antevāsikā
paññavanto.

Ye te bhikkhū appicchā ...pe... te ujjhāyanti
khiyyanti vipācenti—

“kathañhi nāma bhikkhū—dasavassamhā
dasavassamhāti—bālā abyattā nissayaṁ
dassanti.

Dissanti ācariyā bālā antevāsikā pañditā, dissanti
ācariyā abyattā antevāsikā byattā, dissanti
ācariyā appassutā antevāsikā bahussutā, dissanti
ācariyā duppaññā antevāsikā paññavanto”ti.

Atha kho te bhikkhū bhagavato etamatthaṁ
ārocesum ...pe...

“saccam kira, bhikkhave, bhikkhū—
dasavassamhā dasavassamhāti—
bālā abyattā nissayaṁ denti ...pe...

“saccam, bhagavā”ti.

Vigarahi buddho bhagavā ...pe...
vigarahitvā ...pe...

Asking for forgiveness when dismissed is
finished.

The ignorant and incompetent

Soon afterwards, when they had ten years of
seniority, ignorant and incompetent monks
gave formal support.

As a result there were foolish teachers with
wise pupils,

incompetent teachers with competent pupils,
ignorant teachers with learned pupils,

stupid teachers with clever pupils.

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 foolish teachers with wise pupils,
incompetent teachers with competent pupils,
ignorant teachers with learned pupils, stupid
teachers with clever pupils.”

They told the Buddha. Soon afterwards he had
the Sangha assembled and questioned the
monks:

“Is it true, monks, that this is happening?”

“It’s true, Sir.”

The Buddha rebuked them ...
and after rebuking them ...

BILARA

“na, bhikkhave, bālena abyattena nissayo dātabbo.

Yo dadeyya, āpatti dukkaṭassa.

Anujānāmi, bhikkhave, byattena bhikkhunā paṭibalena dasavassena vā atirekadasavassena vā nissayaṁ dātun”ti.

Bālaabyattavatthu niṭṭhitam.

22. Nissayapaṭippassaddhikathā

Tena kho pana samayena bhikkhū ācariyupajjhāyesu pakkantesupi vibbhantesupi kālaṅkatesupi pakkhasaṅkantesupi nissayapaṭippassaddhiyo na jānanti.

Bhagavato etamattham ārocesum.

“Pañcimā, bhikkhave, nissayapaṭippassaddhiyo upajjhāyamhā—

upajjhāyo pakkanto vā hoti, vibbhanto vā, kālaṅkato vā, pakkhasaṅkanto vā, āṇattiyeva pañcamī.

Imā kho, bhikkhave, pañca nissayapaṭippassaddhiyo upajjhāyamhā.

Chayimā, bhikkhave, nissayapaṭippassaddhiyo ācariyamhā—

ācariyo pakkanto vā hoti, vibbhanto vā, kālaṅkato vā, pakkhasaṅkanto vā, āṇattiyeva pañcamī, upajjhāyena vā samodhānagato hoti.

Imā kho, bhikkhave, cha nissayapaṭippassaddhiyo ācariyamhā.

Nissayapaṭippassaddhikathā niṭṭhitā.

23. Upasampādetabbapañcaka

Pañcahi, bhikkhave, aṅgehi samannāgatena

“An ignorant and incompetent monk should not give formal support.

If he does, he commits an offense of wrong conduct.

I allow a competent and capable monk to give formal support, if he has ten or more years of seniority.”

The section on the ignorant and incompetent is finished.

Discussion of the ending of formal support

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

They told the Buddha.

“There are these five reasons why the formal support of a preceptor comes to an end:

the preceptor goes away; the preceptor disrobes; the preceptor dies; the preceptor joins another faction; or the preceptor gives an order.

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 faction; the teacher gives an order; or one is reunited with one’s preceptor.”

The discussion of the ending of formal support is finished.

The five requirements for giving the full ordination

“A monk who has five qualities shouldn’t give

BILARA

dātabbo, sāmañero upaṭṭhāpetabbo.

Na asekkhena sīlakkhandhena samannāgato hoti, na asekkhena samādhikkhandhena samannāgato hoti, na asekkhena paññākkhandhena samannāgato hoti, na asekkhena vimuttikkhandhena samannāgato hoti, na asekkhena vimuttiñāṇadassanakkhandhena samannāgato hoti—

imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. (1)

Pañcahi, bhikkhave, aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo.

Asekkhena sīlakkhandhena samannāgato hoti, asekkhena samādhikkhandhena samannāgato hoti, asekkhena paññākkhandhena samannāgato hoti, asekkhena vimuttikkhandhena samannāgato hoti, asekkhena vimuttiñāṇadassanakkhandhena samannāgato hoti—

imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. (2)

Aparehipi, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo.

Attanā na asekkhena sīlakkhandhena samannāgato hoti, na param asekkhe sīlakkhandhe samādapetā; attanā na asekkhena samādhikkhandhena samannāgato hoti, na param asekkhe samādhikkhandhe samādapetā; attanā na asekkhena paññākkhandhena

have a novice monk attend on him.

He doesn't have the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one fully trained.

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 fully trained.

“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 nor encourages others in the virtue,

stillness,

wisdom,

BILARA

paññākkhandhe samādapetā;

attanā na asekkhena vimuttikkhandhena
samannāgato hoti, na param asekkhe
vimuttikkhandhe samādapetā;

attanā na asekkhena
vimuttiñāṇadassananakkhandhena samannāgato
hoti, na param asekkhe
vimuttiñāṇadassananakkhandhe samādapetā—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na
upasampādetabbam, na nissayo dātabbo, na
sāmañero upaṭṭhāpetabbo. (3)

Pañcahi, bhikkhave, aṅgehi samannāgatena
bhikkhunā upasampādetabbam, nissayo
dātabbo, sāmañero upaṭṭhāpetabbo.

Attanā asekkhena sīlakkhandhena samannāgato
hoti, param asekkhe sīlakkhandhe samādapetā;

attanā asekkhena samādhikkhandhena
samannāgato hoti, param asekkhe
samādhikkhandhe samādapetā;

attanā asekkhena paññākkhandhena
samannāgato hoti, param asekkhe
paññākkhandhe samādapetā;

attanā asekkhena vimuttikkhandhena
samannāgato hoti, param asekkhe
vimuttikkhandhe samādapetā;

attanā asekkhena
vimuttiñāṇadassananakkhandhena samannāgato
hoti, param asekkhe
vimuttiñāṇadassananakkhandhe samādapetā—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā upasampādetabbam,
nissayo dātabbo, sāmañero upaṭṭhāpetabbo. (4)

Aparehipi, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na
upasampādetabbam, na nissayo dātabbo, na
sāmañero upaṭṭhāpetabbo.

freedom,

or knowledge and vision of freedom of one
fully trained.

A monk who has another five qualities may
give the full ordination, give formal support,
and have a novice monk attend on him.

He both has and encourages others in the
virtue,

stillness,

wisdom,

freedom,

and knowledge and vision of freedom of one
fully trained.

“A monk who has another five qualities
shouldn’t give the full ordination, give formal
support, or have a novice monk attend on
him.

BILARA

hoti, mūṭhitassati hoti—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na
upasampādetabbam, na nissayo dātabbo, na
sāmañero upaṭṭhāpetabbo. (5)

Pañcahi, bhikkhave, aṅgehi samannāgatena
bhikkhunā upasampādetabbam, nissayo
dātabbo, sāmañero upaṭṭhāpetabbo.

Saddho hoti, hirimā hoti, ottappī hoti,
āraddhvīriyo hoti, upaṭṭhitassati hoti—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā upasampādetabbam,
nissayo dātabbo, sāmañero upaṭṭhāpetabbo. (6)

Aparehipi, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na
upasampādetabbam, na nissayo dātabbo, na
sāmañero upaṭṭhāpetabbo.

Adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno
hoti, atidiṭṭhiyā diṭṭhivipanno hoti, appassuto
hoti, duppañño hoti—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na
upasampādetabbam, na nissayo dātabbo, na
sāmañero upaṭṭhāpetabbo. (7)

Pañcahi, bhikkhave, aṅgehi samannāgatena
bhikkhunā upasampādetabbam, nissayo
dātabbo, sāmañero upaṭṭhāpetabbo.

Na adhisīle sīlavipanno hoti, na ajjhācāre
ācāravipanno hoti, na atidiṭṭhiyā diṭṭhivipanno
hoti, bahussuto hoti, paññavā hoti—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā upasampādetabbam,
nissayo dātabbo, sāmañero upaṭṭhāpetabbo. (8)

Aparehipi, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na
upasampādetabbam, na nissayo dātabbo, na
sāmañero upaṭṭhāpetabbo.

prudence, and is lazy and absentminded.

A monk who has another 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.

“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; he has
failed in conduct; he has failed in view; he’s
ignorant; he’s foolish.

A monk who has another five qualities may
give the full ordination, give formal support,
and have a novice monk attend on him.

He has not failed in the higher morality; he
has not failed in conduct; he has not failed in
view; he’s learned; he’s wise.

“A monk who has another five qualities
shouldn’t give the full ordination, give formal
support, or have a novice monk attend on
him.

BILARA

gīlānam upatṭhitatuṇī vā upatṭhāpetuṇī vā,
anabhirataṁ vūpakāsetum vā vūpakāsāpetum
vā, uppānam kukkuccam dhammato vinodetum
āpattim na jānāti, āpattiya vutṭhānam na jānāti—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na
upasampādetabbaṁ, na nissayo dātabbo, na
sāmanero upaṭṭhāpetabbo. (9)

Pañcahi, bhikkhave, aṅgehi samannāgatena
bhikkhunā upasampādetabbam, nissayo
dātabbo, sāmanero upaṭṭhāpetabbo.

Paṭibalo hoti antevāsim vā saddhivihārim vā
gilānam upatṭhātum vā upatṭhāpetum vā,
anabhirataṁ vūpakāsetum vā vūpakāsāpetum
vā, uppānam kukkuccam dhammato vinodetum
āpattim jānāti, āpattiya vutṭhānam jānāti—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā upasampādetabbaṁ,
nissayo dātabbo, sāmanero upaṭṭhāpetabbo. (10)

Aparehipi, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na
upasampādetabbaṁ, na nissayo dātabbo, na
sāmanero upaṭṭhāpetabbo.

Na paṭibalo hoti antevāsim vā saddhivihārim vā
abhisamācārikāya sikkhāya sikkhāpetum,
ādibrahmacariyakāya sikkhāya vinetum,
abhidhamme vinetum, abhivinaye vinetum,
uppānam ditṭhigatam dhammato vivecetum—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na

student: to nurse him or have someone nurse
him when he's sick; to send him away or to get
him sent away when he's discontent with the
spiritual life; to use the Teaching to dispel
anxiety; and he doesn't know what actions
constitute an offense; and he doesn't know
how one is cleared of an offense.

A monk who has another 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 someone nurse
him when he's sick; to send him away or to get
him sent away when he's discontent with the
spiritual life; to use the Teaching to dispel
anxiety; and he knows what actions constitute
an offense; and he knows how one is cleared
of an offense.

"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 make him train 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 let go of wrong views.

BILARA

sāmañero upaṭṭhāpetabbo. (11)

Pañcahi, bhikkhave, aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo.

Paṭibalo hoti antevāsim vā saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyakāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppānam ditṭhigatam dhammato vivecetum—

imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. (12)

Aparehipi, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo.

Āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ubhayāni kho panassa pātimokkhāni vitthārena na svāgatāni honti na suvibhattāni na suppavattīni na suvinicchitāni suttaso anubyañjanaso—

imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. (13)

Pañcahi, bhikkhave, aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo.

Āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso—

A monk who has another 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 make him train 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 let go of wrong views.

“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 what actions constitute an offense; he doesn't know what actions do not constitute an offense; he doesn't know which offenses are light; he doesn't know which offenses are heavy; both Monastic Codes haven't been well transmitted to him in detail, and both the rules and their detailed exposition haven't been well analyzed by him, thoroughly mastered, or well investigated.

A monk who has another five qualities may give the full ordination, give formal support, and have a novice monk attend on him.

He knows what actions constitute an offense; he knows what actions do not constitute an offense; he knows which offenses are light; he knows which offenses are heavy; both Monastic Codes have been well transmitted to

detailed exposition have been well analyzed by him, thoroughly mastered, and well investigated.

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. (14)

Aparehipi, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo.

Āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ūnadasavasso hoti—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. (15)

Pañcahi, bhikkhave, aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo.

Āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, dasavasso vā hoti atirekadasavasso vā—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo”ti.
(16)

Upasampādetabbapañcakasoḷasavāro niṭṭhito.

24. Upasampādetabbachakka

“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 what actions constitute an offense; he doesn’t know what actions do not constitute an offense; he doesn’t know which offenses are light; he doesn’t know which offenses are heavy; he has less than ten years of seniority.

A monk who has another five qualities may give the full ordination, give formal support, and have a novice monk attend on him.

He knows what actions constitute an offense; he knows what actions do not constitute an offense; 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.

The six requirements for giving the full ordination

BILARA

bhikkhunā na upasampadetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo.

Na asekkhena sīlakkhandhena samannāgato hoti, na asekkhena samādhikkhandhena samannāgato hoti, na asekkhena paññākkhandhena samannāgato hoti, na asekkhena vimuttikkhandhena samannāgato hoti, na asekkhena vimuttiñāṇadassanakkhandhena samannāgato hoti, ūnadasavasso hoti—
imehi kho, bhikkhave, chahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. (1)

Chahi, bhikkhave, aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo.

Asekkhena sīlakkhandhena samannāgato hoti, asekkhena samādhikkhandhena samannāgato hoti, asekkhena paññākkhandhena samannāgato hoti, asekkhena vimuttikkhandhena samannāgato hoti, asekkhena vimuttiñāṇadassanakkhandhena samannāgato hoti, dasavasso vā hoti atirekadasavasso vā—
imehi kho, bhikkhave, chahaṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. (2)

Aparehipi, bhikkhave, chahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo.

Attanā na asekkhena sīlakkhandhena samannāgato hoti, na param asekkhe sīlakkhandhe samādapetā;
attanā na asekkhena samādhikkhandhena samannāgato hoti, na param asekkhe samādhikkhandhe samādapetā;

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 fully trained, and he has less than ten years of seniority.

A monk who has six 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 fully trained, 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 neither has nor encourages others in the virtue,

stillness,

BILARA

samannāgato hoti, na param asekkhe
 paññākkhandhe samādapetā;
 attanā na asekkhena vimuttikkhandhena
 samannāgato hoti, na param asekkhe
 vimuttikkhandhe samādapetā;
 attanā na asekkhena
 vimuttiñāṇadassananakkhandhena samannāgato
 hoti, na param asekkhe
 vimuttiñāṇadassananakkhandhe samādapetā;
 ūnadasavasso hoti—
 imehi kho, bhikkhave, chahaṅgehi
 samannāgatena bhikkhunā na
 upasampādetabbam, na nissayo dātabbo, na
 sāmanero upaṭṭhāpetabbo. (3)
 Chahi, bhikkhave, aṅgehi samannāgatena
 bhikkhunā upasampādetabbam, nissayo
 dātabbo, sāmanero upaṭṭhāpetabbo.
 Attanā asekkhena sīlakkhandhena samannāgato
 hoti, param asekkhe sīlakkhandhe samādapetā
 attanā asekkhena samādhikkhandhena
 samannāgato hoti, param asekkhe
 samādhikkhandhe samādapetā.
 Attanā asekkhena paññākkhandhena
 samannāgato hoti, param asekkhe
 paññākkhandhe samādapetā.
 Attanā asekkhena vimuttikkhandhena
 samannāgato hoti, param asekkhe
 vimuttikkhandhe samādapetā.
 Attanā asekkhena
 vimuttiñāṇadassananakkhandhena samannāgato
 hoti, param asekkhe
 vimuttiñāṇadassananakkhandhe samādapetā;
 dasavasso vā hoti atirekadasavasso vā—
 imehi kho, bhikkhave, chahaṅgehi
 samannāgatena bhikkhunā upasampādetabbam,
 nissayo dātabbo, sāmanero upaṭṭhāpetabbo. (4)
 Aparehipi, bhikkhave, chahaṅgehi

freedom,

or knowledge and vision of freedom of one
fully trained,

and he has less than ten years of seniority.

A monk who has another six qualities may
give the full ordination, give formal support,
and have a novice monk attend on him.

He both has and encourages others in the
virtue, stillness,

wisdom,

freedom,

and knowledge and vision of freedom of one
fully trained,

and he has ten or more years of seniority.

“A monk who has another six qualities

BILARA

upasampādetabbañ, na nissayo dātabbo, na sāmanero upaṭṭhāpetabbo.

Assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti, muṭṭhassati hoti, ūnadasavasso hoti—

imehi kho, bhikkhave, chahaṅgehi samannāgatena bhikkhunā na upasampādetabbañ, na nissayo dātabbo, na sāmanero upaṭṭhāpetabbo. (5)

Chahi, bhikkhave, aṅgehi samannāgatena bhikkhunā upasampādetabbañ, nissayo dātabbo, sāmanero upaṭṭhāpetabbo.

Saddho hoti, hirimā hoti, ottappī hoti, āraddhvāriyo hoti, upaṭṭhitassati hoti, dasavasso vā hoti atirekadasavasso vā—

imehi kho, bhikkhave, chahaṅgehi samannāgatena bhikkhunā upasampādetabbañ, nissayo dātabbo, sāmanero upaṭṭhāpetabbo. (6)

Aparehipi, bhikkhave, chahaṅgehi samannāgatena bhikkhunā na upasampādetabbañ, na nissayo dātabbo, na sāmanero upaṭṭhāpetabbo.

Adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti, appassuto hoti, duppañño hoti, ūnadasavasso hoti—

imehi kho, bhikkhave, chahaṅgehi samannāgatena bhikkhunā na upasampādetabbañ, na nissayo dātabbo, na sāmanero upaṭṭhāpetabbo. (7)

Chahi, bhikkhave, aṅgehi samannāgatena bhikkhunā upasampādetabbañ, nissayo dātabbo, sāmanero upaṭṭhāpetabbo.

Na adhisīle sīlavipanno hoti, na ajjhācāre ācāravipanno hoti, na atidiṭṭhiyā diṭṭhivipanno hoti, bahussuto hoti, paññavā hoti, dasavasso vā hoti atirekadasavasso vā—

support, or have a novice monk attend on him.

He has no faith, conscience, or moral prudence, is lazy and absentminded, and has less than ten years of seniority.

A monk who has another six qualities may give the full ordination, 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.

“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; he has failed in conduct; he has failed in view; he’s ignorant; he’s foolish; he has less than ten years of seniority.

A monk who has another six qualities may give the full ordination, give formal support, and have a novice monk attend on him.

He has not failed in the higher morality; he has not failed in conduct; he has not failed in view; he’s learned; he’s wise; he has ten or more years of seniority.

BILARA

samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. (8)

Aparehipi, bhikkhave, chahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo.

Na paṭibalo hoti antevāsim vā saddhivihārim vā gilānam upaṭṭhātum vā upaṭṭhāpetum vā, anabhiratam vūpakāsetum vā vūpakāsāpetum vā, uppānam kukkuccam dhammato vinodetum, āpattim na jānāti, āpattiya vuṭṭhānam na jānāti, ūnadasavasso hoti—

imehi kho, bhikkhave, chahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. (9)

Chahi, bhikkhave, aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo.

Paṭibalo hoti antevāsim vā saddhivihārim vā gilānam upaṭṭhātum vā upaṭṭhāpetum vā, anabhiratam vūpakāsetum vā vūpakāsāpetum vā, uppānam kukkuccam dhammato vinodetum, āpattim jānāti, āpattiya vuṭṭhānam jānāti, dasavasso vā hoti atirekadasavasso vā—

imehi kho, bhikkhave, chahaṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. (10)

Aparehipi, bhikkhave, chahaṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo.

“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 someone nurse him when he’s sick; to send him away or to get him sent away when he’s discontent with the spiritual life; to use the Teaching to dispel anxiety; and he doesn’t know what actions constitute an offense; and he doesn’t know how one is cleared of an offense; and he has less than ten years of seniority.

A monk who has another 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 someone nurse him when he’s sick; to send him away or to get him sent away when he’s discontent with the spiritual life; to use the Teaching to dispel anxiety; and he knows what actions constitute an offense; and he knows how one is cleared of an offense; 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.

BILARA

abhisamācārikāya sikkhāya sikkhāpetūṇī,
 ādibrahmacariyakāya sikkhāya vinetum,
 abhidhamme vinetum, abhivinaye vinetum,
 uppannam diṭṭhigataṁ dhammadto vivecetum,
 ūnadasavasso hoti—

imehi kho, bhikkhave, chahaṅgehi
 samannāgatena bhikkhunā na
 upasampādetabbam, na nissayo dātabbo, na
 sāmañero upaṭṭhāpetabbo. (11)

Chahi, bhikkhave, aṅgehi samannāgatena
 bhikkhunā upasampādetabbam, nissayo
 dātabbo, sāmañero upaṭṭhāpetabbo.

Paṭibalo hoti antevāsim vā saddhivihārim vā
 abhisamācārikāya sikkhāya sikkhāpetum
 ādibrahmacariyakāya sikkhāya vinetum,
 abhidhamme vinetum, abhivinaye vinetum,
 uppannam diṭṭhigataṁ dhammadto vivecetum,
 dasavasso vā hoti atirekadasavasso vā—

imehi kho, bhikkhave, chahaṅgehi
 samannāgatena bhikkhunā upasampādetabbam,
 nissayo dātabbo, sāmañero upaṭṭhāpetabbo. (12)

Aparehipi, bhikkhave, chahaṅgehi
 samannāgatena bhikkhunā na
 upasampādetabbam, na nissayo dātabbo, na
 sāmañero upaṭṭhāpetabbo.

Āpattim na jānāti, anāpattim na jānāti, lahukam
 āpattim na jānāti, garukam āpattim na jānāti,
 ubhayāni kho panassa pātimokkhāni vithhārena
 na svāgatāni honti na suvibhattāni na
 suppavattīni na suvinicchitāni suttaso
 anubyañjanaso, ūnadasavasso hoti—

imehi kho, bhikkhave, chahaṅgehi

student: to make him train 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 let go of wrong views; and he has
 less than ten years of seniority.

A monk who has another 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 make him train 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 let go of 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 what actions constitute an
 offense; he doesn't know what actions do not
 constitute an offense; he doesn't know which
 offenses are light; he doesn't know which
 offenses are heavy; both Monastic Codes
 haven't been well transmitted to him in detail,
 and neither the rules nor their detailed
 exposition have been well analyzed by him,
 thoroughly mastered, or well investigated; he
 has less than ten years of seniority.

BILARA

upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo. (13)

Chahi, bhikkhave, aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo.

Āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso, dasavasso vā hoti atirekadasavasso vā—

imehi kho, bhikkhave, chahaṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo”ti.
(14)

Upasampādetabbachakkacuddasavāro niṭṭhito.

25. Aññatitthiyapubbakathā

Tena kho pana samayena yo so aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādaṁ āropetvā tamyeva titthāyatanaṁ saṅkami.

So puna paccāgantvā bhikkhū upasampadam yāci.

Bhikkhū bhagavato etamattham ārocesum.

“Yo so, bhikkhave, aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādaṁ āropetvā tamyeva titthāyatanaṁ saṅkanto, so āgato na upasampādetabbo.

A monk who has another six qualities may give the full ordination, give formal support, and have a novice monk attend on him.

He knows what actions constitute an offense; he knows what actions do not constitute an offense; he knows which offenses are light; he knows which offenses are heavy; both Monastic Codes have been well transmitted to him in detail, and both the rules and their detailed exposition have been well analyzed by him, thoroughly mastered, and well investigated; he has ten or more years of seniority.”

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

Discussion on those who were formerly ascetics of another sect

Soon afterwards he who was formerly an ascetic of another sect and who had returned to that sect after refuting his preceptor

came back to the monks and asked for the full ordination.

The monks told the Buddha.

“Monks, when someone who was formerly an ascetic of another sect refutes his preceptor after being legitimately corrected by him and then returns to that sect, but then comes back

BILARA

Yo so, bhikkhave, aññopi aññatitthiyapubbo imasmim dhammavinaye ākañkhati pabbajjaṁ, ākañkhati upasampadāṁ, tassa cattāro māse parivāso dātabbo.

Evañca pana, bhikkhave, dātabbo—
pañhamam̄ kesamassum ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekaṁsam̄ uttarāsaṅgam̄ kārāpetvā bhikkhūnam̄ pāde vandāpetvā ukkuṭikam̄ nisīdāpetvā añjalim̄ paggañhāpetvā ‘evam vadehī’ti vattabbo—

‘Buddham̄ saraṇam̄ gacchāmi,
Dhammam̄ saraṇam̄ gacchāmi,
Saṅgham̄ saraṇam̄ gacchāmi.
Dutiyampi buddham̄ saraṇam̄ gacchāmi,

Dutiyampi dhammam̄ saraṇam̄ gacchāmi,
Dutiyampi saṅgham̄ saraṇam̄ gacchāmi.

Tatiyampi buddham̄ saraṇam̄ gacchāmi,
Tatiyampi dhammam̄ saraṇam̄ gacchāmi,
Tatiyampi saṅgham̄ saraṇam̄ gacchāmi’ti.

Tena, bhikkhave, aññatitthiyapubbena saṅgham̄ upasaṅkamitvā ekaṁsam̄ uttarāsaṅgam̄ karitvā bhikkhūnam̄ pāde vanditvā ukkuṭikam̄ nisīditvā añjalim̄ paggahetvā evamassa vacanīyo—

‘aham̄, bhante, aññatitthiyapubbo imasmim dhammavinaye ākañkhāmi upasampadāṁ.

given the full ordination.

Anyone else who was formerly an ascetic of another sect who wants the going forth and the full ordination on this spiritual path should be given four months of probation. And it should be given in this way.

First he should shave off his hair and beard and put on the ochre robes. He should then put his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and put the palms of his hands together. He should then be told to say this:

‘I go for refuge to the Buddha,
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,

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,

For the third time I go for refuge to the Teaching,

For the third time I go for refuge to the Sangha.’

Then, after approaching the Sangha, he who was formerly an ascetic of another sect should put his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and put the palms of his hands together. He should then say this:

‘Venerables, I was formerly an ascetic of another sect, and I wish for the full ordination on this spiritual path.

BILARA

parivāsaṇī yācāni ti.

Dutiyampi yācitabbo.

Tatiyampi yācitabbo.

Byattena bhikkhunā paṭibalena samgho
ñāpetabbo—

‘Suṇātu me, bhante, samgho.

Ayam itthannāmo aññatitthiyapubbo imasmim
dhammavinaye ākaṅkhati upasampadam.

So samgham cattāro māse parivāsam yācati.

Yadi samghassa pattakallam samgho
itthannāmassa aññatitthiyapubbassa cattāro
māse parivāsam dadeyya.

Esā ñatti.

Suṇātu me, bhante, samgho.

Ayam itthannāmo aññatitthiyapubbo imasmim
dhammavinaye ākaṅkhati upasampadam.

So samgham cattāro māse parivāsam yācati.

Samgho itthannāmassa aññatitthiyapubbassa
cattāro māse parivāsam deti.

Yassāyasmato khamati itthannāmassa
aññatitthiyapubbassa cattāro māse parivāsassa
dānam, so tuṇhassa;
yassa nakkhamati, so bhāseyya.

Dinno samghena itthannāmassa
aññatitthiyapubbassa cattāro māse parivāso.

Khamati samghassa, tasmā tuṇhī, evametam
dhārayāmīti.

Evam kho, bhikkhave, aññatitthiyapubbo
ārādhako hoti, evam anārādhako.

Kathañca, bhikkhave, aññatitthiyapubbo

probation.

And he should ask a second
and a third time.

A competent and capable monk should then
inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen.
So-and-so who was formerly an ascetic of
another sect wants the full ordination on this
spiritual path.

He is asking the Sangha for four months of
probation.

If it seems appropriate to the Sangha, the
Sangha should give so-and-so four months of
probation.

This is the motion.

Please, Venerables, I ask the Sangha to listen.
So-and-so who was formerly an ascetic of
another sect wants the full ordination on this
spiritual path.

He is asking the Sangha for four months of
probation.

The Sangha gives so-and-so four months of
probation.

Any monk who approves of giving so-and-so
four months of probation should remain
silent.

Any monk who does not approve should speak
up.

The Sangha has given so-and-so, who was
formerly an ascetic of another sect, four
months of probation.

The Sangha approves and is therefore silent. I
will remember it thus.’

“When someone who was formerly an ascetic
of another sect is on probation,
this is how he’s unsuccessful:

BILARA

Idha, bhikkhave, aññatitthiyapubbo atikalena gāmam̄ pavisati, atidivā paṭikkamati.

Evampi, bhikkhave, aññatitthiyapubbo anārādhako hoti.

Puna caparam̄, bhikkhave, aññatitthiyapubbo vesiyāgocaro vā hoti, vidhavāgocaro vā hoti, thullakumārikāgocaro vā hoti, pañḍakagocaro vā hoti, bhikkhunigocaro vā hoti.

Evampi, bhikkhave, aññatitthiyapubbo anārādhako hoti.

Puna caparam̄, bhikkhave, aññatitthiyapubbo yāni tāni sabrahmacārīnam̄ uccāvacāni karaṇīyāni, tattha na dakkho hoti, na analaso, na tatrupāyāya vīmam̄sāya samannāgato, na alam̄ kātum̄, na alam̄ saṃvidhātum̄.

Evampi, bhikkhave, aññatitthiyapubbo anārādhako hoti.

Puna caparam̄, bhikkhave, aññatitthiyapubbo na tibbacchando hoti uddese, paripucchāya, adhisile, adhicitte, adhipaññāya.

Evampi, bhikkhave, aññatitthiyapubbo anārādhako hoti.

Puna caparam̄, bhikkhave, aññatitthiyapubbo yassa titthāyatanā saṅkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādāyassa avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṅghassa vā avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho.

Yassa vā pana titthāyatanā saṅkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādāyassa vaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā saṅghassa vā vaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho.

Idam̄, bhikkhave, saṅghātanikam̄

He enters the village too early and returns too late in the day.

He regularly associates with prostitutes, widows, young unmarried women, eunuchs, and nuns.

He's not skilled or diligent in the various things that need to be done for his fellow monastics, and he doesn't possess the good judgment needed to do and arrange them well.

He doesn't have a keen desire for recitation, for questioning, for the higher morality, for the higher mind, and for the higher wisdom.

He is displeased when anyone disparages the teacher, the views, the beliefs, the persuasion, or the opinions of the sect he's left; but he's pleased when anyone disparages the Buddha, the Teaching, or the Sangha;

and he's pleased when anyone praises the teacher, the views, the beliefs, the persuasion, or the opinions of the sect he's left; but he is displeased when anyone praises the Buddha, the Teaching, or the Sangha.

This is the unifying factor in the lack of

Evampi kho, bhikkhave, aññatitthiyapubbo
anārādhako hoti.

Evam anārādhako kho, bhikkhave,
aññatitthiyapubbo āgato na upasampādetabbo.

Kathañca, bhikkhave, aññatitthiyapubbo
ārādhako hoti?

Idha, bhikkhave, aññatitthiyapubbo nātikālena
gāmam pavisati nātidivā paṭikkamati.

Evampi, bhikkhave, aññatitthiyapubbo ārādhako
hoti.

Puna caparam, bhikkhave, aññatitthiyapubbo na
vesiyāgocaro hoti, na vidhavāgocaro hoti, na
thullakumārikāgocaro hoti, na pañḍakagocaro
hoti, na bhikkhunigocaro hoti.

Evampi, bhikkhave, aññatitthiyapubbo ārādhako
hoti.

Puna caparam, bhikkhave, aññatitthiyapubbo
yāni tāni sabrahmacārīnam uccāvacāni
karaṇīyāni, tathā dakkho hoti, analaso,
tatrupāyāya vīmaṃsāya samannāgato, alām
kātum, alām saṃvidhātum.

Evampi, bhikkhave, aññatitthiyapubbo ārādhako
hoti.

Puna caparam, bhikkhave, aññatitthiyapubbo
tibbacchando hoti uddese, paripucchāya,
adhisile, adhicitte, adhipaññāya.

Evampi, bhikkhave, aññatitthiyapubbo ārādhako
hoti.

Puna caparam, bhikkhave, aññatitthiyapubbo
yassa titthāyatana saṅkanto hoti, tassa satthuno
tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa
ādāyassa avaññe bhaññamāne attamano hoti
udaggo abhiraddho, buddhassa vā dhammassa

When someone who was formerly an ascetic
of another sect is unsuccessful in this way, he
should not be given the full ordination.

“When someone who was formerly an ascetic
of another sect is on probation, this is how
he’s successful:

He doesn’t enter the village too early or return
too late in the day.

He doesn’t regularly associate with
prostitutes, widows, young unmarried
women, eunuchs, or nuns.

He’s skilled or diligent in the various things
that need to be done for his fellow monastics,
and he possesses the good judgment needed
to do and arrange 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 sect he’s left; but he is
displeased when anyone disparages the
Buddha, the Teaching, or the Sangha;

BILARA

hoti anattamano anabhiraddho.

Yassa vā pana titthāyatanā saṅkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādāyassa vaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṅghassa vā vaṇṇe bhaññamāne attamano hoti udaggo abhiraddho.

Idaṁ, bhikkhave, saṅghātanikam aññatitthiyapubbassa ārādhaniyasmim.

Evampi kho, bhikkhave, aññatitthiyapubbo ārādhako hoti.

Evam ārādhako kho, bhikkhave, aññatitthiyapubbo āgato upasampādetabbo.

Sace, bhikkhave, aññatitthiyapubbo naggo āgacchati, upajjhāyamūlakam cīvaraṁ pariyesitabbaṁ.

Sace acchinnakeso āgacchati, saṅgho apaloketabbo bhaṇḍukammāya.

Ye te, bhikkhave, aggikā jaṭilakā, te āgatā upasampādetabbā, na tesam parivāso dātabbo.

Taṁ kissa hetu?

Kammavādino ete, bhikkhave, kiriya vādino.

Sace, bhikkhave, jātiyā sākiyo aññatitthiyapubbo āgacchati, so āgato upasampādetabbo, na tassa parivāso dātabbo.

Imāhaṁ, bhikkhave, ñātīnam āvenikam pariḥāraṁ dammī”ti.

Aññatitthiyapubbakathā niṭṭhitā.

Sattamo bhāṇavāro.

26. Pañcābādhavatthu

and he is displeased when anyone praises the teacher, the views, the beliefs, the persuasion, or the opinions of the sect he's left; but he's pleased when anyone praises the Buddha, the Teaching, or the Sangha.

This is the unifying factor in the success of someone who was formerly an ascetic of another sect.

When someone who was formerly an ascetic of another sect is successful in this way, he should be given the full ordination.

“If someone who was formerly an ascetic of another sect 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-worshiping ascetic who comes to be ordained should be given the full ordination without probation.

Why is that?

Because they believe in the teaching of action, the teaching of doing.

And if someone who was formerly an ascetic of another sect arrives who 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 were formerly ascetics of another sect is finished.

The seventh section for recitation is finished.

The five diseases

BILARA

abādūlā ḫṣṭāñā nōti—

kutṭham, gaṇḍo, kilāso, soso, apamāro.

Manussā pañcahi ābādhehi phuṭṭhā jīvakaṁ
komārabhaccam upasaṅkamitvā evam vadanti—

“sādhu no, ācariya, tikičchāhī”ti.

“Aham khvayyo, bahukicco bahukaraṇīyo;
rājā ca me māgadho seniyo bimbisāro
upaṭṭhātabbo itthāgārañca buddhappamukho ca
bhikkhusaṁgho;

nāhaṁ sakkomi tikičchitun”ti.

“Sabbam sāpateyyañca te, ācariya, hotu;
mayañca te dāsā;

sādhu, no, ācariya, tikičchāhī”ti.

“Aham khvayyo, bahukicco bahukaraṇīyo rājā ca
me māgadho seniyo bimbisāro upaṭṭhātabbo
itthāgārañca buddhappamukho ca
bhikkhusaṁgho;

nāhaṁ sakkomi tikičchitun”ti.

Atha kho tesam manussānam etadahosi—

“ime kho samañā sakyaputtiyā sukhasīlā
sukhasamācārā, subhojanāni bhuñjitvā nivātesu
sayanesu sayanti.Yannūna mayam samañesu sakyaputtiyesu
pabbajeyyāma.Tattha bhikkhū ceva upaṭṭhahissanti, jīvako ca
komārabhacco tikičchissatī”ti.Atha kho te manussā bhikkhū upasaṅkamitvā
pabbajjam yāciṁsu.

Te bhikkhū pabbājesum, upasampādesum.

Te bhikkhū ceva upaṭṭhahimṣu jīvako ca
komārabhacco tikičchi.

Tena kho pana samayena bhikkhū bahū gilāne

common diseases.

leprosy, abscesses, mild leprosy, tuberculosis,
and epilepsy.When people were afflicted with any of these
five diseases, they went to Jīvaka
Komārabhacca and said,

“Doctor, please treat me.”

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.”

“I will give you everything I own,
and I’ll be your slave.

Please treat me, doctor.”

Jīvaka repeated what he had already said.

And those people thought,

“These Sakyā ascetics have pleasant habits
and a happy life. After eating nice food, they
sleep in beds sheltered from the wind.Perhaps I should go forth with the Sakyā
ascetics.If I do, the monks will nurse me and Jīvaka
Komārabhacca will treat me.”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 Jīvaka
treated them.

At one time the monks were nursing many

BILARA

vinnattibhāṇḍa vīraṇanti—

“gilānabhattam detha, gilānupatṭhākabhattam
detha, gilānabhesajjam dethā”ti.

Jīvakopi komārabhacco bahū gilāne bhikkhū¹
tikicchanto aññataram rājakiccam pariḥāpesi.

Aññataropi puriso pañcahi ābādhehi phuttho
jīvakam komārabhaccam upasaṅkamitvā²
etadavoca—

“sādu mam, ācariya, tikicchāhī”ti.

“Aham khvayyo, bahukicco, bahukaraṇīyo, rājā ca
me māgadho seniyo bimbisāro upaṭṭhātabbo
itthāgārañca buddhappamukho ca
bhikkhusaṃgho;

nāham sakkomi tikicchitun”ti.

“Sabbam sāpateyyañca te, ācariya, hotu, ahañca
te dāso;

sādu mam, ācariya, tikicchāhī”ti.

“Aham khvayyo, bahukicco bahukaraṇīyo, rājā ca
me māgadho seniyo bimbisāro upaṭṭhātabbo
itthāgārañca buddhappamukho ca
bhikkhusaṃgho, nāham sakkomi tikicchitun”ti.

Atha kho tassa purisassa etadahosi—

“ime kho samaṇā sakyaputtiyā sukhasilā
sukhasamācārā, subhojanāni bhuñjitvā nivātesu
sayanesu sayanti.

Yannūnāham samaṇesu sakyaputtiyesu
pabbajeyyam.

Tattha bhikkhū ceva upaṭṭhahissanti, jīvako ca
komārabhacco tikicchissati.

Somhi arogo vibbhamissāmī”ti.

Atha kho so puriso bhikkhu upasaṅkamitvā
pabbajjam yāci.

Tam bhikkhū pabbājesum, upasampādesum.

“Please give a meal for the sick and for those
nursing the sick. Please give medicines for the
sick.”

And because Jīvaka was treating many sick
monks, he was unable to fulfill his duty to the
king.

Then a certain man who was afflicted with
one of the five diseases went to Jīvaka and
said,

“Doctor, please treat me.”

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.”

“I will give you everything I own, and I’ll be
your slave.

Please treat me, doctor.”

Jīvaka repeated what he had already said.

And that man thought,

“These Sakyan ascetics have pleasant habits
and a happy life. After eating nice food, they
sleep in beds sheltered from the wind.

Perhaps I should go forth with the Sakyan
ascetics.

If I do, the monks will nurse me and Jīvaka
Komārabhacca will treat me.

And when I’m healthy, I’ll disrobe.”

He then went to the monks and asked for the
going forth.

The monks gave him the going forth and the
full ordination,

BILARA

Komārabhacco tikiicchi.

So arogo vibbhami.

Addasā kho jīvako komārabhacco tam purisam vibbhantam, disvāna tam purisam etadavoca—“nanu tvam, ayyo, bhikkhūsu pabbajito ahosī”ti? “Evam, ācariyā”ti.

“Kissa pana tvam, ayyo, evarūpamakāsī”ti?

Atha kho so puriso jīvakassa komārabhaccassa etamattham ārocesi.

Jīvako komārabhacco ujjhāyati khiyyati vipāceti

—
“kathañhi nāma bhadantā pañcahi ābādhehi phuṭṭham pabbājessanti”ti.

Atha kho jīvako komārabhacco yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.

Ekamantaṁ nisinno kho jīvako komārabhacco bhagavantaṁ etadavoca—

“sādhу, bhante, ayyā pañcahi ābādhehi phuṭṭham na pabbājeyyun”ti.

Atha kho bhagavā jīvakam komārabhaccam dhammiyā kathāya sandassesi samādapesi samuttejesi sampaham̄sesi.

Atha kho jīvako komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampaham̄sito uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇam katvā pakkāmi.

Atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammim kathaṁ katvā bhikkhū āmantesi—

“na, bhikkhave, pañcahi ābādhehi phuṭṭho pabbājetabbo.

Yo pabbājeyya, āpatti dukkaṭassā”ti.

treated him.

And when he was healthy again, he disrobed.

Jīvaka saw that man after he had disrobed, and he asked him,

“Didn’t you go forth with the monks?”

“Yes, doctor.”

“And why did you do it?”

When that man had told him what had happened,

Jīvaka complained and criticized the monks,

“How can the venerables allow those with the five diseases to go forth?”

He went to the Buddha, bowed, sat down,

and said,

“Venerable Sir, it would be good if the venerables didn’t allow those with the five diseases to go forth.”

The Buddha instructed, inspired, and gladdened him with a teaching.

Jīvaka 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 should not give the going forth to anyone afflicted with any of the five diseases.

If you do, you commit an offense of wrong conduct.”

BILARA

Tena kho pana samayena rañño māgadhassa seniyassa bimbisārassa paccanto kupito hoti.

Atha kho rājā māgadho seniyo bimbisāro senānāyake mahāmatte āñāpesi—

“gacchatha, bhaṇe, paccantam uccinathā”ti.

“Evam, devā”ti kho senānāyakā mahāmattā rañño māgadhassa seniyassa bimbisārassa paccassosum.

Atha kho abhiññatānam abhiññatānam yodhānam etadahosi—

“mayam kho yuddhābhīnandino gacchantā pāpañca karoma, bahuñca apuññam pasavāma.

Kena nu kho mayam upāyena pāpā ca virameyyāma kalyāṇañca kareyyāmā”ti?

Atha kho tesam yodhānam etadahosi—

“ime kho samanā sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā.

Sace kho mayam saman̄esu sakyaputtiyesu pabbajeyyāma, evam mayam pāpā ca virameyyāma kalyāṇañca kareyyāmā”ti.

Atha kho te yodhā bhikkhū upasaṅkamitvā pabbajjam yācim̄su.

Te bhikkhū pabbājesum, upasampādesum.

Senānāyakā mahāmattā rājabhaṭe pucchiṁsu—

“kiṁ nu kho, bhaṇe, itthannāmo ca itthannāmo ca yodhā na dissanti”ti?

“Itthannāmo ca itthannāmo ca, sāmi, yodhā bhikkhusu pabbajitā”ti.

Senānāyakā mahāmattā ujjhāyanti khyiyanti vipācenti—

“kathañhi nāma samanā sakyaputtiyā rājabhaṭam pabbājessantī”ti.

On one occasion anger erupted in the outlying districts governed by King Bimbisāra.

The King told his generals,

“Go and sort out those districts.”

“Yes, sir.”

But the most famous 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?”

And it occurred to them,

“These Sakyan ascetics live according to the Truth. 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.

Soon afterwards the generals asked among the King’s employees,

“Why are the soldiers so-and-so and so-and-so missing?”

“They’ve gone forth with the monks.”

The generals complained and criticized the monks,

“How can the Sakyan ascetics give the going forth to people who are employed by the

BILARA

Senanayaka mahāmatta rañño māgadhassa
seniyassa bimbisārassa etamattham ārocesum.

Atha kho rājā māgadho seniyo bimbisāro
vohārike mahāmatte pucchi—

“yo, bhaṇe, rājabhaṭam pabbājeti, kiṁ so
pasavatī”ti?

“Upajjhāyassa, deva, sīsam chetabbam,
anussāvakassa jīvhā uddharitabbā, gaṇassa
upaḍḍhaphāsukā bhañjitabbā”ti.

Atha kho rājā māgadho seniyo bimbisāro yena
bhagavā tenupasaṅkami, upasaṅkamitvā
bhagavantam abhivādetvā ekamantam nisidi.

Ekamantam nisinno kho rājā māgadho seniyo
bimbisāro bhagavantam etadavoca—

“santi, bhante, rājāno assaddhā appasannā.

Te appamattakenapi bhikkhū viheṭheyyum.

Sādhu, bhante, ayyā rājabhaṭam na
pabbājeyyun”ti.

Atha kho bhagavā rājānam māgadham seniyam
bimbisāram dhammiyā kathāya sandassesi
samādapesi samuttejesi sampahamṣesi.

Atha kho rājā māgadho seniyo bimbisāro
bhagavatā dhammiyā kathāya sandassito
samādapito samuttejito sampahamṣito
uṭṭhāyāsanā bhagavantam abhivādetvā
padakkhiṇam katvā pakkāmi.

Atha kho bhagavā etasmim nidāne etasmim
pakaraṇe dhammim katham katvā bhikkhū
āmantesi—

“na, bhikkhave, rājabhaṭo pabbājetabbo.

And they told the King.

The King then asked the judge,

“What’s the penalty for one who gives the
going forth to someone employed by the
King?”

“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.”

The King went to the Buddha, bowed, sat
down,

and said,

“Venerable Sir, there are kings with little faith
and confidence.

They would give the monks a hard time even
over small matters.

It would be good if the venerables didn’t give
the going forth to those employed by a king.”

The 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 should not give the going forth to anyone
employed by a king.

BILARA**28. Aṅgulimālacoravatthu**

Tena kho pana samayena coro aṅgulimālo bhikkhūsu pabbajito hoti.

Manussā passitvā ubbijjantipi, uttasantipi, palāyantipi, aññenapi gacchanti, aññenapi mukham karonti, dvārampi thakenti.

Manussā ujjhāyanti khiyyanti vipācenti—

“kathañhi nāma samañā sakyaputtiyā dhajabandham coram pabbājessantī”ti.

Assosum kho bhikkhū tesam manussānam ujjhāyantānam khiyyantānam vipācentānam.

Atha kho te bhikkhū bhagavato etamattham ārocesum ...pe...

“na, bhikkhave, dhajabandho coro pabbājetabbo.

Yo pabbājeyya, āpatti dukkaṭassā”ti.

29. Kārabhedakacoravatthu

Tena kho pana samayena raññā māgadhena seniyena bimbisārena anuññātam hoti—

“ye samañesu sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum;

svākkhāto dhammo, carantu brahmacariyam sammā dukkhassa antakiriyāyā”ti.

Tena kho pana samayena aññataro puriso corikam katvā kārāya baddho hoti.

So kāram bhinditvā palāyitvā bhikkhūsu pabbajito hoti.

Manussā passitvā evamāhaṁsu—

“ayam so kārabhedako coro.

Handa nam nemā”ti.

Ekacce evamāhaṁsu—

conduct.

The criminal Aṅgulimāla

At that time the criminal Aṅgulimāla had gone forth with the monks.

When people saw him, they became alarmed and fearful. They ran away, took a different path, turned away, and closed their doors.

People complained and criticized the monks, “How can the Sakyan ascetics give the going forth to a notorious criminal?”

The monks heard the complaints of those people.

They then told the Buddha. Soon afterwards he had the Sangha assembled and said, “You should not give the going forth to a notorious criminal.

If you do, you commit an offense of wrong conduct.”

The escaped criminal

At that time King Bimbisāra had given the following instruction:

“Nothing should be done to anyone who has gone forth with the Sakyan ascetics.

The Teaching is well-proclaimed, so let them practice the spiritual life to make a complete end of suffering.”

Soon afterwards a man who had committed theft was put in prison.

But he escaped from prison, ran away, and went forth with the monks.

People saw him and said,

“There’s that criminal who has escaped from prison.

Let’s take him back.”

But some said,

BILARA

Anuññatam rañña māgadhenā seniyena
bimbisārena—

‘ye saman̄esu sakyaputtiyesu pabbajanti, na te
labbhā kiñci kātum;
svākkhāto dhammo, carantu brahmacariyam
sammā dukkhassa antakiriyāyā”ti.

Manussā ujjhāyanti khiyyanti vipācenti—
“abhavūvarā ime samañā sakyaputtiyā, nayime
labbhā kiñci kātum.

Kathañhi nāma samañā sakyaputtiyā
kārabhedakam coram pabbājessanti”ti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, kārabhedako coro
pabbājetabbo.

Yo pabbājeyya, āpatti dukkaṭassā”ti.

30. Likhitakacoravatthu

Tena kho pana samayena aññataro puriso
corikam katvā palāyitvā bhikkhūsu pabbajito
hoti.

So ca rañño antepure likhito hoti—
yattha passati, tattha hantabboti.

Manussā passitvā evamāhaṁsu—
“ayam so likhitako coro.

Handa nam hanāmā”ti.

Ekacce evamāhaṁsu—
“māyyo, evam avacuttha.

Anuññatam rañña māgadhenā seniyena
bimbisārena ‘ye saman̄esu sakyaputtiyesu
pabbajanti, na te labbhā kiñci kātum, svākkhāto
dhammo, carantu brahmacariyam sammā
dukkhassa antakiriyāyā”ti.

Manussā ujjhāyanti khiyyanti vipācenti—
“abhavūvarā ime samañā sakyaputtiyā, nayime
labbhā kiñci kātum.

The King has given instruction

that nothing should be done to anyone gone
forth with the Sakyan ascetics.”

People complained and criticized the monks,
“These Sakyan ascetics are untouchable, since
nothing can be done to them.

So how can the Sakyan ascetics give the going
forth to an escaped criminal?”

They told the Buddha and he said,
“You should not give the going forth to an
escaped criminal.

If you do, you commit an offense of wrong
conduct.”

The wanted criminal

On one occasion a certain man stole
something, ran away, and then went forth
with the monks.

But he was wanted by the King’s court:
“He should be executed wherever he’s seen.”
Soon afterwards people saw him and said,
“There’s that wanted criminal.

Let’s execute him.”

But some said,

“No!

King Bimbisāra has said, ‘Nothing should be
done to anyone who has gone forth with the
Sakyan ascetics. The Teaching is well-
proclaimed, so let them practice the spiritual
life to make a complete end of suffering.’”

People complained and criticized the monks,
“These Sakyan ascetics are untouchable, since
nothing can be done to them.

BILARA

corañi pabbajessanti ti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, likhitako coro pabbājetabbo.

Yo pabbājeyya, āpatti dukkaṭassā”ti.

31. Kasāhatavatthu

Tena kho pana samayena aññataro puriso kasāhato katadañḍakammo bhikkhūsu pabbajito hoti.

Manussā ujjhāyanti khiyyanti vipācenti—
“kathañhi nāma samanā sakyaputtiyā kasāhataṁ katadañḍakammam pabbājessanti”ti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, kasāhato katadañḍakammo pabbājetabbo.

Yo pabbājeyya, āpatti dukkaṭassā”ti.

32. Lakkhaṇāhatavatthu

Tena kho pana samayena aññataro puriso lakkhaṇāhato katadañḍakammo bhikkhūsu pabbajito hoti.

Manussā ujjhāyanti khiyyanti vipācenti—
“kathañhi nāma samanā sakyaputtiyā lakkhaṇāhataṁ katadañḍakammaṁ pabbājessanti”ti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, lakkhaṇāhato katadañḍakammo pabbājetabbo.

Yo pabbājeyya, āpatti dukkaṭassā”ti.

33. Ināyikavatthu

Tena kho pana samayena aññataro puriso ināyiko palāyitvā bhikkhūsu pabbajito hoti.

forth to a wanted criminal.

They told the Buddha and he said,

“You should not give the going forth to a wanted criminal.

If you do, you commit an offense of wrong conduct.”

The one who had been whipped

At one time a certain man who had been whipped as a penalty went forth with the monks.

People complained and criticized the monks,
“How can the Sakyan ascetics give the going forth to one who has been whipped as a penalty?”

They told the Buddha and he said,

“You should not give the going forth to one who has been whipped as a penalty.

If you do, you commit an offense of wrong conduct.”

The one who had been branded

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 can the Sakyan ascetics give the going forth to one who has been branded as a penalty?”

They told the Buddha and he said,

“You should not give the going forth to one who has been branded as a penalty.

If you do, you commit an offense of wrong conduct.”

The one in debt

On one occasion a certain indebted man ran away and went forth with the monks.

BILARA

“ayam so amhākam iñāyiko.
 Handa nam nemā”ti.
 Ekacce evamāhamṣu—
 “māyyo, evam avacuttha.
 Anuññatam raññā māgadhena seniyena
 bimbisārena—
 ‘ye saman̄esu sakyaputtiyesu pabbajanti, na te
 labbhā kiñci kātum;
 svākkhāto dhammo, carantu brahmacariyam
 sammā dukkhassa antakiriyāyā”ti.

Manussā ujjhāyanti khiyyanti vipācenti—
 “abhavūvarā ime samanā sakyaputtiyā.
 Nayime labbhā kiñci kātum.
 Kathañhi nāma samanā sakyaputtiyā iñāyikam
 pabbājessanti”ti.
 Bhagavato etamattham ārocesum.
 “Na, bhikkhave, iñāyiko pabbājetabbo.
 Yo pabbājeyya, āpatti dukkaṭassā”ti.

34. Dāsavatthu

Tena kho pana samayena aññataro dāso
 palāyitvā bhikkhūsu pabbajito hoti.
 Ayyakā passitvā evamāhamṣu—
 “ayam so amhākam dāso.
 Handa nam nemā”ti.
 Ekacce evamāhamṣu—
 “māyyo, evam avacuttha, anuññatam raññā
 māgadhena seniyena bimbisārena ‘ye saman̄esu
 sakyaputtiyesu pabbajanti, na te labbhā kiñci
 kātum, svākkhāto dhammo, carantu
 brahmacariyam sammā dukkhassa
 antakiriyāyā”ti.

sāra,

“There’s that man who owes us.

Let’s take him with us.”

But some said,

“No!

King Bimbisāra has said,

‘Nothing should be done to anyone who has
 gone forth with the Sakyan ascetics.

The Teaching is well-proclaimed, so let them
 practice the spiritual life to make a complete
 end of suffering.”

People complained and criticized the monks,
 “These Sakyan ascetics are untouchable,
 since nothing can be done to them.

So how can the Sakyan ascetics give the going
 forth to an indebted person?”

They told the Buddha and he said,
 “You should not give the going forth to one
 who is in debt.

If you do, you commit an offense of wrong
 conduct.”

The slave

On one occasion a certain slave ran away and
 went forth with the monks.

Soon afterwards the owners saw him and said,
 “There’s that slave of ours.

Let’s take him back.”

But some said,

“No! King Bimbisāra has said, ‘Nothing should
 be done to anyone who has gone forth with
 the Sakyan ascetics. The Teaching is well-
 proclaimed, so let them practice the spiritual
 life to make a complete end of suffering.”

BILARA

“abhayuvara ime samaṇā sakyaputtiya, nayime labbhā kiñci kātum.

Kathañhi nāma samaṇā sakyaputtiyā dāsam pabbājessantī”ti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, dāso pabbājetabbo.

Yo pabbājeyya, āpatti dukkaṭassā”ti.

35. Kammārabhaṇḍuvatthu

Tena kho pana samayena aññataro kammārabhaṇḍu mātāpitūhi saddhim bhaṇḍitvā ārāmam gantvā bhikkhūsu pabbajito hoti.

Atha kho tassa kammārabhaṇḍussa mātāpitaro tam kammārabhaṇḍum vicinantā ārāmam gantvā bhikkhū pucchimṣu—

“api, bhante, evarūpam dārakam passeyyāthā”ti?

Bhikkhū ajānamyeva āhamṣu—

“na jānāmā”ti, apassamyeva āhamṣu—

“na passāmā”ti.

Atha kho tassa kammārabhaṇḍussa mātāpitaro tam kammārabhaṇḍum vicinantā bhikkhūsu pabbajitaṁ disvā ujjhāyanti khiyyanti vipācenti—

“alajjino ime samaṇā sakyaputtiyā, dussilā musāvādino.

Jānamyeva āhamṣu—‘na jānāmā’ti, passamyeva āhamṣu—‘na passāmā’ti.

Ayam dārako bhikkhūsu pabbajito”ti.

Assosum kho bhikkhū tassa kammārabhaṇḍussa mātāpitūnam ujjhāyantānam khiyyantānam vipācentānam.

Atha kho te bhikkhū bhagavato etamattham ārocesum.

“Anujānāmi, bhikkhave, samgham apaloketum bhaṇḍukammāyā”ti.

“These Sakyan ascetics are untouchable, since nothing can be done to them.

So how can the Sakyan ascetics give the going forth to a slave?”

They told the Buddha and he said,

“You should not give the going forth to a slave.

If you do, you commit an offense of wrong conduct.”

The shaven-headed smith

At that time a certain smith, after quarreling with his parents, went to the monastery and went forth with the monks.

Then, while looking for their son, the parents went to that monastery and asked the monks,

“Venerables, have you by any chance seen such-and-such a boy?”

And because they had not seen him, they said,

“No.”

Soon afterwards those parents saw that their son had gone forth as a monk. They then complained and criticized the monks,

“These Sakyan ascetics 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 and he said,

“You should get permission from the Sangha to shave someone's head.”

BILARA

Tena kho pana samayena rajagahe sattarasavaggyā dārakā sahāyakā honti.
Upālidārako tesam pāmokkho hoti.
Atha kho upālissa mātāpitūnam etadahosi—“kena nu kho upāyena upāli amhākam accayena sukhañca jīveyya, na ca kilameyyā”ti?

Atha kho upālissa mātāpitūnam etadahosi—“sace kho upāli lekhām sikkheyya, evam kho upāli amhākam accayena sukhañca jīveyya, na ca kilameyyā”ti.

Atha kho upālissa mātāpitūnam etadahosi—“sace kho upāli lekhām sikkhissati, aṅguliyo dukkhā bhavissanti.

Sace kho upāli gaṇanām sikkheyya, evam kho upāli amhākam accayena sukhañca jīveyya, na ca kilameyyā”ti.

Atha kho upālissa mātāpitūnam etadahosi—“sace kho upāli gaṇanām sikkhissati, urassa dukkho bhavissati.

Sace kho upāli rūpam sikkheyya, evam kho upāli amhākam accayena sukhañca jīveyya, na ca kilameyyā”ti.

Atha kho upālissa mātāpitūnam etadahosi—“sace kho upāli rūpam sikkhissati, akkhīni dukkhā bhavissanti.

Ime kho samañā sakyaputtiyā sukhasīlā sukhasamācārā, subhojanāni bhuñjitvā nivātesu sayanesu sayanti.

Sace kho upāli samañesu sakyaputtiyesu pabbajeyya, evam kho upāli amhākam accayena sukhañca jīveyya, na ca kilameyyā”ti.

Assosi kho upālidārako mātāpitūnam imam kathāsallāpam.

Atha kho upālidārako yena te dārakā

At that time in Rajagaha, there was a group of seventeen boys who were friends, with the boy Upāli as their leader.

On one occasion Upāli’s parents thought, “How can we ensure that Upāli is able to live happily without exhausting himself after we’ve passed away?

He could become a scribe,

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 Sakyans, however, have pleasant habits and a happy life. After eating nice food, they 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.”

Upāli heard this conversation between his parents.

He then went to the other boys and said,

BILARA

etadavoca—

“etha mayam, ayyā, saman̄esu sakyaputtiyesu pabbajissāmā”ti.

“Sace kho tvam, ayya, pabbajissasi, evam mayampi pabbajissāmā”ti.

Atha kho te dārakā ekamekassa mātāpitaro upasaṅkamitvā etadavocum—

“anujānātha mam agārasmā anāgāriyam pabbajjāyā”ti.

Atha kho tesam dārakānam mātāpitaro—
“sabbepime dārakā samānacchandā kalyāṇādhippāyā”ti—
anujāniṁsu.

Te bhikkhū upasaṅkamitvā pabbajjam yācim̄su.

Te bhikkhū pabbājesum upasampādesum.

Te rattiyā paccūsasamayam paccuṭṭhāya rodanti —

“yāgum detha, bhattam detha, khādanīyam dethā”ti.

Bhikkhū evamāhaṁsu—

“āgametha, āvuso, yāva ratti vibhāyati.

Sace yāgu bhavissati pivissatha, sace bhattam bhavissati bhuñjissatha, sace khādanīyam bhavissati khādissatha;

no ce bhavissati yāgu vā bhattam vā khādanīyam vā, piṇḍāya caritvā bhuñjissathā”ti.

Evampi kho te bhikkhū bhikkhūhi vuccamānā rodantiyeva “yāgum detha, bhattam detha, khādanīyam dethā”ti;

senāsanam uhadantipi ummihantipi.

Assosi kho bhagavā rattiyā paccūsasamayam paccuṭṭhāya dārakasaddam.

“Come, let’s go forth with the Sakyān ascetics.”

“If you go forth, so will we.”

Those boys went to their individual parents and said,

“Allow me to go forth from home to 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 both the going forth and the full ordination.

Soon afterwards they got up early in the morning and cried,

“Give us rice-porridge, give a meal, give non-staples.”

The monks said,

“Wait until the night is over.

If any of those things becomes available then, you’ll be able have it.

But if not, you’ll only be able to eat after walking for alms.”

But they carried on in the same way.

And they defecated and urinated on the furniture.

After rising early in the morning, the Buddha heard the sound of those boys.

BILARA

“kim nu kho so, ananda, darakasaddo”ti?
 Atha kho āyasmā ānando bhagavato etamattham
 ārocesi ...pe...
 “saccam kira, bhikkhave, bhikkhū jānam
 ūnavīsativassam puggalam upasampādentī”ti?

“Saccam, bhagavā”ti.
 Vigarahi buddho bhagavā ...pe...
 kathañhi nāma te, bhikkhave, moghapurisā
 jānam ūnavīsativassam puggalam
 upasampādessanti.
 Ūnavīsativasso, bhikkhave, puggalo akkhamo
 hoti sītassa uṇhassa jighacchāya pipāsāya
 ḍam̄samakasavātātapasarīsapasamphassānam
 duruttānam durāgatānam vacanapathānam
 uppannānam sārīrikānam vedanānam
 dukkhānam tibbānam kharānam kaṭukānam
 asātānam amanāpānam pāṇaharānam
 anadhivāsakajātiko hoti.
 Vīsativassova kho, bhikkhave, puggalo khamo
 hoti sītassa uṇhassa jighacchāya pipāsāya
 ḍam̄samakasavātātapasarīsapasamphassānam
 duruttānam durāgatānam vacanapathānam,
 uppannānam sārīrikānam vedanānam
 dukkhānam tibbānam kharānam kaṭukānam
 asātānam amanāpānam pāṇaharānam
 adhvāsakajātiko hoti.

Netam, bhikkhave, appasannānam vā pasādāya,
 pasannānam vā bhiyyobhāvāya ...pe...

vigarahitvā ...pe...
 dhammiṃ kathaṃ katvā bhikkhū āmantesi—
 “na, bhikkhave, jānam ūnavīsativasso puggalo
 upasampādetabbo.
 Yo upasampādeyya, yathādhammo kāretabbo”ti.

what it was,
 and he told him. Soon afterwards he had the
 Sangha assembled and questioned the monks:
 “Is it true, monks, that monks give the full
 ordination to people they know are less than
 twenty years old?”
 “It’s true, Sir.”
 The Buddha rebuked them,
 “... How can those foolish men give the full
 ordination to people they know are less than
 twenty years old?
 A person who’s less than twenty years old is
 unable to patiently endure things: cold and
 heat; hunger and thirst; horseflies,
 mosquitoes, wind, and the burning sun;
 creeping animals and insects; rude and
 unwelcome speech. And he’s unable to bear
 up with bodily feelings that are painful,
 severe, sharp, and destructive of life.
 But a person who’s twenty years old is able to
 patiently endure these things.

This won’t give rise to confidence in those
 without it or increase the confidence of those
 who have it ...” ...
 and after rebuking them ...
 he gave a teaching and addressed the monks:
 “You should not 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.”

BILARA

Tena kho pana samayena aññataram kulaṁ ahivātakarogena kālaṅkataṁ hoti.

Tassa pitāputtakā sesā honti.

Te bhikkhūsu pabbajitvā ekatova piṇḍāya caranti.

Atha kho so dārako pituno bhikkhāya dinnāya upadhāvitvā etadavoca—

“mayhampi, tāta, dehi;

mayhampi, tāta, dehī”ti.

Manussā ujjhāyanti khyiyanti vipācenti—

“abrahmacārino ime samaṇā sakyaputtiyā.

Ayampi dārako bhikkhuniyā jāto”ti.

Assosum kho bhikkhū tesam manussānam ujjhāyantānam khyiyantānam vipācentānam.

Atha kho te bhikkhū bhagavato etamattham ārocesum.

“Na, bhikkhave, ūnappannarasavasso dārako pabbājetabbo.

Yo pabbājeyya, āpatti dukkaṭassā”ti.

Tena kho pana samayena āyasmato ānandassa upaṭṭhākakulam saddham pasannam ahivātakarogena kālaṅkataṁ hoti, dve ca dārakā sesā honti.

Te porāṇakena āciṇṇakappena bhikkhū passitvā upadhāvanti.

Bhikkhū apasādenti.

Te bhikkhūhi apasādiyamānā rodanti.

Atha kho āyasmato ānandassa etadahosi—

“bhagavatā paññattam—

‘na ūnappannarasavasso dārako pabbājetabbo’ti.

Ime ca dārakā ūnappannarasavassā.

At that time most of the members of a particular family had died from a deadly and contagious disease.

Only the father and the son were left.

After going forth as monks, they walked together for almsfood.

Then, when the boy had handed over his almsfood to his father, he said,

“Give to me too, daddy,
give to me too!”

People complained and criticized the monks,

“These Sakyā ascetics are not celibate.

This boy was born to a nun!”

The monks heard the complaints of those people

and they told the Buddha. He said,

“You should not 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 was supporting Venerable Ānanda. Then most of its members died from a deadly and contagious disease, and only two boys were left.

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 less than fifteen years old shouldn’t be given the going forth, and these boys are less than fifteen.

BILARA

vīraśeyyūn ti:

Atha kho āyasmā ānando bhagavato etamattham
ārocesi.

“Ussahanti pana te, ānanda, dārakā kāke
uddāpetun”ti?

“Ussahanti, bhagavā”ti.

Atha kho bhagavā etasmīm nidāne etasmīm
pakaraṇe dhammīm katham katvā bhikkhū^āmantesi—

“anujānāmi, bhikkhave, ūnapannarasavassam
dārakam kākuḍdepakam pabbājetun”ti.

38. Kantakavatthu

Tena kho pana samayena āyasmato upanandassa
sakyaputtassa dve sāmaṇerā honti—

kanṭako ca mahako ca.

Te aññamaññam dūsesum.

Bhikkhū ujjhāyanti khiyyanti vipācenti—

“kathañhi nāma sāmaṇerā evarūpam anācāram
ācarissantī”ti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, ekena dve sāmaṇerā
upaṭṭhāpetabbā.

Yo upaṭṭhāpeyya, āpatti dukkaṭassā”ti.

39. Āhundarikavatthu

Tena kho pana samayena bhagavā tattheva
rājagahe vassam vasi, tattha hemantam, tattha
gimham.

Manussā ujjhāyanti khiyyanti vipācenti—
“āhundarikā samaṇānam sakyaputtiyānam disā
andhakārā, na imesaṁ disā pakkhāyantī”ti.

Assosum kho bhikkhū tesam manussānam
ujjhāyantānam khiyyantānam vipācentānam.

Atha kho te bhikkhū bhagavato etamattham

lost.

And he told the Buddha.

“Ānanda, are those boys able to scare away
crows?”

“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.”

Kantaka

At one time Venerable Upananda the Sakyan
had two novice monks,

Kantaka and Mahaka.

They had sex with each other.

The monks complained and criticized them,
“How can novice monks misbehave like this?”

They told the Buddha and he said,

“A single monk should not have two novice
monks attend on him.

If he does, commits an offense of wrong
conduct.”

The obscure

At that time the Buddha was staying right
there at Rājagaha for the rainy season, for the
cold season, and for the hot season.

People complained and criticized them,

“The districts are left dark and obscure by the
Sakyan ascetics; they don’t brighten them up.”

The monks heard the complaints of those
people

and they told the Buddha.

BILARA

Atha kho bhagava ayasmantam anandam
āmantesi—

“gacchānanda, avāpuraṇam ādāya
anupariveniyam bhikkhūnam ārocehi—
‘icchatāvuso bhagavā dakkhiṇāgirim cārikam
pakkamitum.

Yassāyasmato attho, so āgacchatū”ti.

“Evam, bhante”ti kho āyasmā ānando bhagavato
paṭissuṇitvā avāpuraṇam ādāya anupariveniyam
bhikkhūnam ārocesi—

“icchatāvuso, bhagavā dakkhiṇāgirim cārikaṁ
pakkamitum.

Yassāyasmato attho, so āgacchatū”ti.

Bhikkhū evamāhaṁsu—

“bhagavatā, āvuso ānanda, paññattam
dasavassāni nissāya vatthum, dasavassena
nissayaṁ dātum.

Tattha ca no gantabbam bhavissati, nissayo ca
gahetabbo bhavissati, ittaro ca vāso bhavissati,
puna ca paccāgantabbam bhavissati, puna ca
nissayo gahetabbo bhavissati.

Sace amhākam ācariyupajjhāyā gamissanti,
mayampi gamissāma;

no ce amhākam ācariyupajjhāyā gamissanti,
mayampi na gamissāma.

Lahucittakatā no, āvuso ānanda, paññāyissatī”ti.

Atha kho bhagavā ogārena bhikkhusamghena
dakkhiṇāgirim cārikaṁ pakkāmi.

40. Nissayamuccanakakathā

Atha kho bhagavā dakkhiṇāgirismiṁ
yathābhīrantam viharitvā punadeva rājagahaṁ
paccāgacchi.

Atha kho bhagavā āyasmantam ānandam
āmantesi—

“kim nu kho, ānanda, tathāgato ogārena

He said to Venerable Ananda,

“Take a key, Ānanda, and go around the
precincts and inform the monks:

“The Buddha wishes to go wandering in the
southern hills.

Anyone is welcome to join him.”

Saying, “Yes, Sir,” he did just that.

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,

but if they don’t, neither will we.

In this way we will not be burdened.”

As a result the Buddha went wandering in the
southern hills with a small group of monks.

Discussion of release from formal support

After staying in the southern hills for as long
as he liked, the Buddha returned to Rājagaha.

He then asked Ānanda,

“Why did only a small group of monks come

Atha kho āyasmā ānando bhagavato etamattham
ārocesi.

Atha kho bhagavā etasmīm nidāne etasmīm
pakaraṇe dhammīm katham katvā bhikkhū^āmantesi—

“anujānāmi, bhikkhave, byattena bhikkhunā
paṭibalena pañcavassāni nissāya vatthum,
abyattena yāvajīvam.

Pañcahi, bhikkhave, aṅgehi samannāgatena
bhikkhunā na anissitena vatthabbam.

Na asekkhena sīlakkhandhena samannāgato hoti
na asekkhena samādhikkhandhena, na
asekkhena paññākkhandhena na asekkhena
vimuttikkhandhena na asekkhena
vimuttiñāṇadassanakkhandhena samannāgato
hoti—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na anissitena
vatthabbam. (1)

Pañcahi, bhikkhave, aṅgehi samannāgatena
bhikkhunā anissitena vatthabbam.

Asekkhena sīlakkhandhena samannāgato hoti
asekkhena samādhikkhandhena.

Asekkhena paññākkhandhena ...

asekkhena vimuttikkhandhena ...

asekkhena vimuttiñāṇadassanakkhandhena
samannāgato hoti—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā anissitena
vatthabbam. (2)

Aparehipi, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na anissitena
vatthabbam.

Assaddho hoti, ahiriko hoti, anottappī hoti, kusīto

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 such
support for life.

“A monk who has five qualities shouldn’t live
without formal support.

He doesn’t have the virtue, stillness, wisdom,
freedom, or knowledge and vision of freedom
of one fully trained.

A monk who has five qualities may live
without formal support.

He has the virtue, stillness,

wisdom,

freedom,

and knowledge and vision of freedom of one
fully trained.

“A monk who has another five qualities
shouldn’t live without formal support.

He has no faith, conscience, or moral

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imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na anissitena
vatthabbam. (3)

Pañcahi, bhikkhave, aṅgehi samannāgatena
bhikkhunā anissitena vatthabbam.

Saddho hoti, hirimā hoti, ottappī hoti,
āraddhavīriyo hoti, upaṭṭhitassati hoti—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā anissitena
vatthabbam. (4)

Aparehipi, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na anissitena
vatthabbam.

Adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno
hoti, atidiṭṭhiyā diṭṭhivipanno hoti, appassuto
hoti, duppañño hoti—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na anissitena
vatthabbam. (5)

Pañcahi, bhikkhave, aṅgehi samannāgatena
bhikkhunā anissitena vatthabbam.

Na adhisīle sīlavipanno hoti, na ajjhācāre
ācāravipanno hoti, na atidiṭṭhiyā diṭṭhivipanno
hoti, bahussuto hoti, paññavā hoti—

imehi kho, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā anissitena
vatthabbam. (6)

Aparehipi, bhikkhave, pañcahaṅgehi
samannāgatena bhikkhunā na anissitena
vatthabbam.

Āpattim na jānāti, anāpattim na jānāti, lahukam
āpattim na jānāti, garukam āpattim na jānāti,
ubhayāni kho panassa pātimokkhāni vitthārena
na svāgatāni honti na suvibhattāni na
suppavattīni na suvinicchitāni suttaso
anubyañjanaso—

A monk who has another five qualities may
live without formal support.

He has faith, conscience, moral prudence,
energy, and mindfulness.

“A monk who has another five qualities
shouldn’t live without formal support.

He has failed in the higher morality; he has
failed in conduct; he has failed in view; he’s
ignorant; he’s foolish.

A monk who has another five qualities may
live without formal support.

He has not failed in the higher morality; he
has not failed in conduct; he has not failed in
view; he’s learned; he’s wise.

“A monk who has another five qualities
shouldn’t live without formal support.

He doesn’t know what actions constitute an
offense; he doesn’t know what actions do not
constitute an offense; he doesn’t know which
offenses are light; he doesn’t know which
offenses are heavy; both Monastic Codes
haven’t been well transmitted to him in detail,
and both the rules and their detailed

imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. (7)

Pañcahi, bhikkhave, aṅgehi samannāgatena bhikkhunā anissitena vatthabbam.

Āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso—

imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā anissitena vatthabbam. (8)

Aparehipi, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbam.

Āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ūnapañcavasso hoti—

imehi kho, bhikkhave, pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. (9)

Pañcahi, bhikkhave, aṅgehi samannāgatena bhikkhunā anissitena vatthabbam.

Āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, pañcavasso vā hoti atirekapañcavasso vā—

A monk who has another five qualities may live without formal support.

He knows what actions constitute an offense; he knows what actions do not constitute an offense; he knows which offenses are light; he knows which offenses are heavy; both Monastic Codes have been well transmitted to him in detail, and both the rules and their detailed exposition have been well analyzed by him, thoroughly mastered, and well investigated.

“A monk who has another five qualities shouldn’t live without formal support.

He doesn’t know what actions constitute an offense; he doesn’t know what actions do not constitute an offense; he doesn’t know which offenses are light; he doesn’t know which offenses are heavy; he has less than five years of seniority.

A monk who has another five qualities may live without formal support.

He knows what actions constitute an offense; he knows what actions do not constitute an offense; he knows which offenses are light; he knows which offenses are heavy; he has five or more years of seniority.”

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Samannāgatena bhikkhunā anissitena

vatthabbam. (10)

Pañcakadasavāro niṭṭhito.

Chahi, bhikkhave, aṅgehi samannāgatena
bhikkhunā na anissitena vatthabbam.Na asekkhena sīlakkhandhena samannāgato
hoti, na asekkhena samādhikkhandhena, na
asekkhena paññākkhandhena, na asekkhena
vimuttikkhandhena, na asekkhena
vimuttiñāṇadassanakkhandhena samannāgato
hoti, ūnapañcavasso hoti—imehi kho, bhikkhave, chahaṅgehi
samannāgatena bhikkhunā na anissitena
vatthabbam. (1)Chahi, bhikkhave, aṅgehi samannāgatena
bhikkhunā anissitena vatthabbam.Asekkhena sīlakkhandhena samannāgato hoti,
asekkhena samādhikkhandhena, asekkhena
paññākkhandhena, asekkhena
vimuttikkhandhena, asekkhena
vimuttiñāṇadassanakkhandhena samannāgato
hoti, pañcavasso vā hoti atirekapañcavasso vā—
imehi kho, bhikkhave, chahaṅgehi
samannāgatena bhikkhunā anissitena
vatthabbam. (2)Aparehipi, bhikkhave, chahaṅgehi
samannāgatena bhikkhunā na anissitena
vatthabbam.Assaddho hoti, ahiriko hoti, anottappī hoti, kusīto
hoti, muṭṭhassati hoti, ūnapañcavasso hoti—imehi kho, bhikkhave, chahaṅgehi
samannāgatena bhikkhunā na anissitena
vatthabbam. (3)Chahi, bhikkhave, aṅgehi samannāgatena
bhikkhunā anissitena vatthabbam.The section consisting of ten groups of five is
finished.“A monk who has six qualities shouldn’t live
without formal support.He doesn’t have the virtue, stillness, wisdom,
freedom, or knowledge and vision of freedom
of one fully trained, and he has less than five
years of seniority.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
fully trained, and he has five or more years of
seniority.“A monk who has another six qualities
shouldn’t live without formal support.He has no faith, conscience, or moral
prudence, is lazy and absentminded, and has
less than five years of seniority.A monk who has another six qualities may
live without formal support.

BILARA

arādūnavīñyō hoti, upaññitassati hoti,
pañcavasso vā hoti atirekapañcavasso vā—
imehi kho, bhikkhave, chahañgehi
samannāgatena bhikkhunā anissitena
vatthabbam̄. (4)

Aparehipi, bhikkhave, chahañgehi
samannāgatena bhikkhunā na anissitena
vatthabbam̄.

Adhisile sīlavipanno hoti, ajjhācāre ācāravipanno
hoti, atidiññiyā diññivipanno hoti, appassuto
hoti, dappañño hoti, ūnapañcavasso hoti—

imehi kho, bhikkhave, chahañgehi
samannāgatena bhikkhunā na anissitena
vatthabbam̄. (5)

Chahi, bhikkhave, añgehi samannāgatena
bhikkhunā anissitena vatthabbam̄.

Na adhisile sīlavipanno hoti, na ajjhācāre
ācāravipanno hoti, na atidiññiyā diññivipanno
hoti, bahussuto hoti, paññavā hoti, pañcavasso
vā hoti atirekapañcavasso vā—

imehi kho, bhikkhave, chahañgehi
samannāgatena bhikkhunā anissitena
vatthabbam̄. (6)

Aparehipi, bhikkhave, chahañgehi
samannāgatena bhikkhunā na anissitena
vatthabbam̄.

Āpattim na jānāti, anāpattim na jānāti, lahukam
āpattim na jānāti, garukam āpattim na jānāti,
ubhayāni kho panassa pātimokkhāni vitthārena
na svāgatāni honti na suvibhattāni na
suppavattīni na suvinicchitāni suttaso
anubyañjanaso, ūnapañcavasso hoti—

energy, mindfulness, and live of more years
of seniority.

“A monk who has another six qualities
shouldn’t live without formal support.

He has failed in the higher morality; he has
failed in conduct; he has failed in view; he’s
ignorant; he’s foolish; he has less than five
years of seniority.

A monk who has another six qualities may
live without formal support.

He has not failed in the higher morality; he
has not failed in conduct; he has not failed in
view; he’s learned; he’s wise; he has five or
more years of seniority.

“A monk who has another six qualities
shouldn’t live without formal support.

He doesn’t know what actions constitute an
offense; he doesn’t know what actions do not
constitute an offense; he doesn’t know which
offenses are light; he doesn’t know which
offenses are heavy; both Monastic Codes
haven’t been well transmitted to him in detail,
and neither the rules nor their detailed
exposition have been well analyzed by him,
thoroughly mastered, or well investigated; he
has less than five years of seniority.

BILARA

samannāgatena bhikkhunā na anissitena
vatthabbam̄. (7)

Chahi, bhikkhave, aṅgehi samannāgatena
bhikkhunā anissitena vatthabbam̄.

Āpattim jānāti, anāpattim jānāti, lahukam̄
āpattim jānāti, garukam̄ āpattim jānāti, ubhayāni
kho panassa pātimokkhāni viṭṭhārena svāgatāni
honti suvibhattāni suppavattīni suvinicchitāni
suttaso anubyañjanaso, pañcavasso vā hoti
atirekapañcavasso vā—

imehi kho, bhikkhave, chahaṅgehi
samannāgatena bhikkhunā anissitena
vatthabban”ti. (8)

Abhayūvarabhāṇavāro niṭṭhito atṭhamo.

41. Rāhulavatthu

Atha kho bhagavā rājagahe yathābhīrantam̄
viharitvā yena kapilavatthu tena cārikam̄
pakkāmi.

Anupubbena cārikam̄ caramāno yena
kapilavatthu tadavasari.

Tatra sudam̄ bhagavā sakkesu viharati
kapilavatthusmīm̄ nigrodhārāme.

Atha kho bhagavā pubbañhasamayam̄ nivāsetvā
pattacīvaraṇamādāya yena suddhodanassa
sakkassa nivesanam̄ tenupasaṅkami,
upasaṅkamitvā paññatte āsane nisīdi.

Atha kho rāhulamātā devī rāhulam̄ kumāram̄
etadavoca—

“eso te, rāhula, pitā.

Gacchassu, dāyajjam̄ yācāhī”ti.

Atha kho rāhulo kumāro yena bhagavā
tenupasaṅkami, upasaṅkamitvā bhagavato

A monk who has another six qualities may
live without formal support.

He knows what actions constitute an offense;
he knows what actions do not constitute an
offense; he knows which offenses are light; he
knows which offenses are heavy; both
Monastic Codes have been well transmitted to
him in detail, and both the rules and their
detailed exposition have been well analyzed
by him, thoroughly mastered, and well
investigated; he has five or more years of
seniority.”

The eighth section for recitation on
untouchables is finished.

Rāhula

After staying at Rājagaha for as long as he
liked, the Buddha set out wandering toward
Kapilavatthu.

When he eventually arrived,

he stayed among the Sakyans in the Banyan
Tree Monastery.

In morning the Buddha robed up, took his
bowl and robe, and went to Suddhodana the
Sakyan’s house, where he sat down on a
prepared seat.

The queen, the mother of Rāhula, said to the
boy,

“Rāhula, this is your father.

Go and ask for your inheritance.”

Rāhula went to the Buddha, stood in front of
him, and said,

BILARA

“sukha te, samaṇa, chaya”ti.

Atha kho bhagavā utṭhāyāsanā pakkāmi.

Atha kho rāhulo kumāro bhagavantam piṭṭhito piṭṭhito anubandhi—

“dāyajjaṁ me, samaṇa, dehi;
dāyajjaṁ me, samaṇa, dehī”ti.

Atha kho bhagavā āyasmantam sāriputtam āmantesi—

“tena hi tvaṁ, sāriputta, rāhulam kumāram pabbājehī”ti.

“Kathāhaṁ, bhante, rāhulam kumāram pabbājemī”ti?

Atha kho bhagavā etasmīm nidāne etasmīm pakaraṇe dhammīm kathaṁ katvā bhikkhū āmantesi—

“anujānāmi, bhikkhave, tīhi saraṇagamanehi sāmañerapabbajjam.

Evañca pana, bhikkhave, pabbājetabbo—
paṭhamam kesamassum ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarāsaṅgam kārāpetvā bhikkhūnaṁ pāde vandāpetvā ukkuṭikam nisidāpetvā añjalim paggaṇhāpetvā ‘evam vadehī’ti vattabbo—

‘Buddham saraṇam gacchāmi,
Dhammam saraṇam gacchāmi,
Samgham saraṇam gacchāmi.

Dutiyampi buddham saraṇam gacchāmi,

Dutiyampi dhammam saraṇam gacchāmi,

Dutiyampi samgham saraṇam gacchāmi.

Tatiyampi buddham saraṇam gacchāmi,

“Ascetic, your shadow is pleasant.”

The Buddha got up from his seat and left, but Rāhula followed behind him, saying

“Give me my inheritance, Ascetic,
give me my inheritance.”

The Buddha said to Venerable Sāriputta,

“Well then, Sāriputta, give Rāhula the going forth.”

“But how, Sir?”

The Buddha then gave a teaching and addressed the monks:

“The going forth as a novice monk should be given by means of going for refuge three times.

And it should be done in this way.

First the candidate should shave off his hair and beard and put on ochre robes. He should then put his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and put the palms of his hands together. He should then be told to say this:

‘I go for refuge to the Buddha,
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,

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

BILARA

Tatiyampi dhammam saraṇam gacchāmi,

Tatiyampi saṅgham saraṇam gacchāmīti.

Anujānāmi, bhikkhave, imehi tīhi
saraṇagamanehi sāmaṇerapabbajjan”ti.

Atha kho āyasmā sāriputto rāhulaṁ kumāram
pabbājesi.

Atha kho suddhodano sakko yena bhagavā
tenupasaṅkami, upasaṅkamitvā bhagavantaṁ
abhvādetvā ekamantam nisīdi.

Ekamantam nisinno kho suddhodano sakko
bhagavantaṁ etadavoca—

“ekāham, bhante, bhagavantaṁ varam
yācāmī”ti.

“Atikkantarā kho, gotama, tathāgatā”ti.

“Yañca, bhante, kappati, yañca anavajjan”ti.

“Vadehi, gotamā”ti.

“Bhagavati me, bhante, pabbajite anappakam
dukkham ahosi, tathā nande, adhimattam
rāhule.

Puttapemam, bhante, chavim chindati, chavim
chetvā cammaṁ chindati, cammaṁ chetvā
mamsam chindati, mamsam chetvā nhārum
chindati, nhārum chetvā atthim chindati, atthim
chetvā atthimiñjam āhacca tiṭṭhati.

Sādhu, bhante, ayyā ananuññatam mātāpitūhi
puttam na pabbājeyyun”ti.

Atha kho bhagavā suddhodanam sakkam
dhammiyā kathāya sandassesi samādapesi
samuttejesi sampaham̄sesi.

Atha kho suddhodano sakko bhagavatā
dhammiyā kathāya sandassito samādapito
samuttejito sampaham̄sito utṭhāyāsanā

For the third time I go for refuge to the
Teaching,

For the third time I go for refuge to the
Sangha.”

And Sāriputta gave Rāhula the going forth.

Soon afterwards Suddhodana approached the
Buddha, bowed, sat down,

and said,

“Sir, may I ask for a favor?”

“Buddhas don’t grant favors, Gotama.”

“It’s allowable and blameless.”

“Well then, please say what it is.”

“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 through the outer
and inner skin; it cuts the flesh, the sinews,
and the bones, and it reaches all the way to
the bone-marrow.

It would be good if the venerables didn’t 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.

BILARA

pakkāmi.

Atha kho bhagavā etasmīm nidāne etasmīm pakaraṇe dhammīm katham̄ katvā bhikkhū āmantesi—

“na, bhikkhave, ananuññāto mātāpitūhi putto pabbājetabbo.

Yo pabbājeyya, āpatti dukkaṭassā”ti.

Atha kho bhagavā kapilavatthusmīm yathābhīrantam̄ viharitvā yena sāvatthi tena cārikam̄ pakkāmi.

Anupubbena cārikam̄ caramāno yena sāvatthi tadavasari.

Tatra sudaṁ bhagavā sāvatthiyam̄ viharati jetavane anāthapiṇḍikassa ārāme.

Tena kho pana samayena āyasmato sāriputtassa upaṭṭhākakulam̄ āyasmato sāriputtassa santike dārakam̄ pāhesi—

“imam̄ dārakam̄ therō pabbājetū”ti.

Atha kho āyasmato sāriputtassa etadahosi—

“bhagavatā paññattam̄—

‘na ekena dve sāmaṇerā upaṭṭhāpetabbā’ti.

Ayañca me rāhulo sāmaṇero.

Katham̄ nu kho mayā paṭipajjitatban”ti?

Bhagavato etamattham̄ ārocesi.

“Anujānāmi, bhikkhave, byattena bhikkhunā paṭibalena ekena dve sāmaṇere upaṭṭhāpetum, yāvatake vā pana ussahati ovaditum anusāsitum tāvatake upaṭṭhāpetun”ti.

42. Sikkhāpadakathā

Atha kho sāmaṇerānam̄ etadahosi—

“kati nu kho amhākam̄ sikkhāpadāni, kattha ca amhehi sikkhitabban”ti?

Soon afterwards the Buddha gave a teaching and addressed the monks:

“You should not 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 Sāvatthī.

When he eventually arrived,

he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery.

At this time a family that was supporting Sāriputta sent him a boy with this message:

“Please give the going forth to this boy.”

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 of what had happened. The Buddha said,

“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.”

Discussion of the training rules

Soon afterwards the novices thought,

“How many training rules do we have that we should train in?”

BILARA

“anujānāmi, bhikkhave, sāmañeranām dasa sikkhāpadāni, tesu ca sāmañerehi sikkhitum— pāṇḍitipātā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī, musāvādā veramaṇī, surāmerayamajjapamādaṭṭhānā veramaṇī, vikālabhojanā veramaṇī, naccagītavāditavisūkadassanā veramaṇī, mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā veramaṇī, uccāsayanamahāsayanā veramaṇī, jātarūparajatapaṭiggahaṇā veramaṇī.

Anujānāmi, bhikkhave, sāmañerānaṁ imāni dasa sikkhāpadāni, imesu ca sāmañerehi sikkhitun”ti.

43. Danḍakammavatthu

Tena kho pana samayena sāmañerā bhikkhūsu agāravā appatissā asabhāgavuttikā viharanti.

Bhikkhū ujjhāyanti khiyyanti vipācenti— “kathañhi nāma sāmañerā bhikkhūsu agāravā appatissā asabhāgavuttikā viharissantī”ti.

Bhagavato etamattham ārocesum ...pe...

“anujānāmi, bhikkhave, pañcahaṅgehi samannāgatassa sāmañerassa danḍakammam kātum.

Bhikkhūnam alābhāya parisakkati,

bhikkhūnam anatthāya parisakkati, bhikkhūnam avāsāya parisakkati,

“There are ten training rules for the novice monks:

Abstention from killing living beings;

Abstention from stealing;

Abstention from sexual activity;

Abstention from lying;

Abstention from alcoholic drinks that cause heedlessness;

Abstention from eating at the wrong time;

Abstention from dancing, singing, music, and seeing shows;

Abstention from wearing garlands and using scents and cosmetics;

Abstention from high and luxurious resting places;

Abstention from receiving gold, silver, or money.”

Penalties

Soon the novice monks were being disrespectful, undifferential, and rude toward the monks.

The monks complained and criticized them, “How can the novices behave like this?”

They told the Buddha and he said,

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

He’s trying to stop monks from acquiring material gains;

He’s trying to harm monks;

He’s trying to get monks to lose their place of residence;

BILARA

bhikkhū bhikkhūhi bhedeti—

anujānāmi, bhikkhave, imehi pañcahaṅgehi
samannāgatassa sāmaṇerassa daṇḍakammam
kātun”ti.

Atha kho bhikkhūnam etadahosi—

“kim nu kho daṇḍakammam kātabban”ti?

Bhagavato etamattham ārocesum.

“Anujānāmi, bhikkhave, āvaraṇam kātun”ti.

Tena kho pana samayena bhikkhū sāmaṇerānam
sabbam saṅghārāmam āvaraṇam karonti.

Sāmaṇerā ārāmam pavisitum alabhamāna
pakkamantipi, vibbhamantipi, titthiyesupi
saṅkamanti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, sabbo saṅghārāmo āvaraṇam
kātabbo.

Yo kareyya, āpatti dukkaṭassa.

Anujānāmi, bhikkhave, yattha vā vasati, yattha vā
paṭikkamati, tattha āvaraṇam kātun”ti.

Tena kho pana samayena bhikkhū sāmaṇerānam
mukhadvārikam āhāram āvaraṇam karonti.

Manussā yāgupānampi saṅghabbhattampi
karontā sāmaṇere evam vadenti—

“etha, bhante, yāgum pivatha;
etha, bhante, bhattam bhuñjathā”ti.

Sāmaṇerā evam vadenti—

“nāvuso, labbhā.

Bhikkhūhi āvaraṇam katan”ti.

Manussā ujjhāyanti khyiyanti vipācenti—
“kathañhi nāma bhadantā sāmaṇerānam
mukhadvārikam āhāram āvaraṇam karissanti”ti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, mukhadvāriko āhāro āvaraṇam

He causes division between monks.”

The monks didn’t know

how they should be penalized.

They told the Buddha and he said,

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

The monks then restricted the novices from
the whole monastery.

Because they were unable to enter the
monastery, the novices left, disrobed, and
joined the ascetics of other sects.

They told the Buddha and he said,

“You should not make a whole monastery off
limits.

If you do, you commit an offense of wrong
conduct.

I allow you to make the place you’re staying in
and its access areas off limits.”

The monks placed restrictions on the novices’
food.

People making rice-porridge and meals for
the Sangha said to the novices,

“Come, Venerables, and drink rice-porridge.
Come and eat a meal.”

The novices replied,

“We can’t.

The monks have placed a restriction on us.”

People complained and criticized them,

“How can the venerables restrict the novices’
food?”

They told the Buddha and he said,

“You should not place restrictions on food.

BILARA

Yo kareyya, apatti dukkaṭassa”ti.

Danḍakammavatthu niṭhitam.

44. Anāpucchāvaraṇavatthu

Tena kho pana samayena chabbaggyā bhikkhū upajjhāye anāpucchā sāmaṇerānam āvaraṇam karonti.

Upajjhāyā gavesanti—

“katham nu kho amhākam sāmaṇerā na dissantī”ti.

Bhikkhū evamāhamṣu—

“chabbaggiyehi, āvuso, bhikkhūhi āvaraṇam katan”ti.

Upajjhāyā ujjhāyanti khiyyanti vipācenti—

“kathañhi nāma chabbaggyā bhikkhū amhe anāpucchā amhākam sāmaṇerānam āvaraṇam karissantī”ti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, upajjhāye anāpucchā āvaraṇam kātabbam.

Yo kareyya, āpatti dukkaṭassā”ti.

45. Apalālanavatthu

Tena kho pana samayena chabbaggyā bhikkhū therānam bhikkhūnam sāmaṇere apalālenti.

Therā sāmam dantakaṭṭhampi mukhodakampi gaṇhantā kilamanti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, aññassa parisā apalāletabbā.

Yo apalāleyya, āpatti dukkaṭassā”ti.

46. Kanṭakasāmaṇeravatthu

If you do, you commit an offense of wrong conduct.”

The topic of penalties is finished.

Prohibiting without asking permission

On one occasion the monks from the group of six placed restrictions on novices without asking permission of their preceptors.

The preceptors

could not find their novices.

When other monks

told them what had happened,

the preceptors complained and criticized those monks,

“How can the monks from the group of six place restrictions on our novices without asking us for permission?”

They told the Buddha and he said,

“You should not place a restriction without asking permission of the preceptor.

If you do, you commit an offense of wrong conduct.”

Luring away

At one time the monks from the group of six lured away the novices from the senior monks.

The senior monks had to get their own toothbrushes and water for rinsing the mouth, and as a result they became tired.

They told the Buddha and he said,

“You should not lure away another’s followers.

If you do, you commit an offense of wrong conduct.”

The novice Kanṭaka

BILARA

Sākyaputtassa Kāñṭakō nāma sāmañero
kaṇṭakim nāma bhikkhuniṁ dūsesi.
Bhikkhū ujjhāyanti khiyyanti vipācenti—
“kathañhi nāma sāmañero evarūpam anācāram
ācarissatī”ti.
Bhagavato etamattham ārocesum.
“Anujānāmi, bhikkhave, dasahaṅgehi
samannāgataṁ sāmañeram nāsetum.
Pāṇātipātī hoti,
adinnādāyī hoti,
abrahmacārī hoti,
musāvādī hoti,
majjapāyī hoti,
buddhassa avaṇṇam bhāsatī,
dhammassa avaṇṇam bhāsatī,
saṅghassa avaṇṇam bhāsatī,
micchādiṭṭhiko hoti,
bhikkhunidūsako hoti—
anujānāmi, bhikkhave, imehi dasahaṅgehi
samannāgataṁ sāmañeram nāsetun”ti.

47. Pañḍakavatthu

Tena kho pana samayena aññataro pañḍako
bhikkhusu pabbajito hoti.
So dahare dahare bhikkhū upasaṅkamitvā evam
vadeti—
“etha, mam āyasmanto dūsethā”ti.
Bhikkhū apasādenti—
“nassa, pañḍaka, vinassa, pañḍaka, ko tayā
attho”ti.
So bhikkhūhi apasādito mahante mahante
moligalle sāmañere upasaṅkamitvā evam vadeti
—
“etha, mam āvuso dūsethā”ti.
Sāmañerā apasādenti—

had a novice called Kāñṭaka who raped the
nun Kaṇṭaki.

The monks complained and criticized him,
“How can a novice monk misbehave in such a
way?”

They told the Buddha and he said,
“I allow you to expel a novice monk who has
ten qualities:
He kills living beings;
He steals;
He’s not celibate;
He lies;
He drinks alcoholic drinks;
He disparages the Teaching;
He disparages the Teaching;
He disparages the Sangha;
He has wrong view;
He has raped a nun.”

Eunuchs

At one time a certain eunuch had gone forth
as a monk.

He approached the young monks and said,
“Venerables, come and have sex with me.”
The monks dismissed him,
“Go away, eunuch. Who needs you?”

He went to the big and fat novices,

said the same thing,

BILARA

attho ti.

So sāmañerehi apasādito hatthibhaṇḍe
assabhaṇḍe upasaṅkamitvā evam vadeti—
“etha, mam āvuso dūsethā”ti.

Hatthibhaṇḍā assabhaṇḍā dūsesum.

Te ujjhāyanti khiyyanti vipācenti—
“pañḍakā ime samañā sakyaputtiyā.

Yepi imesam na pañḍakā, tepi ime pañḍake
dūsenti.

Evam ime sabbeva abrahmacārino”ti.

Assosum kho bhikkhū tesam hatthibhaṇḍānam
assabhaṇḍānam ujjhāyantānam khiyyantānam
vipācentānam.

Atha kho te bhikkhū bhagavato etamattham
ārocesum.

“Pañḍako, bhikkhave, anupasampanno na
upasampādetabbo, upasampanno nāsetabbo”ti.
(1)

48. Theyyasamvāsakavatthu

Tena kho pana samayena aññataro
purāṇakulaputto khīṇakolañño sukhumālo hoti.

Atha kho tassa purāṇakulaputtassa
khīṇakolaññassa etadahosi—
“aham kho sukhumālo, na paṭibalo anadhigatam
vā bhogaṁ adhigantum, adhigataṁ vā bhogaṁ
phātiṁ kātum.

Kena nu kho aham upāyena sukhañca jīveyyam,
na ca kilameyyan”ti?

Atha kho tassa purāṇakulaputtassa
khīṇakolaññassa etadahosi—
“ime kho samañā sakyaputtiyā sukhasilā
sukhasamācārā, subhojanāni bhuñjītvā nivātesu
sayanesu sayanti.

Yannūnāham sāmam pattacīvaraṁ paṭiyādetvā
kesamassum ohāretvā kāsāyāni vatthāni

He then went to the elephant keepers and
horse keepers,

and once again he said the same thing.
And they had sex with him.

They complained and criticized them,
“These Sakyān ascetics are eunuchs.
And those who are not have sex with them.

None of them is celibate.”

The monks heard their complaints.

They told the Buddha and he said,

“A eunuch should not be given the full
ordination. If it has been given, he should be
expelled.”

The one living in the community by theft
At that time there was a certain man from a
good family 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 not
able to make any money.

How can I live happily without exhausting
myself?”

And it occurred to him,

“These Sakyān ascetics have pleasant habits
and a happy life. After eating nice food, they
sleep in beds sheltered from the wind.
Perhaps I should just get myself a bowl and
robes, shave off my hair and beard, put on

BILARA

Saññavaseyyan ti.

Atha kho so purāṇakulaputto khīṇakolañño sāmam pātacīvaraṁ paṭiyādetvā kesamassum ohāretvā kāsāyāni vatthāni acchādetvā ārāmam gantvā bhikkhū abhivādeti.

Bhikkhū evamāhamṣu—

“kativassosi tvam, āvuso”ti?

“Kim etam, āvuso, kativasso nāmā”ti?

“Ko pana te, āvuso, upajjhāyo”ti?

“Kim etam, āvuso, upajjhāyo nāmā”ti?

Bhikkhū āyasmantaṁ upāliṁ etadavocum—

“iṅghāvuso upāli, imam pabbajitam

anuyuñjāhī”ti.

Atha kho so purāṇakulaputto khīṇakolañño āyasmatā upālinā anuyuñjīyamāno etamattham ārocesi.

Āyasmā upāli bhikkhūnam etamattham ārocesi.

Bhikkhū bhagavato etamattham ārocesum.

“Theyyasaṁvāsako, bhikkhave, anupasampanno na upasampādetabbo, upasampanno nāsetabbi. (2)

Titthiyapakkantako, bhikkhave, anupasampanno na upasampādetabbo, upasampanno nāsetabbo”ti. (3)

49. Tiracchānagatavatthu

Tena kho pana samayena aññataro nāgo nāgayoniyā atṭīyati harāyati jigucchatī.

Atha kho tassa nāgassa etadahosi—

“kena nu kho aham upāyena nāgayoniyā ca parimuceyyam khippañca manussattam paṭilabheyyan”ti.

Atha kho tassa nāgassa etadahosi—

and live with the monks. And he did just that.

When he came to the monastery, he bowed down to the monks.

The monks asked him,

“How many rains do you have?”

He said, “What does ‘How many rains’ mean?”

“Who’s your preceptor?”

“What’s a preceptor?”

The monks said to Venerable Upāli,

“Upāli, please examine this person.”

That man then told Upāli what had happened.

Upāli told the monks,

who in turn told the Buddha. He said,

“Anyone living in the community by theft should not be given the full ordination. If it has been given, he should be expelled.

Anyone who has previously left to join the ascetics of another sect should not be given the full ordination. If it has been given, he should be expelled.”

Animals

At one time there was a certain dragon who was troubled, ashamed, and disgusted with his existence as a dragon.

He thought,

“How can I get released from existence as a dragon and quickly become human?”

And it occurred to him,

BILARA

Saṅgaśāmino brahmaśāmino saccavaḍūmo siṭṭavāṇī
kalyāṇadhammā.

Sace kho aham samañesu sakyaputtiyesu
pabbajeyyaṁ, evāhaṁ nāgayoniyā ca
parimucceyyaṁ, khippañca manussattam
paṭilabheyyan”ti.

Atha kho so nāgo māṇavakavaṇṇena bhikkhū
upasaṅkamitvā pabbajjam yāci.

Tam bhikkhū pabbājesum, upasampādesum.

Tena kho pana samayena so nāgo aññatarena
bhikkhunā saddhiṁ paccantime vihāre
paṭivasati.

Atha kho so bhikkhu rattiyā paccūsasamayam
paccuṭṭhāya ajjhokāse caṅkamati.

Atha kho so nāgo tassa bhikkhuno nikkhante
vissatṭho niddam okkami.

Sabbo vihāro ahinā puṇo, vātapānehi bhogā
nikkhantā honti.

Atha kho so bhikkhu vihāram pavisissāmīti
kavāṭam pañāmento addasa sabbam vihāram
ahinā puṇam, vātapānehi bhoge nikkhante,
disvāna bhīto vissaramakāsi.

Bhikkhū upadhāvitvā tam bhikkhum etadavocuṁ

—
“kissa tvam, āvuso, vissaramakāsi”ti?

“Ayam, āvuso, sabbo vihāro ahinā puṇo,
vātapānehi bhogā nikkhantā”ti.

Atha kho so nāgo tena saddena paṭibujjhītvā sake
āsane niśidi.

Bhikkhū evamāhaṁsu—

“kosi tvam, āvuso”ti?

“Aham, bhante, nāgo”ti.

Truth. 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 existence as a dragon and
quickly become human.”

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.

Soon afterwards that dragon was sharing the
outermost dwelling with a certain monk.

After getting up early one morning, that monk
walked back and forth outside.

When the monk had left, the dragon relaxed
and fell asleep,

as a result of which the serpent filled the
whole dwelling, its coils even coming out of
the windows.

Just then that monk decided to go back inside.
When he opened the door, he saw the serpent
filling the whole dwelling, and being terrified,
he screamed.

Monks came running to and asked him,

“Why are you screaming?”

And he told them.

The dragon woke up from the noise and sat
down on his seat.

The monks asked him
who he was.

He replied, “I'm a dragon.”

BILARA

Atha kho so nago bhikkhunam etamattham ārocesi.
Bhikkhū bhagavato etamattham ārocesum. Atha kho bhagavā etasmīm nidāne etasmīm pakaraṇe bhikkhusamgham sannipātāpetvā tam nāgam etadavoca—

“tumhe khottha nāgā aviruḷhidhammā imasmīm dhammadvinaye.

Gaccha tvam, nāga, tattheva cātuddase pannarase aṭṭhamiyā ca pakkhassa uposatham upavasa, evam tvam nāgayoniyā ca parimuccissasi, khippañca manussattam paṭilabhissasī”ti.

Atha kho so nāgo aviruḷhidhammo kirāham imasmīm dhammadvinayeti dukkhī dummano assūni pavattayamāno vissaram katvā pakkāmi.

Atha kho bhagavā bhikkhū āmantesi—

“dveme, bhikkhave, paccayā nāgassa sabhāvapātukammāya.

Yadā ca sajātiyā methunaṁ dhammaṁ paṭisevati, yadā ca vissattho niddam okkamati—ime kho, bhikkhave, dve paccayā nāgassa sabhāvapātukammāya.

Tiracchānagato, bhikkhave, anupasampanno na upasampādetabbo, upasampanno nāsetabbo”ti. (4)

50. Mātughātakavatthu

Tena kho pana samayena aññataro mānavako mātaram jīvitā voropesi.

So tena pāpakena kammena aṭṭiyati harāyati jigucchati.

Atha kho tassa mānavakassa etadahosi—

“kena nu kho aham upāyena imassa pāpakassa kammassa nikkhantiṁ kareyyan”ti?

Atha kho tassa mānavakassa etadahosi—

“ime kho samanā sakyaputtiyā dhammadcārino

And the dragon told them what had happened.

They told the Buddha.

He then had the Sangha of monks assembled and said to the dragon,

“You 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.”

When he heard this, the dragon wept. Sad and miserable he cried out in distress and left.

And the Buddha addressed the monks:

“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.

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

Matricides

At one time there was a young brahmin who had murdered his mother.

He was troubled, ashamed, and disgusted by that bad deed,

and he thought,

“How can I escape from this bad action?”

And it occurred to him,

“These Sakyā ascetics live according to the

BILARA

Katyāñadhamma.

Sace kho aham samañesu sakyaputtiyesu pabbajeyyam, evāham imassa pāpakassa kammassa nikkhantiṁ kareyyan”ti.

Atha kho so māṇavako bhikkhū upasaṅkamitvā pabbajjam yāci.

Bhikkhū āyasmantam upālim etadavocum— “pubbepi kho, āvuso upāli, nāgo māṇavakavaṇṇena bhikkhūsu pabbajito.

Inghāvuso upāli, imam māṇavakam anuyuñjāhī”ti.

Atha kho so māṇavako āyasmatā upālinā anuyuñjīyamāno etamattham ārocesi.

Āyasmā upāli bhikkhūnam etamattham ārocesi.

Bhikkhū bhagavato etamattham ārocesum ... pe...

“mātughātako, bhikkhave, anupasampanno na upasampādetabbo, upasampanno nāsetabbo”ti.
(5)

51. Pitughātakavatthu

Tena kho pana samayena aññataro māṇavako pitaram jīvitā voropesi.

So tena pāpakena kammena attiyati harāyati jīgucchati.

Atha kho tassa māṇavakassa etadahosi—

“kena nu kho aham upāyena imassa pāpakassa kammassa nikkhantiṁ kareyyan”ti.

Atha kho tassa māṇavakassa etadahosi—

“ime kho samañā sakyaputtiyā dhammadārino samacārino brahmācārino saccavādino sīlavanto kalyāñadhammā, sace kho aham samañesu sakyaputtiyesu pabbajeyyam, evāham imassa pāpakassa kammassa nikkhantiṁ kareyyan”ti.

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 bad action.”

He then went to the monks and asked for the going forth.

The monks said to Upāli,

“Previously a dragon in the appearance of a young brahmin asked the monks for the going forth.

Upāli, please examine this young brahmin.”

That young brahmin told Upāli what had happened.

Upāli told the monks,

who in turn told the Buddha. Soon afterwards he had the Sangha assembled and said,

“Anyone who has murdered his mother should not be given the full ordination. If it has been given, he should be expelled.”

Patricides

At one time there was a young brahmin who had murdered his father.

He was troubled, ashamed, and disgusted by that bad deed,

and he thought,

“How can I escape from this bad action?”

And it occurred to him,

“These Sakyā ascetics live according to the Truth. 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 bad action.”

BILARA

pabbajjati yaci.

Bhikkhū āyasmantam upālim etadavocum—
“pubbepi kho, āvuso upāli, nāgo
māṇavakavaṇṇena bhikkhūsu pabbajito.

Iñghāvuso, upāli, imam māṇavakam
anuyuñjāhī”ti.

Atha kho so māṇavako āyasmatā upālinā
anuyuñjīyamāno etamattham ārocesi.
Āyasmā upāli bhikkhūnam etamattham ārocesi.
Bhikkhū bhagavato etamattham ārocesum.
“Pitughātako, bhikkhave, anupasampanno na
upasampādetabbo, upasampanno nāsetabbo”ti.
(6)

52. Arahantaghātakavatthu

Tena kho pana samayena sambahulā bhikkhū
sāketā sāvatthim addhānamaggappaṭipannā
honti.

Antarāmagge corā nikhamitvā ekacce bhikkhū
acchindim̄su, ekacce bhikkhū hanim̄su.

Sāvatthiyā rājabhaṭā nikhamitvā ekacce core
aggahesum, ekacce corā palāyim̄su.

Ye te palāyim̄su te bhikkhūsu pabbajim̄su, ye te
gahitā te vadhyā oniyanti.

Addasamsu kho te palāyitvā pabbajitā te core
vadhyā oniyamāne, disvāna evamāham̄su—

“sādhu kho mayam palāyimhā, sacā ca mayam
gayheyyāma, mayampi evameva haññeyyāmā”ti.
Bhikkhū evamāham̄su—
“kim pana tumhe, āvuso, akatthā”ti?
Atha kho te pabbajitā bhikkhūnam etamattham
ārocesum.

going forth.

The monks said to Upāli,
“Previously a dragon in the appearance of a
young brahmin asked the monks for the going
forth.

Upāli, please examine this young brahmin.”

That young brahmin told Upāli what had
happened.

Upāli told the monks,
who in turn told the Buddha. He said,
“Anyone who has murdered his father should
not be given the full ordination. If it has been
given, he should be expelled.”

Murderers of perfected ones

On one occasion a number of monks were
traveling from Sāketa to Sāvatthī.

As they were traveling, they were attacked by
thieves. Some of monks were robbed and
others were killed.

The King’s men came out from Sāvatthī. They
caught some of the bandits, but others ran
away.

Those who ran away went forth with the
monks, but those who were caught were taken
to be executed.

Those who had run away and gone forth saw
the other bandits being led to execution. They
said,

“It’s good that we ran away. Had we been
caught, we would’ve been executed, too.”

The monks asked,

“But what have you done?”

And they told the monks what had happened.

BILARA

“Arahanto ete, bhikkhave, bhikkhū.

Arahantaghātako, bhikkhave, anupasampanno na upasampādetabbo, upasampanno nāsetabbo”ti. (7)

53. Bhikkhunidūsakavatthu

Tena kho pana samayena sambahulā bhikkhuniyo sāketā sāvatthim addhānamaggappaṭipannā honti.

Antarāmagge corā nikhamitvā ekaccā bhikkhuniyo acchindim̄su, ekaccā bhikkhuniyo dūsesum.

Sāvatthiyā rājabhaṭā nikhamitvā ekacce core aggahesum, ekacce corā palāyim̄su.

Ye te palāyim̄su, te bhikkhūsu pabbajim̄su.

Ye te gahitā, te vadāya oniyanti.

Addasam̄su kho te palāyitvā pabbajitā te core vadāya oniyamāne, disvāna evamāham̄su—

“sādhu kho mayam palāyimhā, sacā ca mayam gayheyyāma, mayampi evameva haññeyyāmā”ti.

Bhikkhū evamāham̄su—

“kim pana tumhe, āvuso, akatthā”ti.

Atha kho te pabbajitā bhikkhūnam etamattham ārocesum.

Bhikkhū bhagavato etamattham ārocesum.

“Bhikkhunidūsako, bhikkhave, anupasampanno na upasampādetabbo, upasampanno nāsetabboti. (8)

Samghabhedako, bhikkhave, anupasampanno na upasampādetabbo, upasampanno nāsetabboti. (9)

Lohituppādako, bhikkhave, anupasampanno na upasampādetabbo, upasampanno nāsetabbo”ti.

“Those monks were perfected ones.

Anyone who has murdered a perfected one should not be given the full ordination. If it has been given, he should be expelled.”

Rapists of nuns

On one occasion a number of nuns were traveling from Sāketa to Sāvatthī.

As they were traveling, they were attack by thieves. Some of the nuns were robbed, others were raped.

The King’s men came out from Sāvatthī. They caught some of the bandits, but others ran away.

Those who ran away went forth as monks, but those who were caught were taken to be executed.

Those who had run away and gone forth saw the other bandits being led to execution. They said,

“It’s good that we ran away. Had we been caught, we would’ve been executed, too.”

The monks asked,

“But what have you done?”

And they told the monks what had happened.

The monks then told the Buddha, who said, “Anyone who has raped a nun should not be given the full ordination. If it has been given, he should be expelled.”

Anyone who has created a schism in the Sangha should not be given the full ordination. If it has been given, he should be expelled.

Anyone who has caused the Buddha to bleed should not be given the full ordination. If it

BILARA

54. Ubhatobyājanakavatthu

Tena kho pana samayena aññataro
ubhatobyājanako bhikkhūsu pabbajito hoti.

So karotipi kārāpetipi.

Bhagavato etamattham ārocesum.

“Ubhatobyājanako, bhikkhave,
anupasampanno na upasampādetabbo,
upasampanno nāsetabbo”ti. (11)

55. Anupajjhāyakādivatthu

Tena kho pana samayena bhikkhū¹
anupajjhāyakam upasampādenti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, anupajjhāyako
upasampādetabbo.

Yo upasampādeyya, āpatti dukkaṭassā”ti. (12)

Tena kho pana samayena bhikkhū saṅghena
upajjhāyena upasampādenti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, saṅghena upajjhāyena
upasampādetabbo.

Yo upasampādeyya, āpatti dukkaṭassā”ti. (13)

Tena kho pana samayena bhikkhū gaṇena
upajjhāyena upasampādenti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, gaṇena upajjhāyena
upasampādetabbo.

Yo upasampādeyya, āpatti dukkaṭassā”ti. (14)

Tena kho pana samayena bhikkhū
pañḍakupajjhāyena upasampādenti ...pe...

theyyasamvāsakupajjhāyena upasampādenti ...
pe...

Those who are intersex

At one time an intersex had gone forth as a monk.

He had sex, sometimes acting as the male partner, sometimes as the female.

They told the Buddha and he said,

“An intersex should not be given the full ordination. If it has been given, he should be expelled.”

Those without a preceptor, etc.

On one occasion the monks gave the full ordination to someone without a preceptor.

They told the Buddha and he said,

“You should not give the full ordination to anyone without a preceptor.

If you do, you commit an offense of wrong conduct.”

On one occasion the monks gave the full ordination with the Sangha as preceptor.

They told the Buddha and he said,

“You should not give the full ordination with the Sangha as preceptor.

If you do, you commit an offense of wrong conduct.”

On one occasion the monks gave the full ordination with a group as preceptor.

They told the Buddha and he said,

“You should not give the full ordination with a group as preceptor.

If you do, you commit an offense of wrong conduct.”

On one occasion the monks gave the full ordination with a eunuch as preceptor ... with one living in the community by theft as preceptor ...

BILARA

pe...

tiracchānagatupajjhāyena upasampādenti ...
pe...

mātughātakupajjhāyena upasampādenti ...pe...

pitughātakupajjhāyena upasampādenti ...pe...

arahantaghātakupajjhāyena upasampādenti ...
pe...

bhikkhunidūsakupajjhāyena upasampādenti ...
pe...

samghabhedakupajjhāyena upasampādenti ...
pe...

lohituppādakupajjhāyena upasampādenti ...
pe...

ubhatobyāñjanakupajjhāyena upasampādenti
bhagavato etamattham ārocesum.

“Na, bhikkhave, pañḍakupajjhāyena
upasampādetabbo ...pe...

na, bhikkhave, theyyasamvāsakupajjhāyena
upasampādetabbo ...pe...

na, bhikkhave, titthiyapakkantakupajjhāyena
upasampādetabbo ...pe...

na, bhikkhave, tiracchānagatupajjhāyena
upasampādetabbo ...pe...

na, bhikkhave, mātughātakupajjhāyena
upasampādetabbo ...pe...

na, bhikkhave, pitughātakupajjhāyena
upasampādetabbo ...pe...

na, bhikkhave, arahantaghātakupajjhāyena
upasampādetabbo ...pe...

na, bhikkhave, bhikkhunidūsakupajjhāyena
upasampādetabbo ...pe...

na, bhikkhave, samghabhedakupajjhāyena
upasampādetabbo ...pe...

na, bhikkhave, lohituppādakupajjhāyena
upasampādetabbo ...pe...

ascetics of another sect 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 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 ...

with an intersex as preceptor. They told the
Buddha and he said,

“You should not give the full ordination with a
eunuch as preceptor ...

with one living in the community by theft as
preceptor ...

with one who has previously left to join the
ascetics of another sect 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 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 ...

BILARA

upasampādetabbo.

Yo upasampādeyya, āpatti dukkaṭassā”ti. (15)

56. Apattakādivatthu

Tena kho pana samayena bhikkhū apattakam
upasampādenti.

Hatthesu piṇḍāya caranti.

Manussā ujjhāyanti khiyyanti vipācenti—
“seyyathāpi titthiyā”ti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, apattako upasampādetabbo.

Yo upasampādeyya, āpatti dukkaṭassā”ti. (16)

Tena kho pana samayena bhikkhū acīvarakam
upasampādenti.

Naggā piṇḍāya caranti.

Manussā ujjhāyanti khiyyanti vipācenti—
“seyyathāpi titthiyā”ti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, acīvarako upasampādetabbo.

Yo upasampādeyya, āpatti dukkaṭassā”ti. (17)

Tena kho pana samayena bhikkhū
apattacīvarakam upasampādenti.

Naggā hatthesu piṇḍāya caranti.

Manussā ujjhāyanti khiyyanti vipācenti—
“seyyathāpi titthiyā”ti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, apattacīvarako
upasampādetabbo.

intersex as preceptor.

If you do, you commit an offense of wrong conduct.”

Those without a bowl, etc.

On one occasion the monks gave the full ordination to someone without a bowl.

When he walked for almsfood, he received it in his hands.

People complained and criticized him,
“He’s just like the ascetics of other sects.”

They told the Buddha and he said,

“You should not give the full ordination to anyone without a bowl.

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 almsfood.

People complained and criticized him,
“He’s just like the ascetics of other sects.”

They told the Buddha and he said,

“You should not give the full ordination to anyone 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 bowl nor robes.

He walked naked for almsfood and received it in his hands.

People complained and criticized him,
“He’s just like the ascetics of other sects.”

They told the Buddha and he said,

“You should not give the full ordination to anyone with neither bowl nor robes.

Tena kho pana samayena bhikkhū yācitakena
pattena upasampādenti.

Upasampanne pattam paṭiharanti.

Hatthesu piṇḍāya caranti.

Manussā ujjhāyanti khiyyanti vipācenti—
“seyyathāpi titthiyā”ti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, yācitakena pattena
upasampādetabbo.

Yo upasampādeyya, āpatti dukkaṭassā”ti. (19)

Tena kho pana samayena bhikkhū yācitakena
cīvarena upasampādenti.

Upasampanne cīvaraṁ paṭiharanti.

Naggā piṇḍāya caranti.

Manussā ujjhāyanti khiyyanti vipācenti—
“seyyathāpi titthiyā”ti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, yācitakena cīvarena
upasampādetabbo.

Yo upasampādeyya, āpatti dukkaṭassā”ti. (20)

Tena kho pana samayena bhikkhū yācitakena
pattacīvarena upasampādenti.

Upasampanne pattacīvaraṁ paṭiharanti.

Naggā hatthesu piṇḍāya caranti.

Manussā ujjhāyanti khiyyanti vipācenti—
“seyyathāpi titthiyā”ti.

conduct.

On one occasion the monks gave the full
ordination to someone with a borrowed bowl.
When he had been ordained, the bowl had to
be returned.

Then, when he walked for almsfood, he
received it in his hands.

People complained and criticized him,
“He’s just like the ascetics of other sects.”

They told the Buddha and he said,
“You should not give the full ordination to
anyone with a borrowed bowl.

If you do, you commit an offense of wrong
conduct.”

On one occasion the monks gave the full
ordination to someone with borrowed robes.

When he had been ordained, the robes had to
be returned.

He then walked naked for almsfood.

People complained and criticized him,
“He’s just like the ascetics of other sects.”

They told the Buddha and he said,
“You should not give the full ordination to
anyone with borrowed 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 bowl
and borrowed robes.

When he had been ordained, the bowl and the
robes had to be returned.

He then walked naked for almsfood and
received it in his hands.

People complained and criticized him,
“He’s just like the ascetics of other sects.”

BILARA

"Na, bhikkhave, yacitakena pāttacivarena upasampādetabbo.

Yo upasampādeyya, āpatti dukkaṭassā"ti. (21)

Naupasampādetabbekavīsativāro niṭṭhito.

57. Napabbājetabbadvattimśavāra

Tena kho pana samayena bhikkhū hatthacchinnaṁ pabbājenti ...pe...

pādacchinnaṁ pabbājenti ...pe...

hatthapādacchinnaṁ pabbājenti ...pe...

kaṇṇacchinnaṁ pabbājenti ...pe...

nāsacchinnaṁ pabbājenti ...pe...

kaṇṇanāsacchinnaṁ pabbājenti ...pe...

aṅgulicchinnaṁ pabbājenti ...pe...

aḷacchinnaṁ pabbājenti ...pe...

kaṇḍaracchinnaṁ pabbājenti ...pe...

phaṇahatthakam pabbājenti ...pe...

khujjam pabbājenti ...pe...

vāmanam pabbājenti ...pe...

galagaṇḍim pabbājenti ...pe...

lakkhaṇāhataṁ pabbājenti ...pe...

kasāhataṁ pabbājenti ...pe...

likhitakam pabbājenti ...pe...

sīpadim pabbājenti ...pe...

pāparogim pabbājenti ...pe...

parisadūsakam pabbājenti ...pe...

kāṇam pabbājenti ...pe...

kuṇim pabbājenti ...pe...

khañjam pabbājenti ...pe...

pakkhahataṁ pabbājenti ...pe...

"You should not give the full ordination to anyone with a borrowed bowl 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.

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

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 a foot ...

to someone without an ear ...

to someone without nose ...

to someone without an ear and nose ...

to someone without a finger or a toe ...

to someone without a 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 ...

BILARA

jaradubbalaṁ pabbajenti ...pe...	to someone weak from old age ...
andham pabbājenti ...pe...	to someone blind ...
mūgam pabbājenti ...pe...	to a mute ...
badhiram pabbājenti ...pe...	to someone deaf ...
andhamūgam pabbājenti ...pe...	to someone blind and mute ...
andhabadhiram pabbājenti ...pe...	to someone blind and deaf ...
mūgabadhiram pabbājenti ...pe...	to someone mute and deaf ...
andhamūgabadhiram pabbājenti.	to someone blind, mute, and deaf.
Bhagavato etamattham ārocesum ...pe...	They told the Buddha. Soon afterwards he had the Sangha assembled and said,
“na, bhikkhave, hatthacchino pabbājetabbo ... pe...	“You should not give the going forth to someone without a hand ...
na, bhikkhave, pādacchino pabbājetabbo ... pe...	to someone without a foot ...
na, bhikkhave, hatthapādacchino pabbājetabbo ...pe...	to someone without a hand and a foot ...
na, bhikkhave, kaṇṇacchino pabbājetabbo ... pe...	to someone without an ear ...
na, bhikkhave, nāśacchino pabbājetabbo ... pe...	to someone without nose ...
na, bhikkhave, kaṇṇānāśacchino pabbājetabbo ...pe...	to someone without an ear and nose ...
na, bhikkhave, aṅgulicchino pabbājetabbo ... pe...	to someone without a finger or a toe ...
na, bhikkhave, aṭacchino pabbājetabbo ...pe...	
na, bhikkhave, kaṇḍaracchino pabbājetabbo ... pe...	to someone without a tendon ...
na, bhikkhave, phaṇahatthako pabbājetabbo ... pe...	to someone with joined fingers ...
na, bhikkhave, khujjo pabbājetabbo ...pe...	to a hunchback ...
na, bhikkhave, vāmano pabbājetabbo ...pe...	to a dwarf ...
na, bhikkhave, galagaṇḍī pabbājetabbo ...pe...	to someone with goiter ...
na, bhikkhave, lakkhaṇāhato pabbājetabbo ... pe...	to someone who has been branded ...

BILARA

na, bhikkhave, līkhitako pabbājetabbo ...pe...	to a wanted criminal ...
na, bhikkhave, sīpadī pabbājetabbo ...pe...	to someone with elephantiasis ...
na, bhikkhave, pāparogī pabbājetabbo ...pe...	to someone with a serious sickness ...
na, bhikkhave, parisadūsako pabbājetabbo ...pe...	to someone with abnormal appearance ...
na, bhikkhave, kāṇo pabbājetabbo ...pe...	to someone blind in one eye ...
na, bhikkhave, kuṇī pabbājetabbo ...pe...	to someone with a crooked limb ...
na, bhikkhave, khañjo pabbājetabbo ...pe...	to someone lame ...
na, bhikkhave, pakkhahato pabbājetabbo ...pe...	to someone paralyzed on one side ...
na, bhikkhave, chinniriyāpatho pabbājetabbo ...pe...	to someone crippled ...
na, bhikkhave, jarādubbalo pabbājetabbo ...pe...	to someone weak from old age ...
na, bhikkhave, andho pabbājetabbo ...pe...	to someone blind ...
na, bhikkhave, mūgo pabbājetabbo ...pe...	to a mute ...
na, bhikkhave, badhiro pabbājetabbo ...pe...	to someone deaf ...
na, bhikkhave, andhamūgo pabbājetabbo ...pe...	to someone blind and mute ...
na, bhikkhave, andhabadhiro pabbājetabbo ...pe...	to someone blind and deaf ...
na, bhikkhave, mūgabadhiro pabbājetabbo ...pe...	to someone mute and deaf ...
na, bhikkhave, andhamūgabadhiro pabbājetabbo.	to someone blind, mute, and deaf.
Yo pabbājeyya, āpatti dukkaṭassā”ti. (1–32)	If you do, you commit an offense of wrong conduct.”
Napabbājetabbadvattimśavāro niṭṭhito.	The section consisting of thirty-two cases when the going forth is not to be given is finished.
Dāyajjabhāṇavāro niṭṭhito navamo.	The ninth section for recitation on inheritance is finished.
58. Alajjīnissayavatthu	Formal support for those who are shameless
Tena kho pana samayena chabbaggiyā bhikkhū alajjīnaṁ nissayaṁ denti.	At that time the monks from the group of six gave formal support to those who were shameless.
Bhagavato etamattham ārocesum.	They told the Buddha and he said,

Yo dadeyya, āpatti dukkaṭassā”ti.

Tena kho pana samayena bhikkhū alajjīnam
nissāya vasanti.

Tepi nacirasseva alajjino honti pāpakā.

Bhikkhū bhagavato etamattham ārocesum.

“Na, bhikkhave, alajjīnam nissāya vatthabbaṃ.

Yo vaseyya, āpatti dukkaṭassā”ti.

Atha kho bhikkhūnaṃ etadahosi—
“bhagavatā paññattam—
‘na alajjīnam nissayo dātabbo, na alajjīnam
nissāya vatthabban’ti.

Katham nu kho mayaṃ jāneyyāma lajjim vā
alajjim vā”ti?

Bhagavato etamattham ārocesum.
“Anujānāmi, bhikkhave, catūhapañcāham
āgametum yāva bhikkhusabhāgataṃ jānāmī”ti.

59. Gamikādinissayavatthu

Tena kho pana samayena aññataro bhikkhu
kosalesu janapade addhānamaggappaṭipanno
hoti.

Atha kho tassa bhikkhuno etadahosi—
“bhagavatā paññattam—
‘na anissitena vatthabban’ti.

Ahañcamhi nissayakaraṇīyo
addhānamaggappaṭipanno, katham nu kho mayā
paṭipajjitabban”ti?

who are shameless.

If you do, you commit an offense of wrong
conduct.”

At that time monks lived with formal support
from those who were shameless.

Soon they too became shameless and bad.

They told the Buddha and he said,

“You should not live with formal support from
those who are shameless.

If you do, you commit an offense of wrong
conduct.”

The monks thought,

“The Buddha has laid down a rule
that one should not give formal support to
those who are shameless and that one
shouldn’t live with such support from those
who are shameless.

But how do we know who is shameless and
who is not?”

They told the Buddha and he said,

“I allow you to wait for four or five days to find
out if the other person is compatible with the
monks.”

Formal support for those who are traveling,
etc.

On one occasion a certain monk was traveling
in the country of Kosala.

He thought,

“The Buddha has laid down a rule
that someone like me shouldn’t live without
formal support.

But I’m traveling, so what should I do?”

BILARA

“Anujanāmi, bhikkhave,
addhānamaggappaṭipannena bhikkhunā
nissayaṁ alabhamānenā anissitena vatthun”ti.

Tena kho pana samayena dve bhikkhū kosalesu
janapade addhānamaggappaṭipannā honti.

Te aññataram āvāsaṁ upagacchiṁsu.

Tattha eko bhikkhu gilāno hoti.

Atha kho tassa gilānassa bhikkhuno etadahosi—
“bhagavatā paññattam—
‘na anissitena vatthabban’ti.

Ahañcamhi nissayakaraṇīyo gilāno, katham nu
kho mayā paṭipajjitatban”ti?

Bhagavato etamattham ārocesum.

“Anujānāmi, bhikkhave, gilānena bhikkhunā
nissayaṁ alabhamānenā anissitena vatthun”ti.

Atha kho tassa gilānupatṭhākassa bhikkhuno
etadahosi—

“bhagavatā paññattam—

‘na anissitena vatthabban’ti.

Ahañcamhi nissayakaraṇīyo, ayañca bhikkhu
gilāno, katham nu kho mayā paṭipajjitatban”ti?

Bhagavato etamattham ārocesum.

“Anujānāmi, bhikkhave, gilānupatṭhākena
bhikkhunā nissayaṁ alabhamānenā
yāciyamānenā anissitena vatthun”ti.

Tena kho pana samayena aññataro bhikkhu
araññe viharati.

Tassa ca tasmiṁ senāsane phāsu hoti.

Atha kho tassa bhikkhuno etadahosi—

“bhagavatā paññattam—

‘na anissitena vatthabban’ti.

Ahañcamhi nissayakaraṇīyo araññe viharāmi,

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

On one occasion two monks were traveling in
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 someone like me shouldn’t live without
formal support.

But I’m sick, so what should I do?”

They told the Buddha and he said,
“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 someone like me shouldn’t live without
formal support.

But this monk is sick, so what should I do?”

They told the Buddha and he said,
“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
and who was at ease in his dwelling.

He thought,

“The Buddha has laid down a rule
that someone like me shouldn’t live without
formal support.

But I’m staying in the wilderness and I’m at

BILARA

Kathāññi nu kho maya paṭipajjitaabbāti ti?

Bhagavato etamattham ārocesum.

“Anujānāmi, bhikkhave, āraññikena bhikkhunā phāsuvihāram sallakkhentena nissayaṁ alabhamānena anissitena vatthuṁ—

yadā patirūpo nissayadāyako āgacchissati, tadā tassa nissāya vasissāmī”ti.

60. Gottenaanussāvanānujānana

Tena kho pana samayena āyasmato mahākassapassa upasampadāpekkho hoti.

Atha kho āyasmā mahākassapo āyasmato ānandassa santike dūtam pāhesi—

“āgacchatu ānando imam anussāvessatū”ti.

Āyasmā ānando evamāha—

“nāham ussahāmi therassa nāmam gahetuṁ, garu me therō”ti.

Bhagavato etamattham ārocesum.

“Anujānāmi, bhikkhave, gottenapi anussāvetun”ti.

61. Dveupasampadāpekkhādivatthu

Tena kho pana samayena āyasmato mahākassapassa dve upasampadāpekkhā honti.

Te vivadanti—

“aham paṭhamam upasampajjissāmi, aham paṭhamam upasampajjissāmī”ti.

Bhagavato etamattham ārocesum.

“Anujānāmi, bhikkhave, dve ekānussāvane kātun”ti.

Tena kho pana samayena sambahulānam therānam upasampadāpekkhā honti.

Te vivadanti—

They told the Buddha and he said,

“If you are staying in the wilderness and observe that you are at ease, and you are unable to obtain formal support, I allow you to live without.

But when a suitable support-giver comes, you should live with formal support from him.”

The allowance to make proclamations using the clan name

At one time someone 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’m unable to say his name.”

They told the Buddha and he said,

“I allow you to do the proclamation using clan name, too.”

The two people seeking the full ordination, etc.

At one time two people wanted the full ordination with Mahākassapa.

They argued with each other

about who should be ordained first.

They told the Buddha and he said,

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

At one time a number of people wanted the full ordination with several senior monks.

They argued with each other

BILARA

paṭhamamīti upasampajjissamīti.

Therā evamāhamṣu—

“handā mayam, āvuso, sabbeva ekānussāvane karomā”ti.

Bhagavato etamattham ārocesum.

“Anujānāmi, bhikkhave, dve tayo ekānussāvane kātum, tañca kho ekena upajjhāyena, na tveva nānupajjhāyenā”ti.

62. Gabbhvīsūpasampadānujānana

Tena kho pana samayena āyasmā kumārakassapo gabbhvīso upasampanno ahosi.

Atha kho āyasmato kumārakassapassa etadahosi

—
“bhagavatā paññattam—

‘na ūnavīsativasso puggalo upasampādetabbo’ti.

Ahañcamhi gabbhvīso upasampanno.

Upasampanno nu khomhi, nanu kho upasampanno”ti?

Bhagavato etamattham ārocesum.

Yam, bhikkhave, mātukucchismim paṭhamam cittaṁ uppannaṁ, paṭhamam viññāṇam pātubhūtam, tadupādāya sāvassa jāti.

“Anujānāmi, bhikkhave, gabbhvīsaṁ upasampādetun”ti.

63. Upasampadāvidhi

Tena kho pana samayena upasampannā dissanti kuṭṭhikāpi gaṇḍikāpi kilāsikāpi sosikāpi apamārikāpi.

Bhagavato etamattham ārocesum.

The senior monks said,

“Well then, let’s ordain all of them with a single proclamation.”

They told the Buddha and he said,

“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.”

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

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 being in the womb.

So, have I been ordained or not?”

They told the Buddha and he said,

“When the first mental event appears in the mother’s womb, when the first consciousness manifests, that is a person’s birth.

I allow you to give the full ordination to someone who is twenty years old since appearing in the womb.”

The process for the full ordination

At that time the full ordination had been given to people who had leprosy, abscesses, mild leprosy, tuberculosis, and epilepsy.

They told the Buddha and he said,

BILARA

terasa antarāyike dhamme pucchitūṇi.

Evañca pana, bhikkhave, pucchitabbo—
 ‘santi te evarūpā ābādhā—
 kuṭṭham, gando, kilāso, soso, apamāro?

Manussosi?

Purisosi?

Bhujissosi?

Aññānosi?

Nasi rājabhaṭo?

Anuññātosi mātāpitūhi?

Paripuṇṇavīsativassosi?

Paripuṇṇam te pattacīvaraṁ?

Kiṁnāmosi?

Konāmo te upajjhāyo”ti?

Tena kho pana samayena bhikkhū ananusitthe
 upasampadāpekkhe antarāyike dhamme
 pucchanti.

Upasampadāpekkhā vitthāyanti, maṅkū honti, na
 sakkonti vissajjetum.

Bhagavato etamattham ārocesum.

“Anujānāmi, bhikkhave, paṭhamam anusāsitvā
 pacchā antarāyike dhamme pucchitun”ti.

Tattheva saṅghamajjhe anusāsanti.

Upasampadāpekkhā tatheva vitthāyanti, maṅkū
 honti, na sakkonti vissajjetum.

Bhagavato etamattham ārocesum.

“Anujānāmi, bhikkhave, ekamantam anusāsitvā
 saṅghamajjhe antarāyike dhamme pucchitum.

Evañca pana, bhikkhave, anusāsitabbo—

Paṭhamam upajjhām gāhāpetabbo.

should ask about the thirteen obstructions.

And it should be done in this way:

‘Do you have any of these diseases:

leprosy, abscesses, mild leprosy, tuberculosis,
 or epilepsy?

Are you human?

Are you a man?

Are you a free man?

Are you free from debt?

Are you employed by the King?

Do you have permission from your parents?

Are you twenty years old?

Do you have a full set of bowl and robes?

What is your name?

What is the name of your preceptor?”

Soon afterwards they asked those seeking the
 full ordination about the obstructions without
 first instructing them.

They were embarrassed, humiliated, and
 unable to respond.

They told the Buddha and he said,

“You should instruct first and then ask about
 the obstructions.

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 and he said,

“You should instruct them to one side and
 then ask about the obstructions in the midst
 of the Sangha.

And it should be done in this way.

First they should be told to choose a
 preceptor.

BILARA

acikkhittabbañī—

‘ayam te patto, ayam saṅghāti, ayam
uttarāsaṅgo, ayam antaravāsako.

Gaccha, amumhi okāse tiṭṭhāhī”ti.

Bālā abyattā anusāsanti.

Duranusitṭhā upasampadāpekkhā vitthāyanti,
mañkū honti, na sakkonti vissajjetum.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, bālena abyattena anusāsitabbo.

Yo anusāseyya, āpatti dukkaṭassa.

Anujānāmi, bhikkhave, byattena bhikkhunā
paṭibalena anusāsitun”ti.

Asammatā anusāsanti.

Bhagavato etamattham ārocesum.

“Na, bhikkhave, asammatena anusāsitabbo.

Yo anusāseyya, āpatti dukkaṭassa.

Anujānāmi, bhikkhave, sammatena anusāsitum.

Evañca pana, bhikkhave, sammannitabbo—
attanā vā attānam sammannitabbam, parena vā
paro sammannitabbo.

Kathañca attanāvā attānam sammannitabbam?

Byattena bhikkhunā paṭibalena saṅgho
ñāpetabbo—‘

suṇātu me, bhante, saṅgho.

Itthannāmo itthannāmassa āyasmato
upasampadāpekkho.

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.”

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 and he said,

“A monk who is ignorant and incompetent
should not instruct.

If he does, he commits an offense of wrong
conduct.

A monk who is competent and capable should
instruct.”

They instructed without having been
appointed.

They told the Buddha and he said,

“A monk should not instruct if he hasn’t been
appointed to do so.

If he does, he commits an offense of wrong
conduct.

A monk should instruct when he has been
appointed to do so.

And it should be done in this way:

either one should be appointed through
oneself or one should be appointed through
another.

And how is one appointed through oneself?

A competent and capable monk should
inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen.
So-and-so is seeking the full ordination with
Venerable so-and-so.

BILARA

anusāseyyāti.

Evam attanāva attānam sammannitabbam.

Kathañca pana parena paro sammannitabbo?

Byattena bhikkhunā paṭibalena samgho
ñāpetabbo—

‘suṇātu me, bhante, samgho.

Itthannāmo itthannāmassa āyasmato
upasampadāpekkho.

Yadi samghassa pattakallam, itthannāmo
itthannāmam anusāseyyā’ti.

Evam parena paro sammannitabbo.

Tena sammatena bhikkhunā upasampadāpekkho
upasaṅkamitvā evamassa vacanīyo—

‘suṇasi, itthannāma, ayaṁ te saccakālo
bhūtakālo.

Yam jātam tam saṅghamajjhe pucchante santam
atthīti vattabbam, asantam natthīti vattabbam.

Mā kho vitthāyi, mā kho mañku ahosi.

Evam tam pucchissanti—

santi te evarūpā ābādhā—

kutṭham, gandō, kilāso, soso, apamāro?

Manussosi?

Purisosi?

Bhujissosi?

Aṇaṇosi?

Nasi rājabhaṭo?

Anuññātosi mātāpitūhi?

Paripuṇṇavīsativassosi?

Paripuṇṇam te pattacīvaraṁ?

Kimnāmosi?

Konāmo te upajjhāyo”ti?

instruct so-and-so.

In this way one is appointed through oneself.

And how is one appointed through another?

A competent and capable monk should
inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen.

So-and-so is seeking the full ordination with
Venerable so-and-so.

If it seems appropriate to the Sangha, so-and-
so will instruct so-and-so.’

In this way one is appointed through another.

The monk who has been appointed should
approach 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.

When asked in the midst of the Sangha about
various matters, you should say, “Yes,” if it’s
true and, “No,” if it’s not.

Don’t be embarrassed or humiliated.

This is what they will 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 a free man?

Are you free from debt?

Are you employed by the King?

Do you have permission from your parents?

Are you twenty years old?

Do you have a full set of bowl and robes?

What is your name?

What is the name of your preceptor?”””

BILARA

“Na, bhikkhave, ekato āgantabbam̄.

Anusāsakena paṭhamataram āgantvā saṅgho
ñāpetabbo—

‘suṇātu me, bhante, saṅgho.

Itthannāmo itthannāmassa āyasmato
upasampadāpekkho.

Anusīttho so mayā.

Yadi saṅghassa pattakallam̄, itthannāmo
āgaccheyyā’ti.

‘Āgacchāhī’ti vattabbo.

Ekaṁsam̄ uttarāsaṅgam̄ kārāpetvā bhikkhūnam̄
pāde vandāpetvā ukkuṭikam̄ nisidāpetvā añjalim̄
pagganhāpetvā upasampadam̄ yācāpetabbo—

‘saṅgham̄, bhante, upasampadam̄ yācāmi.

Ullumpatu mam̄, bhante, saṅgho anukampam̄
upādāya.

Dutiyampi, bhante, saṅgham̄ upasampadam̄
yācāmi.

Ullumpatu mam̄, bhante, saṅgho anukampam̄
upādāya.

Tatiyampi, bhante, saṅgham̄ upasampadam̄
yācāmi.

Ullumpatu mam̄, bhante, saṅgho anukampam̄
upādāyā’ti.

Byattena bhikkhunā paṭibalena saṅgho
ñāpetabbo—

‘Suṇātu me, bhante, saṅgho.

Ayam̄ itthannāmo itthannāmassa āyasmato
upasampadāpekkho.

Yadi saṅghassa pattakallam̄, aham̄ itthannāmam̄
antarāyike dhamme puccheyyanti?

The Buddha said, “They should not return
together.

The instructor should return first and inform
the Sangha:

‘Please, Venerables, I ask the Sangha to listen.
So-and-so is seeking the full ordination with
Venerable so-and-so.

He has been instructed by me.

If it seems appropriate to the Sangha, so-and-
so should come.’

And he should be told to come.

He should then put his upper robe over one
shoulder, pay respect at the feet of the monks,
squat on his heels, and put the palms of his
hands together. He should then ask for
ordination:

‘Venerables, I ask the Sangha for the full
ordination.

Let the Sangha lift me up out of compassion.

For the second time, Venerables, I ask the
Sangha for the full ordination.

Let the Sangha lift me up out of compassion.

For the third time, Venerables, I ask the
Sangha for the full ordination.

Let the Sangha 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 seeking the full ordination with
Venerable so-and-so.

If it seems appropriate to the Sangha, I will
ask so-and-so about the obstructions.

BILARA

bhūtakālo.

Yam jātam tam pucchāmi.

Santam atthīti vattabbam, asantam natthīti vattabbam.

Santi te evarūpā ābādhā—

kuṭṭham gaṇḍo kilāso soso apamāro?

Manussosi?

Purisosi?

Bhujissosi?

Aṇaṇosi?

Nasi rājabhaṭo?

Anuññātosi mātāpitūhi?

Paripuṇṇavīsativassosi?

Paripuṇṇam te pattacīvaraṁ?

Kiṁnāmosi?

Konāmo te upajjhāyo’ti?

Byattena bhikkhunā paṭibalena samgho
ñāpetabbo—

‘Suṇātu me, bhante, samgho.

Ayam itthannāmo itthannāmassa āyasmato
upasampadāpekkho, parisuddho antarāyikehi
dhammehi, paripuṇṇassa pattacīvaraṁ.Itthannāmo samgham upasampadaṁ yācati
itthannāmena upajjhāyena.Yadi samghassa pattakallam, samgho
itthannāmam upasampādeyya itthannāmena
upajjhāyena.

Esā ñatti.

Suṇātu me, bhante, samgho.

Ayam itthannāmo itthannāmassa āyasmato
upasampadāpekkho, parisuddho antarāyikehi
dhammehi, paripuṇṇassa pattacīvaraṁ.

tell the truth.

I will 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 a free man?

Are you free from debt?

Are you employed by the King?

Do you have permission from your parents?

Are you twenty years old?

Do you have a full set of bowl and robes?

What is your name?

What is the name of your preceptor?’

A competent and capable monk should then inform the Sangha:

‘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
obstructions 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.

If it seems appropriate to the Sangha, the Sangha should give the full ordination to so-and-so with so-and-so as his preceptor.

This is the motion.

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
obstructions and his bowl and robes are
complete.

BILARA

itthannāmāna upajjhāyena.

Samgho itthannāmāna upasampādeti
itthannāmāna upajjhāyena.

Yassāyasmato khamati itthannāmassa
upasampadā itthannāmāna upajjhāyena, so
tuṇhassa;
yassa nakkhamati, so bhāseyya.

Dutiyampi etamatthaṁ vadāmi—
suṇātu me, bhante, samgho.

Ayam itthannāmo itthannāmassa āyasmato
upasampadāpekkho, parisuddho antarāyikehi
dhammehi, paripuṇṇassa pattacīvaram.

Itthannāmo samgham upasampadām yācati
itthannāmāna upajjhāyena.

Samgho itthannāmāna upasampādeti
itthannāmāna upajjhāyena.

Yassāyasmato khamati itthannāmassa
upasampadā itthannāmāna upajjhāyena, so
tuṇhassa;

yassa nakkhamati, so bhāseyya.

Tatiyampi etamatthaṁ vadāmi—
suṇātu me, bhante, samgho.

Ayam itthannāmo itthannāmassa āyasmato
upasampadāpekkho, parisuddho antarāyikehi
dhammehi, paripuṇṇassa pattacīvaram.

Itthannāmo samgham upasampadām yācati
itthannāmāna upajjhāyena.

Samgho itthannāmāna upasampādeti
itthannāmāna upajjhāyena.

Yassāyasmato khamati itthannāmassa
upasampadā itthannāmāna upajjhāyena, so
tuṇhassa;

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 does not approve should speak up.

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 obstructions 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 does not 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 obstructions 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.

Upasampanno samghena itthannāmo
itthannāmena upajjhāyena.

Khamati samghassa, tasmā tuṇhī, evametam
dhārayāmī”ti.

Upasampadākammaṁ niṭhitam.

64. Cattāronissaya

“Tāvadeva chāyā metabbā, utuppamāṇam
ācikkhitabbam, divasabhāgo ācikkhitabbo,
saṅgīti ācikkhitabbā, cattāro nissayā
ācikkhitabbā—

Piṇḍiyālopabhojanam nissāya pabbajjā.

Tattha te yāvajīvam ussāho karaṇīyo.

Atirekalābho—

saṅghabhattam, uddesabhattam, nimantanaṁ,
salākabhattam, pakkhikam, uposathikam,
pātipadikam. (1)

Pāmsukūlacīvaraṁ nissāya pabbajjā.

Tattha te yāvajīvam ussāho karaṇīyo.

Atirekalābho—

khomam, kappāsikam, koseyyam, kambalam,
sāṇam, bhaṅgam. (2)

Rukkhamūlasenāsanam nissāya pabbajjā.

Tattha te yāvajīvam ussāho karaṇīyo.

Atirekalābho—

vihāro, ad̄hayogo, pāsādo, hammiyam, guhā. (3)

Pūtimuttabhesajjam nissāya pabbajjā.

Tattha te yāvajīvam ussāho karaṇīyo.

Atirekalābho—

sappi, navanītam, telaṁ, madhu, phāṇitan”ti. (4)

Cattāro nissayā niṭhitā.

up.

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
will remember it thus.”

The procedure of full ordination is finished.

The four supports

Straightaway the time should be noted and the
date should be pointed out. These should be
declared to everyone. And the four supports
should be pointed out to him:

One gone forth is supported by almsfood.

You should persevere with this for life.

These are the extra 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-robies.

You should persevere with this for life.

These are the extra allowances:

linen, cotton, silk, wool, sunn hemp, and
hemp.

One gone forth is supported by the foot of a
tree as a resting place.

You should persevere with this for life.

These are the extra allowances:

a dwelling, a stilt house, and a cave.

One gone forth is supported by medicine of
fermented urine.

You should persevere with this for life.

These are the extra allowances:

ghee, butter, oil, honey, and syrup.”

The four supports are finished.

BILARA

Tena kho pana samayena bhikkhu añnataram
bhikkhum upasampādetvā ekakam ohāya
pakkamim̄su.

So pacchā ekakova āgacchanto antarāmagge
purāṇadutiyikāya samāgañchi.

Sā evamāha—

“kim dāni pabbajitosī”ti?

“Āma pabbajitomhī”ti.

“Dullabho kho pabbajitānam methuno dhammo;
ehi, methunam dhammam paṭisevā”ti.

So tassā methunañ dhammam paṭisevitvā cirena
agamāsi.

Bhikkhū evamāham̄su—

“kissa tvam, āvuso, evam ciram akāsī”ti?

Atha kho so bhikkhu bhikkhūnam etamattham
ārocesi.

Bhikkhū bhagavato etamattham ārocesum.

“Anujānāmi, bhikkhave, upasampādetvā dutiyam
dātum, cattāri ca akaranīyāni ācikkhitum—

Upasampanna bhikkhunā methuno dhammo
na paṭisevitabbo, antamaso tiracchānagatāyapi.

Yo bhikkhu methunañ dhammam paṭisevati,
assamañ hoti asakyaputtiyo.

Seyyathāpi nāma puriso sīsacchinno abhabbo
tena sarīrabandhanena jīvitum;
evameva bhikkhu methunañ dhammam
paṭisevitvā assamañ hoti asakyaputtiyo.

Tam te yāvajīvam akaranīyam. (1)

Upasampanna bhikkhunā adinnañ
theyyasañkhātam na ādātabbam, antamaso
tiñasalākam upādāya.

Yo bhikkhu pādam vā pādārahām vā

On one occasion after giving the full
ordination to someone, the monks left.

The newly ordained monk lagged behind,
walking by himself. On the way he met his old
wife.

She said,

“Have you just gone forth?”

“Yes.”

“It’s difficult for those gone forth to get sex.
Come, let’s have intercourse.”

And he had intercourse with her.

It took him a long time to catch up with the
other monks. They asked him
why it had taken him so long
and he told them what had happened.

They told the Buddha and he said,

“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 is fully ordained should not have
sexual intercourse, even with an animal.

If he has sexual intercourse, he’s not an
ascetic, not a son of the Sakyan.

Just as a man with his head cut off is unable to
continue living by reconnecting it to the body,
so too a monk who has had sexual intercourse
is not an ascetic, not a son of the Sakyan.

You shouldn’t do this for as long as you live.

A monk who is fully ordained should not
steal, even a blade of grass.

If he steals a _pāda_ coin, the worth of a

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adīyati, assamaṇo hoti asakyaputtiyo.

Seyyathāpi nāma pañḍupalāso bandhanā pavutto abhabbo haritatthāya;
evameva bhikkhu pādam vā pādārahām vā atirekapādam vā adinnam theyyasāñkhātam ādiyitvā assamaṇo hoti asakyaputtiyo.

Tam te yāvajīvam akaraṇīyam. (2)

Upasampannena bhikkhunā sañcicca pāṇo jīvitā na voropetabbo, antamaso kunthakipillikam upādāya.

Yo bhikkhu sañcicca manussaviggahaṁ jīvitā voropeti, antamaso gabbhapātanaṁ upādāya, assamaṇo hoti asakyaputtiyo.

Seyyathāpi nāma puthusilā dvedhā bhinnā appaṭisandhikā hoti;
evameva bhikkhu sañcicca manussaviggahaṁ jīvitā voropetvā assamaṇo hoti asakyaputtiyo.

Tam te yāvajīvam akaraṇīyam. (3)

Upasampannena bhikkhunā uttarimanussadhammo na ullapitabbo, antamaso ‘suññāgāre abhiramāmī’ti.

Yo bhikkhu pāpiccho icchāpakato asantam abhūtam uttarimanussadhammam ullapati jhānam vā vimokkham vā samādhiṁ vā samāpattim vā maggam vā phalam vā, assamaṇo hoti asakyaputtiyo.

Seyyathāpi nāma tālo matthakacchinno abhabbo puna viruḷhiyā;
evameva bhikkhu pāpiccho icchāpakato asantam abhūtam uttarimanussadhammam ullapitvā assamaṇo hoti asakyaputtiyo.

Tam te yāvajīvam akaraṇīyan”ti. (4)

ascetic, not a son of the Sakyā.

Just as a fallen, withered leaf is incapable of becoming green again,
so too a monk who, intending to steal, takes a _pāda_ coin, the worth of a _pāda_, or more than a _pāda_, which had not been given to him, is not an ascetic, not a son of the Sakyā.

You shouldn't do this for as long as you live.

A monk who is fully ordained should not intentionally kill a living being, even a small insect.

If he intentionally kills a human being, even just causing an abortion, he's not an ascetic, not a son of the Sakyā.

Just as an ordinary stone that has been broken in half cannot be put back together again,
so too a monk who has intentionally killed a human being is not an ascetic, not a son of the Sakyā.

You shouldn't do this for as long as you live.

A monk who is fully ordained should not claim a superhuman quality, even just saying, ‘I delight in empty dwellings.’

If, because he has bad desires and is overcome by desire, he claims a non-existent, unreal superhuman quality—whether absorption, release, stillness, attainment, path, or fruit—he's not an ascetic, not a son of the Sakyā.

Just as a palm tree with its crown cut off is incapable of further growth,

so too a monk with bad desires, overcome by desire, who has claimed a non-existent, unreal superhuman quality is not an ascetic, not a son of the Sakyā.

You shouldn't do this for as long as you live.”

BILARA

66. Apattiyaadassaneukkhittakavatthu

Tena kho pana samayena aññataro bhikkhu āpattiyā adassane ukhittako vibbhami.
So puna paccāgantvā bhikkhū upasampadam yāci.

Bhagavato etamattham ārocesum.
“Idha pana, bhikkhave, bhikkhu āpattiyā adassane ukhittako vibbhamati.
So puna paccāgantvā bhikkhū upasampadam yācati.
So evamassa vacanīyo—
‘passissasi tam āpattin’ti?
Sacāham passissāmīti, pabbājetabbo.

Sacāham na passissāmīti, na pabbājetabbo.

Pabbājetvā vattabbo—

‘passissasi tam āpattin’ti?
Sacāham passissāmīti, upasampādetabbo.
Sacāham na passissāmīti, na upasampādetabbo.

Upasampādetvā vattabbo—

‘passissasi tam āpattin’ti?
Sacāham passissāmīti, osāretabbo.
Sacāham na passissāmīti, na osāretabbo.

Osāretvā vattabbo—

‘passasi tam āpattin’ti?
Sace passati, iccetam kusalam.
No ce passati, labbhamānāya sāmaggiyā puna

The one ejected for not recognizing an offense

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 and he said,
“When a monk disrobes after being ejected for not recognizing an offense, but then returns and asks the monks for the full ordination, he should be asked, ‘Will you recognize that offense?’ If he says, ‘I will,’ he should be given the going forth, but if he says, ‘I won’t,’ he should not be given the going forth.

After he’s been given the going forth, he should be asked again, ‘Will you recognize that offense?’ If he says, ‘I will,’ he should be given the full ordination, but if he says, ‘I won’t,’ he should not be given the full ordination.

After he’s been given the full ordination, he should be asked again, ‘Will you recognize that offense?’ If he says, ‘I will,’ he should be reinstated, but if he says, ‘I won’t,’ he should not be reinstated.

After he’s been reinstated, he should be asked again, ‘Do you recognize that offense?’ If he recognizes it, it’s good. If he doesn’t recognize it, then if everyone is

BILARA

more.

Alabbhamānāya sāmaggiyā anāpatti sambhoge samvāse.

Idha pana, bhikkhave, bhikkhu āpattiyā appaṭikamme ukkhattako vibbhamati.

So puna paccāgantvā bhikkhū upasampadam yācati.

So evamassa vacanīyo—

‘paṭikarissasi tam āpattin’ti?

Sacāham paṭikarissāmīti, pabbājetabbo.

Sacāham na paṭikarissāmīti, na pabbājetabbo.

Pabbājetvā vattabbo—

‘paṭikarissasi tam āpattin’ti?

Sacāham paṭikarissāmīti, upasampādetabbo.

Sacāham na paṭikarissāmīti, na upasampādetabbo.

Upasampādetvā vattabbo—

‘paṭikarissasi tam āpattin’ti?

Sacāham paṭikarissāmīti, osāretabbo.

Sacāham na paṭikarissāmīti, na osāretabbo.

Osāretvā vattabbo—

‘paṭikarohi tam āpattin’ti.

Sace paṭikaroti, iccetaṁ kusalam.

No ce paṭikaroti labbhamānāya sāmaggiyā puna ukkhipitabbo.

Alabbhamānāya sāmaggiyā anāpatti sambhoge samvāse.

If everyone is not in agreement, there is no offense in living together with him or in doing formal meetings of the community together.

“When a monk disrobes after being ejected for not making 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,

but if he says, ‘I won’t,’ he should not be given the going forth.

After he’s been given the going forth, he should be asked again,

‘Will you make amends for that offense?’

If he says, ‘I will,’ he should be given the full ordination,

but if he says, ‘I won’t,’ he should not be given the full ordination.

After he’s been given the full ordination, he should be asked again,

‘Will you make amends for that offense?’

If he says, ‘I will,’ he should be reinstated, but if he says, ‘I won’t,’ he should not be reinstated.

After he’s been reinstated, he should be told,

‘Make amends for that offense.’

If he does, it’s good.

If he doesn’t, then if everyone is in agreement, he should be ejected once more.

If everyone is not in agreement, there is no offense in living together with him or in doing formal meetings of the community together.

BILARA

appatīmissagge ukkhittako vibbhaññati.

So puna paccāgantvā bhikkhū upasampadam
yācati.

So evamassa vacanīyo—

‘paṭinissajjissasi tam pāpikam diṭṭhin’ti?

Sacāham paṭinissajjissāmīti, pabbājetabbo.

Sacāham na paṭinissajjissāmīti, na
pabbājetabbo.

Pabbājetvā vattabbo—

‘paṭinissajjissasi tam pāpikam diṭṭhin’ti?

Sacāham paṭinissajjissāmīti, upasampādetabbo.

Sacāham na paṭinissajjissāmīti, na
upasampādetabbo.

Upasampādetvā vattabbo—

‘paṭinissajjissasi tam pāpikam diṭṭhin’ti?

Sacāham paṭinissajjissāmīti, osāretabbo.

Sacāham na paṭinissajjissāmīti, na osāretabbo.

Osāretvā vattabbo—

‘paṭinissajjehi tam pāpikam diṭṭhin’ti.

Sace paṭinissajjati, iccetam kusalam.

No ce paṭinissajjati, labbhānāya sāmaggiyā
puna ukkhipitabbo.

Alabbhānāya sāmaggiyā anāpatti sambhogē
samvāse”ti.

Mahākhandhako paṭhamo.

Tassuddānam

Vinayamhi mahatthesu,

pesalānam sukhāvahe;

Niggahānañca pāpicche,

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,

but if he says, ‘I won’t,’ he should not be given
the going forth.

After 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,

but if he says, ‘I won’t,’ he should not be given
the full ordination.

After 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 reinstated,
but if he says, ‘I won’t,’ he should not be
reinstated.

After he’s been reinstated, he should be told,

‘Give up that bad view.’

If he does, it’s good.

If he doesn’t, then if everyone is in agreement,
he should be ejected once more.

If everyone is not in agreement, there is no
offense in living together with him or in doing
formal meetings of the community together.”

The long chapter, the first, is finished.

BILARA

Sāsanadhāraṇe ceva,
sabbaññujinagocare;
Anaññavisaye kheme,
supaññatte asamṣaye.

Kandhake vinaye ceva,
parivāre ca mātike;
Yathātthakārī kusalo,
paṭipajjati yoniso.

Yo gavam na vijānāti,
na so rakkhati gogaṇam;
Evam sīlam ajānanto,
kim so rakkheyya saṃvaram.

Pamuṭṭhamhi ca suttante,
abhidhamme ca tāvade;
Vinaye avinaṭṭhamhi,
puna tiṭṭhati sāsanaṃ.

Tasmā saṅgāhaṇāhetum,
uddānam anupubbaso;
Pavakkhāmi yathāñāyam,
suṇātha mama bhāsato.

Vatthu nidānam āpatti,
nayā peyyālameva ca;
Dukkaram tam asesetum,
nayato tam vijānathāti.

Bodhi rājāyatanañca,
ajapālo sahampati;
Brahmā ālāro udako,
bhikkhu ca upako isi.

Koṇḍañño vappo bhaddiyo,
mahānāmo ca assaji;
Yaso cattāro paññāsa,
sabbe pesesi so disā.

BILARA

uruvelam̄ tayo jaṭī;

Agyāgāram̄ mahārājā,
sakko brahmā ca kevalā.

Pamsukūlam̄ pokkharaṇī,
silā ca kakudho silā;
Jambu ambo ca āmalo,
pāripupphañca āhari.

Phāliyantu ujjalantu,
vijjhāyantu ca kassapa;

Nimujjanti mukhī megho,
gayā laṭṭhi ca māgadho.

Upatisso kolito ca,
abhiññātā ca pabbajum̄;
Dunnivatthā pañāmanā,
kiso lūkho ca brāhmaṇo.

Anācāram̄ ācarati,
udaram̄ māṇavo gaṇo;
Vassam̄ bālehi pakkanto,
dasa vassāni nissayo.

Na vattanti pañāmetum̄,
bālā passaddhi pañca cha;
Yo so añño ca naggo ca,
acchinnajaṭilasākiyo.

Magadhesu pañcābādhā,
eko rājā ca aṅguli;

Māgadho ca anuññāsi,
kārā likhi kasāhato.

Lakkhaṇā iṇā dāso ca,
bhaṇḍuko upāli ahi;
Saddham̄ kulam̄ kaṇṭako ca,
āhundarikameva ca.
Vatthumhi dārako sikkhā,

BILARA

Sabbam mukham upajjhaye,

apalālana kaṇṭako.

Paṇḍako theyyapakkanto,

ahi ca mātarī pitā;

Arahantabhikkhunībhedā,

ruhirena ca byañjanam̄.

Anupajjhāyasamghena,

gaṇapaṇḍakapattako;

Acīvaraṇam̄ tadubhayam̄,

yācitenapi ye tayo.

Hathā pādā hathapādā,

kaṇṇā nāsā tadūbhayam̄;

Ānguliaṅkakaṇḍaram̄,

phaṇam̄ khujjañca vāmanam̄.

Galagaṇḍī lakkhaṇā ceva,

kasā likhitasīpadī;

Pāpaparisadūsī ca,

kāṇam̄ kuṇi tatheva ca.

Khañjam̄ pakkhahatañceva,

sacchinnairiyāpatham̄;

Jarāndhamūgabadhiraṇam̄,

andhamūgañca yaṁ tahim̄.

Andhabadhiraṇam̄ yaṁ vuttam̄,

mūgabadhirameva ca;

Andhamūgabadhirañca,

alajjīnañca nissayaṁ.

Vatthabbañca tathāddhānam̄,

yācamānena lakkhaṇā;

Āgacchatu vivadanti,

ekupajjhāyena kassapo.

Dissanti upasampannā,

ābādhehi ca pīlitā;

tattheva anusāsanaā.

Sam̄ghepi ca atho bālā,
asammatā ca ekato;
Ullumpatupasampadā,
nissayo ekako tayoti.

Imamhi khandhake vatthūni ekasatañca
dvāsattati.

Mahākhandhako nitṭhito.

In this chapter there are one hundred and
seventy-two topics.

The long chapter is finished.

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