

Theravāda Collection on Monastic Law

A translation of the Pali
Vinaya Piṭaka into English

translated by
Bhikkhu Brahmalī

Viv

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translated and introduced by

BHIKKHU BRAHMALI

VOLUME 4

Kd 1–10

THE GREAT DIVISION

MAHĀVAGGA

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Web publication date 2021

This edition 2025-01-13 01:01:43

Publication type paperback

Edition ed5

Number of volumes 6

Publication ISBN 978-1-76132-017-0

Volume ISBN 978-1-76132-021-7

Publication URL <https://suttacentral.net/editions/pli-tv-vi/en/brahmali>

Source URL <https://github.com/suttacentral/bilara-data/tree/published/translation/en/brahmali/vinaya>

Publication number scpub8

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Published by SuttaCentral

*SuttaCentral,
c/o Alwis & Alwis Pty Ltd
Kaurana Country,
Suite 12,
198 Greenhill Road,
Eastwood,
SA 5063,
Australia*

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Introduction to the Khandhakas, “The Chapters”, part I, Kd 1–10

Bhikkhu Brahmalī, 2024

The present volume is the fourth of six, the total of which constitutes a complete translation of the Vinaya Piṭaka, the Monastic Law. This volume consists of the first part of the Khandhakas, also known as the Mahāvagga, “the Great Division”, comprising the first 10 of altogether 22 chapters. The remaining 12 chapters, which will make up volume 5, are collectively known as the Cullavagga, “the Small Division”. In the present introduction, I will survey the contents of volume 4 and make observations of points of particular interest. For a general introduction to the Monastic Law, see volume 1.

The word *khandhaka* is derived from the word *kandha*, “an aggregate” or “a collection”, which is a core doctrinal term familiar from the Suttas, as in the phrase “the five aggregates”. *Kandhaka* is thus “a collection”. To refer to these collections as a group, I either use the Pali term Khandhakas or I render it into English as “the Chapters”. Other schools of Buddhism sometimes use the terms *vastu* or *pakiṇṇaka*, “subject matter”/“account” or “miscellaneous matters”, instead of *kandhaka*.¹

1. Especially the Mūlasarvāstivādins. See Frauwallner, p. 3.

The splitting of the Khandhakas into two divisions, the Mahāvagga and the Cullavagga, is peculiar to the Pali tradition and encountered mostly in the sub-commentaries. It is not part of the common Buddhist heritage. As with the Sutta-vibhaṅga, this split is probably an artifact of the manuscript tradition, which needed to divide the text into chunks suitable for binding.

While the Sutta-vibhaṅga, contained in the first three volumes of this series, is divided into one part for monks and another for nuns, the Khandhakas are the same for both Sanghas, except for certain areas where the nuns have their own rules, especially as reflected in the Bhikkhuni-kkhandhaka.² We will take a closer look at the Bhikkhuni-kkhandhaka, Kd 20, in the introduction to volume 5.

Before we discuss some general features of the Khandhakas, here is a brief overview of their main contents. Whereas the Sutta-vibhaṅga concerns the Pātimokkha rules and their analysis, at the core of the Khandhakas are the regulations that govern Sangha meetings and decision making. And while the Sutta-vibhaṅga is quite homogenous, with a regular and predictable structure, the Khandhakas are more diverse. Apart from the regulations that govern Sangha meetings, the Khandhakas include a large number of stories, many of them featuring some of the best-loved personalities of early Buddhism, and a great number of minor rules dealing with everything from building regulations to personal grooming. Another significant part of the Khandhakas is the extended Buddha biography and the related accounts of the first two Councils. I shall return to this latter point shortly.

The ten chapters of the Mahāvagga are as follows:

1. The Great Chapter, Mahā-khandhaka (Kd 1)
2. The Chapter on the Observance Day, Uposatha-kkhandhaka (Kd 2)

2. For instance, the *bhikkhunīs* have their own ordination ceremony. Then there is the fact that some of the rules in the Khandhakas are *pācittiya* rules for the *bhikkhunīs*. By and large, however, it seems that the Khandhakas are binding on both Sanghas.

3. The Chapter on Entering the Rainy-season Residence, Vassū-panāyika-kkhandhaka (Kd 3)
4. The Chapter on the Invitation Ceremony, Pavāraṇā-kkhandhaka (Kd 4)
5. The Chapter on Skins, Camma-kkhandhaka (Kd 5)
6. The Chapter on Medicines, Bhesajja-kkhandhaka (Kd 6)
7. The Chapter on the Robe-making Ceremony, Kathina-kkhandhaka (Kd 7)
8. The Chapter on Robes, Cīvara-kkhandhaka (Kd 8)
9. The Chapter Connected with Campā, Campeyya-kkhandhaka (Kd 9)
10. The Chapter Connected with Kosambī, Kosambaka-kkhandhaka (Kd 10).

The origin of the Khandhakas

The Khandhakas did not exist as a separate part of the Vinaya Piṭaka from the earliest period. I have argued in the introduction to volume 1 that initially there was only a Pātimokkha, whereas the Vinaya Piṭaka as a class of literature only arose later. This is evident from the fact that the Pātimokkha is mentioned with relative frequency in the Suttas, while the Khandhakas are not mentioned at all.³ In the four main Nikāyas, even the word *vinaya* mostly refers to training in a general sense, not to a separate collection of scriptures, a *piṭaka*.

This suggestion is reinforced by the story of the first *saṅgīti* or Council. According to the account at Kd 21, Mahākassapa, who presides at the meeting, first asks Upāli about the Vinaya and then Ānanda about the Suttas. After asking Upāli about the four *pārājika* offences for monks, the rest of the recitation is abbreviated with

3. The earliest reference to the Khandhakas, or an early version of them, is probably found at Kd 22:2.8.45, where it is called the Uposatha-saṃyutta.

the following phrase: "In this way he asked about the analyses of both Monastic Codes."⁴ There is no mention of the Khandhakas.

Despite this absence of the Khandhakas as a collection, some of its content must have existed from the earliest period of Buddhism. The Pātimokkha rules themselves imply further rules and regulations. These include confession formulas for the *pācittiya* offenses, details about the process of emerging from *saṅghādisesa* offenses, false accusations (Bu Ss 8 and 9), dealing with monastics holding wrong views (Bu Pc 68–70), and resolving disagreements about the Dhamma. Beyond this are such important and fundamental rituals as the ordination ceremony and the observance day, the *uposatha*, which are mentioned throughout the Sutta Piṭaka. Much of this must have come into existence soon after the Buddha founded the monastic community. But if this is so, where were these laid down? Among which scriptures were these procedures that form the backbone of a functioning Sangha kept? I believe the answer, for the most part, is the Pātimokkha itself.

We have seen in the introduction to volume 2 that the Pātimokkha, both of the *bhikkhus* and the *bhikkhunīs*, includes a section of seven rules called the *adhikaraṇasamathadhammas*, "the principles for settling legal issues". I pointed out that these seven principles were used by the community as a whole in resolving problems and dealing with business, rather than being rules to be followed by individual members of the Sangha. What is especially striking about them is that they are presented without any analysis or explanation. This is in contrast to all the other rules included in the Pātimokkha. In fact, the way they are now listed in the Pātimokkha, it is impossible to know what they refer to or how they should be applied. An analysis, a *vibhaṅga*, must have existed at some point. My proposal is that this missing analysis was removed from the

4. *Eteneva upāyena ubhatovibhaṅge pucchi*.

Pātimokkha, either to be included in the Khandhakas or to form the kernel around which the Khandhakas grew.⁵

If the core of the Khandhakas as we have them now originated as a *vibhaṅga* to the seven principles for settling legal issues, what might this original analysis have looked like? Fortunately, we have a *sutta*, MN 104, that gives a brief description of the seven principles. It seems reasonable to assume that an early *vibhaṅga* would have looked much like this, with either the Sutta being a precursor to the *vibhaṅga* or the two being roughly contemporaneous. If so, what does this tell us?

The description at MN 104 focuses largely on how to deal with offenses, with five of the seven being concerned with this.⁶ They are thus closely tied to the Pātimokkha rules, and it makes sense that they would be found as an addition to them. The remaining two, however, concern disputes about the Dhamma and how these should be resolved harmoniously.⁷ It is not immediately obvious why these would be part of the Pātimokkha.

It is these latter two rules above all, in my opinion, that show that the Pātimokkha is more than a set of rules binding on individuals. We are now moving into the sphere of regulating the Sangha as a

5. I will consider this proposal in greater detail in the introduction to volume 5 in connection with my discussion of Kd 14.

6. *Sativinaya*, “resolution through recollection”, concerns pure monastics being accused of an offense; *amūḷhavinaya*, “resolution because of past insanity”, is about offenses committed while insane; *paṭiññātakaraṇa*, “acting according to what has been admitted”, sets out the formulas of confession; *tassapāpiyasikā*, “further penalty”, discusses the further penalty for someone trying in various ways to wriggle out of an offense; and *tiṇavatthāraka*, “covering over as if with grass”, concerns the cumulative confession of offenses after a large number have been committed during the course of an argument.

7. *Sammukhāvinaya*, “resolution face-to-face”, requires all parties concerned with an issue to be present when it is decided; and *yebhuyyasikā*, “majority decision”, is a democratic way of deciding, but only when the majority is line with the Dhamma. In fact, it is interesting that in MN 104 these two principles are grouped together at the top of the list, whereas in the Pātimokkha they are separated. It is possible that the order in MN 104 is earlier than what is found in the Vinaya.

functioning community. Dealing with disagreements about the Dhamma is an obvious example of this.

As I have mentioned above, however, there is more, including the important functions of the Sangha such as ordination and the observance-day ceremony. Where were the blueprints for these and other rituals kept? One possibility is that they were part of the first of the seven principles, “resolution face-to-face”. This principle is essentially about the Sangha coming together and doing whatever business is on the agenda. In other words, the most basic meaning of “face-to-face” is being in the presence of the Sangha.⁸ And so, the process for carrying out these important functions may have been set out under this principle.⁹ If so, then the Pātimokkha is beginning to look like much more than a simple set of rules.

Given such a development, it is easy to see how the first of the seven principles would have become bulky and unwieldy from early on.¹⁰ An ordination ceremony would have been required soon after the Sangha was formed, as can be seen from the exposition at Kd 1. Over time this ceremony developed into a long procedure. The same is true of other legal procedures, *saṅghakammas*, that are adumbrated in the Pātimokkha rules, such as the procedures related to the emergence from *saṅghādisesa* offenses. The observance-day ceremony required rules for its implementation, as did the invitation ceremony, the *pavāraṇā*, and much more. As

8. Cf. Kd 14:14.16.13.

9. Alternatively, it may be that these processes were kept as separate “documents”, which then became the kernel around which the Khandhakas were formed. There is, in fact, a tradition in Theravada Buddhism of keeping formal procedures of the Sangha, so-called *kammavācas*, as separate manuscripts. (See, for instance, the Journal of the Pali Text Society, 1993, pp. 1–41.) It is conceivable that this tradition goes back to the earliest period.

10. It is possible that the connection between “resolution face-to-face” and “majority decision” was lost as a consequence of this expansion. It might then have been natural to move “majority decision” down the list of principles as an aid to memorization, in this case, keeping all the principles ending in *vinaya* together. This may have been the origin for the difference in sequence found in the Vinaya compared to that of MN 104.

all this was added to the Pātimokkha, specifically to the first of the seven principles, it would not be long before this section became overloaded and disjointed because of its varied content. It would then be natural to create a separate section for all the new and evolving Vinaya material. It is in this way that I envisage the creation of the Khandhakas.

What about the structure of the Khandhakas? It was no doubt natural to divide the diverse content into fairly homogenous topics. Moreover, as new material was added, it would either be an expansion of an existing topic, in which case it would go into the relevant section, usually at the end of it, or it would be added as a new chapter at the end of the Khandhakas. In this way, the material would have a roughly chronological sequence.

If we consider the Khandhakas as we have them now, this is essentially what we find. They start with the *khandhaka* on ordination, for ordination would have been required from the very beginning. Without ordination, there is no Sangha to which the rules in the Khandhakas can apply. Once there was a Sangha, there would be a need for occasional meetings and also a connection with the lay supporters. Such meetings were to be held on the observance day, the *uposatha*, an ancient Indian institution.¹¹ These meetings were the seed from which the second *khandhaka* developed. Then there was the need to remain in one place during the rainy season, a practice already undertaken by ascetics of other religions. There would have been pressure from society on the evolving Buddhist Sangha to follow such precedents. The rainy-season residence is the topic of the third *khandhaka*. This is followed by the *khandhaka* on the invitation ceremony, the *pavāraṇā*, which was to be performed at the end of the rainy season. The invitation ceremony fulfills the important function of opening oneself up for correction by one's fellow monastics.

11. The pre-Buddhist *uposatha* is described in Śatapatha-brāhmaṇa 1.1.1, see <https://www.wisdomlib.org/hinduism/book/satapatha-brahmana-english/d/doc63113.html>.

We could carry on this exercise for all the 22 *khandhakas*. For some of them, it is not obvious that they have a particular temporal position, yet the idea of a chronological sequence does seem to form the overarching principle on which they were laid down. The last of the 22 concerns the second Council, an event that is also historically the last.

The content of the individual *khandhakas* suggests a similar temporal development. They often start with the laying down of a fundamental principle, followed by the most basic rules and regulations that relate to it. Then we have one or more stories, sometimes none, which usually serve as the background for further rules. Each *khandhaka* often ends with a rather theoretical series of permutations, often of limited practical significance. We will consider each *khandhaka* in more detail, including their temporal position in the series, as we discuss them individually below.

To complete the picture of the origin of the Khandhakas, there is one more issue that needs to be considered. As you start to read the Khandhakas, it is striking that they do not start with the laying down of rules, but with an extended biography of the Buddha's post-awakening experiences. At the conclusion of the Khandhakas, in Kd 21 and 22, we find material of a similar sort, namely, aspects of the history of the Sangha after the Buddha had passed away. How can we explain the inclusion of this material?

We know that Buddha biographies started to appear in earnest after the Buddha passed away. All the schools of Buddhism whose scriptures we still possess had them.¹² In the Pali tradition, the most developed and well-known of these stories is found in the introduction to the Jātaka stories, the so-called Jātaka-nidāna. As these stories started to form, the question would have arisen where to keep them. Being narratives created by an unknown person or community, they do not fit with the Suttas, which are generally the words of the Buddha. In fact, the biographical narrative in Kd 1 is not too different from the short narratives that introduce

12. See Frauwallner, p. 50.

each Sutta, that is, narratives that give basic information about where the Buddha was staying and who he was speaking to. It might have been natural, then, to use the new biography in the same way. This is how I suppose it became the introduction to the entire Khandhaka literature.

There is another important reason this framing makes good sense. The early biography of the Buddha would have coincided with the early development of the Sangha. As the Buddha started teaching and getting a monastic following, rules and regulations for the Sangha would gradually be required. Throughout his life, the Buddha laid down such rules and regulations, which makes the Buddha biography a natural container for the entire Vinaya Piṭaka.

At an early point in the creation of the Khandhakas, it is plausible that the Buddha's biography would have formed a continuous narrative into which all the rules and regulations of the Sangha found their natural place. As the material expanded, however, this natural structure broke down. Still, even now we see glimpses of the Buddha's life throughout the Khandhakas. Eventually the Buddha dies. The last two *khandhakas* are therefore concerned with the preservation of the Vinaya in the period after his demise.

Yet there is a curious gap in this biography, especially as we have it in the Pali tradition. The important events surrounding the Buddha's death, and the time leading up to it, are not mentioned. This is in spite of the fact that these events contain important guidelines for how the Vinaya should be regarded and practiced after the Buddha is gone.

It has been pointed out by the likes of Frauwallner that the Mahāparinibbāna Sutta (DN 16) fits quite naturally with the biographical and historical material of the Khandhakas. A curious detail about Kd 21, which begins immediately after the death of the Buddha, is that it starts quite abruptly: "Then Venerable Mahākassapa addressed the monks . . .", followed by Mahākassapa telling of the events that are narrated toward the end of DN 16. Nowhere else in the Suttas or the Vinaya does a separate section or *sutta* begin

with the words *atha kho*, "then". The Pali *atha kho* functions in a similar way to "then" in English, in that it connects the narrative to some previous event. It is unnatural to start a new section in this way without any relation to a preceding narrative. The sense one gets is that this originally was part of DN 16, or vice versa, forming an extended narrative. In fact, this is exactly what we find in the Vinayas of the Mūlasarvāstivādins and the Mahāsaṅghikas.¹³

DN 16 is, in fact, quite an anomalous Sutta. The Suttas are almost universally presented as the word of the Buddha with a short narrative framework. DN 16, by contrast, is essentially the opposite, that is, a narrative incorporating the word of the Buddha at various points, sometimes very briefly. Also, it is much longer than any other *sutta* in the four main Nikāyas, being almost twice the length of the next longest *sutta*.¹⁴ Finally, DN 16 includes material that was composed after the Buddha's passing, making it approximately contemporaneous with Kd 21. These considerations, combined with its close affiliation with Kd 21, suggests it was originally not part of the Suttas, but existed separately as an evolving biography of the Buddha. In some schools of early Buddhism this biography was broken up, with parts of it becoming DN 16 or its equivalent, whereas the remainder became the framework for the Khandhakas.¹⁵ For other schools the story was kept entirely within the Khandhakas.

13. Frauwallner, p. 44. He then concludes as follows: "We can now sum up our results thus: The story of the death of the Buddha and the account of the two earliest councils formed originally one single narrative. This narrative, according to the evidence of the great majority of the sources, was a fixed component of the Vinaya. It belonged to the Vinaya already in its earliest form recognizable to us, and had its place at the end of the Skandhaka." (p. 46)

14. The Pali word count of DN 16 is in excess of 15,200, whereas the Mahāpadāna Sutta, DN 14, which is the second longest, has about 8,700 words. There are several other *suttas* with over 7,000 words, including DN 1, DN 2, DN 3, and DN 33, which means that DN 16 stands out as anomalous.

15. For the Sarvāstivādins, the part of the Buddha biography that is equivalent to the story found in Kd 1, became a separate *sutta* in their Dīrghāgama, known as the Catuspariṣatsūtra. See Frauwallner pp. 48–49.

In sum, it seems the Khandhakas were created in the period soon after the Buddha's passing away, incorporating various elements from an evolving tradition. These elements included the Vibhaṅga material from the seven principles for settling legal issues, the various Sangha procedures and ceremonies that had been established either as separate documents or as part the seven principles, and finally the evolving Buddha biography. This core would then have evolved as new material was added, culminating with the story of the second *saṅgīti* one hundred years after the Buddha's death.

This brings us to the interesting question of when the Khandhakas, and also the Sutta-vibhaṅga, were closed to new material. One of the issues we have not explained satisfactorily is the considerable sectarian differences between the Vinayas of the various schools. The emergence of separate schools only started around the time of Ashoka, maybe 150–200 years after the Buddha. It would seem, then, that we need to assume that changes were made to the Vinaya as long as 200–300 years after the Buddha.

Perhaps, but not necessarily so. The Sangha was spreading out over significant parts of India already during the lifetime of the Buddha. By the time of the second *saṅgīti*, the Sangha had spread over a large geographical area. We know this from the geographical information given in Kd 22 and elsewhere.¹⁶ It would have been a difficult or even impossible task to efficiently disseminate new rules and regulations over such a large area. At the same time, it is likely that the Sangha was already splitting into groups. We see in Kd 22 that some monks were apparently following the Vinaya regulations closely, whereas others less so. We can surmise that differences in the interpretation of the Suttas would have created

16. In the introduction to the Sutta-vibhaṅga we find a number of place names that are geographically west of where the Buddha had stayed, in particular Payāgapatiṭṭhāna, Soreyya, Saṅkassa, and Kaṇṇakujja. Ven. Dhammika of Australia tells me (private communication) that he believes he has located most of these places, see Bu Pj 1:4.18. The introduction to the Pārāyanavagga at Snp 5.1:36.1, likewise, mentions names to the south, which may mean that Buddhism was spreading to this area.

similar divisions. There were no doubt groups forming around charismatic teachers, an early example of which might be the monk Purāṇa of Kd 21 who refused to accept the authority of the Suttas and Vinaya as recited at the first *saṅgīti*. Finally, we have the brute fact of physical distances which would have complicated the spreading of new material further.

Given this state of affairs, it seems likely to me that proto-schools started to form long before Ashoka and probably soon after the Buddha's passing. With the arising of different group identities, it would no longer be natural to uncritically receive updates to the Vinaya, or indeed to the Suttas, from a group with another identity. If a rule was regarded as coming from the Buddha, everyone would presumably embrace it, but not so if its origin lay elsewhere. The literature would have started to diverge. When independent schools arose properly in the post-Ashokan period, some would have inherited one version of this Vinaya, whereas others would have inherited other versions. It is in this way, I propose, that the differences we now observe between the different schools started to take shape soon after the Buddha had passed away. It is conceivable, yet by no means certain, that the various Vinayas as we have them today, including the Khandhakas, were in large part fixed by the time of the second *saṅgīti*.

The mnemonic verses of the Khandhakas

We have seen that the Khandhakas probably developed over a long period of time, with the core of it being laid down by the Buddha and the final version coming into existence at the earliest at the second *saṅgīti*. The mnemonic verses at the end of each chapter point to a similar conclusion. Let us take a closer look at their content.

In the Sutta-vibhaṅga and the four main Nikāyas, the mnemonic verses at the end of chapters, called *uddānas*, serve merely as aids to memorization, giving a series of key words that relate to the content

of the preceding material. With the Khandhakas, however, the *uddānas* take on a new function. Apart from being aids to memory, they here incorporate verses that extol the Buddha and the Vinaya, and even speak of the process of composing the Khandhakas.

The *uddāna* to Kd 1 starts with a series of seven verses in praise of the Vinaya. Especially notable is the inclusion here of the Parivāra, a text that is clearly sectarian and peculiar to the Pali tradition. The Abhidhamma, which is also sectarian, is mentioned too. Then there is the claim that Buddhism, the *sāsana*, remains so long as the Vinaya persists, even if the Suttas and the Abhidhamma are forgotten. These opening verses set the scene for the expounding of the mnemonic verses, whose purpose it is to preserve the Vinaya. It is also noteworthy that the text speaks of the Chapters *and* the Monastic Law, apparently viewing them as separate entities. It seems possible that the Khandhakas for a long time were regarded as a separate class of literature before eventually being incorporated into the Vinaya Piṭaka.

The verses referred to above must have been added a long time after the second *saṅgīti*, and probably after the Canon had arrived in Sri Lanka. The idea that the Vinaya is what matters for the persistence of Buddhism echoes a similar saying in the Vinaya commentary, the Samantapāsādikā, that "the Vinaya is called the life of the Buddha's dispensation; while the Vinaya persists, so does Buddhism."¹⁷ This is pretty much the opposite of what we would expect. At MN 104 we see the Buddha not being concerned about a dispute about the Vinaya, whereas he considers a dispute about the Dhamma as potentially very destructive.¹⁸ The sentiment expressed in the *uddāna* aligns better with the commentaries than the Suttas, again suggesting a late composition.

17. Sp 1.0: *vinayo nāma buddhasāsanassa āyu, vinaye ṭhite sāsanaṃ ṭhitam hoti.*

18. MN 104:5.8: "Ānanda, a dispute about livelihood or the monastic code is a minor matter. But should a dispute arise in the Sangha concerning the path or the practice, that would be for the detriment, suffering, and harm of the people, for the detriment and suffering of gods and humans."

We find similar issues in the summary verses of other *khandhakas*. At Kd 15 it is said that "A well-trained expert in the Monastic Law ... is a learned one worthy of homage." At Kd 18, which is concerned with etiquette, we find the following: "If you do not fulfill the proper conduct ... you are not released from suffering." Whereas morality, *sīla*, is normally said to be the foundation of the path, this is here replaced by etiquette. Both these examples show a similar bias toward the Vinaya as what we see in the commentaries, as referenced above.

The most obvious case of the *uddānas* being late, however, is found in Kd 13. Here we find the following verse:

"The teachers of analytical statements,
Who are the inspiration of Sri Lanka,
The residents of the Mahāvihāra Monastery—
These were their words for the longevity of the true
Teachings."¹⁹

Here there is no doubt that we are deeply into the sectarian period. Not only were the summary verses composed in Sri Lanka, but so, apparently, was much of Kd 13.²⁰

Another point worthy of consideration is that the *uddānas* themselves seem to suggest a process of gradual accretion, with no definitive cut-off point. The summary verses at Kd 1 say that "It's hard to complete without remainder—you should know it from the method." And at Kd 3 we find that "Because of the gaps in the summary of topics, one should attend carefully to the way of the passages of the Canonical text." It is not quite clear why this is stated, but a reasonable suggestion is that material was accumulating even as the verses were composed. It follows that the verses themselves soon became outdated and inadequate.

As it happens, there are plenty of such "gaps" where the summary verses do not capture certain passages in the main text. Sometimes

19. At Kd 13:36.4.65.

20. I say "much of" because, according to Frauwallner, pp. 109–110, Kd 13 does have parallels in the other schools.

the summary verses are very detailed and capture every minor rule or regulation, as at the beginning of Kd 15 where every rule is listed in the *uddāna*. At other times, as we shall see, whole passages are omitted.

I have not done a systematic survey of these omissions, but I have noted a few obvious examples:

- Kd 1** • Section 3 on the story of Mucalinda is not mentioned in the *uddāna*, whereas the other stories are.
- The long sections on the duties to preceptors, students, teachers, and pupils are missing from the *uddāna* (Kd 1:25.8.1–26.11.12 and Kd 1:32.3.1–33.1.111).
 - The several Aṅguttara-style lists are left out.²¹
- Kd 2** • Section 32, 36, and 37 are not in the *uddāna*.
- Except for the last three cases, the rest of section 38 is missing in the *uddāna*.
- Kd 3** • The *uddāna* says eight on schism, but the main text has 10.
- The two subsections on “observance-day within monastery” are missing in the *uddāna* (Kd 3:14.8.1–14.10.6 and Kd 3:14.11.31.1–14.11.49).
- Kd 4** • Although section 9 consists of 15 elements, it is only mentioned with three words in the *uddāna*, “greater, and equal, smaller”, which contrasts with the parallel section in Kd 2 where 12 out of 15 elements are mentioned.
- Sections 10–13 are not in the *uddāna*.
 - In the *uddāna*, *chandadāne*, “about giving consent”, occurs after section 20, whereas in the main text it occurs much earlier at the end of section 3 where it fits naturally.²²

21. Kd 1:27.6.1–27.8.5 and Kd 1:34.1.33–34.1.49, which concern the kind of student/pupil who deserves to be dismissed.

22. It may be that all the sections in between, 4–20, were copied over from Kd 2 where they occur in same way, with the only difference being that the word *uposatha* had been replaced by *pavāraṇā*, thus interrupting the natural order of the *uddāna* in Kd 4.

- Kd 8** • Neither the appointment of “the receiver of robes” nor “the keeper of robe-cloth” is found in the *uddāna*.
- Kd 9** • In regard to section 5, the *uddāna* has 18 kinds of people, whereas the text has 24. Of these, only 15 are in common.²³
- Kd 10** • The entire story of Dīghāvu is missing in the *uddāna*.
- Kd 13** • Sections 5 and 6 are not mentioned in the *uddāna*.

It seems likely that these passages are missing because they were added after the *uddānas* were considered complete. It may have been difficult, for reasons of style and meter, to alter the *uddānas* with every addition of a new passage to the main text. It may also be that the use of *uddānas* slowly went out of fashion as the texts were written down. Regardless, this supports our contention that the Khandhakas were added to for a long time into the sectarian period, even after they had arrived in Sri Lanka.

A final point from the *uddānas* is the interesting fact that there is none for Kd 14. It is tempting to conclude that this *khandhaka* is therefore particularly late. It happens to be the case, however, that Kd 14 has parallels in all other schools for which we have an extant Vinaya. This suggests that Kd 14 is not particularly late, especially since Kd 13, which we have shown as being late, does have summary verses. The absence of verses in Kd 14 requires a different explanation, a matter we shall return to when we discuss this chapter in the introduction to volume 5.

In sum, the mnemonic verses suggest that the Khandhakas were finalized in the sectarian period proper. This does not mean that most of their content comes from this period. Rather, I think there are good grounds for believing, based on the overall correspondence between the early schools,²⁴ that the main content of the Khandhakas was fixed already at the second *saṅgīti*.

Now let us look at the content of each of the first ten *khandhakas* in turn.

23. It may be that the main text has copied the list of people from the previous section (section 4), whereas the *uddāna* may have preserved an older version.

24. Frauwallner, pp. 68–129.

The Great Chapter, Mahā-khandhaka, Kd 1

The Mahā-khandhaka, Kd 1, is the longest chapter of the Khandhakas. It is chiefly concerned with ordination. In other schools of Buddhism, it is called “the Account of Going Forth”, *Pravrajyāvastu*, or its equivalent in Chinese and Tibetan.²⁵ This chapter presumably comes first in the collection because ordination is the most basic of all Buddhist ceremonies in the sense that the Sangha could not exist without it.

Kd 1 begins with the biography of the Buddha, starting immediately after his awakening. After reflecting on his discovery, Kd 1 shows the Buddha meeting various beings, among them the two merchants Tapussa and Bhallika who become his first lay followers. The text turns to the famous request by Brahma Sahampati to teach the Dhamma and the Buddha’s response that “the doors to the freedom from death are open”. We then have the same narrative sequence as found in MN 26, “the Noble Search”, followed by the full version of the *Dhammacakkappavattana Sutta*,²⁶ at the end of which Koṇḍañña becomes a stream-enterer. Then comes the ordination of the group of five monks through the earliest ordination procedure, the so-called “come, monk” formula,²⁷ followed by the *Anattalakkhaṇa Sutta*,²⁸ at the end of which all five achieve perfection, *arahantship*. We see that the narrative in Kd 1 is more complete and continuous than anything we find in the Suttas. We are dealing with a new sort of Buddha biography, which fills in gaps and adds details not found anywhere else.

The narrative continues with the story of the young man Yasa, whose going forth is partly modelled on that of the Buddha-to-be, but adding a number of supernatural events. Such additions

25. Frauwallner, p. 70.

26. Also found at SN 56.11.

27. This formula is also occasionally used for nuns.

28. Also found at SN 22.59.

deviate from the down-to-earth accounts found in the Suttas,²⁹ and are akin to later Buddha biographies,³⁰ which take this tendency even further. Examples from the current narrative include gates being opened by spirits and the Buddha making Yasa invisible to his own father. There is a sense that history is turning into myth.

The Sangha gradually grows until we reach a well-known passage where the Buddha tells his monks to go wandering to spread his teaching. This has sometimes been taken to mean that Buddhism is a missionary religion. Of course, the Buddha knew he had an important message for the world, a message that would benefit humanity. Yet proselytizing does not have the central role in the Dhamma that it has in other religions, such as Christianity. One reason for this is that Buddhism is not about conversion as such, but about sustained practice, which means that understanding the teaching and following up with study and reflection are fundamental to make it work. Buddhism is more about making the teaching available to anyone interested than it is about actively seeking converts. This is reflected in the way the Buddha teaches. People generally approach him to hear what he has to say, not the other way around.

A natural consequence of the monks spreading out over a larger geographical area was a dispersed demand for ordination. It became impractical for the Buddha to ordain all aspirants. The Bud-

29. There are occasional descriptions in the Suttas of the Buddha performing supernormal feats, but these tend to be later additions. For instance, at DN 24:2.13.1 we find an example of the Buddha supposedly levitating, of which Analayo 2016, p. 12, concludes: "In sum, the departure by levitation reported in the *Pāṭika-sutta* and its *Dirgha-āgama* parallel seems to be a later addition to the discourse." In relation to fire "miracles" Analayo 2015, p. 33, has this to say: "The selected examples of fire miracles performed by the Buddha surveyed above seem to be for the most part identifiable as later developments, probably the result of literal interpretations of metaphorical usages of the fire motif attested in text and art."

30. As mentioned above, for the Pali tradition this means especially the Jātaka-nidāna, which forms the beginning of the commentary on the Jātaka verses.

dha then lays down a new ordination formula, by way of taking the three refuges, and allows the monks to perform ordinations.

Although the threefold formula of going for refuge at some point becomes the standard way of declaring yourself a lay follower of the Buddha, it is found only rarely in the Tipiṭaka, and is entirely missing from the four main Nikāyas.³¹ It is possible, then, that since this formula was initially an ordination ceremony for monks, it was considered unsuitable for lay people. Only when the ordination ceremony evolved further, did the triple refuge become freed up for use by lay people. As it happens, we see that it becomes much more common in later Pali literature, especially the commentaries. In the Suttas and Vinaya the lay people use a related but simpler formula: "I go for refuge to the *bhagavā* (or "Sir Gotama"), and the Teaching, and the community of monks."³²

Next, we find several conversion accounts, the longest of which tells the story of how the Buddha persuaded one thousand fire worshippers to become his followers. Again, we see the tendency of mythologizing the life of the Buddha. These stories are full of wonders, psychic powers, and improbable events, setting them apart from the more grounded autobiographical material of the four main Nikāyas.³³ The story ends with the Buddha giving the well-known Fire Discourse, at the end of which all the one thousand ascetics reach full awakening.³⁴

31. The closest to this formula is found in DN 5, where the going for refuge to the Buddha, Dhamma, and Sangha is stated once.

32. *Bhagavantam* (or *bhavantam gotamam*) *saraṇam gacchāmi dhammaṇca bhikkhusaṅghaṇca*.

33. Such as MN 4, MN 12, MN 14, MN 19, MN 26, MN 36, MN 85, MN 128, and AN 3.39. An exception to this general tendency is MN 49. DN 16 is another exception. Yet, as I have argued, this is not a *sutta* in the ordinary sense and it better fits with the Khandhaka material. Bhante Sujato comments as follows on the wonders found in the Vinaya: "On one level, it's obviously a co-opting of Brahmanical prestige. But at the same time, it doesn't just *dismiss* the miracles, it tells us that the rules to follow should be taken seriously because they were laid down by this person. It is a mode of establishing authority and meaning" (Private communication.)

34. Also found at SN 35.28.

Another of these conversion accounts concerns King Bimbisāra of Magadha, the kingdom that was the precursor to King Ashoka's empire a couple of centuries later. According to the Pabbajjā Sutta of the Sutta Nipāta at Snp 3.1, Bimbisāra had met the Buddha before his awakening, which may explain the king's eagerness to see him again. The Buddha gives the king a teaching, upon which he becomes a stream-enterer together with 110,000 brahmin householders. The mythologizing tendency is once again on display.

Moreover, despite the prominence of King Bimbisāra in the consciousness of many Buddhists, he is a marginal figure in the four main Nikāyas, only mentioned in five separate *suttas*, and he is never personally present in the narrated events. In DN 4 and 5, he is talked about in the third person as someone who respects certain brahmins, as a consequence of which he has granted them land (DN 4:5.17 and DN 5:6.17). In DN 18, he has already passed away (DN 18:4.12). In MN 14 and 86, he is again spoken of in the third person (MN 14:20.2 and MN 86:9.4). Already in the Suttas, Bimbisāra has a certain mythical quality to him. He becomes the legendary ideal king against whom other kings, especially his own son Ajātasattu, are measured. I believe there are good grounds to doubt whether the story of his meeting with the Buddha is authentic.

However this may be, the story continues with Bimbisāra giving his Bamboo Grove park, situated just outside of Rājagaha, to the Sangha. As part of the dedication, he pours water from a golden ceremonial vessel, a *bhīṅkāra*.³⁵ This was presumably an ancient Indian custom,³⁶ which you will see performed to the present day in Buddhist monasteries around the world. A remarkably large part of present-day Buddhist culture has its source in the Suttas and the Vinaya Piṭaka.

35. In the Suttas, we find the *bhīṅkāra* used by the wheel-turning monarch to sprinkle the wheel gem, e.g. at DN 17.

36. See, for instance, the description of purification by water in Śatapatha-brāhmaṇa 1.1.1 at ☐

The account of King Bimbisāra is followed by a final and most consequential conversion story, namely that of Sāriputta and Moggallāna. One morning Sāriputta observes Assaji, one of the first five monks, walking for alms. He is inspired by his demeanor and asks him who his teacher is. Assaji replies that it is the Buddha and then gives Sāriputta the following brief teaching:

"Of causally arisen things,
The Buddha has declared their cause,
As well as their ending.
This is the teaching of the Great Ascetic."³⁷

Sāriputta immediately becomes a stream-enterer, as does his friend Moggallāna when he is told soon afterwards. They go to the Buddha who gives them the full ordination, declaring that they will become his chief disciples. This concludes most of the biographical narrative of this chapter.

Kd 1 continues with a detailed discussion of the proper relationship between teachers and students.³⁸ To ensure that newly ordained monastics get proper training, the Buddha lays down the role of the preceptor, the *upajjhāya* (Kd 1:25.6.2). The preceptor is named during the ordination ceremony (Kd 1:76.7.17). The newly ordained monastic must then live supported by their preceptor or another teacher for five years in the case of monks and for two years in the case of nuns.³⁹ It is a relationship where compassion should be the focus, not severity of discipline. The teacher should look upon their student as their son or daughter, and a student upon their teacher as their father or mother (Kd 1:25.6.3). Many of the

37. At Kd 1:23.5.2.

38. Kd 1:25.8.1–26.11.12 and Kd 1:32.3.1–33.1.111. This section is not mentioned in the *uddāna*, the summary verses at the end of the chapter. Moreover, it is repeated verbatim at Kd 18. This suggests that this section did not originally belong to this chapter.

39. See respectively Kd 1:53.4.7 and Bi Pc 69. From here on I will use the word teacher as a reference to both the preceptor and any other teacher who may take the place of the preceptor.

details of proper conduct given in this section are still normative for how good monastics behave in the present day.

The relationship between teacher and student is surprisingly two-sided. As one would expect, the preceptor should guide the student if the student loses their way. But the reverse is also true. If the preceptor speaks in a way that borders on an offense, the student should stop them (Kd 1:25.10.3). If the preceptor becomes discontent with the spiritual life, becomes anxious,⁴⁰ has wrong view, or has committed a serious offense, the student should help them out of their predicament (Kd 1:25.20.1–25.22.4). Ideally the preceptor should be an inspiring role model for his or her students. Reality, unfortunately, does not always measure up to such ideals.

The discussion on teachers and students continues with the issue of wrong conduct, especially on the part of the student. The student should ask for forgiveness and the teacher should grant it, not doing either of which is an offense of wrong conduct (Kd 1:27.3.1–27.4.8). We then come to a list of five qualities that a good student should have in regard to his or her teacher: affection, confidence, conscience, and respect, and their mind should develop under the guidance of their teacher (Kd 1:27.6.4).

Among a large number of origin stories for various rules, Kd 1 tells the touching account of a brahmin who wishes to ordain, but who is rejected by the Sangha. The Buddha then asks if anyone can remember any good actions of that brahmin, in response to which Sāriputta says that he recalls him giving a ladleful of food. The Buddha tells Sāriputta to ordain him. When Sāriputta asks the Buddha how, the Buddha lays down a new ordination procedure, which constitutes the core of the one we still use in the present day. It is performed by the Sangha through a legal procedure of one motion and three announcements, a so-called *saṅghakamma*. I will look at *saṅghakamma* in more detail when I discuss Kd 9 below.

Many more rules concerned with ordination are laid down in the remainder of Kd 1. Many of these have the effect of expanding

40. Presumably because he thinks he may have committed an offense.

the ordination ceremony further,⁴¹ until it reaches its final form toward the end of the chapter (Kd 1:76.5.6–76.12.17). Apart from the rules that directly relate to the ordination ceremony, there are other rules that concern ordination in a broader sense. There is a section that lists the qualities required of one who wishes to give ordinations (Kd 1:36.2.1–37.14.2). Then there are rules on the ordination and training of novices (Kd 1:50.1.1–52.1.8 and Kd 1:54.1.1–60.1.15), and a discussion on the ordination of monastics of other religions (Kd 1:38.1.1–38.11.7). The latter need to be on probation for four months to show that their true faith lies with the Buddha. We see this requirement mentioned quite regularly in the Suttas.

Kd 1 also contains rules on *nissaya*, often rendered as “dependence”, but here given as “formal support” (Kd 1:35.1.1–36.1.7, Kd 1:53.4.2.1–53.13.5, and Kd 1:72.1.1–73.4.9). *Nissaya* concerns the relationship between teacher and student. The basic idea is that a newly ordained monk should stay with his teacher for a minimum of five years or until he is sufficiently knowledgeable to live independently, whichever is the longest. There are many more rules, mostly minor, that I will not discuss here.

The Chapter on the Observance Day, Uposatha-kkhandhaka, Kd 2

The chapter on the observance day, the *uposatha*, is a natural continuation of the chapter on ordination. Once the Sangha had come into existence, it would have required certain basic functions to make it a cohesive entity. The most fundamental of these functions

41. Here are the main additions: “should be asked” and four supports at Kd 1:29.1.1–30.4.13; illnesses at Kd 1:39.6.3; those employed by the king at Kd 1:40.4.1; debt and slavery at Kd 1:46.1.1–47.1.12; 20 years minimum age at Kd 1:49.5.7; parental permission at Kd 1:54.6.1; must be human at Kd 1:63.5.2; must have preceptor at Kd 1:69.1.1; and must have bowl and robe at Kd 1:70.1.1–70.3.7.

is the half-monthly observance day when the Sangha meets to give Dhamma talks and recite the Pātimokkha.

The origin story to this chapter points to the *uposatha* being an ancient religious observance that goes back to the time before the Buddha. It was held on the full moon, the new moon, and the quarter moons. The monastics of the various religions would gather and give teachings, thus creating a following among householders.

The Buddha often adopted the customs of contemporary society. As we shall see in the next chapter, he accepted the established practice of staying put during the rainy season. He took on practices such as putting one's palms together as a sign of respect, known as *añjali*, and bowing. He had his monastics wear robes that were hardly distinguishable from the robes of monastics of other religions.⁴² Most important of all, he often adopted the religious vocabulary of the time, keeping much of the existing meaning while often adding a slant of his own.⁴³ The Buddha was a pragmatist. Although the essence of his message was revolutionary, he only broke with convention when necessary.

When the Buddha lays down that the Pātimokkha should be recited on the *uposatha*, he provides a preamble, a *nidāna*, to the recitation of the rules (Kd 2:3.2.4). This is followed by a word commentary, the only such commentary in the Khandhakas (Kd 2:3.4.1–3.8.7). Neither the *nidāna* nor the word commentary is found in the Sutta-vibhaṅga, where it would seem to belong. Instead, it is part of the Pātimokkha as preserved in commentaries.⁴⁴ It seems likely to me that the *nidāna* together with its commentary originally found its home in the Sutta-vibhaṅga, but was moved to the Khandhakas once these had been created. We see the same process at play that we have discussed above with reference to the seven principles for settling legal issues.

42. See Bu NP 20:1.4.

43. Examples include words such as *kamma*, *samādhī*, *jhāna*, *brahmaṇa*, and many more.

44. In the sub-commentary known as the Dvematīkāpāṭi.

The purpose of the recitation the Pātimokkha is to remind the monks and the nuns of the rules they are meant to follow. To emphasize this point, the Buddha lays down a rule that one should not listen to the Pātimokkha with unconfessed offenses, followed by a confession formula (Kd 2:27.1.3). The question sometimes arises of which offenses one needs to confess: the Pātimokkha offenses or all offenses laid down in the Vinaya Piṭaka? On the answer to this question hinges the important principle of how the confession is to be done. There are so many offenses in the Vinaya as a whole that it is impossible to remember them all. From this arises the modern habit of doing general confessions of entire classes of offenses, just in case one has forgotten an offense.

Yet general confessions are a problem. Part of the confession formula is to undertake restraint for the future, which is impossible if one does a general confession. One needs to be clear about which offense one has committed to be able to take on restraint. And so the confession formula degenerates into a ritual, its original purpose no longer fulfilled.

Fortunately, we have good indications that only the Pātimokkha offenses need to be confessed.⁴⁵ For instance, we encounter a monk who remembers an offense while listening to the Pātimokkha, presumably because he has just been reminded (Kd 2:27.4.1). Moreover, we know from AN 4.244 that in the earliest period there were only four classes of offenses, that is, the main offenses of the Pātimokkha, excluding the *sekhiyas*. The introduction to Kd 2 speaks of five or seven classes of offenses, which is curious given that the five are included in the seven. It seems likely that five is the earlier reading, with the seven added at some point. The five would have been the four classes mentioned at AN 4.244, plus the *dukkata* offenses in the *sekhiya* rules, and so we are again limited to the Pātimokkha offenses. Then there is Bu Pc 72 and Bu Pc 73, both of which concern monks who become aware, or pretend to be-

45. It is perfectly fine to also confess other offenses. The point is that it is not necessary for listening to the Pātimokkha recitation.

come aware, of an offense as they hear it mentioned during the Pātimokkha recitation. There is nothing about offenses outside the Pātimokkha.

Moreover, as we have seen, monks sometimes remembered offenses during the Pātimokkha recitation, in which case they did the confession after the recitation (Kd 2:27.5.1). Had they done a general confession beforehand, this would not be required, and so it is clear that the monastics did not do general confessions at this time. If they had forgotten an offense, they would presumably either not confess it at all or wait until they remembered it. On top of this, we have the fact that the name of the offense is always specified in the confession formulas given in the Vinaya Piṭaka.⁴⁶ I conclude that confession is about the clearing of specific offenses, and not a generalized ritual.

We now come to Monastery zones, *sīmās*, another fundamental Vinaya topic discussed in this chapter (Kd 2:6.1.1–7.2.6). Once the *uposatha* ceremony is laid down, the Sangha needs to know who should attend. As the monastics gradually disperse over a large area, it becomes impossible to assemble them all for the twice-monthly recitation of the Pātimokkha. The Buddha then lays down the creation of monastery zones, areas within which all monastics must come together to perform the observance-day ceremony or to carry out other official Sangha business. The number of rules concerned with monastery zones in the Vinaya Piṭaka is relatively small, but in later Pali literature this becomes a major issue, with entire tracts dedicated to the analysis of a variety of mostly marginal circumstances.⁴⁷

It soon became necessary to build observance-day halls (Kd 2:8.1.1–8.4.11). It seems reasonable to infer that monasteries would have developed around such core infrastructure. In later *khandhakas*, especially Kd 16, we shall see how a variety

46. The formula is found at Kd 2:27.1.10, Kd 4:6.1.10, and Kd 14:14.30.11–14.32.12.

47. CPD lists altogether eight such *sīmā* tracts.

of buildings are allowed by the Buddha, presumably leading to quite extensive monastic institutions. While the early ideal of the independent monastic no doubt still existed, a significant portion of the monastic community would have settled within highly developed monasteries. This is to be expected. As Buddhism attracted an ever-greater number of monastics, only a decreasing proportion would have been able to cope with the solitude and simplicity of a more independent lifestyle.

Most of the remainder of Kd 2 concerns details of the *uposatha* ceremony. As part of this, there is a brief discussion of *saṅghakamma*, the legal procedures of the Sangha (Kd 2:16.4.1–16.5.9). According to the Parivāra, the *uposatha* ceremony is a kind of *saṅghakamma*.⁴⁸ In the rest of the Vinaya, however, it seems to be regarded as separate from *saṅghakamma*. In a number of places, we find *saṅghakamma* and *uposatha*, and often *pavāraṇā* ("invitation") as well, listed as separate items, indicating that they were not regarded as equivalent.⁴⁹ I conclude that, in the earliest period, neither the *uposatha* ceremony nor the *pavāraṇā* ceremony were regarded as *saṅghakammās* proper. This is an interesting point which I will return to when I discuss *saṅghakamma* in greater detail in relation to Kd 9 below.

Nevertheless, it is clear that many of the rules that govern *saṅghakamma* are binding on the *uposatha* ceremony, including the requirement that the assembly be complete (Kd 2:23.1.1–24.3.14 and Kd 2:28.1.1–34.13.5). Because these rules are the same for the two circumstances, and because the *uposatha* ceremony is described in greater detail than the exposition of any specific *saṅghakamma*, it seems reasonable to take the rules for the *uposatha* ceremony as normative for *saṅghakamma*. This matters, as I will now show.

48. A so-called *ñattikamma*, "a legal procedure consisting of one motion". See Pvr 21:15.5.

49. See Bu Ss 8:3.1.4, Bu Ss 9:2.3.9, Bu Pc 69:2.1.21, Kd 2:5.3.3, Kd 10:1.6.4, and Kd 17:5.2.21.

The validity of ordinations is a perennial issue, often discussed in monastic circles. In brief, the question is how we can know the validity of all ordinations going all the way back to the time of the Buddha. The straightforward answer is that this is impossible. There are many ways in which *saṅghakammas* fail, any of which would invalidate an ordination.⁵⁰ Given the history of the Sangha and its periodic corruption, one could then reasonably doubt whether the current crop of *bhikkhus* are real monastics.

It is in this context that the following passage is particularly interesting:

“On the observance day, four or more resident monks may have gathered together in a certain monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they do the observance-day ceremony and recite the Monastic Code. When they’ve just finished, and the entire gathering has left, a smaller number of resident monks arrive. In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There’s no offense for the reciters.” (Kd 2:28.7.15–28.7.21)

Here the *uposatha* ceremony has been performed with an incomplete assembly. Had they known that the assembly was incomplete, the ceremony would have been invalid and the monks would have committed an offense, as the subsequent section makes clear. But because they perceive the assembly as complete, the ceremony is valid and there is no offense for the monks taking part. The important point here is that it is their *perception* that matters. That is, if they perceive the assembly as complete, then for all practical purposes it is complete.

50. Examples include the quorum not being met, for instance because one or more monks in the assembly have committed a *pārājika* or are otherwise non-*bhikkhus*. Another example is a monk entering the monastery zone while the ordination is being performed, thus making the assembly incomplete.

This is different from how *saṅghakamma* is generally understood. Most monastics will assume that an ordination is invalid if a monastic happens to pass through the monastery zone while the ordination is being performed.⁵¹ This passage proves the opposite. Yet one of the drivers of the tradition of creating small monastery zones known as *khaṇḍa-sīmās*, often within the walls of a building, is precisely to avoid anyone entering the zone while a *saṅghakamma* is carried out. But given this passage in Kd 2, this seems unnecessary. Worse, the whole tradition of small monastery zones voids the purpose of such zones, which is to ensure that the whole monastic community is present when important decisions are made. With a proper monastery zone that extends over an entire monastery, all the residents must be present for the decision to be valid. With a small monastery zone, any group of four monastics can make whatever decision they wish without consultation. The democratic system of *saṅghakamma* effectively breaks down.

If, however, as suggested in Kd 2, perception is a factor in determining the validity of *saṅghakamma*, there are two important benefits. First, so long as you are not aware of any specific ordination in the past that was invalid, you can conclude that *bhikkhus* today are monks in the true sense of the word.⁵² Second, there is no longer any good reason to create small monastery zones. In fact, to ensure that monastery zones fulfill their original purpose, it would make sense to return to the ancient practice of creating monastery zones that cover meaningful areas, such as complete monasteries.

51. See for instance Bhikkhu Ṭhānissaro, “The Buddhist Monastic Code II”, p. 174: “However, large territories create their own difficulties. To begin with, there is the difficulty in ensuring that, during a meeting, no unknown bhikkhus have wandered into the territory, invalidating any transaction carried out at the meeting.”

52. The same basic idea applies for nuns, but the situation is more complicated due to the disappearance of the ordination lineage in Theravadin countries. I will briefly return to this topic when I discuss the Bhikkhuni-kkhandhaka in the introduction to volume 5.

The Chapter on Entering the Rainy-season Residence, Vassūpanāyika-kkhandhaka, Kd 3

Kd 3 concerns the annual three-month rainy-season residence, which is compulsory for all monastics. During this period, which coincides with the Indian monsoon season, monastics must stay put in one place. According to Kd 3, this is because travel would result in the destruction of life, but presumably it was also because travel was difficult and even hazardous at this time. Interestingly, it seems householders too would sometimes stay put during the rainy season (AN 11.13:2.1).

As with the *uposatha*, the Buddha adopted this tradition from the preexisting norms for monastics. As such, it is reasonable to think that this was instituted soon after the Sangha reached a certain size, probably quite early in the Buddha’s teaching career. The placement of this chapter immediately after the chapter on the *uposatha* is thus natural and may reflect the chronological sequence in which these things were laid down. The sequence of the first four chapters of the Khandhakas is in fact the same for all early schools except the Mahāsaṅghikas, who reorganized their Khandhakas (known as Pakiṇṇakas) away from the general structure used by the other schools.

Most rules in this chapter are directly related to the rainy-season residence. To begin with, monastics are allowed to travel for seven days if there is important business to be undertaken, such as looking after a sick monastic or a family member (Kd 3:5.1.1–8.1.7). Then follows a section which lays down that the place of residence must be properly covered—and have a door, says the commentary⁵³—of which a simple hut, a *kuṭi*, would presumably be the most obvious choice (Kd 3:12.1.1–12.9.6). Again, we see that a settled form of Buddhism must have existed virtually from the beginning.

This chapter appears to allow a monastic to spend the rainy season in more than one place, a fact that is rarely commented on.

53. Sp 3.204.

The monk Upananda is shown to spend the rainy season in two different monasteries, but is neither penalized nor criticized for this (Kd 3:14.1.1). In the Chapter on Robes, we even find the Buddha laying down a rule on the appropriate distribution of cloth for monastics who spend the rains in two different monasteries (Kd 8:25.4.1). This makes it clear that such an arrangement was considered acceptable.

Tangentially to the main content, monastics are told to comply with “the wishes of kings”.⁵⁴ One implication of this is presumably that laws laid down by kings must be adhered to. And so, despite occasional indications to the contrary,⁵⁵ it seems monastics too are bound by the law of the land.

The Chapter on the Invitation Ceremony, Pavāraṇā-kkhandhaka, Kd 4

This chapter lays down an annual invitation ceremony at which monks and nuns invite admonition from their fellow monastics. This happens at the end of the rainy-season residence, at which point most monastics will have spent three months living in the company of co-monastics, which would put them in a good position to give constructive feedback. According to Dhṛ 76, the pointing out of real flaws in one’s character is equivalent to the revealing of a treasure. Again, with the invitation ceremony coming straight after the chapter on the rainy-season residence, we see a natural chronological evolution of these rules and regulations.

Kd 4 begins with a story of monastics spending the three months of the rainy-season residence without talking to each other. Perhaps surprisingly, the Buddha admonishes them for this practice, calling it a living in discomfort, *aphāsum vuṭṭhā* (Kd 4:1.12.2). Right

54. *Rājūnaṃ anuvattitum*, literally, “(You should) behave according to the kings,” at Kd 3:4.3.1.

55. See for instance the origin story to Bu Pj 2, where the monk Dhaniya avoids punishment because of his status as a monk (Bu Pj 2:1.5.16).

speech in the Dhamma is about saying what is necessary in the right way and at the right time, with an emphasis on being quiet, but taking a vow of silence is going too far.

As with the observance-day ceremony, the invitation ceremony does not seem to have been regarded as a *saṅghakamma* in the earliest period of Buddhism, for which see the discussion in Kd 2 above. Still, as with the *uposatha* ceremony, the rules for *saṅghakamma*, especially those concerning legitimate assemblies, are applicable here too. A large part of this chapter is taken up with such rules.

The Chapter on Skins, Camma-kkhandhaka, Kd 5

An important part of Kd 5 is its treatment of allowable and unallowable leather goods, hence its name. It also contains two interesting stories and a host of minor rules, many of which concern footwear.

Kd 5 begins with the story of Soṇa Kolivisa who had been raised in such comfort that he had hairs growing on the soles of his feet.⁵⁶ King Bimbisāra of Magadha demands to see this, and Soṇa is sent to meet the king. When the king has been duly satisfied, Soṇa joins a group of 80,000 village chiefs to see the Buddha. The Buddha’s attendant, Ven. Sāgata, displays numerous psychic powers, after which the Buddha teaches the Dhamma, leading all 80,000 to stream-entry. Soṇa, however, asks for the going forth.

After going forth, Soṇa exerts himself to such an extent that, according to the list of the Buddha’s most prominent disciples at AN 1.205, he is foremost in putting forth energy. Due to his sheltered upbringing, however, his feet are unable to cope with his long hours on the walking path. He sheds so much blood that the path looks “like a slaughterhouse”! When he thinks of returning to lay life, the Buddha visits him and teaches him the well-known simile of the lute: just as a lute is melodious only when the strings

56. The full story is at Kd 5:1.1.1–1.27.20. The latter part of this story has a parallel at AN 6.55.

have the right tension, so the practice only ripens in good results when the energy has the right balance. Soṇa follows the Buddha's instructions, eventually becoming an *arahant*. He declares his achievement to the Buddha with stirring words, concluding with a beautiful set of verses (Kd 5:1.20.1–1.27.20). Then, as a rather abrupt anticlimax to a remarkable story, the Buddha lays down an allowance for monastics to use sandals.

After a number of further rules mostly concerned with footwear, we come to a prohibition against monastics using luxurious furniture, including beds (Kd 5:10.5.1–10.5.3). Minor as it may seem, this rule fills an important gap in the Pātimokkha. Looking at the Pātimokkha in isolation, one might conclude that fully ordained monks do not need to keep all the precepts of a novice. Yet those of the ten precepts that are not found among the Pātimokkha rules are all covered in the Khandhakas. High and luxurious beds are prohibited here, whereas entertainment and personal beautification are banned at Kd 15:2.6.6 and Kd 15:2.1.1–2.5.11.

Kd 5 ends with the story of Soṇa Kuṭikaṇṇa,⁵⁷ at the end of which the Buddha loosens some of the Vinaya rules for areas beyond the Ganges plain. The story begins with Soṇa, who lives in a distant country, seeking ordination. But he is unable to obtain it because of the difficulty in assembling ten monks to perform the ceremony. He eventually gets ordained after waiting for three years. Soon, he decides to visit the Buddha. When he arrives, he is put up in the Buddha's dwelling, a sign that he is regarded as special.

The following morning the Buddha asks him to recite Dhamma, upon which he chants the Chapter of Eights, the *Aṭṭhakavagga*, which is now included in the *Sutta Nipāta*. The Buddha praises him and then asks why it took him so long to get ordained. Seeing that there is a problem, the Buddha agrees to relax some of the rules for distant countries. Most importantly, he reduces the number of

57. The full story is at Kd 5:13.1.1–13.11.4. It has a parallel at Ud 5.6.

monastics required to perform an ordination ceremony from ten to five.

It is possible that the position of Kd 5 after the Chapter on the Invitation Ceremony is a result of this charming story. As the Sangha grew, it would have gradually spread out over a large area. The need to reform certain rules to accommodate this spread would no doubt have been felt from early on.

The Chapter on Medicines, Bhesajja-kkhandhaka, Kd 6

The core concerns of Kd 6 are medicines and almsfood. These are two of the four requisites of a monastic, the other two being robes and dwellings. Robes are dealt with in Kd 8, whereas dwellings and other buildings feature in Kd 16. As we shall see, Kd 6 also contains many interesting and entertaining stories, featuring some of the most beloved characters from the Suttas.

The idea of medicines is quite broad in early Buddhism. It includes certain foodstuffs that can provide a boost of energy without being classed as substantial foods. Kd 6 opens with the Buddha allowing such “tonics” for sick monastics—even outside the regular meal time from dawn to noon. The discussion moves on to medicines proper, medical equipment, and medical treatments and procedures.

After an entertaining story with Ven. Pilindavaccha, which I will return to shortly, we find a series of rules on food. Noteworthy regulations include the prohibition against cooking (Kd 6:17.3.9); the relaxation of certain rules at times of famine (Kd 6:17.7.1–20.4.4); and, further on, the prohibition against human meat and the meat of animals considered noble, disgusting, or dangerous (Kd 6:23.1.1–23.15.9).

Now let us turn to the stories, starting with the extraordinary Pilindavaccha (Kd 6:15.1.1–15.10.8). Pilindavaccha is building a shelter when King Bimbisāra offers to support him with monastery

workers. Eventually there is a whole village with such workers, all closely affiliated with Pilindavaccha. One day when Pilindavaccha arrives at the house of a poor family, the daughter is crying because her parents cannot afford ornaments for her. Pilindavaccha uses his psychic powers to create a golden garland, upon which the whole family is arrested and charged with theft. Pilindavaccha goes to the king, turns his house into gold, and asks where he has gotten so much gold from. The king realizes that Pilindavaccha was using special powers all along, and he releases the family. The downside for Pilindavaccha is that he now becomes famous. He is given large amounts of tonics, to the point where the Buddha lays down a rule against storing tonics for more than seven days.

Pilindavaccha is also encountered at Bu Pj 2 where he saves two young boys from kidnappers, perhaps the earliest kidnapping story in the history of literature (Bu Pj 2:7.47.1). Again, he uses psychic powers. Yet despite his special abilities, Pilindavaccha was also sickly, as can be seen from the early parts of Kd 6. Perhaps this combination of strength and vulnerability made him especially beloved. At AN 1.215 he is said to be the Buddha's foremost disciple in being dear to the gods.

Then there is the striking story of Suppiyā who has so much faith in the Sangha that she cuts a piece of meat from her own thigh to support a sick monk (Kd 6:23.1.4–23.9.10). The Buddha uses his special powers to instantly heal her thigh. He then criticizes the monks for not being more circumspect in receiving offerings from lay supporters. The theme of the importance of sensitivity to lay supporters is continued in the story of the government minister with weak faith (Kd 6:25.1.1–25.7.9). The minister invites a large sangha for a meal, but is hurt when the monks only eat a little. It turns out they have eaten elsewhere beforehand. The Buddha criticizes them and lays down a rule prohibiting such behavior.

The story of the General Siha, also found at AN 8.12, tells of how he converted from Jainism after a meeting with the Buddha (Kd 31.1.1–31.14.6). The story ends with Siha inviting the Buddha

and the Sangha for a meal that includes meat, showing that the Buddha ate meat. Still, the Buddha lays down a rule that a monastic may only eat meat when they have no reason to believe that the animal was killed especially for them.

Another story concerns the remarkable layman Menḍaka (Kd 6:34.1.1–34.16.3). He and many of his family members have supernormal powers, as does his slave. After a long story in which Menḍaka and his family show their powers to a government minister, Menḍaka becomes a follower of the Buddha. The Buddha grants Menḍaka his wish of supplying provisions for monastics who are traveling in the wilderness. He then lays down a rule that one may look for provisions before traveling in such places. He also lays down a rule that an attendant may keep money on behalf of a monastic. This allowance, known as the Menḍaka allowance, becomes the basis for Bu NP 10, which explains the procedure for making use of such funds.

In most of these stories we see the prominent use of psychic powers. Again, this suggests that these stories are slightly later than the four main Nikāyas and the core material of the Vinaya Piṭaka. There are many more stories in this chapter, including the account of the Magadhan ministers Sunidha and Vassakāra and the account of Ambapālī offering her mango grove. These are essentially the same as the parallel versions found in the Mahāparinibbāna Sutta (at DN 16:1.19.1–2.3.10 and DN 16:2.14.1–2.19.9). These remnants of DN 16 in Kd 6 could be a further indication that the whole Sutta originally was part of the Vinaya, as discussed earlier.

Kd 6 ends with an important set of rules sometimes called "the four great standards", the *catumahāpadesa*, which essentially state that new circumstances are to be compared to existing ones and adjudicated according to the ones they resemble the most (Kd 6:40.1.4). These rules are a response to the reality that it is impossible to cover all conceivable situations with a fixed set of rules. Moreover, such standards become particularly important after the Buddha's passing and as society evolves in unpredictable

ways. The Buddha makes it clear in the Mahāparinibbāna Sutta that the monastics should not create new rules after he is gone (DN 16:1.6.13). This regulation, then, is a way of creating the necessary flexibility in the Vinaya so that it can deal with new and unforeseen circumstances.

The Chapter on the Robe-making Ceremony, Kathina-kkhandhaka, Kd 7

The robe-making ceremony was laid down to help monastics obtain new robes before they set out wandering at the end of the rainy-season residence. Having spent three months in one place, the monastics would have built up a relationship with the local lay Buddhists. The robe-making ceremony was an opportunity for the lay followers to express their gratitude by offering robe-cloth to the monastics.

In brief, this is how it works. The lay supporters designate a special cloth, which they give for the purpose of performing the *kathina* ceremony. The Sangha decides on an individual monastic to receive the *kathina* robe, which they then proceed to sew. When the robe is finished, it is given to the designated recipient, with everyone expressing their approval. All the monastics who take part in this process gain so-called *kathina* privileges. The most important of these is that one may continue collecting robe-cloth until the end of the cold season, four months after the end of the rainy season. This is a significant extension on the normal ten-day limit for storing robe-cloth at Bu NP 1, giving the monastics involved a reasonable opportunity to collect enough cloth to make a robe. The remaining four privileges, which are set out at Kd 7:1.3.2–1.3.4, are concerned with making it easier for monastics to acquire robe-cloth.

The description of the *kathina* ceremony in Kd 7 is short and lacking in certain detail. According to Frauwallner, p. 185, “... the description of the Kathina procedure itself is so mutilated, that

without comparing the other Vinaya it is impossible to get a clear idea of it.” To gain a full understanding of the process, it is necessary to consult the “Subdivision on the Robe-making Ceremony”, the *kathinabheda*, in the Parivāra at Pvr 16. This is one of the few occasions where the Parivāra contains critical information for a proper understanding of the Vinaya.

The remainder of Kd 7 sets out a long permutation series on when the *kathina* privileges come to an end. This, in turn, is summarized as the coming together of two factors: (1) one leaves the monastery at which one stayed for the rains residence with no intention to return; and (2) one either has made a robe or gives up one’s intention to make one (Kd 7:13.1.1–13.2.7).

The *kathina* ceremony is the last of the main Sangha procedures that all or most monastics are expected to take part in. There are further legal procedures laid down in the remaining *khandhakas*, but they concern special circumstances.

The Chapter on Robes, Cīvara-kkhandhaka, Kd 8

As we have seen, in Kd 6 the focus is on medicines and almsfood, whereas here the focus is on robes, the third of the four traditional requisites of a monastic. The fourth requisite, dwellings, is the subject of Kd 16. Apart from rules relating to robes, this chapter has three interesting and inspiring stories that enliven an otherwise dry exposition.

Monastic robes are heavily regulated. Allowable materials and colors are specified, as is the pattern into which the robe may be sewn (respectively at Kd 8:3.1.5, Kd 8:29.1.18, and Kd 8:12.1.1). The number of robes is restricted to three (Kd 8:13.5.8). The common practice of keeping extra robes is only made possible by exploiting loopholes in the rules. The maximum size of the robes is not specified here but at Bu Pc 92–9.4.4. There is even a correct procedure for the distribution of robe-cloth (Kd 8:9.1.1–9.4.4).

As robe-cloth accrued to monasteries, the cloth needed to be received, stored, and distributed. This required Sangha officials to perform these functions. An important new regulation allows for the appointment of Sangha officials through a legal procedure, a *saṅghakamma*, of one motion and one announcement (Kd 8:5.1.1–6.2.12). This is important for at least two reasons. First, it shows that *saṅghakamma* is the primary tool of the Sangha for making all sorts of internal decisions. We shall see at Kd 21 that *saṅghakamma* is the appropriate mechanism whenever a decision is made that concerns the whole community. This contrasts with the modern tendency of decisions being made by abbots or sometimes groups of senior monastics. Second, it shows the importance of delegation in Sangha affairs. Instead of the whole Sangha being involved in minor decision making, any office or job can be delegated to individual monastics. This makes the running of a monastic community more efficient.

Apart from robes, many other cloth requisites are mentioned in this chapter. One of these is the *nisīdana*, “the sitting mat”, often rendered as “sitting cloth” (Kd 8:16.1.1–16.4.3). The latter rendering, however, seems to be a result of the current practice of using the *nisīdana* indoors as opposed to outdoors, which is how we see it used in the Suttas. I discuss the *nisīdana* further in Appendix I: Technical Terms.

The first of the three significant stories is that of Jīvaka, who becomes the Buddha’s personal physician (Kd 8:1.4.1–1.34.14). Jīvaka is the unwanted child of a high-class sex worker. Soon after he is born, she puts him in a basket and has him thrown on a trash heap, where he was found and then brought up by King Bimbisāra’s son Prince Abhaya. Not being satisfied with the life of a royal, Jīvaka secretly departs for Takkaṣilā to become a physician. He studies for seven years. His final exam consists of traveling all around Takkaṣilā to a distance of a *yojana*—approximately 13 kilometers⁵⁸—and

58. See Appendix I: Technical Terms for an estimate of the length of the *yojana*.

bringing back any plant that is not medicinal. Jīvaka comes back empty handed, upon which he is declared fully educated. We have much to learn from the ancients in the art of conducting exams!

On his way back to Rājagaha, Jīvaka cures an apparently incurable wealthy lady and earns a fortune. Upon his return to Rājagaha, he cures King Bimbisāra of hemorrhoids. Next, he performs what may be the world's first recorded brain surgery, during which he removes two insects from the brain of a wealthy merchant. Next up is the son of a wealthy merchant. Jīvaka ties him to a pillar, cuts open his belly, and then unravels his twisted gut. The most daring of Jīvaka's medical adventures, however, was his cure of King Pajjota who was infamous for his hot temper. Jīvaka treats him with a medicine that does not agree with him, upon which the king unleashes his fearsome temper. When the king discovers that Jīvaka has already fled, he dispatches his best man to capture him, but Jīvaka cleverly escapes. Soon King Pajjota realizes he is cured. He sends two exquisite cloths to Jīvaka in gratitude, which Jīvaka gives to the Buddha. The Buddha uses the occasion to allow monastics to accept robes from householders. As a side issue, it is noteworthy that the Buddha does not just accept the cloths, granting himself a special exemption from the rules. Finally, Jīvaka becomes the Buddha's doctor, and he also looks after the Sangha.

Where the story of Jīvaka is entertaining, the story of Visākhā is inspiring (Kd 8:15.1.1–15.14.13). When Visākhā invites the Sangha headed by the Buddha for a meal, she learns that the monks are bathing naked in the rain. After serving the meal, she asks the Buddha to grant her a favor. The Buddha initially refuses, but she persists. She tells him that she wishes to give rainy-season bathing cloths to the monks. She also wants to give meals to newly arrived and departing monastics, to sick monastics and those who look after the sick, and more. The Buddha asks why he should grant her such a special privilege. She responds that she will get so much joy and happiness from this that she will gain *samādhi* as a result. The

Buddha is so impressed with her understanding of the Dhamma that he assents to what he normally would not.

In the final story, the Buddha himself is the focus (Kd 8:26.1.1–26.4.14). While the Buddha is walking around the monastery, he comes across a monk who is suffering from dysentery, yet he has no nurse. The Buddha, together with Ānanda, cleans him up and lifts him onto a bed. The Buddha then admonishes the monks for not looking after the sick. He points out that there is no-one else to look after them. He then says that whoever would look after him, that is, the Buddha, should look after the sick.

It is easy to think of the Buddha as a rather distant and mystical figure who is above the fray. The reality, however, as we see here and elsewhere, is that the Buddha was very human in his interactions with the monks. By forgetting this side of the Buddha, we risk losing our connection to him. It is precisely because the Buddha was a human being that his teachings and example are so relevant. By noticing the little details in the Suttas and the Vinaya, we get a more realistic and down-to-earth appreciation of the Buddha as a historical personality.

This may be the right place to comment briefly on the occasional use of later vocabulary in the Khandhakas. In the story of Jīvaka we find the word *matthaluṅga*, "brain", which is not encountered in the four main Nikāyas or the remainder of the Vinaya Piṭaka. In fact, in the four main Nikāyas, this word is conspicuously absent from the standard list of body parts used in *asubha*, "ugliness", contemplation, whereas it is included in the same list in later literature, such as the Khuddaka-pāṭha. As a rule, the presence or prevalence of certain vocabulary is a good way to establish the relative age of Pali literature. Much good research is waiting to be done in this area.

The Chapter Connected with Campā, Campeyya-kkhandhaka, Kd 9

Kd 9 is about *saṅghakamma*, “the legal procedures of the Sangha”. We have seen how *saṅghakamma* is used for Sangha decision making to make the process democratic and transparent. For such decisions to have proper authority, however, *saṅghakamma* needs to be clearly defined. The main purpose of this chapter, then, is to set out what constitutes valid and invalid *saṅghakamma*. As such, it is quite technical in nature.

The chapter begins with the story of the monk Kassapagotta who is wrongly ejected from the Sangha by a group of visiting monks. This spurs the Buddha to lay down rules for the proper execution of *saṅghakamma*.

A *saṅghakamma* is valid only when:

1. The assembly is complete (Kd 9:3.6.2–3.6.3). This means that the *saṅghakamma* is valid only if:
 - All monks/nuns within the monastery zone (*sīmā*) are present at the meeting
 - Anyone who is not present, for whatever reason, has sent their consent
 - No-one present objects to the decision.
2. The quorum requirement is met. Most *saṅghakammās* require a quorum of four monastics. Some important *saṅghakammās* require a quorum of five, ten, or twenty monastics (Kd 9:4.1.1–4.1.10).
3. The object is valid, which means that:
 - A *saṅghakamma* must be done against a maximum of three monastics at a time (Kd 9:2.3.18)
 - If the object is a person, they must generally be present for the *saṅghakamma* to be valid (Kd 14:1.1.18–1.1.20)
 - The object toward which the *saṅghakamma* is directed must meet the requirements laid down in the Vinaya Piṭaka. For

instance, a man receiving ordination must be twenty years old. If he is less, the ordination is invalid (Bu Pc 65:1.53.1).

4. The proclamation is performed correctly. This means that:

- There must be one motion and either one or three announcements (Kd 9:3.3.3–3.4.9)⁵⁹
- The motion and the announcements must be in the right order (Kd 9:3.9.2–3.9.3)
- The Parivāra adds that the wording must include certain critical elements (Pvr 21:3.1–4.3).

I have not yet discussed the four kinds of *saṅghakamma* occasionally mentioned in the Vinaya Piṭaka. Remarkably, the current chapter only mentions two of the four, that is, legal procedures consisting of one motion and one announcement and legal procedures consisting of one motion and three announcements. Kd 9 does not mention legal procedures consisting of one motion or legal procedures consisting of getting permission. Given that Kd 9 is the main exposition of *saṅghakamma* in the Vinaya Piṭaka, how can this be?

It turns out that the two legal procedures not mentioned in Kd 9 are only rarely encountered anywhere in the Vinaya Piṭaka. They are found in the word commentary to Bu Pc 79, and five times in the Samatha-kkhandhaka, “The chapter on the settling of legal issues” (Kd 14:14.2.15, Kd 14:14.11.5–14.11.13, and Kd 14:14.15.4). All these instances can reasonably be considered late in the evolution of the Tipiṭaka.⁶⁰

As we have seen above in the discussion to Kd 2, neither the *uposatha* ceremony nor the *pavāraṇā* ceremony were regarded as

59. That is, the *saṅghakamma* of one motion and one announcement, or the *saṅghakamma* of one motion and three announcements. For reasons I give immediately below, I have not included the *saṅghakamma* of one motion or the *saṅghakamma* that consist of getting permission.

60. Word commentaries are often late, and certainly later than the rules they comment on. The section of Kd 14 that mentions these two legal procedures uses Abhidhamma terminology, which again suggests lateness.

saṅghakamma proper in the earliest period. This makes sense if *saṅghakamma* was restricted to those legal procedures that had either one or three announcements. Neither the *uposatha* ceremony nor the *pavāraṇā* ceremony has this structure, being limited to the equivalent of a motion. At some point it was decided that both the *uposatha* ceremony and the *pavāraṇā* ceremony were so similar to *saṅghakamma* that they needed to be included in this category. This necessitated the creation of legal procedures with a single motion. The legal procedure consisting of getting permission would have come into being in a similar way. We are left with the impression that both these latter procedures did not exist in the earliest period and are late additions to the Vinaya Piṭaka.

This matters because it illuminates how *saṅghakamma* should ideally be performed in the modern era. The question arises of what form a *saṅghakamma* should take if the Sangha is making a decision for which there is no prescription in the Vinaya Piṭaka. In Kd 21 we find an example of such a legal procedure that is external to the Vinaya (Kd 21:1.4.1–1.4.14). Soon after the Buddha's passing, the Sangha needed to appoint 500 monks to take part in the Council at Rājagaha. This was done through a procedure consisting of one motion and one announcement. This, arguably, sets a precedent for how *saṅghakamma* should be performed in the absence of a prescribed formula. One motion and one announcement is the proper structure. A single motion or getting permission should not be used since they are unlikely to stem from the Buddha.

The Chapter Connected with Kosambī, Kosambaka-kkhandhaka, Kd 10

Kd 10, the last chapter of the Mahāvagga, is concerned with disputes in the Sangha and their resolution. Disputes can potentially lead to schism, which the Buddha regarded as a very serious matter. But even if a dispute does not lead to schism, it can potentially

have negative consequences. This is what the Buddha has to say at MN 104:5.8:

“Ānanda, a dispute about livelihood or the monastic code is a minor matter. But should a dispute arise in the Sangha concerning the path or the practice, that would be for the detriment, suffering, and harm of the people, for the detriment and suffering of gods and humans.”

Kd 10 begins with the well-known story of the dispute at Kosambi. Part of this story is also told in MN 128 and in the Kosambiya Jātaka, Ja 428, and MN 48, the Kosambiya Sutta, is based on the same incident. In addition, many of the verses spoken by the Buddha in connection with it are found in the Dhammapada at Dhṛp 3–6. One gets the impression that this event had a major impact on the Sangha.

The story begins with the Sangha disputing whether a certain monk has committed an offense. The Sangha decides to eject the monk concerned, but he still refuses to acknowledge any fault. Both sides of the conflict build up a group of supporters, causing the Sangha to split into factions. Eventually someone asks the Buddha to intervene, but to no avail. At this point the Buddha tells the story of Dīghāvu, bits of which are found at Ja 371 and Ja 428. After this long and beautiful tale on the power of forgiveness and gentleness, the Buddha asks his monks to act accordingly, but again they will not listen. At this point the Buddha realizes he can do no more. He recites a series of powerful verses in the midst of the Sangha, and then departs. These verses are among the most famous and beloved in Buddhism (Kd 10:3.1.3–3.1.43).

The Buddha walks to the village Bālakaloṇaka where he visits the monk Bhagu, before proceeding to the Eastern Bamboo Park where he meets the three monks Anuruddha, Nandiya, and Kimila. They are shining examples of how to live in harmony, and are clearly meant to provide an edifying contrast to the monks in Kosambi.⁶¹

61. The three monks are also met with at MN 128 and MN 31.

The Buddha carries on to Pālileyyaka, where he stays in solitude, only attended on by an elephant. This is another famous story, much told in the Buddhist world. Versions of it are found at Ud 4.5 and in the commentary to the Dhammapada. In the latter version a monkey offers honey to the Buddha, because of which he gets so excited that he falls out of the tree, dies, and is reborn straight in the heaven of the thirty-three. The Buddha eventually leaves and goes to Sāvattthī. The entire story is narrated at Kd 10:4.1.1–5.1.3.

In the meantime, after pressure from the lay people, the monks at Kosambī have come to their senses. It is interesting to note in passing the potential power lay Buddhists have over monastics who misbehave. Given the number of scandals involving monastics in the Buddhist world, it is a power they probably should exercise more often.

In any case, the monks set out for Sāvattthī. The monk who was at the center of the dispute has realized he actually did commit an offense. He asks to be readmitted, which he is. The Sangha then does a *saṅghakamma* to unify the community, a so-called *sāmaggi-uposatha*, followed by the recitation of the Monastic Code.

This long story forms the main content of this chapter. There are only a few mentions of rules and regulations. One of these is a list of eighteen grounds, all connected with the Dhamma and Vinaya, that form the basis of disputes. This ties this chapter to Kd 17, where schism in the Sangha is discussed in much more detail. I will return to this theme in the introduction to the Cullavagga in volume 5.

Abbreviations

AN Aṅguttara Nikāya (references are to Nipāta and *sutta* numbers)

AN-a Aṅguttara Nikāya aṭṭhakathā, the commentary on the Aṅguttara Nikāya

As *adhikaraṇasamathadhamma*

Ay *aniyata*

Bi *bhikkhunī*

Bu *bhikkhu*

CPD Critical Pali Dictionary

DN Dīgha Nikāya (references are to *sutta* numbers)

DN-a Dīgha Nikāya aṭṭhakathā, the commentary on the Dīgha Nikāya

DOP Dictionary of Pali

f, ff and the following page, pages

Iti Itivuttaka (references are to verse numbers)

Ja Jātaka and Jātaka aṭṭhakathā

Kd Khandhaka

Khuddas-pt Khuddasikkhā-purāṇaṭīkā (references are to paragraph numbers)

Khuddas-nṭ Khuddasikkhā-abhinavaṭīkā (references are to paragraph numbers)

Kkh Kaṅkhāvitaraṇī

Kkh-pt Kaṅkhāvitaraṇīpurāṇa-ṭīkā

MN Majjhima Nikāya (references are to *sutta* numbers)

- MN-a** Majjhima Nikāya aṭṭhakathā, the commentary on the Majjhima Nikāya
- MS** Mahāsaṅgīti Tipiṭaka (the version of the Tipiṭaka found on SuttaCentral)
- N&E** “Nature and the Environment in Early Buddhism”, Bhante Dhammika
- Nidd-a** Mahāniddeśa aṭṭhakathā (references are to VRI edition paragraph numbers)
- NP** *nissaggiya pācittiya*
- p., pp.** page, pages
- Pc** *pācittiya*
- Pd** *pāṭidesanīya*
- PED** Pali English Dictionary
- Pj** *pārājika*
- PTS** Pali Text Society
- Pvr** Parivāra
- SAF** “South Asian Flora as reflected in the twelfth-century Pali lexicon Abhidhānapadīpikā”, J. Liyanaratne
- SED** Sanskrit English Dictionary
- Sk** *sekhiya*
- SN** Saṃyutta Nikāya (references are to Saṃyutta and *sutta* numbers)
- SN-a** Saṃyutta Nikāya aṭṭhakathā, the commentary on the Saṃyutta Nikāya (references are to volume number and paragraph numbers of the VRI version)
- Sp** Samantapāsādikā, the commentary on the Vinaya Piṭaka (references are to volume and paragraph numbers of the VRI version)
- Sp-t** Sāratthadīpanī-tīkā (references follow the division into five volumes of the Canonical text and then add the paragraph number of the VRI version of the sub-commentary)
- Sp-yoj** Pācīyādiyojanā (volume numbers match those of Sp of the online VRI version, which, given that Sp-yoj starts with the *bhikkhu pācittiyas*, means that Sp-yoj is divided into four

- volumes, starting at volume 2; paragraph numbers are those of the VRI version)
- SRT** Siamrath Tipiṭaka, official edition of the Tipiṭaka published in Thailand
- Ss** *saṅghādisesa*
- sv.** *sub voce*, see under
- Thīg** Therīgāthā
- Ud-a** Udāna aṭṭhakathā, the commentary on the Udāna (references are to *sutta* number)
- Vb** Vibhaṅga, the second book of the Abhidhamma Piṭaka
- Vin-ālaṅ-ṭ** Vinayālaṅkāra-ṭikā (references are to chapter number and paragraph numbers of the VRI version)
- Vin-vn-ṭ** Vinayavinicchayaṭikā (references are to paragraph numbers of the VRI version)
- Vjb** Vajirabuddhiṭikā (references are to volume and paragraph numbers of the VRI version)
- Vmv** Vimativinodanī-ṭikā (references are to volume and paragraph numbers of the VRI version)
- VRI** Vipassana Research Institute, the publisher of the online version of the Sixth Council edition of the Pali Canon at <https://www.tipitaka.org>
- Vv-a** Vimānavatthu aṭṭhakathā, the commentary on the Vimānavatthu (references are to paragraph numbers of the VRI edition).

THE GREAT DIVISION

Kd 1

The great chapter

Mahākhandhaka

1. The account with the Bodhi tree

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

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

But with the complete fading away and end of ignorance comes 1.2.4
the end of intentional activities; with the end of intentional activi-
ties comes the end of consciousness; with the end of consciousness
comes the end of name and form; with the end of name and form
comes the end of the six sense spheres; with the end of the six
sense spheres comes the end of contact; with the end of contact
comes the end of feeling; with the end of feeling comes the end of
craving; with the end of craving comes the end of grasping; with
the end of grasping comes the end of existence; with the end of
existence comes the end of birth; with the end of birth comes the
end of old age and death, and the end of sorrow, lamentation, pain,
aversion, and distress. This is how there is the end of this whole
mass of suffering.”

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

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

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

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

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

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

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

The account with the Bodhi tree is finished.

2. The account with the goatherd’s banyan tree

- 2.1.1 After seven days, the Buddha came out from that stillness and went from the Bodhi tree to a goatherd’s banyan tree. There too he sat cross-legged for seven days without moving, experiencing the bliss of freedom.
- 2.2.1 Then a brahmin devoted to mystical mantras went up to the Buddha,⁶² exchanged pleasantries with him, and said, “Good Gotama, how is one a brahmin? What are the qualities that make one a brahmin?”
- 2.3.1 Seeing the significance of this, the Buddha uttered a heartfelt exclamation:

62. According to Bhikkhu Sujato’s notes to the parallel verse at Ud 1.4, *hum-huṅkajātika brāhmaṇa* refers to a brahmin who utters the syllable *hum*. In the Chāndogya Upaniṣa, this syllable, like the syllable *om*, had a ritualistic purpose with mystical connotations. In the verse below, “the brahmin ... who does not murmur mystical mantras”, *brāhmaṇa* ... *nihumhuṅka*, is intended to capture the idea that a true brahmin, a perfected individual, does not utter such syllables. See <https://discourse.suttacentral.net/t/on-the-brahmin-who-said-hu>.

“The brahmin who has shut out bad qualities, 2.3.2
 Who does not murmur mystical mantras, but is free
 from flaws and self-controlled,
 Who has reached final knowledge and has fulfilled
 the spiritual life—
 He may rightly proclaim the highest doctrine,⁶³
 Having no pride about anything in the world.”

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

3. The account with the powderpuff tree

After seven days, the Buddha came out from that stillness and went 3.1.1
 from the goatherd's banyan tree to a powderpuff tree. There too he
 sat cross-legged for seven days without moving, experiencing the
 bliss of freedom.⁶⁴

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

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

63. Bhikkhu Sujato notes that the phrase *brahmavāda* only occurs at Ud 1.4 and here in the entire Pali Canon. It does occur, however, in pre-Buddhist Vedic texts in the meaning “orthodox Vedic doctrine” (Atharva Veda 11.3.26a, 15.1.8a; Bṛhadāraṇyaka Upaniṣad 14.7.3.1; Chāndogya Upaniṣad 2.24.1). To accord with the Buddhist teachings, the Buddha normally reinterprets the word *brahma* as “the highest”, and I expect this is the case also here.

64. According to SAF, pp. 85-86, *mucalinda* is a *Barringtonia racemosa*, sometimes known as a “powder-puff tree”.

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

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

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

The account with the powderpuff tree is finished.

4. The account with the ape-flower tree

4.1.1 After seven days, the Buddha came out from that stillness and went from the powderpuff tree to an ape-flower tree. There too he sat cross-legged for seven days without moving, experiencing the bliss of freedom.⁶⁵

4.2.1 Just then the merchants Tapussa and Bhallika were traveling from Ukkalā to that area. Then a god who was a former relative of theirs said to them, “Sirs, a Buddha who has just attained awakening is staying at the foot of an ape-flower tree. Go to that Buddha and offer him crackers and honey.⁶⁶ That will be for your benefit and happiness for a long time.”

4.3.1 And they took crackers and honey and went to the Buddha. They bowed down and said, “Sir, please accept the crackers and honey from us. That will be for our benefit and happiness for a long time.”

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

66. “Crackers” renders *mantha*. See discussion in Appendix of Technical Terms.

The Buddha thought, “Buddhas don’t receive with their hands. 4.4.1
In what should I receive the crackers and honey?”

Then, reading the mind of the Buddha, the four great kings 4.4.4
offered him four crystal bowls from the four directions, saying,
“Here, sir, please receive the crackers and honey in these.” After
receiving the crackers and honey in one of the valuable crystal
bowls, the Buddha ate them.

When Tapussa and Bhallika knew that the Buddha had finished 4.5.1
his meal, they bowed down with their heads at his feet, and said,
“Sir, we go for refuge to the Buddha and the Teaching. Please accept
us as lay followers who have gone for refuge for life.” By means of
the double refuge, they became the first lay followers in the world.

The account with the ape-flower tree is finished.

5. The account of the supreme being’s request

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

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

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

“What I’ve discovered with difficulty, 5.3.2
There’s no point in making it known.
For those overcome by sensual desire and ill will,

This truth is hard to understand.

5.3.6 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."

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

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

5.5.1 Then, just as a strong man might bend or stretch his arm, Saham-
pati disappeared from the world of supreme beings and appeared
in front of the Buddha. He arranged his upper robe over one shoul-
der, placed his right knee on the ground, raised his joined palms,
and said, "Please teach, sir, please teach! There are beings with
little dust in their eyes who are ruined because of not hearing the
Teaching. There will be those who understand."

5.7.1 This is what Sahampati said, and he added:

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

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

Stand up, Victorious Hero!

5.7.12

Leader of travelers, wander the world without obligation.

Sir, proclaim the Teaching;

There will be those who understand.”

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

The Buddha understood the request of that supreme being. 5.10.1
Then, with the eye of a Buddha, he surveyed the world out of compassion for sentient beings. He saw beings with little dust in their eyes and with much dust in their eyes, with sharp faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and difficult to teach. He even saw some who regarded the next world as dangerous and to be avoided, while others did not.⁶⁷
It was just like blue, red, and white lotuses, sprouted and grown in a lotus pond: some remain submerged in the water without rising out of it, others reach the surface of the water, while others still rise out of the water without being touched by it. When he had seen this, the Buddha replied to Sahampati in verse:

“The doors to the freedom from death are open!

5.12.2

May those who hear release their faith.

Seeing trouble, supreme being,

I did not speak the sublime and subtle Truth.”

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

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

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

6. The account of the group of five

- 6.1.1 The Buddha thought, “Who should I teach first? Who will understand this Teaching quickly?” And it occurred to him, “Ālāra Kālāma is wise and competent, and has for a long time had little dust in his eyes. Let me teach him first. He will understand it quickly.”
- 6.2.1 But an invisible god informed the Buddha, “Sir, Ālāra Kālāma died seven days ago,” and the Buddha also knew this for himself. He thought, “Ālāra Kālāma’s loss is great. If he had heard this Teaching, he would have understood it quickly.”
- 6.3.1 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. Let me teach him first. He will understand it quickly.”
- 6.4.1 But an invisible god informed the Buddha, “Sir, Udaka Rāmaputta died last night,” and the Buddha also knew this for himself. He thought, “Udaka Rāmaputta’s loss is great. If he had heard this Teaching, he would have understood it quickly.”
- 6.5.1 Once again the Buddha thought, “Who should I teach first? Who will understand this Teaching quickly?” And it occurred to him, “The group of five monks who supported me while I was striving were of great service to me. Let me teach them first. But where are they staying now?”
- 6.6.4 With his superhuman and purified clairvoyance, the Buddha saw that the group of five monks were staying near Benares, in the deer park at Isipatana. Then, after staying at Uruvelā for as long as he liked, he set out wandering toward Benares.
- 6.7.1 The Ājīvaka ascetic Upaka saw the Buddha traveling between Gayā and the place of awakening. He said to the Buddha, “Sir, your senses are clear and your skin is pure and bright. In whose name have you gone forth? Who is your teacher or whose teaching do you follow?”
- 6.8.1 The Buddha replied to Upaka in verse:

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

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

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

I’m going to the city of Kāsi, 6.8.14
 To set rolling the wheel of the Teaching.
 In this world immersed in darkness,
 I’ll beat the drum of freedom from death.”

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

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

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

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

Seeing him coming, the group of five made an agreement with 6.10.2
 one another: “Here comes the ascetic Gotama, who has given up
 his striving and returned to a life of indulgence. We shouldn’t bow

down to him, stand up for him, or receive his bowl and robe, but we should prepare a seat. If he wishes, he may sit down.” But as the Buddha approached, the group of five monks was unable to keep the agreement. One went to meet him to receive his bowl and robe, another prepared a seat, another set out water for washing the feet, yet another set out a foot stool, and the last one put out a foot scraper.⁶⁸ The Buddha sat down on the prepared seat and washed his feet. But they still addressed him by name and as “friend”.

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

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

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

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

6.16.3 “No, sir.”

6.16.4 “Then listen. I’m perfected and fully awakened. I have discovered the freedom from death. I will instruct you and teach you the Truth. When you practice as instructed, in this very life

68. Sp-yoj 2.694: *Pādassa ṭhapanakam piṭham pādapiṭham*, “A pādapiṭha is a bench for placing the feet.” Vmv 2.112: *Pādakathalikanti adhotapādam yasmim ghamasantā dhovanti, tam dāruphalakādi*, “Pādakathalika means the wooden plank, etc., with which they wash the dirty feet by rubbing.”

you will soon realize with your own insight the supreme goal of the spiritual life for which gentlemen rightly go forth into 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. 6.16.8

And the Buddha addressed them: 6.17.1

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

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

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

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

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

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

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

been fully developed. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before.

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

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

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

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

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

- 6.31.1 In that instant the news spread as far as the world of the supreme beings. Ten thousand solar systems shook and trembled. And there appeared in the world an immeasurable and glorious radiance, surpassing the splendor of the gods.
- 6.31.4 Then the Buddha uttered a heartfelt exclamation: “Koṇḍañña has understood! Indeed, Koṇḍañña has understood!” That’s how Koṇḍañña got the name “Aññāsikoṇḍañña”, “Koṇḍañña who has understood.”
- 6.32.1 Aññāsikoṇḍañña had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. He then said to the Buddha, “Sir, I wish to receive the going forth in your presence. I wish to receive the full ordination.” The Buddha replied, “Come, monk. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of that venerable.
- 6.33.1 The Buddha then instructed and taught the rest of the monks. While they were being instructed and taught, Venerable Vappa and Venerable Bhaddiya experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. They then said to the Buddha, “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.” The Buddha replied, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of those venerables.
- 6.35.1 Living on the food brought to him, the Buddha then instructed and taught the remaining monks. The six of them lived on the almsfood brought by three. While they were being instructed and taught, Venerable Mahānāma and Venerable Assaji experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” They had seen the Truth, had reached, understood,

and penetrated it; they had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher's instruction. They then said to the Buddha, "Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination." The Buddha replied, "Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering." That was the full ordination of those venerables.

Then the Buddha addressed the group of five: 6.38.1

"Form is not your essence. For if form were your essence, it 6.38.2
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.

Feeling is not your essence. For if feeling were your essence, it 6.39.1
would not lead to suffering, and you could make it be like this and not be like that. But because feeling is not your essence, it leads to suffering, and you can't make it be like this and not be like that.

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

Intentional activities are not your essence. For if intentional 6.40.6
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 6.41.1
your essence, it would not lead to suffering, and you could make it be like this and not be like that. But because consciousness is not your essence, it leads to suffering, and you can't make it be like this and not be like that.

What do you think, monks: is form permanent or imper- 6.42.1
manent?"—"Impermanent, sir."—"Is what is impermanent suf-

fering or happiness?”—“Suffering.”—“And that which is impermanent, suffering, and changeable by nature, is it proper to regard it like this: ‘This is mine, I am this, this is my essence?’”—“Definitely not.”

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

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

6.43.15 “What do you think: are intentional activities permanent or impermanent?”—“Impermanent.”—“Is what is impermanent suffering or happiness?”—“Suffering.”—“And that which is impermanent, suffering, and changeable by nature, is it proper to regard it like this: ‘This is mine, I am this, this is my essence?’”—“Definitely not.”

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

6.44.1 “So, whatever form there is—whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or near—it should all be seen with right wisdom according to reality: ‘This is not mine, I am not this, this is not my essence.’

6.45.1 Whatever feeling there is—whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or

near—it should all be seen with right wisdom according to reality:
‘This is not mine, I am not this, this is not my essence.’

Whatever perception there is—whether past, present, or future, 6.45.4
internal or external, gross or subtle, inferior or superior, far or
near—it should all be seen with right wisdom according to reality:
‘This is not mine, I am not this, this is not my essence.’

Whatever intentional activities there are—whether past, 6.45.7
present, or future, internal or external, gross or subtle, inferior or
superior, far or near—they should all be seen with right wisdom
according to reality: ‘This is not mine, I am not this, this is not my
essence.’

Whatever consciousness there is—whether past, present, or 6.45.10
future, internal or external, gross or subtle, inferior or superior,
far or near—it should all be seen with right wisdom according to
reality: ‘This is not mine, I am not this, this is not my essence.’

A learned noble disciple who sees this is repelled by form, re- 6.46.1
pelled by feeling, repelled by perception, repelled by intentional
activities, and repelled by consciousness. Being repelled, they be-
come 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.”

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

Then there were six perfected ones in the world. 6.47.4

The account of the group of five is finished.

The first section for recitation is finished.

7. The account of the going forth

- 7.1.1 At that time in Benares there was a gentleman called Yasa, the son of a wealthy merchant, who had been brought up in great comfort. He had three stilt houses: one for the winter, one for the summer, and one for the rainy season.
- 7.1.4 While Yasa was spending the four months of the rainy season in the rainy-season house, he was attended on by female musicians, and he did not come down from that house. On one occasion, while he was enjoying himself with worldly pleasures, he fell asleep before his attendants. He then woke up first, while the oil lamp was still burning. He saw his attendants sleeping: one with a lute in her armpit, another with a tabor on her neck, still another with a drum in her armpit; one with hair disheveled, another drooling, still another talking in her sleep. It was like a charnel ground before his very eyes. When he saw this, the downside became clear, and a feeling of repulsion stayed with him. He uttered a heartfelt exclamation: “Oh the oppression! Oh the affliction!”
- 7.3.1 He then put on his golden shoes and went to the entrance door. Spirits opened the door, thinking, “No-one should create any obstacle for Yasa going forth into homelessness.” He went to the town gate, and again it was opened by spirits. He then went to the deer park at Isipatana.
- 7.4.1 Just then, after getting up early in the morning, the Buddha was doing walking meditation outside. When the Buddha saw Yasa coming, he stepped down from his walking path and sat down on the prepared seat.
- 7.4.3 As he was getting close to the Buddha, Yasa uttered the same heartfelt exclamation: “Oh the oppression! Oh the affliction!”
- 7.4.5 The Buddha said, “This isn’t oppressive, Yasa, this isn’t afflictive. Come and sit down. I’ll give you a teaching.”
- 7.5.1 Thinking, “Apparently this isn’t oppressive, apparently it’s not afflictive!” excited and joyful, Yasa removed his shoes, approached the Buddha, bowed, and sat down.

The Buddha then gave Yasa a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that Yasa’s mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. Just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Yasa experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” 7.5.3

Soon afterwards Yasa’s mother went up to his stilt house. Not seeing him, she went to her husband and said, “I can’t find your son Yasa.” The merchant then dispatched horsemen to the four directions, while he himself went to the deer park at Isipatana. He saw the imprints of the golden shoes on the ground and he followed along. 7.7.1

When the Buddha saw the wealthy merchant coming, he thought, “Why don’t I use my supernormal powers so that the merchant, when he sits down, doesn’t see Yasa seated next to him?” And he did just that. 7.8.1

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

“Please sit down, householder. Perhaps you’ll get to see Yasa.” 7.9.3

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

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

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

7.11.1 While his father was given this teaching, Yasa reviewed what he had already seen and understood, and his mind was freed from the corruptions through letting go. Realizing what had happened, the Buddha thought, "Yasa is incapable of returning to the lower life to enjoy worldly pleasures as he did while still a householder. Let me stop using my supernatural powers." And he did.

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

7.13.5 "Definitely not."

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

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

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

The going forth of Yasa is finished.

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

The Buddha gave them a progressive talk—on generosity, moral- 8.2.1
 ity, and heaven; on the downside, degradation, and defilement of
 worldly pleasures; and he revealed the benefits of renunciation.
 When the Buddha knew that their minds were ready, supple, with-
 out hindrances, joyful, and confident, he revealed the teaching
 unique to the Buddhas: suffering, its origin, its end, and the path.
 And just as a clean and stainless cloth absorbs dye properly, so too,
 while they were sitting right there, they experienced the stainless
 vision of the Truth: “Anything that has a beginning has an end.”

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

Yasa’s mother, father, and ex-wife personally served various 8.4.1
 kinds of fine foods to the Buddha and Yasa. When the Buddha
 had finished his meal, they sat down. The Buddha then instructed,

inspired, and gladdened them with a teaching, before getting up from his seat and leaving.

9.1.1 Now Yasa had four friends—Vimala, Subāhu, Puṇṇaji, and Gavampati—who were from the wealthiest merchant families in Benares. When they heard that Yasa had shaved off his hair and beard, put on ocher robes, and gone forth into homelessness, they said to one another, “This must be an extraordinary spiritual path, an extraordinary going forth, for Yasa to have done this.”⁶⁹ And they went to Yasa and bowed down to him.

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

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

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

69. “Spiritual path” renders *dharmavinaya*. See Appendix of Technical Terms.

The going forth of the four friends is finished.

Fifty of Yasa's friends from leading families in the countryside 10.1.1
 also heard that Yasa had shaved off his hair and beard, put on ocher
 robes, and gone forth into homelessness. They too said to one
 another, "This must be an extraordinary spiritual path, an extraor-
 dinary going forth, for Yasa to have done this." And they went to
 Yasa and bowed down to him.

Yasa then took his fifty friends to the Buddha. He bowed, sat 10.2.2
 down, and said, "Sir, these fifty friends of mine are from leading
 families in the countryside. Please instruct them."

The Buddha then gave them a progressive talk—on generosity, 10.3.1
 morality, and heaven; on the downside, degradation, and defile-
 ment of worldly pleasures; and he revealed the benefits of renunci-
 ation. When the Buddha knew that their minds were ready, supple,
 without hindrances, joyful, and confident, he revealed the teaching
 unique to the Buddhas: suffering, its origin, its end, and the path.
 And just as a clean and stainless cloth absorbs dye properly, so too,
 while they were sitting right there, they experienced the stainless
 vision of the Truth: "Anything that has a beginning has an end."

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

The going forth of the fifty friends is finished.

8. The account of the Lord of Death

- 11.1.1 Then the Buddha addressed those monks: “I’m free from all snares, both human and divine. You, too, are free from all snares, both human and divine. Go wandering, monks, for the benefit and happiness of humanity, out of compassion for the world, for the good, benefit, and happiness of gods and humans. You should each go a different way. Proclaim the Teaching that is good in the beginning, good in the middle, and good in the end, that has a true goal and is well articulated. Set out the perfectly complete and pure spiritual life. There are beings with little dust in their eyes who are ruined because of not hearing the Teaching. There will be those who understand. I too will go to Uruvelā, to Senānigama, to proclaim the Teaching.”
- 11.2.1 Then the Lord of Death, the Evil One, went up to the Buddha and spoke to him in verse:
- 11.2.2 “You’re bound by all snares,
Both human and divine.
You’re bound by the great bond:
You’re not free from me, monastic.”
- 11.2.6 “I’m free from all snares,
Both human and divine.
I’m free from the great bond:
Terminator, you’re defeated!”
- 11.2.10 “The snare is ethereal,
And it comes from the mind.
With that I’ll bind you:
You’re not free from me, monastic.”
- 11.2.14 “Sights, sounds, tastes, smells,
And tangibles, the mind’s delights—
For these I have no desire:
Terminator, you’re defeated!”

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

The account of the Lord of Death is finished.

9. Discussion of the going forth and the full ordination

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

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

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

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

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

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

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. 12.4.4

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

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

You should give the going forth and the full ordination through the taking of the three refuges.”⁷⁰

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

10. The second account of the Lord of Death

13.1.1 When the Buddha had completed the rainy-season 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.”

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

13.2.2 “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, monastic.”

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

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

The second account of the Lord of Death is finished.

70. “Should” renders *anujānāmi*. For a discussion of this word, see Appendix of Technical Terms.

11. The account of the 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. 14.1.1

Just then a fine group of thirty friends and their wives were enjoying themselves in that forest grove. Because one of them did not have a wife, they had brought him a sex worker. While they were all carelessly enjoying themselves, that sex worker took that man's possessions and ran away. To help their friend, they all went searching for that woman. And as they walked about that forest grove, they saw the Buddha seated at the foot of a tree. They approached him and said, "Sir, have you seen a woman by any chance?" 14.1.3

"But, young men, why look for a woman?"⁷¹ 14.2.4

They told him what had happened. 14.2.5

"What do you think is better for you: that you search for a woman, or that you search for yourselves?" 14.3.1

"It's better that we search for ourselves." 14.3.3

"Well then, sit down, and I'll give you a teaching." 14.3.4

Saying, "Yes, sir," they bowed to the Buddha and sat down. 14.3.5

The Buddha then gave them a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, 14.4.1

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

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

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

The account of the fine group of friends is finished.

The second section for recitation is finished.

12. The account of the wonders at Uruvelā

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

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

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

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

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

- 15.2.11 “Well then, do as you like.”

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

When the dragon saw that the Buddha had entered, he was 15.3.2
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, 15.4.1
emitted smoke. The dragon, being unable to contain his rage, emit-
ted flames. The Buddha entered the fire element and he, too, emit-
ted 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 15.5.1
fire against fire, but without harming it in the slightest way. He put
it in his almsbowl and showed it to Uruvelā Kassapa: “Here is your
dragon, Kassapa, his fire overpowered by fire.”

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

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

“It’s convenient for me, Great Ascetic, 15.6.5
But for your own good, I bar you.
A fierce dragon king is there,
Highly venomous, with supernormal powers:
I don’t want it to harm you.”

“Perhaps it won’t harm me. Come on, Kassapa, 15.6.10
Let me stay in the fire hut.”

When he knew the answer was “Yes,”
He entered without fear.

- 15.6.14 Seeing the sage who had entered,
The angry dragon emitted smoke.
With a mind of good will,
The Great Man, too, emitted smoke.
- 15.6.18 Unable to contain his rage,
The dragon emitted fire.
Well-skilled in the fire element,
The Great Man, too, emitted fire.
- 15.6.22 With both of them emitting flames,
The fire hut was glowing and blazing.
Looking on, the dreadlocked ascetic said,
“He’s handsome, the Great Ascetic,
But the dragon is harming him.”
- 15.7.1 Yet the following morning
The dragon’s flames were extinguished,
While the One with supernormal powers
Had flames of various colors.
- 15.7.5 Blue, red, and magenta,⁷²
Yellow, and the color of crystal:
Flames of various colors remained
In the body of Aṅgīrasa.

72. “Red” renders *lohitaka*, whereas “magenta” is for *mañjiṭṭhā*. DN 16:3.31.2 says that *lohitaka* is the color of the *bandhujīvākapuppha*, which according to PED is the flower of *Pentapetes phaenicea*, which is red. Vv-a 689: *Sinduvā-rakaṇavīramakulasadisavaṇṇaṇhi “mañjiṭṭhakan”ti vuccati*, “For a color like the bud of the *sinduvāra* and the *kaṇavīra* is called *mañjiṭṭhaka*.” The *sinduvāra* (*Vitex negundo*) flower is a variety of shades from white to blue, including purple, whereas the *kaṇavīra* (*Pentapetes phaenicea*) flower is mostly pink. I have settled for “magenta” as an approximate description for this range of colors.

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

15.7.9

Because of this wonder of supernormal power, Uruvelā Kassapa 15.7.13
 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 16.1.1
 from Uruvelā Kassapa’s hermitage. Then, when the night was well
 advanced, the magnificent four great kings approached the Buddha,
 illuminating the whole forest grove. They bowed down to the
 Buddha and stood at the four cardinal points, appearing like great
 bonfires.

The next morning Uruvelā Kassapa went to the Buddha and 16.2.1
 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 16.2.4
 Teaching.”

Uruvelā Kassapa thought, “The Great Ascetic is powerful and 16.2.5
 mighty, in that even the four great kings go to 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 16.2.7
 grove.

The second wonder is finished.

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

- 17.2.1 The next morning Uruvelā Kassapa went to the Buddha and said, “It’s time, Great Ascetic, the meal is ready. And who was it that visited you last night?”
- 17.2.4 “That was Sakka, the ruler of the gods. He came to me to hear the Teaching.”
- 17.2.5 Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that even Sakka, the ruler of gods, goes to him to hear the Teaching. But he’s not a perfected one like me.”
- 17.2.7 The Buddha ate his meal and continued to stay in the same forest grove.

The third wonder is finished.

- 18.1.1 Once again when the night was well advanced, Sahampati, the magnificent supreme being, approached the Buddha, illuminating the whole forest grove. He bowed down to the Buddha and stood up, appearing just like a great bonfire. But it was even more splendid and sublime than the previous ones.
- 18.2.1 The next morning Uruvelā Kassapa went to the Buddha and said, “It’s time, Great Ascetic, the meal is ready. And who was it that visited you last night?”
- 18.2.4 “That was Sahampati, the supreme being. He came to me to hear the Teaching.”
- 18.2.5 Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that even Sahampati, the supreme being, goes to him to hear the Teaching. But he’s not a perfected one like me.”
- 18.2.7 The Buddha ate his meal and continued to stay in the same forest grove.

The fourth wonder is finished.

- 19.1.1 At this time Uruvelā Kassapa was holding a great sacrifice, and the whole of Aṅga and Magadha wanted to attend with much food of various kinds. Uruvelā Kassapa considered this and thought, “If the Great Ascetic performs a wonder of supernormal power for the great crowd, he’ll get more material support and honor, whereas I’ll get less. I hope he doesn’t come tomorrow.”

The Buddha read the mind of Uruvelā Kassapa. He then went 19.2.1
to Uttarakuru, collected almsfood there, ate it at the Anotatta lake,
and stayed there for the day's meditation.

The next morning Uruvelā Kassapa went to the Buddha and 19.2.2
said, "It's time, Great Ascetic, the meal is ready. And why didn't
you come yesterday? We did think of you and set aside a share of
various kinds of food."

"But, Kassapa, didn't you think, 'I hope he doesn't come tomor- 19.3.1
row'? Because I read your mind, I went to Uttarakuru, collected
almsfood there, ate it at the Anotatta lake, and stayed there for the
day's meditation."

Uruvelā Kassapa thought, "The Great Ascetic is powerful and 19.4.2
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 19.4.4
grove.

The fifth wonder is finished.

Soon afterwards the Buddha got a rag and he thought, "Where 20.1.1
can I wash it?" Reading the Buddha's mind, Sakka dug a pond with
his hand. And he said to the Buddha, "Sir, please wash it here."

The Buddha thought, "Where can I beat it?" Reading the Bud- 20.1.6
dha's mind once again, Sakka placed a boulder 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 20.2.1
pond?" A god living in an arjun tree read the Buddha's mind. She
then bent down a branch and said to the Buddha, "Sir, please come
out by holding onto this."

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

The next morning Uruvelā Kassapa went to the Buddha and said, 20.3.1
"It's time, Great Ascetic, the meal is ready. But what's going on?
There was no pond here before, but now there is. These boulders

were not here before. Who placed them here? And this arjun tree didn't have a bent branch, but now it does."

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

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

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

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

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

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

20.9.4 "There's no need. You deserve it and you should have it."

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

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

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

20.10.3 "You just go ahead, Kassapa, I'll come." After dismissing him, he took a fruit from a mango tree not far from the rose-apple tree ... he took a fruit from an emblic myrobalan tree not far from the mango tree ... he took a fruit from a chebulic myrobalan tree not far from the emblic myrobalan tree ... he went to Tāvātimsa heaven, took

a flower from an orchid tree, and then arrived first in the fire hut where he sat down.⁷³

When Uruvelā Kassapa saw the Buddha sitting there, he said to him, “Which path did you take? I left first, but you’re already here.” 20.10.7

The Buddha told him what he had done, and added, “This orchid tree flower is colorful and fragrant. You can have it, if you wish.” 20.11.1

“There’s no need. You deserve it and you should have it.” 20.11.4

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he dismissed me, then went to Tāvātimsa heaven, took an orchid tree flower, and still arrived first in the fire hut. But he’s not a perfected one like me.” 20.11.5

Soon afterwards those dreadlocked ascetics wanted to tend the sacred fire, but were unable to split the logs. They thought, “This must be because of the supernormal powers of the Great Ascetic.” 20.12.1

The Buddha said to Uruvelā Kassapa, “May the logs be split, Kassapa.” 20.12.4

“Yes, may they,” he replied. And five hundred logs were split all at once. 20.12.6

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he can split logs just like that. But he’s not a perfected one like me.” 20.12.8

Those ascetics still wanted to tend the sacred fire, but were unable to light it. They thought, “This must be because of the supernormal powers of the Great Ascetic.” 20.13.1

The Buddha said to Uruvelā Kassapa, “May the fires be lit, Kassapa.” 20.13.4

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

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

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

- 20.14.1 When those ascetics had tended the sacred fires, they were unable to extinguish them. They thought, “This must be because of the supernatural powers of the Great Ascetic.”
- 20.14.4 The Buddha said to Uruvelā Kassapa, “May the fires be extinguished, Kassapa.”
- 20.14.6 “Yes, may they,” he replied. And the five hundred fires were extinguished all at once.
- 20.14.8 Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he can extinguish fires just like that. But he’s not a perfected one like me.”
- 20.15.1 At that time it was midwinter, with cold days and snow. During this period those ascetics emerged from the Nerañjara river, immersed themselves in it, and repeatedly emerged and immersed themselves.
- 20.15.2 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 supernatural powers of the Great Ascetic.”
- 20.15.5 Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he can manifest so many pans with hot coals. But he’s not a perfected one like me.”
- 20.16.1 Soon afterwards an unseasonal storm poured down, producing a great flood. The spot where the Buddha was staying was inundated.⁷⁴ The Buddha thought, “Why don’t I drive back the water on all sides and walk on the dry ground in the middle?” And he did.
- 20.16.6 Uruvelā Kassapa thought, “I hope the Great Ascetic hasn’t been swept away by the water.” Together with a number of ascetics he went by boat to where the Buddha was staying. He saw that the Buddha had driven back the water on all sides and was walking on the dry ground in the middle. And he said to the Buddha, “Is that you, Great Ascetic?”

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

“It’s me, Kassapa.”

20.16.10

The Buddha rose up into the air and landed in the boat.⁷⁵ Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he can displace the water. But he’s not a perfected one like me.” 20.16.11

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

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

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

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

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

Then, after letting their hair and dreadlocks, their carrying poles and bundles, and their fire-worship implements be carried away by the water, they went to the Buddha. They bowed down with their 20.19.1

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

heads at his feet and said,⁷⁶ “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.”

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

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

20.20.7 “Yes, this is better.”

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

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

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

20.22.7 “Yes, this is better.”

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

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

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

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

After staying at Uruvelā for as long as he liked, the Buddha went 21.1.1
to 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: 21.2.1

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

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

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

confusion; burning with birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say.

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

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

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

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

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

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

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

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

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

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

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

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

The discourse on burning is finished.

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

13. The account of the meeting with Bimbisāra

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

22.2.1 King Seniya Bimbisāra of Magadha was told: “Sir, the ascetic Gotama, the Sakyan, who has gone forth from the Sakyan clan, has arrived at Rājagaha and is staying in the Cane Grove at the Suppatitṭha Shrine. That good Gotama has a fine reputation:

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

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

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

22.4.4 “The resident of Uruvelā, known as The Emaciated
One—
What did he see that he abandoned the fire?
Kassapa, I ask you this:
Why did you abandon the fire worship?”

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

Sights, sounds, and tastes, and women, too.⁷⁷
 But knowing the stain of ownership,
 I found no delight in worship and sacrifice.”

“So your mind didn’t delight there— 22.5.1
 In sights, sounds, or tastes.
 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 sensual 22.5.6
 existence,
 Where there is nothing and no ownership;
 It doesn’t change, and can’t be found through an-
 other.⁷⁸
 That’s why I found no delight in worship and sacri-
 fice.”

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

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

77. Sp 3.55: *Dutiyaḡāthāya ayamattho – ete rūpādike kāme itthiyo ca yaññā abhivadanti*, “This is the meaning of the second verse: they promise that the sacrifice will give these worldly pleasures, starting with forms, and also women.” Sp-ṭ 3.55 adds: *Yaññā abhivadantīti yāgaḡetu ijḡhantīti vadanti*, “*Yaññā abhivadanti* means: they say, “They get good results because of the sacrifice.”

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

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

22.9.1 King Bimbisāra had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. He then said to the Buddha, “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’s overturned, or reveal what’s hidden, or show the way to one who’s lost, or bring a lamp into the darkness so that one with eyes might see what’s there—just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who’s gone for refuge for life. And please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, 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 foods prepared. He then had the Buddha informed that the meal was ready. 22.12.2

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

“The Tamed One with the tamed ones, previously
dreadlocked; 22.13.2

The Liberated One with the liberated ones:
Golden in color,
The Buddha entered Rājagaha.

The Freed One with the freed ones, previously dread-
locked; 22.13.6

The Liberated One with the liberated ones:
Golden in color,
The Buddha entered Rājagaha.

The One Crossed Over with the ones crossed over,
previously dreadlocked; 22.13.10

The Liberated One with the liberated ones:
Golden in color,
The Buddha entered Rājagaha.

The Peaceful One with the peaceful ones, previously
dreadlocked; 22.13.14

The Liberated One with the liberated ones:
Golden in color,
The Buddha entered Rājagaha.

He has ten abidings and ten powers; 22.13.18
He knows ten truths and has ten qualities—

With a following of ten times one hundred,
The Buddha entered Rājagaha.”

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

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

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

22.18.1 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.”⁷⁹

The account of the meeting with Bimbisāra is finished.

79. “Monastery” renders *ārāma*. *Ārāma* could be rendered as “park”, which is the more fundamental meaning of the word. However, since such parks were sometimes given to the Sangha to serve as monasteries, the monasteries, too, became known by the same name. It is the latter meaning which predominates in the Vinaya Piṭaka.

14. The account 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, including Sāriputta and Moggallāna. The two of them had made an agreement that whoever reached freedom from death first would inform the other. 23.1.1

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

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

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

“But what does he teach?” 23.4.2

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

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

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

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

23.5.1 And Assaji gave this teaching to the wanderer Sāriputta:

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

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

23.5.8 "Now this is the truth, even just this much—
The sorrowless state that you have penetrated,⁸⁰
Unseen and neglected
For innumerable eons."

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

23.6.5 "I have."

23.6.6 "But how did it happen?"

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

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

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

80. Sp 3.59 explains *paccabyattha* as *paṭividdhāttha tumhe*, "You have penetrated."

Moggallāna said to Sāriputta, “Let’s go to the Buddha. He’s our teacher.” 24.1.1

“But these two hundred and fifty wanderers look to us for support. We must tell them first, so that they may take appropriate action.” And they went to those wanderers and said, “We’re going over to the Buddha. He’s our teacher.” 24.1.3

“But we look to you for support. If you are to practice the spiritual life under the Great Ascetic, so will all of us.” 24.1.7

Then Sāriputta and Moggallāna went to Sañcaya and said, “We’re going over to the Buddha. He’s our teacher.” 24.2.1

“Don’t go! The three of us can look after this community together.” 24.2.3

Sāriputta and Moggallāna said the same thing a second time and a third time, and they got the same reply. They then took those two hundred and fifty wanderers and went to the Bamboo Grove. But the wanderer Sañcaya vomited hot blood right there. 24.2.4

When the Buddha saw Sāriputta and Moggallāna coming, he said to the monks, “The two friends Kolita and Upatissa are coming. They will become my most eminent disciples, an excellent pair.” 24.3.3

They had not even reached the Bamboo Grove,
Yet had a profound range of knowledge,
About the supreme end of ownership, about freedom. 24.3.6

And the Teacher said of them:

“These two friends are coming,
Kolita and Upatissa.
They will be an excellent pair,
My most eminent disciples.” 24.3.10

Sāriputta and Moggallāna approached the Buddha, bowed down with their heads at his feet, and said, “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.” The Buddha said, “Come, monks. The Teaching is well-proclaimed. 24.4.1

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

The going forth of the well-known

24.5.1 At that time many well-known gentlemen from Magadha were practicing the spiritual life under the Buddha. People complained and criticized him, “The ascetic Gotama is making us childless; he’s making us widows. He’s breaking up good families! A thousand dreadlocked ascetics have now gone forth because of him, and also these two hundred and fifty wanderers who were disciples of Sañcaya. All these well-known gentlemen from Magadha are practicing the spiritual life under the ascetic Gotama.” And when they saw monks, they confronted them with this verse:⁸¹

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

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

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

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

81. “Confronted” renders *codenti*. See Appendix of Technical Terms.

“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: 24.7.6

“Indeed, the Great Heroes, the Buddhas, 24.7.7
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 Sakyan monastics lead legiti- 24.7.11
mately, not illegitimately.” The complaining went on for seven days
and then stopped.

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

The fourth section for recitation is finished.

15. Discussion of the proper conduct toward the preceptor

At that time the monks did not have preceptors or teachers, and as a result they were not being instructed. When walking for almsfood, they were shabbily dressed and improper in appearance. While people were eating, they held out their almsbowls to receive leftovers, even right over their food, whether it was cooked or fresh food, delicacies or drinks. They ate bean curry and rice that they themselves had asked for, and they were noisy in the dining hall.⁸² People

82. *Bhattagga* is literally “a meal house”. The name suggests that the *bhattagga* was a separate building for eating. They were found both in private houses and in monasteries (Kd 10:4.5.7). Since they were part of houses or a compound of private buildings, “refectory” is not a satisfactory rendering. The fact that kitchens are not mentioned separately may mean that they were part of the *bhattagga*, except in monasteries. This is supported by a passage Bu Pj 3:5.3.1 that mentions a cooking implement, a pestle, being stored in a village *bhattagga*.

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

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

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

25.4.5 “It’s true, sir.”

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

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

“There should be a preceptor.

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

25.7.1 A preceptor should be chosen like this. After arranging his upper robe over one shoulder, a student should pay respect at the feet of the potential preceptor. He should then squat on his heels, raise his joined palms, and say, ‘Venerable, please be my preceptor.’ And he should repeat this a second and a third time. If the other conveys the following by body, by speech, or by body and speech: ‘Yes,’ ‘No problem,’ ‘It’s suitable,’ ‘It’s appropriate,’ or, ‘Carry on with inspiration’—then a preceptor has been chosen. If the other

doesn't convey this by body, by speech, or by body and speech, then a preceptor hasn't been chosen.

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

Meals and almsround

Having gotten up at the appropriate time, the student should remove his sandals and arrange his upper robe over one shoulder. He should then give his preceptor a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there is congee, he should rinse a vessel and bring the congee to his preceptor. When he has drunk the congee, the student should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the preceptor has gotten up, the student should put away the seat. If the place is dirty, he should sweep it. 25.8.3.1

If the preceptor wants to enter the village, the student should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should rinse his preceptor's bowl and give it to him while wet.⁸³ If the preceptor wants an attendant, the student should put on his sarong evenly all around, covering the navel and the knees. He should put on a belt. Putting the upper robes together, overlapping each other edge-to-edge, he should put them on and fasten the toggle. He should rinse his bowl, bring it along, and be his preceptor's attendant. 25.9.1

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

- 25.10.1 He shouldn't walk too far behind his preceptor or too close to him. He should receive the contents of his bowl. He shouldn't interrupt his preceptor when he's speaking. But if the preceptor's speech is bordering on an offense, he should stop him.
- 25.10.4 When returning, the student should go first to prepare a seat and to set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the preceptor and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is damp, he should sun it for a short while, but shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters,⁸⁴ so that the fold doesn't become worn. He should place the belt in the fold.
- 25.10.9 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 water to drink. When the preceptor has eaten, the student should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but shouldn't leave it in the heat.
- 25.11.3 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 shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the preceptor has gotten up, the student should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it.

84. That is, four fingerbreadths. For a discussion of the *āṅgula*, see *sugata* in Appendix of Technical Terms.

Bathing

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

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

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

The dwelling

If the dwelling where the preceptor is staying is dirty, the student 25.14.3.1
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.⁸⁵
He should take out the mattress and the pillow and put them aside.

85. "Sitting mat" renders *nisīdana*. See Appendix of Technical Terms.

Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room.⁸⁶ If the walls have been treated with red ocher and they're moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, trying to avoid stirring up dust. He should look out for any trash and discard it.

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

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

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

If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night. 25.18.1

If the yard is dirty, he should sweep it.⁸⁷ If the gatehouse is dirty, he should sweep it.⁸⁸ If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no water for washing, he should get some. If there is no water in the restroom ablutions pot, he should fill it. 25.19.1

Spiritual support, etc.

If the preceptor becomes discontent with the spiritual life, the student should send him away or have him sent away, or he should 25.20.1

87. "Yard" renders *parivena*. See Appendix of Technical Terms.

88. "Gatehouse" renders *koṭṭhaka*. See Appendix of Technical Terms.

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

25.22.1 If the Sangha wants to do a legal procedure against his preceptor—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—⁸⁹ 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 to get the Sangha to lift that procedure.⁹⁰

25.23.1 If the preceptor's robe needs washing, the student should do it himself, or he should make an effort to get it done. If the preceptor needs a robe, the student should make one himself, or he should make an effort to get one made. If the preceptor needs dye, the

89. "Demotion" renders *niyassa*. See Appendix of Technical Terms.

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

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

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

The proper conduct toward the preceptor is finished.

16. Discussion of the proper conduct toward a student

"And a preceptor should conduct himself properly toward his stu- 26.1.1 dent. This is the proper conduct:

A preceptor should help and take care of his student through 26.1.3 recitation, questioning, and instruction. If the preceptor has a bowl, but not the student, the preceptor should give it to him,⁹¹ 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.

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

Meals and almsround

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

robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the student has gotten up, the preceptor should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it.

Bathing

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

If the student wants to take a sauna, the preceptor should knead 26.5.4
bath powder, moisten the clay, take a sauna bench, and go to the sauna. After giving the student the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on the senior monks, and he shouldn't block the junior monks from getting a seat. While in the sauna, he should provide assistance to his student. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave.

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

The dwelling

If the dwelling where the student is staying is dirty, the preceptor 26.7.1
should clean it if he's able. When he's cleaning the dwelling, he

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

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

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

If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night. 26.7.29

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

Spiritual support, etc.

If the student becomes discontent with the spiritual life, the preceptor should send him away or have him sent away, or he should give him a teaching. If the student becomes anxious, the preceptor should dispel it or have it dispelled, or he should give him a teaching. If the student has wrong view, the preceptor should make him give it up or have someone else do it, or he should give him a teaching. If the student has committed a heavy offense and de- 26.8.1

serves probation, the preceptor should try to get the Sangha to give it to him. If the student has committed a heavy offense and deserves to be sent back to the beginning, the preceptor should try to get the Sangha to do it. If the student has committed a heavy offense and deserves the trial period, the preceptor should try to get the Sangha to give it to him. If the student has committed a heavy offense and deserves rehabilitation, the preceptor should try to get the Sangha to give it to him.

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

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

The proper conduct toward a student is finished.

17. Discussion on dismissal

27.1.1 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. ... “Is it true, monks, that students are acting like this?”

“It’s true, sir.”

27.1.6

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

27.1.7

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

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

27.2.1

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

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

27.2.4

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

27.3.1

“You should ask for forgiveness.”

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

27.3.4

“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.

27.4.1

“You should forgive.”

They still did not forgive. The students left, disrobed, and joined the monastics of other religions.⁹² They told the Buddha.

27.4.4

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

92. “Disrobed” renders *vibbhamanti*. See Appendix of Technical Terms.

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

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

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

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

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

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

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

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

preceptor; he doesn't have much respect for his preceptor; he hasn't developed his mind much under his preceptor.

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

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

The Buddha said, “Does anyone remember any act of service from that brahmin?” 28.2.1

Venerable Sāriputta replied, “I do, sir.” 28.2.3

“What service do you remember, Sāriputta?” 28.2.5

“When I was walking for almsfood here in Rājagaha, that brahmin gave a ladleful of food.” 28.2.6

“Good, good, Sāriputta, superior people have gratitude. Well then, Sāriputta, give that brahmin the going forth and the full ordination.” 28.3.1

“But how should I do it?” 28.3.3

The Buddha then gave a teaching and addressed the monks: 28.3.4

“From today I rescind the full ordination through the taking of the three refuges. Instead you should give the full ordination through a legal procedure consisting of one motion and three announcements.

And the ordination should be done like this. A competent and capable monk should inform the Sangha: 28.4.2

‘Please, venerables, I ask the Sangha to listen. So-and-so wants the full ordination with venerable so-and-so.’⁹³ If the Sangha is 28.4.4

93. The Pali reads: *Ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho*. Taking the genitive case here to be the agent genitive, which

ready, it should give the full ordination to so-and-so with so-and-so as his preceptor. This is the motion.

28.5.1 Please, venerables, I ask the Sangha to listen. So-and-so wants the full ordination with venerable so-and-so. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up.

28.5.6 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 venerable so-and-so. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up.

28.6.1 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 doesn't approve should speak up.

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

seems to be the most obvious reading, this would mean, "So-and-so who is seeking to be fully ordained by venerable so-and-so." But it is the Sangha that ordains, not individuals, and so this translation does not seem quite right. According to Vmv 3.126 this phrase should be understood by means of this example: *Ayaṃ buddharakkhito āyasmato dhammarakkhitassa saddhivihāri-kabhūto upasampadāpekkho*, "This Buddharakkhita, who is seeking the full ordination, is the student of Venerable Dhammarakkhita." I have followed this interpretation, and thus my translation "with venerable so-and-so".

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

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

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

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

‘Please, venerables, I ask the Sangha to listen. So-and-so wants the full ordination with venerable so-and-so. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. If the Sangha is ready, it should give the full ordination to so-and-so with so-and-so as his preceptor. This is the motion. 29.3.2

Please, venerables, I ask the Sangha to listen. So-and-so wants the full ordination with venerable so-and-so. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn’t approve should speak up. 29.4.1

For the second time, I speak on this matter. ... For the third time, I speak on this matter. ... 29.4.7

The Sangha has given the full ordination to so-and-so with so-and-so as his preceptor. The Sangha approves and is therefore silent. I’ll remember it thus.” 29.4.9

At that time in Rājagaha, there was a succession of fine meals. A certain brahmin thought, “These Sakyan monastics have pleas- 30.1.1

ant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. Why don't I go forth with the Sakyan monastics?"

30.1.5 Then that brahmin went to the monks and asked for the going forth. The monks gave him the going forth and the full ordination. When he had gone forth, that succession of meals came to a stop. The monks said to him, "Come, let's walk for alms."

30.2.5 "I didn't go forth to walk for alms. If you give me some, I'll eat it. If not, I'll disrobe."

30.2.7 "But did you go forth for the sake of your stomach?"

30.2.8 "Yes."

30.3.1 The monks of few desires complained and criticized him, "How could a monk go forth on this well-proclaimed spiritual path for the sake of his stomach?"

30.3.3 They told the Buddha. ... "Is it true, monk, that you did this?"

30.3.5 "It's true, sir."

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

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

1. One gone forth is supported by almsfood. You should persevere with this for life. There are these additional allowances: a meal for the Sangha, a meal for designated monks, an invitational meal, a meal for which lots are drawn, a half-monthly meal, a meal on the observance day, and a meal on the day after the observance day.
2. One gone forth is supported by rag-robes. You should persevere with this for life. There are these additional allowances: linen, cotton, silk, wool, sunn hemp, and hemp.

3. One gone forth is supported by the foot of a tree as a resting place. You should persevere with this for life.⁹⁴ There are these additional allowances: a dwelling, a stilt house, and a cave.⁹⁵
4. One gone forth is supported by medicine of fermented urine. You should persevere with this for life. There are these additional allowances: ghee, butter, oil, honey, and syrup.”⁹⁶

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

18. Discussion of the proper conduct toward a teacher

Soon afterwards a young brahmin went to the monks and asked for the going forth. The monks told him about the four supports. He said, “Venerables, if you had told me about this after my going forth,

31.1.1

94. “Resting place” renders *senāsana*. See Appendix of Technical Terms.

95. Apart from the *vihāra*, “a dwelling”, and the *guhā*, “a cave”, the Pali mentions three kinds of buildings, the *aḍḍhayoga*, the *pāsāda*, and the *hammiya*, all of which, according to the commentaries, are different kinds of *pāsāda*, “stilt houses”. Rather than try to differentiate between these buildings, which is unlikely to be useful from a practical perspective, I have instead grouped them together as “stilt house”. Here is what the commentaries have to say. Sp 4.294: *Aḍḍhayogoti supaṇṇavaṅkageham*, “An *aḍḍhayoga* is a house bent like a *supaṇṇa*.” Sp-ṭ 4.294 clarifies: *Supaṇṇavaṅkagehanti garuḷapakḥasaṇṭhānena katageham*, “*Supaṇṇavaṅkageha*: a house made in the shape of the wings of a *garuḷa*.” A *garuḷa*, better known in its Sanskrit form *garuḍa*, is a mythological bird. Sp 4.294 continues: *Pāsādoti dīghapāsādo. Hammiyanti upariākāsatale patiṭṭhitakūṭāgāro pāsādo yeva*, “A *pāsāda* is a long stilt house. A *hammiya* is just a *pāsāda* that has an upper room on top of its flat roof.” At Sp-ṭ 3.74, however, we find slightly different explanations. It seems clear, however, that all three are stilt houses and that they are distinguished according to their shape and the kind of roof they possess.

96. I. B. Horner translates *phāṇita* as “molasses”, which doesn’t quite hit the mark. SED defines *phāṇita* as “the inspissated juice of the sugar cane or other plants”, in other words, “cane syrup”. According to the commentary at Sp 1.623 it can be either cooked or uncooked, the difference presumably being whether the juice is raw or concentrated. “Syrup” seems closer to the mark than “molasses”.

I would have been fine. But now I won't go forth, for these supports are disgusting and repulsive to me." They told the Buddha.

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

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

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

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

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

31.4.4 "I'm keeping well, sir, I'm getting by. I'm not tired from traveling."

31.4.6 When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise not, for Buddhas are incapable of doing what is unbeneficial.⁹⁷ Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

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

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

“Two years, sir.” 31.5.2

“And this monk?” 31.5.3

“One year.” 31.5.4

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

“He’s my student.” 31.5.6

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

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

Then, once they had ten years of seniority, ignorant and incompetent monks gave the full ordination. As a result there were ignorant preceptors with knowledgeable students, incompetent preceptors with competent students, uneducated preceptors with learned students, and foolish preceptors with wise students. A monk who had been a monastic in another religion even refuted his preceptor, despite being legitimately corrected by him. He then returned to that religious community.⁹⁸ 31.6.1

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

98. “Correct” renders *vuccamāno*. See *vadati* in Appendix of Technical Terms.

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

31.7.9 “It’s true, sir.”

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

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

32.1.1 At that time there were preceptors who went away, disrobed, died, or joined another religion or sect, and as a result their students were not being instructed.⁹⁹ When walking for almsfood, they were shabbily dressed and improper in appearance. While people were eating, they held out their almsbowls to receive leftovers, even right over their food, whether it was cooked or fresh food, delicacies or drinks. They ate bean curry and rice that they themselves had asked for, and they were noisy in the dining hall.

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

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

32.1.14 “It’s true, sir.” ...

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

“There should be a teacher.

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

The teacher should think of 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. 32.1.17

You should live with formal support for ten years. And I allow a monk of ten years' seniority to give such support.¹⁰⁰

A teacher should be chosen like this. After arranging 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, raise his joined palms, and say, 'Venerable, please be my teacher. I wish to live with formal support from you.' And he should repeat this a second and a third time. If the other conveys the following by body, by speech, or by body and speech: 'Yes;' 'No problem;' 'It's suitable;' 'It's appropriate;' or, 'Carry on with inspiration'—then a teacher has been chosen. If the other doesn't convey this by body, by speech, or by body and speech, then a teacher hasn't been chosen. 32.2.1

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

Meals and almsround

Having gotten up at the appropriate time, the pupil should remove his sandals, and arrange his upper robe over one shoulder. He should then give his teacher a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there is congee, he should rinse a vessel and bring the congee to his teacher. When he has drunk the congee, the pupil should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the teacher has gotten up, the pupil should put away the seat. If the place is dirty, he should sweep it. 32.3.3.1

100. "Formal support" renders *nissāya*. See Appendix of Technical Terms.

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

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

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

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

32.3.22 The pupil should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding

the robe over it, making the ends face the wall and the fold face out. When the teacher has gotten up, the pupil should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it.

Bathing

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

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

He should also provide assistance to his teacher in the water. 32.3.38
When he has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his teacher's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his teacher if he wants water to drink. If the teacher wants him to recite, he should do so. If the teacher wants to question him, he should be questioned.

The dwelling

If the dwelling where the teacher is staying is dirty, the pupil should 32.3.43.1
clean it if he's able. When he's cleaning the dwelling, he should first

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

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

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

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

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

Spiritual support, etc.

If the teacher becomes discontent with the spiritual life, the pupil should send him away or have him sent away, or he should give him a teaching. If the teacher becomes anxious, the pupil should dispel it or have it dispelled, or he should give him a teaching. If the teacher has wrong view, the pupil should make him give it up or have someone else do it, or he should give him a teaching. If the teacher has committed a heavy offense and deserves probation, the 32.3.85.1

pupil should try to get the Sangha to give it to him. If the teacher has committed a heavy offense and deserves to be sent back to the beginning, the pupil should try to get the Sangha to do it. If the teacher has committed a heavy offense and deserves the trial period, the pupil should try to get the Sangha to give it to him. If the teacher has committed a heavy offense and deserves rehabilitation, the pupil should try to get the Sangha to give it to him.

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

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

32.3.109 Without asking his teacher for permission, he shouldn't do any of the following: give away or receive a bowl; give away or receive a robe; give away or receive a requisite; cut anyone's hair or have it cut; provide assistance to anyone or have assistance provided by anyone; do a service for anyone or get a service done by anyone; be the attendant monk for anyone or take anyone as his attendant monk; bring back almsfood for anyone or get almsfood brought back by anyone; enter the village, go to the charnel ground, or leave

for another region. If his teacher is sick, he should nurse him for as long as he lives, or he should wait until he's recovered."

The proper conduct toward a teacher is finished.

19. Discussion of the proper conduct toward a pupil

"And a teacher should conduct himself properly toward his pupil. 33.1.1

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,¹⁰¹ or he should make an effort to get him one. If the teacher has a robe, but not the pupil, the teacher should give it to him, or he should make an effort to get him one. If the teacher has a requisite, but not the pupil, the teacher should give it to him, or he should make an effort to get him one. 33.1.3

Meals and almsround

If the pupil is sick, the teacher should get up at the appropriate time and give his pupil a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there is congee, he should rinse a vessel and bring the congee to his pupil. When he has drunk the congee, the teacher should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the pupil has gotten up, the teacher should put away the seat. If the place is dirty, he should sweep it. 33.1.10.1

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 33.1.15

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

each other edge-to-edge, and then give them to him. He should rinse his pupil's bowl and give it to him while wet.

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

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

Bathing

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

33.1.34 If the pupil wants to take a sauna, the teacher should knead bath powder, moisten the clay, take a sauna bench, and go to the sauna. After giving the pupil the sauna bench, receiving his robe, and

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

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

The dwelling

If the dwelling where the pupil is staying is dirty, the teacher should clean it if he's able. When he's cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red 33.1.43.1

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

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

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

Spiritual support, etc.

If the pupil becomes discontent with the spiritual life, the teacher 33.1.85.1
should send him away or have him sent away, or he should give him a teaching. If the pupil becomes anxious, the teacher should dispel it or have it dispelled, or he should give him a teaching. If the pupil has wrong view, the teacher should make him give it up or have someone else do it, or he should give him a teaching. If the pupil has committed a heavy offense and deserves probation, the teacher should try to get the Sangha to give it to him. If the pupil has committed a heavy offense and deserves to be sent back to the beginning, the teacher should try to get the Sangha to do it. If the pupil has committed a heavy offense and deserves the trial period, the teacher should try to get the Sangha to give it to him. If the pupil has committed a heavy offense and deserves rehabilitation, the teacher should try to get the Sangha to give it to him.

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

suitably so as to deserve to be released, and try to get the Sangha to lift that procedure.

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

The proper conduct toward a pupil is finished.

The sixth section for recitation is finished.

20. Asking for forgiveness when dismissed

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

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

- 34.1.5 They still did not conduct themselves properly. They told the Buddha. ...

"You should dismiss one who doesn't conduct himself properly."

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

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

“You should ask for forgiveness.”

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

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

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

“You should forgive.”

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

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

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

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

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

If a pupil has five qualities, he should be dismissed: he doesn’t have much affection for his teacher; he doesn’t have much confidence in his teacher; he doesn’t have much conscience in regard to his teacher; he doesn’t have much respect for his teacher; he hasn’t developed his mind much under his teacher. 34.1.33

If a pupil has five qualities, he shouldn’t be dismissed: he has much affection for his teacher; he has much confidence in his teacher; he has much conscience in regard to his teacher; he has much respect for his teacher; he has developed his mind much under his teacher. 34.1.36

If a pupil has five qualities, he deserves to be dismissed: he doesn’t have much affection for his teacher; he doesn’t have much confidence in his teacher; he doesn’t have much conscience in 34.1.39

regard to his teacher; he doesn't have much respect for his teacher; he hasn't developed his mind much under his teacher.

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

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

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

Asking for forgiveness when dismissed is finished.

21. The ignorant and incompetent

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

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

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

“It’s true, sir.”

35.2.5

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

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

The section on the ignorant and incompetent is finished.

22. Discussion of the ending of formal support

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

“There are these five reasons why the formal support from a preceptor comes to an end: the preceptor goes away; the preceptor disrobes; the preceptor dies; the preceptor joins another religion or sect; or the preceptor orders it. 36.1.3

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 religion or sect; the teacher orders it; or one is reunited with one’s preceptor.” 36.1.6

The discussion of the ending of formal support is finished.

23. The five requirements for giving the full ordination

“A monk who has five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He doesn’t have the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained. 36.2.1

36.3.1 But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He has the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained.

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

36.5.1 But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He both has it himself and encourages others in the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained.

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

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

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

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

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

and to use the Teaching to dispel anxiety. And he doesn't know the offenses; and he doesn't know how offenses are cleared.

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

"A monk who has another five qualities shouldn't give the full 36.12.1
ordination, give formal support, or have a novice monk attend on him. He's not capable of five things in regard to a student: to train him in good conduct; to train him in the basics of the spiritual life; to train him in the Teaching; to train him in the Monastic Law; to use the Teaching to make him give up wrong views.

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

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

But a monk who has five qualities may give the full ordination, 36.15.1
give formal support, and have a novice monk attend on him. He knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he has properly learned both Monastic Codes in detail, and he has analyzed

them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition.

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

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

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

24. The six requirements for giving the full ordination

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

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

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

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

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

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

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

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

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

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

dispel anxiety. And he knows the offenses; he knows how offenses are cleared; and he has ten or more years of seniority.

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

37.12.1 But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He’s capable of five things in regard to a student: to train him in good conduct; to train him in the basics of the spiritual life; to train him in the Teaching; to train him in the Monastic Law; and to use the Teaching to make him give up wrong views. And he has ten or more years of seniority.

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

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

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

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

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

“Monks, when someone who has been a monastic of another religion refutes his preceptor after being legitimately corrected by him and then returns to that religion, but then comes back from that religious community once more, he shouldn’t be given the full ordination.

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

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

‘I go for refuge to the Buddha, 38.2.3
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, 38.2.6
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, 38.2.9
For the third time, I go for refuge to the Teaching,
For the third time, I go for refuge to the Sangha.’

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

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

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

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

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

- He enters the village too early and returns too late in the day.
- He regularly associates with sex workers, widows, single women, *paṇḍakas*, and nuns.¹⁰²

102. Sp-ṭ 3.87: *Vesiyā gocaro mittasanthavavasena upasaṅkamitabbaṭṭhānaṃ assāti vesiyāgocaro. Esa nayo sabbattha*, “*Vesiyāgocaro*: association with sex workers; the place to be approached by him for intimacy or friendship. This method applies to all (five groups).”

- He's not skilled or diligent in the various duties of his fellow monastics, and he lacks the proper judgment to organize and perform them well.
- He doesn't have a keen desire for recitation, for questioning, for the higher morality, for the higher mind, or for the higher wisdom.
- He's displeased when anyone disparages the teacher, the views, the beliefs, the persuasion, or the opinions of the religious community he's left; but he's pleased when anyone disparages the Buddha, the Teaching, or the Sangha. He's pleased when anyone praises the teacher, the views, the beliefs, the persuasion, or the opinions of the religious community he's left; but he's displeased when anyone praises the Buddha, the Teaching, or the Sangha. This last one is the critical factor for someone who has been a monastic of another religion to fail his probation.

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

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

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

or the opinions of the religious community he's left; but he's pleased when anyone praises the Buddha, the Teaching, or the Sangha. This last one is the critical factor for someone who has been a monastic of another religion to pass his probation.

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

- 38.11.1 If someone who has been a monastic of another religion arrives naked, a robe should be sought through his preceptor. If he arrives with hair, he should get permission from the Sangha to shave. But any dreadlocked, fire-worshipping ascetic who comes to be ordained should be given the full ordination without probation. Why is that? Because they believe that deeds and actions have results. And if someone comes to be ordained who has been a monastic of another religion but is a Sakyan by birth, he should be given the full ordination without probation. I give this special privilege to my relatives.”

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

The seventh section for recitation is finished.

26. The five diseases

- 39.1.1 At that time in Magadha, there were five common diseases: leprosy, abscesses, mild leprosy, tuberculosis, and epilepsy.¹⁰³ When people were sick with any of these, they went to Jīvaka Komārabhacca and said, “Doctor, please treat us.”
- 39.1.5 He replied, “I’m very busy. I look after King Seniya Bimbisāra of Magadha and his harem. I also look after the Sangha of monks headed by the Buddha. I’m not able to treat you.”
- 39.1.8 “We’ll give you everything we own, and we’ll be your slave, too. Please treat us, doctor.”

103. For an explanation of these, see Appendix of Medical Terminology.

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

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

At one time the monks were nursing many sick monks. As a 39.3.1
result, they kept on asking, “Please give a meal for the sick and for
those nursing the sick. Please give medicines for the sick.” And
because Jivaka was treating many sick monks, he was unable to
fulfill his duty to King Bimbisāra.

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

He replied, “I’m very busy. I look after the king of Magadha and 39.4.3
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, too. 39.4.5
Please treat me, doctor.”

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

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

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

“Yes, doctor.” 39.5.12

“And why did you do it?” 39.5.13

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

39.6.3 He went to the Buddha, bowed, sat down, and said, “Please, sir, may the venerables not allow those with the five diseases to go forth.” The Buddha instructed, inspired, and gladdened him with a teaching. 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 shouldn’t give the going forth to anyone afflicted with any of the five diseases. If you do, you commit an offense of wrong conduct.”

27. Those employed by the king

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

40.1.4 “Yes, sir.”

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

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

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

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

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

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

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

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

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

28. The criminal Āṅgulimāla

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

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

29. The escaped criminal

- 42.1.1 At that time King Bimbisāra had made the following declaration:
 “Nothing should be done to anyone who has gone forth with the Sakyan monastics. The Teaching is well-proclaimed. Allow them to practice the spiritual life to make a complete end of suffering.”
- 42.1.4 Soon afterwards a certain thief was put in prison. But he escaped, ran away, and went forth with the monks. When people saw him, they said, “There’s that criminal who escaped from prison. Let’s get him!” But some said, “No, the king has declared that nothing should be done to anyone gone forth with the Sakyan monastics.”
- 42.2.9 People complained and criticized the monks, “These Sakyan monastics are untouchable; you can’t do anything to them. So how could they give the going forth to an escaped criminal?” They told the Buddha.
- “You shouldn’t give the going forth to an escaped criminal. If you do, you commit an offense of wrong conduct.”**

30. The wanted criminal

- 43.1.1 On one occasion a certain man stole something, ran away, and then went forth with the monks. Yet the king’s court had issued a statement:¹⁰⁴ “He should be executed wherever he’s seen.”
- 43.1.4 When people saw him, they said, “There’s that wanted criminal.¹⁰⁵ Let’s execute him!”

104. “Court” renders *antepura*. See Appendix of Technical Terms.

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

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

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

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

31. The one who had been whipped

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

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

32. The one who had been branded

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

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

33. The one in debt

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

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

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

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

34. The slave

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

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

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

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

35. The shaven-headed smith

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

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

boy has gone forth as a monk.” The monks heard the complaints of those parents. They told the Buddha.

“You should get permission from the Sangha to shave someone’s head.”

36. The boy Upāli

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

On one occasion Upāli’s parents thought, “How can we make sure that Upāli is able to live happily without exhausting himself after we’ve passed away? He could become a clerk, but then his fingers will hurt. Or he could become an accountant, but then his chest will hurt. Or he could become a banker, but then his eyes will hurt. These Sakyan monastics, however, have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. If Upāli goes forth with them, he’ll be able to live happily without exhausting himself after we’ve passed away.” 49.1.3

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

“If you go forth, so will we.” 49.3.4

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

Soon afterwards they got up early in the morning and cried, “Give us congee, give us a meal, give us fresh food!”¹⁰⁶ 49.4.1

The monks said, “Wait until it gets light. If any of that becomes available then, you can have it. If not, you’ll eat after walking for 49.4.3

106. “Fresh food” renders *khādaniya*. See Appendix of Technical Terms.

alms.” But they carried on as before. And they defecated and urinated on the furniture.¹⁰⁷

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

49.5.6 “It’s true, sir.”

49.5.7 The Buddha rebuked them ... “How can those foolish men do this? A person who’s less than twenty years old is unable to endure cold and heat; hunger and thirst; horseflies, mosquitoes, wind, and the burning sun; creeping animals and insects; and rude and unwelcome speech. And they’re unable to bear up with bodily feelings that are painful, severe, sharp, and destructive of life.¹⁰⁸ But a person who’s twenty is able to endure these things. This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

“You shouldn’t give the full ordination to a person you know is less than twenty years old. If you do, you should be dealt with according to the rule.”¹⁰⁹

37. The deadly and contagious disease

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

107. “Furniture” renders *senāsana*. See Appendix of Technical Terms.

108. Sp-ṭ 4.295: *Sarīsapeti ye keci sarante gacchante dīghajātike*, “*Sarīsape*: whatever long creatures are moving by flowing.”

109. See Bu Pc 65:1.53.1.

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

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

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

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

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

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

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

38. Kaṇṭaka

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

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

39. The obscure

At one time the Buddha was staying right there at Rājagaha during 53.1.1
the rainy season, the winter, and the summer. People complained,

“The districts are left in darkness and obscurity by the Sakyan monastics. They don’t brighten them up by their presence.”

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

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

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

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

40. Discussion of release from formal support

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

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

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

But 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 who is fully trained. 53.5.4

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

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

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

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

“A monk who has another five qualities should live with formal support: he doesn’t know the offenses; he doesn’t know the non-offenses; he doesn’t know which offenses are light; he doesn’t know which offenses are heavy; neither Monastic Code has been properly learned by him in detail, and he hasn’t analyzed them well, thoroughly mastered them, or investigated them well, either in terms of the rules or their detailed exposition. 53.8.1

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

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

But a monk who has five qualities may live without formal support: he knows the offenses; he knows the non-offenses; he knows 53.9.4

which offenses are light; he knows which offenses are heavy; he has five or more years of seniority.”

The section consisting of ten groups of five is finished.

- 53.10.1 “A monk who has six qualities should live with formal support: he doesn’t have the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained, and he has less than five years of seniority.
- 53.10.4 But a monk who has six qualities may live without formal support: he has the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained, and he has five or more years of seniority.
- 53.11.1 “A monk who has another six qualities should live with formal support: he has no faith, conscience, or moral prudence; he is lazy and absentminded; and he has less than five years of seniority.
- 53.11.4 But a monk who has six qualities may live without formal support: he has faith, conscience, moral prudence, energy, mindfulness, and five or more years of seniority.
- 53.12.1 “A monk who has another six qualities should live with formal support: he has failed in the higher morality, in conduct, and in view; he’s ignorant and foolish; he has less than five years of seniority.
- 53.12.4 But a monk who has six qualities may live without formal support: he hasn’t failed in the higher morality, in conduct, or in view; he’s learned and wise; he has five or more years of seniority.
- 53.13.1 “A monk who has another six qualities should live with formal support: he doesn’t know the offenses; he doesn’t know the non-offenses; he doesn’t know which offenses are light; he doesn’t know which offenses are heavy; neither Monastic Code has been properly learned by him in detail, and he hasn’t analyzed them well, thoroughly mastered them, or investigated them well, either in terms of the rules or their detailed exposition; he has less than five years of seniority.
- 53.13.4 But a monk who has six qualities may live without formal support: he knows the offenses; he knows the non-offenses; he knows

which offenses are light; he knows which offenses are heavy; he has properly learned both Monastic Codes in detail, and he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition; he has five or more years of seniority.”

The eighth section for recitation on untouchable is finished.

41. Rāhula

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

In the morning the Buddha robed up, took his bowl and robe, and went to Suddhodana the Sakyan’s house where he sat down on the prepared seat. The queen, the mother of Rāhula, said to the boy, “This is your father, Rāhula. Go and ask for your inheritance.” Rāhula went up to the Buddha, stood in front of him, and said, “Ascetic, your shadow is pleasant.” When the Buddha got up from his seat and left, Rāhula followed behind, saying “Give me my inheritance! Give me my inheritance!” The Buddha said to Venerable Sāriputta, “Well then, Sāriputta, give Rāhula the going forth.” 54.1.4

“But how, sir?” 54.2.9

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

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

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

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

54.3.5

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

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

54.4.1 And Sāriputta gave Rāhula the going forth.

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

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

54.4.6 “It’s allowable and blameless.”

54.4.7 “Well then, say what it is.”

54.5.1 “When the Buddha went forth, it was very painful for me, and the same when Nanda went forth. With Rāhula, it’s even worse. Affection for a child cuts deep. It cuts through the outer and inner skin; it cuts through the flesh, the sinews, and the bones, and it reaches all the way to the bone-marrow. Please, may the venerables not give the going forth to a child without the parents’ permission.”

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

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

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

55.1.4 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 55.1.6 shouldn’t have two novices attend on him. I already have the novice Rāhula. So what should I do now?” He told the Buddha.

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

42. Discussion of the training rules

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

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

1. Abstention from killing living beings
2. Abstention from stealing
3. Abstention from sexual activity
4. Abstention from lying
5. Abstention from alcoholic drinks that cause heedlessness
6. Abstention from eating at the wrong time
7. Abstention from dancing, singing, music, and seeing shows
8. Abstention from wearing garlands and using scents and cosmetics
9. Abstention from high and luxurious resting places¹¹⁰
10. Abstention from receiving gold, silver, and money.”¹¹¹

43. Penalties

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

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

111. “Gold, silver, and money” renders *jātarūparajata*. For a discussion of this compound, see Appendix of Technical Terms.

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

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

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

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

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

“You shouldn’t restrict anyone from a whole monastery. If you do, you commit an offense of wrong conduct. I allow you to make restrictions for the place you’re staying and its access areas.”¹¹²

57.3.1 The monks placed restrictions on the novices’ food. People making congee and meals for the Sangha said to the novices, “Come, venerables, and drink congee. Come and eat a meal.”

57.3.5 The novices replied, “We can’t. The monks have placed a restriction on us.”

57.3.8 People complained and criticized them, “How can the venerables restrict the novices’ food?” They told the Buddha.

“You shouldn’t place restrictions on food. If you do, you commit an offense of wrong conduct.”

The account of penalties is finished.

112. Sp 3.107: *Yattha vā vasati yattha vā paṭikkamatīti yattha vasati vā pavisati vā*, “*Yattha vā vasati yattha vā paṭikkamatī*: where one lives or enters.”

44. Prohibiting without asking permission

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

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

45. Luring away

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

“You shouldn’t lure away another’s followers. If you do, you commit an offense of wrong conduct.”

46. The novice Kaṇṭaka

At one time Venerable Upananda the Sakyan had a novice monk called Kaṇṭaka who raped a nun called Kaṇṭakī.¹¹³ The monks complained and criticized him, “How could a novice monk misbehave in this way?” They told the Buddha. 60.1.1

“I allow you to expel a novice monk who has ten qualities:¹¹⁴

1. He kills living beings
2. He steals
3. He’s not celibate

113. “Raped” renders *dūsesi*. See Appendix of Technical Terms.

114. “To expel” renders *nāsetum*. See Appendix of Technical Terms.

4. He lies
5. He drinks alcoholic drinks
6. He disparages the Buddha
7. He disparages the Teaching
8. He disparages the Sangha
9. He has wrong view
10. He has raped a nun.”¹¹⁵

47. *Paṇḍakas*

- 61.1.1 At one time a certain *paṇḍaka* had gone forth as a monk. He went to the young monks and said, “Come, venerables, have sex with me.”
- 61.1.4 The monks dismissed him, “Go away, *paṇḍaka*. We don’t want you.”
- 61.1.6 He went to the big and fat novices, said the same thing, and got the same response. He then went to the elephant keepers and the horse keepers and once again said the same thing. And they had sex with him.
- 61.1.13 They complained and criticized him, “These Sakyan monastics are *paṇḍakas*. And those who are not have sex with them. None of them is celibate.”
- 61.1.17 The monks heard their complaints and told the Buddha.
“A *paṇḍaka* shouldn’t be given the full ordination. If it has been given, he should be expelled.”¹¹⁶

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

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

48. Fake monks

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

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

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

“Who’s your preceptor?” 62.2.5

“What’s a preceptor?” 62.2.6

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

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

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

Anyone who has previously left to join the monastics of another religion shouldn’t be given the full ordination. If it has been given, they should be expelled.”¹¹⁷

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

49. Animals

- 63.1.1 At one time there was a dragon who was troubled, ashamed, and disgusted with his existence as a dragon. He thought, “How can I get released from this existence and quickly become human?” It occurred to him, “These Sakyan monastics have integrity. They’re celibate and their conduct is good, and they’re truthful, moral, and have a good character. If I were to go forth with them, I would be released from this existence as a dragon and quickly become human.”
- 63.2.1 Then, taking on the appearance of a young brahmin, that dragon went to the monks and asked for the going forth. The monks gave him the going forth and the full ordination.
- 63.2.3 Soon afterwards that dragon was sharing a remote dwelling with a certain monk. After getting up early one morning, that monk did walking meditation outside. When the monk had left, the dragon relaxed and fell asleep. As a result, the serpent filled the whole dwelling, its coils even protruding from the windows. Just then that monk decided to go back inside. When he opened the door, he saw the serpent filling the whole dwelling. Terrified, he screamed. Monks came running to and asked him why he was screaming. And he told them what had seen.
- 63.3.5 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.”
- 63.3.9 “Why did you do this?” The dragon told them what had happened, and they told the Buddha.
- 63.4.1 He then had the Sangha of monks gathered and said to the dragon, “Dragons are unable to make progress on this spiritual path. Go, dragon, and keep the observance days of the fourteenth, the fifteenth, and the eighth of the lunar half-month. In this way you’ll be released from existence as a dragon and quickly become human.”
- 63.4.4 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. 63.5.2

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

50. Matricides

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

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

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

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

51. Patricides

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

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

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

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

52. Murderers of perfected ones

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

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

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

66.2.7 “Those monks were perfected ones.

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

53. Rapists of nuns

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

67.1.3 The king’s men came out from Sāvattihī. They caught some of the criminals, while others escaped. Those who escaped went forth with the monks, but those who were caught were taken away for

execution. Those who had gone forth saw the others being taken away for execution. They said, “It’s good that we escaped. Had we been caught, we would’ve been executed, too.”

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

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

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

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

54. Hermaphrodites

At one time a hermaphrodite had gone forth as a monk. He had sex and made others have it.¹¹⁸ They told the Buddha. 68.1.1

“A hermaphrodite shouldn’t be given the full ordination. If it has been given, he should be expelled.”¹¹⁹

55. Those without a preceptor, etc.

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

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

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

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

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

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

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

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

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

“You shouldn’t give the full ordination with a *paṇḍaka* as preceptor, with a fake monk as preceptor, with one who has previously left to join the monastics of another religion as preceptor, with an animal as preceptor, with a matricide as preceptor, with a patricide as preceptor, with a murderer of a perfected one as preceptor, with one who has raped a nun as preceptor, with one who has caused a schism in the Sangha as preceptor, with one who has caused the Buddha to bleed as preceptor, or with a hermaphrodite as preceptor. If you do, you commit an offense of wrong conduct.”

56. Those without an almsbowl, etc.

70.1.1 On one occasion the monks gave the full ordination to someone without an almsbowl. When walking for alms, he received it in his

hands. People complained and criticized him, “He’s just like the monastics of other religions.” They told the Buddha.

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

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

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

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

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

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

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

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

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

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

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

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

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

71.1.1 On one occasion the monks gave the going forth to someone without a hand ... to someone without a foot ... to someone without a hand and foot ... to someone without an ear ... to someone without a nose ... to someone without an ear and nose ... to someone without a finger or toe ... to someone with a cut tendon ... to someone with joined fingers ... to a hunchback ... to a dwarf ... to someone with goiter ... to someone who had been branded ... to someone who had been whipped ... to a wanted criminal ... to someone with elephantiasis ... to someone with a serious sickness ... to someone with abnormal appearance ... to someone blind in one eye ... to someone with a crooked limb ... to someone lame ... to someone paralyzed on one side ... to someone crippled ... to someone weak from old age ... to someone blind ... to a mute ... to someone deaf ... to someone blind and mute ... to someone blind and deaf ... to someone mute and deaf ... to someone blind, mute, and deaf. They told the Buddha. ...

“You shouldn’t give the going forth to someone without a hand, to someone without a foot, to someone without a hand and foot, to someone without an ear, to someone without a

nose, to someone without an ear and nose, to someone without a finger or toe,¹²⁰ to someone with a cut tendon, to someone with joined fingers,¹²¹ to a hunchback, to a dwarf, to someone with goiter, to someone who has been branded, to someone who has been whipped, to a wanted criminal, to someone with elephantiasis, to someone with a serious sickness, to someone with abnormal appearance,¹²² to someone blind in one eye, to someone with a crooked limb, to someone lame, to someone paralyzed on one side,¹²³ to someone crippled,¹²⁴ to someone weak from old age, to someone blind, to a mute, to someone deaf, to someone blind and mute, to someone blind and deaf, to someone mute and deaf, or to someone blind, mute, and deaf. If you do, you commit an offense of wrong conduct.”

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

The ninth section for recitation on inheritance is finished.

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

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

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

123. Sp 3.119: *Pakkahatoti yassa eko hattho vā pādo vā aḍḍhasarīraṃ vā sukhaṃ na vahaṭi*, “*Pakkahata*: for whom one hand or one foot or half the body does not work properly.”

124. *Chinniriyāpatha*, literally, “The ways of movement have been cut off”. Sp 3.119: *Chinniriyāpathoti piṭhasappi vuccati*, “One who crawls is called *chinniriyāpatha*.” The exact meaning is not clear.

58. Formal support for shameless monks

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

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

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

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

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

“I allow you to wait for four or five days to find out if he is keeping the same standard as the monks.”¹²⁵

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

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

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

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

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

“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 73.3.1 laid down a rule that a monk like me shouldn’t live without formal support. But this monk is sick. So what should I do?” They told the Buddha.

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

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

60. The allowance to make proclamations using the family name

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

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

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

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

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

74.3.1 At one time there were a number of people who wanted the full ordination with several senior monks.¹²⁶ They argued with one another about who should be ordained first. The senior monks said, “Well then, let’s ordain all of them with a single proclamation.” They told the Buddha.

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

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

75.1.1 At that time Venerable Kumārakassapa had been given the full ordination twenty years after he appeared in the womb. He thought, “The Buddha has laid down a rule that a person less than twenty years old shouldn’t be given the full ordination. I was ordained twenty years after appearing in the womb. I wonder, have I been ordained or not?” They told the Buddha.

“When the mind first appears in the mother’s womb, when the consciousness first manifests, that’s a person’s birth. I allow

126. “Several” renders *sambahula*. See Appendix of Technical Terms.

you to give the full ordination to someone who is twenty years old since appearing in the womb.”

63. The process of full ordination

At that time the full ordination had been given to people who had 76.1.1
leprosy, abscesses, mild leprosy, tuberculosis, and epilepsy.¹²⁷ They told the Buddha.

“The one who is giving the full ordination should ask about thirteen obstacles.

It should be done like this: ‘Do you have any of these diseases: 76.1.4
leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a man? Are you free from slavery? Are you free from debt? Are you employed by the king? Do you have your parents’ permission? Are you twenty years old? Do you have a full set of bowl and robes? What’s your name? What’s the name of your preceptor?’”

Soon afterwards they asked those seeking the full ordination 76.2.1
about the obstacles without first instructing them. They were embarrassed, humiliated, and unable to respond. They told the Buddha.

“You should instruct first and then ask about the obstacles.

They instructed them right there in the midst of the Sangha. 76.3.1
Once more those seeking the full ordination were embarrassed, humiliated, and unable to respond. They told the Buddha.

“You should instruct them at a distance and then ask about the obstacles in the midst of the Sangha.

And it should be done like this. First they should be told to 76.3.5
choose a preceptor. Their bowls and robes should then be pointed out to them: ‘This is your bowl, this your outer robe, this your upper robe, and this your sarong. Now please go and stand over there.’”

127. For an explanation of these, see Appendix of Medical Terminology.

76.4.1 Then they were instructed by monks who were ignorant and incompetent. And because they were badly instructed, they were once again embarrassed, humiliated, and unable to respond. They told the Buddha.

“A monk who is ignorant and incompetent shouldn’t instruct. If he does, he commits an offense of wrong conduct. A monk who is competent and capable should instruct.”

76.5.1 They instructed without having been appointed. They told the Buddha.

“A monk shouldn’t instruct if he hasn’t been appointed. If he does, he commits an offense of wrong conduct. I allow a monk to instruct if he’s been appointed to do so.

76.5.6 And it should be done like this. One is either appointed through oneself or through someone else. How is one appointed through oneself? A competent and capable monk should inform the Sangha:

76.5.10 ‘Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. If the Sangha is ready, I will instruct so-and-so.’

76.6.1 And how is one appointed through someone else? A competent and capable monk should inform the Sangha:

76.6.3 ‘Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. If the Sangha is ready, so-and-so will instruct so-and-so.’

76.7.1 The appointed monk should go to the one who is seeking the full ordination and say this:

76.7.2 ‘Listen, so-and-so. Now is the time for you to tell the truth. You will be asked in the midst of the Sangha about various matters. If something is true, you should say, “Yes,” and if it’s not, you should say, “No.” Don’t be embarrassed or humiliated. This is what they’ll ask you: “Do you have any of these diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a man? Are you free from slavery? Are you free from debt? Are you employed by the king? Do you have your parents’ permission? Are

you twenty years old? Do you have a full set of bowl and robes? What's your name? What's the name of your preceptor?"'"

They then returned to the Sangha together. 76.8.1

The Buddha said, "They shouldn't return together. The instructor should come first and inform the Sangha: 76.8.2

'Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. He's been instructed by me. If the Sangha is ready, so-and-so should come.' 76.8.4

And he should be told to come. He should then arrange his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and raise his joined palms. He should then ask for the full ordination: 76.8.8

'Venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion. For the second time, venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion. For the third time, venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion.' A competent and capable monk should then inform the Sangha: 76.8.10

'Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. If the Sangha is ready, I will ask so-and-so about the obstacles. 76.9.2

Listen, so-and-so. Now is the time for you to 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 free from slavery? Are you free from debt? Are you employed by the king? Do you have your parents' permission? Are you twenty years old? Do you have a full set of bowl and robes? What's your name? What's the name of your preceptor?' 76.9.5

A competent and capable monk should then inform the Sangha: 76.10.1

'Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. He is free from 76.10.2

obstacles and his bowl and robes are complete.¹²⁸ So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. If the Sangha is ready, it should give the full ordination to so-and-so with so-and-so as his preceptor. This is the motion.

76.11.1 Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. He is free from obstacles and his bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up.

76.12.1 For the second time, I speak on this matter. Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. He is free from obstacles and his bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up.

76.12.8 For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. He is free from obstacles and his bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. The Sangha gives the

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

full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up.

The Sangha has given the full ordination to so-and-so with so-and-so as his preceptor. The Sangha approves and is therefore silent. I'll remember it thus.” 76.12.15

The procedure of full ordination is finished.

64. The four supports

“Straightaway the time should be noted and the date should be pointed out. These should be declared jointly to everyone. And the four supports should be pointed out to him:”¹²⁹ 77.1.1

129. Sp 3.128: *Chāyā metabbāti ekaporisā vā dviporisā vāti chāyā metabbā. Uttupamāṇaṃ ācikkhitabbanti “vassāno hemanto gimho”ti evaṃ uttupamāṇaṃ ācikkhitabbam. Ettha ca utuyeva uttupamāṇaṃ. Sace vassānādayo aparipuṇṇā honti, yattakehi divasehi yassa yo utu aparipuṇṇo, te divase sallakkhetvā so divasabhāgo ācikkhitabbo. Atha vā “ayaṃ nāma utu, so ca kho paripuṇṇo vā aparipuṇṇo vā”ti evaṃ uttupamāṇaṃ ācikkhitabbam. “Pubbaṇho vā sāyanho vā”ti evaṃ divasabhāgo ācikkhitabbo, “Chāyā metabbā: ‘It is the height of one man or the height of two men’, the length of the shade is to be measured. ‘The measure of the season (uttupamāṇa) should be pointed out’: ‘It is the rainy season, the cold season, the hot season’, in this way the measure of the season should be pointed out. In this case the measure of the season is just the season. If the rainy season, etc., is not complete, one should calculate the days until the completion of the season; that share of days (divasabhāga) is to be pointed out. Alternatively, ‘This is the name of the season, and it is complete or incomplete (by so many days)’, in this way the date is to be pointed out. ‘It is morning or evening’, in this way the part of the day is to be pointed out.”* I have followed the latter of these two ways of understanding these terms, see the CPD. *Saṅgīti ācikkhitabbā*, literally, “A joint recitation is to be declared”, which is rather cryptic. Sp 3.128: *Saṅgītī idameva sabbaṃ ekato katvā “tvaṃ kiṃ labhasi, kā te chāyā, kiṃ uttupamāṇaṃ, ko divasabhāgo”ti puṭṭho “idaṃ nāma labhāmi – vassaṃ vā hemantaṃ vā gimhaṃ vā, ayaṃ me chāyā, idaṃ uttupamāṇaṃ, ayaṃ divasabhāgoti vadeyyāsi”ti evaṃ ācikkhitabbam, “Saṅgīti: here it means: having brought everyone together, it should pointed out: “When you are asked, ‘What did you have? What time did you have? What date did you have?’ you should reply, ‘I had this: it was the rainy season/the cold*

‘One gone forth is supported by almsfood. You should persevere with this for life. There are these additional allowances: a meal for the Sangha, a meal for designated monks, an invitational meal, a meal for which lots are drawn, a half-monthly meal, a meal on the observance day, and a meal on the day after the observance day.

One gone forth is supported by rag-robes. You should persevere with this for life. There are these additional allowances: linen, cotton, silk, wool, sunn hemp, and hemp.

One gone forth is supported by the foot of a tree as a resting place. You should persevere with this for life. There are these additional allowances: a dwelling, a stilt house, and a cave.¹³⁰

season/the hot season; I had this time; I had this date.” The point seems to be that a newly ordained monk should remember the time and date of his ordination so that he may respond to questions about it in future. Vmv 3.128 clarifies: *Chāyādikameva sabbaṃ saṅgahetvā gāyitabbato kathetabbato saṅgītiti āha* “idamevā”tiādi. *Tattha ekato katvā ācikkhitabbam. Tvaṃ kiṃ labhasīti tvaṃ upasampādanakāle kataravassam, katarautuñca labhasi, katarasmim te upasampadā laddhāti attho*, “‘Here’, etc., means: having collected all—that is the time, etc.—*saṅgīti* is said because it is to be chanted, because it is to be declared. In regard to this, having brought (everyone) together, it is to be pointed out. ‘What did you have’ means: at the time of the ordination, which year did you have, which season; your ordination was obtained in which one?” 130. For an explanation of the renderings “stilt house” and “cave” respectively for *pāsāda* and *guhā*, see Appendix of Technical Terms. Apart from the *vihāra*, “a dwelling”, and the *guhā*, “a cave”, the Pali mentions three kinds of buildings, the *aḍḍhayoga*, the *pāsāda*, and the *hammiya*, all of which, according to the commentaries, are different kinds of *pāsāda*, “stilt houses”. Rather than try to differentiate between these buildings, which is unlikely to be useful from a practical perspective, I have instead grouped them together as “stilt house”. Here is what the commentaries have to say. Sp 4.294: *Aḍḍhayogoti supaṇṇavaṅkageham*, “An *aḍḍhayoga* is a house bent like a *supaṇṇa*.” Sp-ṭ 4.294 clarifies: *Supaṇṇavaṅkagehanti garuḷapakkhasaṇṭhānena katageham*, “*Supaṇṇavaṅkageha*: a house made in the shape of the wings of a *garuḷa*.” A *garuḷa*, better known in its Sanskrit form *garuḍa*, is a mythological bird. Sp 4.294 continues: *Pāsādoti dīghapāsādo. Hammiyanti upariākāsatale patitṭhitakūtāgāro pāsādo yeva*, “A *pāsāda* is a long stilt house. A *hammiya* is just a *pāsāda* that has an upper room on top of its flat roof.” At Sp-ṭ 3.74, however, we find slightly different explanations. It seems clear, however, that all three are stilt houses

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

The four supports are finished.

65. The four things not to be done

On one occasion, the monks gave the full ordination to someone and then departed. The newly ordained monk lagged behind, walking by himself. On the way he met his old wife. She said, “Have you now gone forth?” 78.1.1

“Yes.”

78.1.5

“It’s difficult for those gone forth to get sex. Come, let’s have intercourse.” He had intercourse with her. 78.1.6

When he caught up with the monks, they asked him what had taken him so long. He told them what had happened, and they told the Buddha. 78.1.9

“When you have given the full ordination to someone, you should give him a companion and point out the four things not to be done:

A monk who’s fully ordained shouldn’t have sexual intercourse, not even with an animal. If he has sexual intercourse, he’s not an ascetic, not a Sakyan monastic. Just as a man with his head cut off is unable to continue living by reconnecting it to the body, so too is a monk who has had sexual intercourse not an ascetic, not a Sakyan monastic. You shouldn’t do this for as long as you live.

A monk who’s fully ordained shouldn’t steal, not even a straw. If he steals a *pāda* coin, the value of a *pāda*, or more than a *pāda*, he’s not an ascetic, not a Sakyan monastic. Just as a fallen, withered leaf is incapable of becoming green again, so too is a monk who, intending to steal, takes an ungiven *pāda* coin, the

and that they are distinguished according to their shape and the kind of roof they possess.

value of a *pāda*, or more than a *pāda* not an ascetic, not a Sakyan monastic. You shouldn't do this for as long as you live.

A monk who's fully ordained shouldn't intentionally kill a living being, not even a small insect. If he intentionally kills a human being, even causing an abortion, he's not an ascetic, not a Sakyan monastic. Just as an ordinary stone that has broken in half cannot be put back together again, so too is a monk who has intentionally killed a human being not an ascetic, not a Sakyan monastic. You shouldn't do this for as long as you live.

A monk who's fully ordained shouldn't claim a superhuman quality, not even just saying, 'I delight in solitude.' If, because he has bad desires and is overcome by desire, he claims to have a non-existent superhuman quality—whether absorption, release, stillness, attainment, path, or fruit—he's not an ascetic, not a Sakyan monastic. Just as a palm tree with its crown cut off is incapable of further growth, so too is a monk with bad desires, overcome by desire, who claims to have non-existent superhuman quality not an ascetic, not a Sakyan monastic. You shouldn't do this for as long as you live."

The four things not to be done are finished.

66. The one ejected for not recognizing an offense

79.1.1 At one time a certain monk disrobed after being ejected for not recognizing an offense. He then returned and asked the monks for the full ordination. They told the Buddha.

79.1.4 "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. If he says, 'I won't,' he should not.

When he's been given the going forth, he should be asked again, 79.1.10
 'Will you recognize that offense?' If he says, 'I will,' he should be
 given the full ordination. If he says, 'I won't,' he should not.

When he's been given the full ordination, he should be asked 79.2.1
 again, 'Will you recognize that offense?' If he says, 'I will,' he should
 be readmitted. If he says, 'I won't,' he should not.

When he's been readmitted, he should be asked again, 'Do you 79.2.5
 recognize that offense?' If he recognizes it, it's good. If he doesn't
 recognize it and you're unanimous, he should be ejected once more.
 If you're not unanimous, there's no offense in living with him or in
 doing formal meetings of the community together.¹³¹

"When a monk disrobes after being ejected for not making 79.3.1
 amends for an offense, but then returns and asks the monks for
 the full ordination, he should be asked, 'Will you make amends for
 that offense?' If he says, 'I will,' he should be given the going forth.
 If he says, 'I won't,' he should not.

When he's been given the going forth, he should be asked again, 79.3.7
 'Will you make amends for that offense?' If he says, 'I will,' he
 should be given the full ordination. If he says, 'I won't,' he should
 not.

When he's been given the full ordination, he should be asked 79.3.11
 again, 'Will you make amends for that offense?' If he says, 'I will,'
 he should be readmitted. If he says, 'I won't,' he should not.

When he's been readmitted, he should be told, 'Make amends 79.3.15
 for that offense.' If he does, it's good. If he doesn't and you're unan-
 imous, he should be ejected once more. If you're not unanimous,
 there's no offense in living with him or in doing formal meetings of
 the community together.

"When a monk disrobes after being ejected for not giving up a 79.4.1
 bad view, but then returns and asks the monks for the full ordina-
 tion, he should be asked, 'Will you give up that bad view?' If he

131. See definitions of *sambhoga* and *samvāsa* at Bu Pc 69:2.1.14 and Bu Pc 69:2.1.21.

says, ‘I will,’ he should be given the going forth. If he says, ‘I won’t,’ he should not.

79.4.7 When he’s been given the going forth, he should be asked again, ‘Will you give up that bad view?’ If he says, ‘I will,’ he should be given the full ordination. If he says, ‘I won’t,’ he should not.

79.4.11 When he’s been given the full ordination, he should be asked again, ‘Will you give up that bad view?’ If he says, ‘I will,’ he should be readmitted. If he says, ‘I won’t,’ he should not.

79.4.15 When he’s been readmitted, he should be told, ‘Give up that bad view.’ If he does, it’s good. If he doesn’t and you’re unanimous, he should be ejected once more. If you’re not unanimous, there’s no offense in living with him or in doing formal meetings of the community together.”

The great chapter, the first, is finished.

*This is the summary:*¹³²

79.4.22 “In the great Monastic Law,¹³³
Which brings happiness to those who are good,
Restrains those who have bad desires,¹³⁴
And helps those with a sense of conscience;¹³⁵

79.4.26 And which is for the upkeep of Buddhism,

132. Vmv 3.131: *Vinayamhitiādīgāthāsu niggahānanti niggahakaraṇesu. Pāpiccheti pāpappuggalānaṃ niggahakaraṇesu, lajjīnaṃ paggaḥesu ca pesalānaṃ sukhāvahe mahante vinayamhi yathā atthakārī atthānugūṇaṃ karontova yasmā yoniso paṭipajjati nāma hoti, tasmā uddānaṃ pavakkhāmīti sambandhayaḥjanā daṭṭhabbā*; “In regard to the verses beginning with *vinayamhi*: *niggahānaṃ* means concerning the production of restraint. *Pāpicche* means in regard to the production of restraint of bad people and in regard to helping those who have a sense of conscience and those who are good, in the great Monastic Law which brings happiness, concerning one making and helping what is beneficial, wherefore it is called one practicing wisely, therefore I speak this summary. It is to be seen as connected together.”

133. Vmv 3.131 reads *mahante vinayamhi*, “In the great Monastic Law”, which I follow.

134. Reading *niggahe ca pāpicchānaṃ* with the PTS edition.

135. I am not clear here on the function of the locative plural *esu*, but I am assuming the construction is parallel to the previous two lines.

In the sphere of the Omniscient Victor,
Not within range of anyone else;
Which is safe, carefully laid down, without doubt—

That is, the Chapters and the Monastic Law, 79.4.30
The Compendium and the Key Terms—¹³⁶
In this the skillful who does what's beneficial,
Practices wisely.

One who doesn't understand cattle, 79.4.34
Doesn't guard the herd;
In the same way, not understanding virtue,
How would one guard restraint?

When the discourses are forgotten, 79.4.38
And the same for philosophy,
But the Monastic Law isn't lost,
Then Buddhism still remains.

Therefore, for the purpose of making a collection, 79.4.42
I'll expound the summary, successively,
According to the right method.
Listen to me speak:

Topic, origin story, offense, 79.4.46
Method, and repetition.
It's hard to complete without remainder—¹³⁷
You should know it from the method.”

“Bodhi tree, and ape-flower tree, 79.4.50
The goatherd's tree, Sahamapati
The supreme being, Ālāra, Udaka,
And monk, the sage Upaka.

Koṇḍañña, Vappa, Bhaddiya, 79.4.54
And Mahānāma, Assaji;
Yasa, four, fifty,
He sent all to the districts.

136. In this sort of context, and perhaps elsewhere too, Key Terms is usually a reference to the two Pātimokkhas. Sp 5.325: *Pātimokkhanti dve mātikā na jānāti*, “Pātimokkha: he does not know the two (collections of) Key Terms.”

137. *Asesetum* is presumably a denominative form of *asesa*, “without remainder”. See CPD, sv. *asesita*.

- 79.4.58 Topic, with the lords of death, and thirty,
Uruvelā, three dreadlocked ascetics;
Fire hut, great kings,
Sakka, and the supreme being, the whole.
- 79.4.62 Rag, pond,
And boulder, arjun tree, boulder;
Rose-apple tree, and mango tree, emblic myrobalan tree,
And he brought an orchid tree flower.
- 79.4.66 May they split, may they be lit,
And may they be extinguished, Kassapa;
They immersed themselves, coal pans, cloud,
Gayā, and Cane, of Magadha.
- 79.4.70 Upatissa and Kolita,
And the well-known went forth;
Shabbily dressed, dismissal,
The thin and haggard brahmin.
- 79.4.74 He misbehaved,
Stomach, young brahmin, group;
Seniority, by those who are ignorant, went away,
Ten years of formal support.
- 79.4.78 They did not conduct themselves, to dismiss,
The ignorant, ending, five, six;
He who was from another religion, and naked,
Uncut, dreadlocked ascetic, and Sakyan.
- 79.4.82 The five diseases in Magadha,
And one king, finger;¹³⁸
And (the king) of Magadha declared,
Prison, wanted, whipped.
- 79.4.86 Branded, debt, and slave,
Shaven, Upāli, deadly disease;
Family with faith, and Kaṇṭaka,
And the obscure.
- 79.4.90 To live, the boy, the training,
And they were, which;
The whole, the mouth, the preceptors,

138. It is not clear what *eko* refers to.

Luring away, Kaṇṭaka.

Paṇḍakas, theft, and left, 79.4.94
 And serpent, about mother, father;
 Perfected one, nun, and schism,
 And with blood, hermaphrodite.

Without preceptor, and with the Sangha, 79.4.98
 Group, *paṇḍaka*, and one without almsbowl;
 Without robe, both of them,
 Also the same three with borrowed.

Hand, foot, hand and foot, 79.4.102
 Ear, nose, both of them;
 Finger, toe, and tendon,
 Joined, and hunchback, dwarf.

Goiter, and branded, 79.4.106
 Whipped, wanted, and elephantiasis;
 Serious, and abnormal appearance,
 Blind in one eye, and so crooked limb.

Lame, and paralyzed on one side, 79.4.110
 Who is crippled;
 Old age, blind, mute, and deaf,
 And in regard to the blind and mute.

What is called blind and deaf, 79.4.114
 And mute and deaf;
 And blind, mute, and deaf,
 And formal support for the shameless.

And should live, so traveling, 79.4.118
 By one who is asked, notice;¹³⁹
 Please come, they argued,
 With one preceptor, Kassapa.

And ordained people were seen 79.4.122
 Oppressed by sicknesses;
 The uninstructed were embarrassed,
 Instructing just there.

And so in the Sangha, then the ignorant, 79.4.126

139. Reading *pekkhanā* with the PTS version, instead of *lakkhaṇā*.

And not appointed, together;
Please lift up, full ordination,
Support, by himself, three.”

In this chapter there are one hundred and seventy-two topics.

The great chapter is finished.

Kd 2

The chapter on the observance day *Uposathakkhandhaka*

1. The instruction to gather together

At one time the Buddha was staying on the Vulture Peak at Rājagaha. At that time, on the fourteenth, fifteenth, and eighth day of the lunar half-month, the wanderers of other religions gathered and gave teachings. People went to listen to those teachings, and they acquired affection for and confidence in those wanderers. And the wanderers gained supporters. 1.1.1

Then, when King Seniya Bimbisāra of Magadha was reflecting in private, he considered this and thought, “Why don’t the venerables, too, gather on the fourteenth, fifteenth, and eighth day of the half-month?” 1.2.1

He then went to the Buddha, bowed, sat down, and told him what he had thought, adding, “It would be good, sir, if the venerables, too, gathered on the fourteenth, fifteenth, and eighth day of the half-month.” The Buddha then instructed, inspired, and gladdened him with a teaching. When the Buddha had finished, the king got up from his seat, bowed, circumambulated the Bud- 1.3.1

dha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“You should gather together on the fourteenth, the fifteenth, and the eighth day of the lunar half-month.”

- 2.1.1 When the monks heard about the Buddha’s instruction, they started gathering on those days. People came to hear a teaching, but the monks sat in silence. The people complained and criticized them, “How can the Sakyan monastics gather on the fourteenth, fifteenth, and eighth day of the half-month, but then sit in silence like dumb pigs? Shouldn’t they give a teaching when they gather together?” The monks heard the complaints of those people and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

“When you gather together on the fourteenth, the fifteenth, and the eighth day of the lunar half-month, you should give a teaching.”

2. The instruction to recite the Monastic Code

- 3.1.1 While the Buddha was reflecting in private, he thought, “Why don’t I instruct the monks to recite a monastic code, consisting of those training rules that I have laid down for them? That would be their procedure for the observance day.” In the evening, when the Buddha had come out from seclusion, he gave a teaching and addressed the monks. He told them what he had thought, adding:

“You should recite the Monastic Code.

- 3.3.1 And you should do it like this. A competent and capable monk should inform the Sangha:
- 3.3.3 ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should do the observance-day ceremony, it should recite the Monastic Code.¹⁴⁰ What is the preliminary duty of the Sangha? The venerables should declare their purity. I will recite the Monas-

140. “Observance-day ceremony” renders *uposatha*. See Appendix of Technical Terms.

tic Code. Everyone present should listen to it and attend carefully. Anyone who has committed an offense should reveal it. If you haven't committed any offense, you should remain silent. If you are silent, I will regard you as pure. Just as one responds when asked individually, so too, an announcement is made three times in this kind of gathering. If a monk remembers an offense while the announcement is being made up to the third time, but doesn't reveal it, he is lying in full awareness. Lying in full awareness is called an obstacle by the Buddha. A monk who remembers an offense and is seeking purification should therefore reveal it. When it's revealed, he will be at ease.'"

Definitions

Monastic Code: this is the beginning, this is the front, this is at the head of wholesome qualities—therefore it is called “Monastic Code”.¹⁴¹

Venerables: this is a term of affection, a term of respect; it is an expression of respect and deference, that is, “venerables”.

I will recite: I will set forth, I will teach, I will declare, I will set out, I will reveal, I will analyze, I will make plain, I will manifest.

It: The Monastic Code is what is meant.

Everyone present: to whatever extent there are senior monks, junior monks, and monks of middle standing in that gathering—these are called “everyone present”.

Should listen carefully: should be attentive, should pay attention, should apply their whole mind.

Should attend: should listen with a one-pointed mind, with an undistracted mind, with a non-wandering mind.

Anyone who has committed an offense: a senior monk, a junior monk, or a monk of middle standing who has committed a particular offense among the five or seven classes of offenses.

141. This definition is a play on the two unrelated words *mukha* and *mokkha*, respectively meaning “front” and “freedom”.

Should reveal it: should confess it, should disclose it, should make it plain, should make it known—either in the midst of the Sangha, in the midst of a group, or to an individual.

If you haven't committed any offense: if you have not committed any offense or you have cleared yourself after committing one.

You should remain silent: you should be patient; you shouldn't say anything.

I will regard you as pure: I will know; I will remember.

Just as one responds when asked individually: just as one would respond when asked privately, so too, one should know of that gathering, "It's asking me."

This kind of gathering: a gathering of monks is what is meant.

When the announcement is made three times: when the announcement is made once, when the announcement is made for the second time, and also when the announcement is made for the third time.

Remembers: Knows, perceives.

An offense: one that has been committed, or one that has not been cleared after being committed.¹⁴²

But doesn't reveal it: does not confess it, disclose it, make it plain, make it known—either in the midst of the Sangha, in the midst of a group, or to an individual.

He is lying in full awareness: what is there for lying in full awareness? There is an act of wrong conduct.¹⁴³

Is called an obstacle by the Buddha: an obstacle for what? It is an obstacle for reaching the first absorption, the second absorp-

142. The phrasing here is a bit curious, but according to the commentary at Sp 3.135 it is to be understood as the opposite of segment Kd 2:3.5.6 above.

143. Sp 3.135: *Dukkaṭaṃ hotīti dukkaṭāpatti hoti; sā ca kho na musāvādalakkhaṇena; bhagavato pana vacanena vacīdvāre akiriya samuṭṭhānā āpatti hotīti veditabbā*, "There is an act of wrong conduct': there is an offense of wrong conduct. It does not have the characteristics of lying. But according to the statement by the Buddha, it is to be understood that there is an offense originating through non-action at the speech door."

tion, the third absorption, the fourth absorption; an obstacle for reaching the wholesome qualities of absorption, release, stillness, attainment, renunciation, escape, seclusion.

Therefore: for that reason.

Who remembers: who knows, who perceives.

Is seeking purification: is desiring to be cleared, is desiring purity.

An offense: one that has been committed, or one that has not been cleared after being committed.

Should reveal it: should reveal it either in the midst of the Sangha, in the midst of a group, or to an individual.

When it's revealed, he will be at ease: at ease for what? He will be at ease for reaching the first absorption, the second absorption, the third absorption, the forth absorption; at ease for reaching the wholesome qualities of absorption, release, stillness, attainment, renunciation, escape, seclusion.

When they heard that the Buddha required the recitation of the Monastic Code, some monks recited it daily. They told the Buddha. 4.1.1

“You shouldn’t recite the Monastic Code every day. If you do, you commit an offense of wrong conduct. You should recite the Monastic Code on the observance day.”

When they heard that the Buddha required the recitation of the Monastic Code on the observance day, some monks recited it three times per half-month: on the fourteenth, fifteenth, and eighth day. 4.2.1

“You shouldn’t recite the Monastic Code three times per lunar half-month. If you do, you commit an offense of wrong conduct. You should recite the Monastic Code once every lunar half-month: on the fourteenth or the fifteenth day.”

On one occasion the monks from the group of six recited the Monastic Code separately, each to his own followers. 5.1.1

“You shouldn’t recite the Monastic Code separately, each to your own followers. If you do, you commit an offense of wrong

conduct. You should do the observance-day procedure in a complete assembly.”

- 5.2.1 When they knew that the Buddha had laid down a rule that the observance-day procedure should be done in a complete assembly, the monks thought, “How far does a complete assembly extend? As far as one monastery or as far as the entire earth?”
- “A complete assembly extends as far as one monastery.”**

3. Mahākappina

- 5.3.1 At that time Venerable Mahākappina was staying at Rājagaha in the deer park at Maddakucchi. On one occasion, while reflecting in private, he thought, “Should I go to the observance-day ceremony? Should I go to the legal procedures of the Sangha? Regardless, I’ve reached the highest purity.”
- 5.4.1 The Buddha read his mind. Then, just as a strong man might bend or stretch his arm, the Buddha disappeared from the Vulture Peak and reappeared in front of Mahākappina, where he sat down on the prepared seat. Mahākappina bowed and sat down, and the Buddha said to him:
- 5.5.2 “Isn’t it the case, Kappina, that you were wondering whether or not you should go to the observance day and the legal procedures of the Sangha?”
- 5.5.4 “Yes, venerable sir.”
- 5.5.5 “If you brahmins don’t honor and revere the observance day, then who will? Go to the observance day, brahmin, and go to the legal procedures of the Sangha.”
- 5.5.8 “Yes.”
- 5.6.1 The Buddha instructed, inspired, and gladdened him with a teaching. Then, just as a strong man might bend or stretch his arm, the Buddha disappeared from Mahākappina’s presence and reappeared on the Vulture Peak.

4. The allowance for monastery zones

When they knew that the Buddha had laid down a rule that a complete assembly extends as far as one monastery, the monks thought, “How far does a single monastery extend?” They told the Buddha. 6.1.1

“I allow you to establish a monastery zone.”¹⁴⁴

And it should be established like this. First you should announce the zone markers: a hill, a rock, a forest grove, a tree, a path, an anthill, a river, a lake. Then a competent and capable monk should inform the Sangha: 6.1.6

‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should establish a monastery zone based on the announced markers, defining who belongs to the same community and who should do the observance-day ceremony together.’¹⁴⁵ This is the motion. 6.1.10

Please, venerables, I ask the Sangha to listen. The Sangha establishes a monastery zone based on the announced markers, defining who belongs to the same community and who should do the observance-day ceremony together. Any monk who approves of establishing a monastery zone based on these markers, defining who belongs to the same community and who should do the observance-day ceremony together, should remain silent. Any monk who doesn’t approve should speak up. 6.2.1

The Sangha has established a monastery zone based on these markers, defining who belongs to the same community and who should do the observance-day ceremony together. The Sangha approves and is therefore silent. I’ll remember it thus.” 6.2.6

When they heard that the Buddha had made an allowance to establish a monastery zone, the monks from the group of six es- 7.1.1

144. “Monastery zone” renders *śīmā*. See Appendix of Technical Terms.

145. *Nānāsaṃvāsa* (and *samānasaṃvāsa*) need to be carefully distinguished from *nānāsaṃvāsaka* (and *samānasaṃvāsaka*). The former means “belonging to a different community”, as decided by *śīmās*. The latter means “one belonging to a different Buddhist sect”.

tablished zones that were too large: 50, 65, and even 80 kilometers across. Monks coming to the observance-day ceremony arrived while the Monastic Code was being recited or just after, and they had to stop overnight while on the way. They told the Buddha.

“You shouldn’t establish a monastery zone that is too large, whether 50, 65, or 80 kilometers across.¹⁴⁶ If you do, you commit an offense of wrong conduct. You should establish a monastery zone that is 40 kilometers across at the most.”¹⁴⁷

7.2.1 At one time the monks from the group of six had established a zone that crossed a river. Monks on their way to the observance-day ceremony were swept away by the current, as were their bowls and robes.

“You shouldn’t establish a monastery zone that crosses a river. If you do, you commit an offense of wrong conduct. I allow you to establish a monastery zone that crosses a river only if there is a permanent bridge or ferry connection.”

146. “Across” is not in the Canonical text, but is supplied from the commentary. Sp 3.140: *Tiyojanaparamanti ettha tiyojanam paramam pamāṇametissāti tiyojanaparamā; tam tiyojanaparamam. Sammannantena pana majjhe thatvā yathā catūsūpi disāsu diyaḍḍhadiyaḍḍhayojanam hoti, evam sammannitabbā. Sace pana majjhe thatvā ekekadisato tiyojanam karonti, chayojanam hoti na vaṭṭati. Caturassam vā tikoṇam vā sammannantena yathā koṇato koṇam tiyojanam hoti, evam sammannitabbā. Sace hi yena kenaci pariyantena kesaggamattampi tiyojanam atikkāmeti, āpattiṇca āpajjati sīmā ca asīmā hoti*; “40 kilometers at the most: here 40 kilometers at the most is its measure. This is 40 kilometers at the most. One who is establishing (a monastery zone), standing in the middle, should establish (a zone) that is 20 kilometers in the four directions. If, standing in the middle, he makes it 40 kilometers in each direction, it will be 80 kilometers, which is not allowable. One who is establishing (a zone) that is quadrangular or triangular should establish (a zone) that is 40 kilometers corner to corner. If he exceeds the 40 kilometers even by a hair’s breadth on any side, he commits an offense, and the zone is not actually a monastery zone.”

147. The Pali for 50, 65, 80, and 40 kilometers is 4, 5, 6, and 3 *yojanas* respectively. For a discussion of the *yojana*, see *sugata* in Appendix of Technical Terms.

5. Discussion of the observance-day hall

At that time the monks recited the Monastic Code in one yard after another without making a prior arrangement.¹⁴⁸ Newly-arrived monks did not know where the observance-day ceremony was to be held. They told the Buddha. 8.1.1

“You shouldn’t recite the Monastic Code in one yard after another without making a prior arrangement. If you do, you commit an offense of wrong conduct. I allow you to designate an observance-day hall—whether a dwelling, a stilt house, or a cave—for the observance-day ceremony.”¹⁴⁹

And it should be designated like this. A competent and capable monk should inform the Sangha: 8.1.8

‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should designate such-and-such a dwelling as the observance-day hall. This is the motion. 8.2.2

148. The point seems to be that they recited the *pātimokkha* in a different place every lunar half-month. Sp 3.141: *Anupariveniyanti ekasīmamahāvihāre tasmim tasmim pariveṇe*, “‘In one yard after another’: in this or that yard within a large monastery inside a single monastery zone.”

149. For an explanation of the renderings “stilt house” and “cave” for *pāsāda* and *guhā* respectively, see Appendix of Technical Terms. Apart from *vihāra*, “a dwelling”, and *guhā*, “a cave”, the Pali mentions three kinds of buildings, the *aḍḍhayoga*, the *pāsāda*, and the *hammiya*, all of which, according to the commentaries, are different kinds of *pāsāda*, “stilt houses”. Rather than try to differentiate between these buildings, which is unlikely to be useful from a practical perspective, I have instead grouped them together as “stilt houses”. Here is what the commentaries have to say. Sp 4.294: *Aḍḍhayogoti supaṇṇavaṅkageham*, “An *aḍḍhayoga* is a house bent like a *supaṇṇa*.” Sp-ṭ 4.294 clarifies: *Supaṇṇavaṅkagehanti garuḷapakkhasaṇṭhānena katageham*, “*Supaṇṇavaṅkageha*: a house made in the shape of the wings of a *garuḷa*.” A *garuḷa*, better known in its Sanskrit form *garuḍa*, is a mythological bird. Sp 4.294 continues: *Pāsādoti dīghapāsādo. Hammiyanti upariākāsatale patitṭhitakūtāgāro pāsādo yeva*, “A *pāsāda* is a long stilt house. A *hammiya* is just a *pāsāda* that has an upper room on top of its flat roof.” At Sp-ṭ 3.74, however, we find slightly different explanations. It seems clear, however, that all three are stilt houses and that they are distinguished according to their shape and the kind of roof they possess.

8.2.5 Please, venerables, I ask the Sangha to listen. The Sangha designates such-and-such a dwelling as the observance-day hall. Any monk who approves of designating such-and-such a dwelling as the observance-day hall should remain silent. Any monk who doesn't approve should speak up.

8.2.9 The Sangha has designated such-and-such a dwelling as the observance-day hall. The Sangha approves and is therefore silent. I'll remember it thus.'"

8.3.1 Soon afterwards in a certain monastery, they designated two different observance-day halls. Monks gathered in both places, each group thinking, "The observance-day ceremony will be done here." They told the Buddha.

"You shouldn't designate two different observance-day halls within the same monastery. If you do, you commit an offense of wrong conduct. You should abolish one of them and do the observance-day ceremony in one place.

8.4.1 And it should be abolished like this. A competent and capable monk should inform the Sangha:

8.4.3 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should abolish such-and-such an observance-day hall. This is the motion.

8.4.6 Please, venerables, I ask the Sangha to listen. The Sangha abolishes such-and-such an observance-day hall. Any monk who approves of abolishing such-and-such an observance-day hall should remain silent. Any monk who doesn't approve should speak up.

8.4.10 The Sangha has abolished such-and-such an observance-day hall. The Sangha approves and is therefore silent. I'll remember it thus.'"

6. The allowance for an observance-day forecourt

9.1.1 At one time in a certain monastery, they had designated an observance-day hall that was too small. On the observance day

a large sangha of monks gathered there. Some monks listened to the recitation of the Monastic Code while sitting outside the designated area. Knowing that the Buddha had laid down a rule that the observance-day ceremony should be done after designating an observance-day hall, they wondered, “Have we done the observance-day ceremony or not?” They told the Buddha.

“Whether you listen to the recitation of the Monastic Code while seated within or outside the designated area, in either case you have done the observance-day ceremony.

Still, the Sangha may designate an observance-day forecourt as large as it likes.¹⁵⁰

And it should be designated like this. First the markers should be announced. Then a competent and capable monk should inform the Sangha: 9.2.2

‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should designate an observance-day forecourt based on the announced markers. This is the motion. 9.2.5

Please, venerables, I ask the Sangha to listen. The Sangha designates an observance-day forecourt based on the announced markers. Any monk who approves of designating an observance-day forecourt based on these markers should remain silent. Any monk who doesn’t approve should speak up. 9.2.9

The Sangha has designated an observance-day forecourt based on these markers. The Sangha approves and is therefore silent. I’ll remember it thus.” 9.2.14

On one occasion, on the observance day in a certain monastery, the junior monks had gathered first. Thinking, “There’s no point in being here before the senior monks arrive,” they left. As a consequence, the observance-day ceremony was done at the wrong time. 10.1.1

150. “Forecourt” renders *pamukha*. Sp-ṭ 3.142: *Uposathappamukhaṃ nāma uposathāgārassa sammukhaṭṭhānaṃ*, “The place which is face-to-face with the observance-day hall is called *uposathappamukhaṃ*.”

“On the observance day, the senior monks should gather first.”

- 11.1.1 At that time at Rājagaha, there was a number of monasteries within the same monastery zone. The monks argued about where the observance-day ceremony should be done.

“When there are a number of monasteries within the same zone and the monks are arguing about where the observance-day ceremony should be done, they should all gather in one place and do the observance-day ceremony there. Or they should gather wherever the most senior monk is staying. You shouldn’t do the observance-day ceremony with an incomplete sangha. If you do, you commit an offense of wrong conduct.”

7. The allowance for a may-stay-apart zone

- 12.1.1 On one occasion Venerable Mahākassapa was coming from Andhakavinda to Rājagaha for the observance-day ceremony. As he was crossing a river on the way, he briefly got carried away by the current and his robes got wet. The monks asked him why his robes were wet, and he told them what had happened. They told the Buddha.

“When the Sangha has established a monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together, the Sangha may designate this same zone as a may-stay-apart-from-the-three-robres area.

- 12.2.1 And it should be designated like this. A competent and capable monk should inform the Sangha:

- 12.2.3 ‘Please, venerables, I ask the Sangha to listen. The Sangha has established a monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. If the Sangha is ready, it should designate this same zone as a may-stay-apart-from-the-three-robres area. This is the motion.

- 12.2.6 Please, venerables, I ask the Sangha to listen. The Sangha has established a monastery zone, defining who belongs to the same

community and who should do the observance-day ceremony together. The Sangha designates this same zone as a may-stay-apart-from-the-three-robles area. Any monk who approves of designating this monastery zone as a may-stay-apart-from-the-three-robles area should remain silent. Any monk who doesn't approve should speak up.

The Sangha has designated this monastery zone as a may-stay-apart-from-the-three-robles area. The Sangha approves and is therefore silent. I'll remember it thus.'” 12.2.10

When they heard that the Buddha had allowed the designation of a may-stay-apart-from-the-three-robles area, monks stored their robes in inhabited areas. Their robes were lost, burned, and eaten by rats. As a consequence, they had shabby robes. Other monks asked them why, and they told them what had happened. They told the Buddha. 12.3.1

“When the Sangha has established a monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together, the Sangha may designate this same zone as a may-stay-apart-from-the-three-robles area, leaving out inhabited areas and the vicinity of inhabited areas.”¹⁵¹

And it should be designated like this. A competent and capable monk should inform the Sangha: 12.4.1

‘Please, venerables, I ask the Sangha to listen. The Sangha has established a monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. If the Sangha is ready, it should designate this same zone as a may-stay-apart-from-the-three-robles area, leaving out inhabited areas and the vicinity of inhabited areas. This is the motion. 12.4.3

Please, venerables, I ask the Sangha to listen. The Sangha has established a monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. 12.4.6

151. “Vicinity” renders *upacāra*, while “inhabited area” is for *gāma*. See Appendix of Technical Terms.

The Sangha designates this same zone as a may-stay-apart-from-the-three-robles area, leaving out inhabited areas and the vicinity of inhabited areas. Any monk who approves of designating this monastery zone as a may-stay-apart-from-the-three-robles area, leaving out inhabited areas and the vicinity of inhabited areas, should remain silent. Any monk who doesn't approve should speak up.

- 12.4.10 The Sangha has designated this monastery zone as a may-stay-apart-from-the-three-robles area, leaving out inhabited areas and the vicinity of inhabited areas. The Sangha approves and is therefore silent. I'll remember it thus.'

8. The abolishing of monastery zones

"Monks, when you're establishing a monastery zone, the zone that defines who belongs to the same community should be established first. Afterwards you may designate the may-stay-apart-from-the-three-robles area. And when you're abolishing a monastery zone, the may-stay-apart-from-the-three-robles area should be abolished first. Afterwards you may abolish the zone that defines who belongs to the same community.

- 12.5.3 And this how a may-stay-apart-from-the-three-robles area should be abolished. A competent and capable monk should inform the Sangha:

- 12.5.5 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should abolish this may-stay-apart-from-the-three-robles area. This is the motion.

- 12.5.8 Please, venerables, I ask the Sangha to listen. The Sangha abolishes this may-stay-apart-from-the-three-robles area. Any monk who approves of abolishing this may-stay-apart-from-the-three-robles area should remain silent. Any monk who doesn't approve should speak up.

The Sangha has abolished this may-stay-apart-from-the-three- 12.5.12
robes area. The Sangha approves and is therefore silent. I'll remem-
ber it thus.'

And a monastery zone should be abolished like this. A compe- 12.6.1
tent and capable monk should inform the Sangha:

'Please, venerables, I ask the Sangha to listen. If the Sangha is 12.6.3
ready, it should abolish this monastery zone, defining who belongs
to the same community and who should do the observance-day
ceremony together. This is the motion.

Please, venerables, I ask the Sangha to listen. The Sangha abol- 12.6.6
ishes this monastery zone, defining who belongs to the same com-
munity and who should do the observance-day ceremony together.
Any monk who approves of abolishing this monastery zone, defin-
ing who belongs to the same community and who should do the
observance-day ceremony together, should remain silent. Any
monk who doesn't approve should speak up.

The Sangha has abolished this monastery zone, defining who be- 12.6.10
longs to the same community and who should do the observance-
day ceremony together. The Sangha approves and is therefore
silent. I'll remember it thus.'

9. Zones of inhabited areas, etc.

**"There are monks who live supported by inhabited areas where
no monastery zone has been established. In these cases, the
zone of the inhabited area defines who belongs to the same
community and who should do the observance-day ceremony
together. If it is an uninhabited area in the wilderness, a dis-
tance of 80 meters on all sides defines who belongs to the same
community and who should do the observance-day ceremony
together.¹⁵² A whole river, a whole ocean, or a whole lake cannot
be a monastery zone in its own right. In a river, in the ocean,**

152. That is, seven *abbhantaras*. For a discussion of the *abbhantara*, see *sugata*
in Appendix of Technical Terms.

and in a lake, the zone that defines who belongs to the same community and who should do the observance-day ceremony together is the distance an average man can splash water in all directions.”

- 13.1.1 At one time the monks from the group of six established a monastery zone that overlapped with an existing monastery zone.

“The establishment of the first zone is a legitimate legal procedure that is irreversible and fit to stand. The establishment of the subsequent zone is an illegitimate legal procedure that is reversible and unfit to stand. You shouldn’t establish a monastery zone that overlaps with an existing monastery zone. If you do, you commit an offense of wrong conduct.”

- 13.2.1 At one time the monks from the group of six established a monastery zone that enclosed one existing monastery zone within it.

“The establishment of the first zone is a legitimate legal procedure that is irreversible and fit to stand. The establishment of the subsequent zone is an illegitimate legal procedure that is reversible and unfit to stand. You shouldn’t establish a monastery zone that encloses an existing monastery zone. If you do, you commit an offense of wrong conduct.

When you establish a monastery zone, you should leave a gap to any existing monastery zone.”

10. Breach of the observance-day ceremony, etc.

- 14.1.1 The monks thought, “How many observance days are there?” They told the Buddha.

“There are two observance days: the fourteenth and the fifteenth day of the lunar half-month.”

- 14.2.1 The monks thought, “How many kinds of observance-day procedures are there?”

- 14.2.4 “There are these four kinds:

1. The observance-day procedure that is illegitimate and has an incomplete assembly.
2. The observance-day procedure that is illegitimate but has a complete assembly.
3. The observance-day procedure that is legitimate but has an incomplete assembly.
4. The observance-day procedure that is legitimate and has a complete assembly.

The first, second, and third of these shouldn't be done; I haven't allowed such procedures. The fourth should be done; I have allowed such procedures. Therefore, monks, you should train like this: 'We will do observance-day procedures that are legitimate and have a complete assembly.'"

11. The recitation of the Monastic Code in brief, etc.

The monks thought, "How many ways are there of reciting the Monastic Code?" They told the Buddha. 15.1.1

"There are these five ways of reciting the Monastic Code: 15.1.4

1. After reciting the introduction, the rest is announced as if heard. This is the first way.
2. After reciting the introduction and the four rules entailing expulsion, the rest is announced as if heard. This is the second way.
3. After reciting the introduction, the four rules entailing expulsion, and the thirteen rules entailing suspension, the rest is announced as if heard. This is the third way.
4. After reciting the introduction, the four rules entailing expulsion, the thirteen rules entailing suspension, and the two undetermined rules, the rest is announced as if heard. This is the fourth way.
5. In full is the fifth."

- 15.2.1 When they heard that the Buddha had allowed the recitation of the Monastic Code in brief, some monks recited it in brief all the time.

“You shouldn’t recite the Monastic Code in brief. If you do, you commit an offense of wrong conduct.”

- 15.3.1 At that time, on the observance day in a certain monastery in the Kosalan country, there was a threat from primitive tribes.¹⁵³ The monks were unable to recite the Monastic Code in full.

“I allow you to recite the Monastic Code in brief when there are threats.”

- 15.4.1 The monks from the group of six recited the Monastic Code in brief even when there were no threats.

“You shouldn’t recite the Monastic Code in brief when there are no threats. If you do, you commit an offense of wrong conduct. I allow you to recite the Monastic Code in brief when there are any of these threats: a threat from kings, bandits, fire, floods, people, spirits, predatory animals, or creeping animals, or a threat to life, or a threat to the monastic life.”

- 15.5.1 On one occasion the monks from the group of six gave a teaching in the midst of the Sangha without being asked.

“You shouldn’t give a teaching in the midst of the Sangha without being asked. If you do, you commit an offense of wrong conduct. I allow the most senior monk either to give a teaching himself or to ask someone else.”

12. Discussion of questioning on the Monastic Law

- 15.6.1 On one occasion the monks from the group of six questioned others on the Monastic Law in the midst of the Sangha without being approved.

153. Sp 3.150: *Savarabhayanti aṭavimanussabhayaṃ*, “*Savarabhayaṃ*: threat from forest people.”

“You shouldn’t question others on the Monastic Law in the midst of the Sangha without being approved. If you do, you commit an offense of wrong conduct. I allow you to question others on the Monastic Law in the midst of the Sangha after being approved.

And it should be done like this. One is either approved through oneself or through someone else. How is one approved through oneself? A competent and capable monk should inform the Sangha: 15.6.6

‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, I will question so-and-so on the Monastic Law.’ 15.7.3

And how is one approved through someone else? A competent and capable monk should inform the Sangha: 15.7.6

‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, so-and-so will question so-and-so on the Monastic Law.’ 15.7.8

Soon good monks asked questions on the Monastic Law in the midst of the Sangha after being approved. The monks from the group of six became angry and bitter, and they made threats of violence. 15.8.1

“The monk who has been approved should first survey the gathering and evaluate the individuals, and then ask questions on the Monastic Law in the midst of the Sangha.”

13. Discussion of replying to questions on the Monastic Law

On one occasion the monks from the group of six replied to questions on the Monastic Law in the midst of the Sangha without being approved. 15.9.1

“You shouldn’t reply to questions on the Monastic Law in the midst of the Sangha without being approved. If you do, you commit an offense of wrong conduct. I allow you to reply to questions on the Monastic Law in the midst of the Sangha after being approved.

15.9.6 And it should be done like this. One is either approved through oneself or through someone else.

15.10.1 How is one approved through oneself? A competent and capable monk should inform the Sangha:

15.10.3 ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, I will reply when asked by so-and-so on the Monastic Law.’

15.10.6 And how is one approved through someone else? A competent and capable monk should inform the Sangha:

15.10.8 ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, so-and-so will reply when asked by so-and-so on the Monastic Law.’

15.11.1 Soon good monks replied to questions on the Monastic Law in the midst of the Sangha after being approved. The monks from the group of six became angry and bitter, and they made threats of violence.

“The monk who has been approved should first survey the gathering and evaluate the individuals, and then reply to questions on the Monastic Law in the midst of the Sangha.”

14. Discussion of accusing

16.1.1 At one time the monks from the group of six accused a monk of an offense without first getting his permission to do so.

“You shouldn’t accuse a monk of an offense without first getting his permission. If you do, you commit an offense of wrong conduct. You should only accuse someone of an offense after getting their permission: ‘I wish to speak to you, venerable, please give me permission.’”

16.2.1 Soon, after getting their permission, good monks accused the monks from the group of six of an offense. The monks from the group of six became angry and bitter, and they made threats of violence.

“Even when you have their permission, you should first evaluate the individual and then accuse them of an offense.”

At this time the monks from the group of six—thinking to act before the good monks asked them for permission, but having no reason for doing so—got permission from pure monks who had not committed any offenses. 16.3.1

“When there is no reason for doing so, you shouldn’t get permission from pure monks who haven’t committed any offenses. If you do, you commit an offense of wrong conduct. And you should give permission only after evaluating the individual.”

15. Objecting to an illegitimate legal procedure, etc.

On one occasion the monks from the group of six did an illegitimate legal procedure in the midst of the Sangha. 16.4.1

“You shouldn’t do illegitimate legal procedures. If you do, you commit an offense of wrong conduct.”

They still did illegitimate procedures.

16.4.5

“You should object when an illegitimate legal procedure is being done.”

Soon afterwards good monks objected when the monks from the group of six did an illegitimate procedure. The monks from the group of six became angry and bitter, and they made threats of violence. 16.5.1

“I also allow you to state your view.”

They did. Once again the monks from the group of six became angry and bitter, making threats of violence. 16.5.5

“A group of four or five should object, a group of two or three may state their view, and a single person may make a silent determination: ‘I don’t approve of this.’”

On one occasion when the monks from the group of six were reciting the Monastic Code in the midst of the Sangha, they deliberately made themselves inaudible. 16.6.1

“When reciting the Monastic Code, you shouldn’t deliberately make yourselves inaudible. If you do, you commit an offense of wrong conduct.”

16.7.1 At one time Venerable Udāyī was the Sangha’s reciter of the Monastic Code, but he had a hoarse voice. He knew that the Buddha had laid down a rule that the reciters of the Monastic Code should make themselves heard, and he thought, ‘I have a hoarse voice. What should I do?’

“The reciter of the Monastic Code should make an effort to be heard. If you make an effort, there’s no offense.”

16.8.1 On one occasion Devadatta recited the Monastic Code in a gathering that included lay people.

“You shouldn’t recite the Monastic Code in a gathering that includes lay people. If you do, you commit an offense of wrong conduct.”

16.9.1 On one occasion the monks from the group of six recited the Monastic Code in the midst of the Sangha without being asked.

“You shouldn’t recite the Monastic Code in the midst of the Sangha without first being asked to do so. If you do, you commit an offense of wrong conduct. The most senior monk should be in charge of the recitation of the Monastic Code.”

The first section for recitation on monastics of other religions is finished.

16. Requesting the recitation of the Monastic Code, etc.

17.1.1 When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Codanāvattu. When he eventually arrived, he stayed there.

17.1.3 At that time a number of monks were staying in a certain monastery where the most senior monk was ignorant and incompetent. He did not know about the observance-day ceremony or the observance-day procedure, nor about the Monastic Code or its recitation. The other monks knew that the Buddha had laid

down a rule that the most senior monk should be in charge of the recitation of the Monastic Code, and so they wondered what to do. They told the Buddha.

“In such a case, a competent and capable monk there should be in charge of the recitation of the Monastic Code.”

On one occasion on the observance day, a number of ignorant and incompetent monks were staying in a certain monastery. They did not know about the observance-day ceremony or the observance-day procedure, nor about the Monastic Code or its recitation. They requested the most senior monk to recite the Monastic Code, but he replied that he was incapable. They made the same request of the second-most and third-most senior monks, and on both occasions received the same reply. They then requested each monk in turn until they reached the most junior monk. And they all gave the same reply. 17.3.1

“When all the monks in a monastery are ignorant and incompetent, and none of them is able to recite the Monastic Code, they should straightaway send a monk to a neighboring monastery to learn the Monastic Code, either in brief or in full.”

The monks thought, “Who is responsible for sending someone?” 17.6.1

“The most senior monk should tell a junior monk to go.”

Although told by the senior monk, the junior monks did not go. 17.6.5

“If a monk isn’t sick and he’s told by the most senior monk to go, he should go. If he doesn’t, he commits an offense of wrong conduct.”

17. The instruction to learn the number of the lunar half-month, etc.

When he had stayed at Codanāvattu for as long as he liked, the Buddha returned to Rājagaha. 18.1.1

Then, while the monks were walking for almsfood, people asked them which half-month it was. They replied that they did not know. 18.1.2

People complained and criticized them, “These Sakyan monastics don’t even know the number of the lunar half-month. So how could they possibly know anything truly useful?” They told the Buddha.

“You should learn the counting of the lunar half-months.”

18.2.1 The monks thought, “Who should learn the counting of the lunar half-months?”

“You should all learn the counting of the lunar half-months.”

18.3.1 On another occasion, while the monks were walking for alms-food, people asked them how many monks there were. They replied that they did not know. People complained and criticized them, “These Sakyan monastics don’t even know about one another. So how could they possibly know anything truly useful?”

“You should count the monks.”

18.4.1 The monks thought, “When should we count the monks?”

“You should count the monks on the observance day, either by name or by distributing tickets.”¹⁵⁴

19.1.1 On one occasion, monks walked for almsfood in a faraway village, not knowing that it was the observance day. They arrived back while the Monastic Code was being recited or even just after.

“You should announce, ‘Today is the observance day.’”

19.1.5 The monks thought, “Who should make the announcement?”

“The most senior monk should make the announcement early in the morning.”

19.1.9 Soon afterwards a certain senior monk forgot to make the announcement early in the morning.

“I allow you to make the announcement at the mealtime too.”

19.1.12 He forgot to make the announcement at the mealtime too.

“I allow you to make the announcement whenever you remember.”

154. “By name” renders the obscure compound *nāmaggena*. The commentaries are silent. Alternative readings include *nāmamattena*, *gaṇamaggena*, and *nasamaggena*, none of which is an obvious fit for the current context.

18. The instruction to do the prior duties

On one occasion in a certain monastery, the observance-day hall 20.1.1
was dirty. Newly-arrived monks complained, “Why don’t the resi-
dent monks sweep the hall?” They told the Buddha.

“You should sweep the observance-day hall.”

The monks thought, “Who should sweep it?” 20.2.1

“The most senior monk should tell a junior monk.”

Although told by the senior monk, the junior monks did not 20.2.5
sweep.

**“If a monk isn’t sick and he’s told by the senior monk to sweep,
he should sweep. If he doesn’t, he commits an offense of wrong
conduct.”**

On one occasion no seats were prepared in the observance-day 20.3.1
hall. The monks sat on the ground. They became dirty, as did their
robes.

“You should prepare seats in the observance-day hall.”

The monks thought, “Who should prepare them?” 20.3.5

“The most senior monk should tell a junior monk.”

Although told by the senior monk, the junior monks did not 20.3.9
prepare them.

**“If a monk isn’t sick and he’s told by the senior monk to pre-
pare the seats, he should do so. If he doesn’t, he commits an
offense of wrong conduct.”**

On one occasion there was no lamp in the observance-day hall. 20.4.1
Because it was dark, the monks stepped on one another and on
one another’s robes.

“You should light a lamp in the observance-day hall.”

The monks thought, “Who should light it?” 20.4.5

“The most senior monk should tell a junior monk.”

Although told by the senior monk, the junior monks did not 20.4.9
light a lamp.

**“If a monk isn’t sick and he’s told by the senior monk to light
a lamp, he should do so. If he doesn’t, he commits an offense of
wrong conduct.”**

- 20.5.1 On one occasion in a certain monastery, the resident monks didn't set out water for drinking or water for washing. Newly-arrived monks complained and criticized them, "Why don't the resident monks set out water for drinking and water for washing?"
"You should set out water for drinking and water for washing."
- 20.6.1 The monks thought, "Who should do it?"
"The most senior monk should tell a junior monk."
- 20.6.5 Although told by the senior monk, the junior monks did not do it.
"If a monk isn't sick and he's told by the senior monk to set them out, he should do so. If he doesn't, he commits an offense of wrong conduct."

19. Those going to a different region, etc.

- 21.1.1 On one occasion a number of ignorant and incompetent monks asked permission from their teachers and preceptors to go to a different region. They told the Buddha.
"A number of ignorant and incompetent monks might ask their teachers and preceptors for permission to go to a different region. The teachers and preceptors should then ask them where they're going and who they're going with. If they're going with others who are ignorant and incompetent, the teachers and preceptors shouldn't give them permission. If they do, they commit an offense of wrong conduct."
- And if the students go without permission from their teachers and preceptors, they commit an offense of wrong conduct.**
- 21.2.1 A number of ignorant and incompetent monks may be staying in a certain monastery. They don't know about the observance-day ceremony or the observance-day procedure, nor about the Monastic Code or its recitation. Then a monk arrives who is learned and a master of the tradition; who is an expert on the Teaching, the Monastic Law, and the Key Terms; who is knowledgeable and com-

petent, has a sense of conscience, and is afraid of wrongdoing and fond of the training.¹⁵⁵

Those monks should treat that learned monk with kindness. They should assist him and befriend him, and they should attend on him with bath powder, soap, tooth cleaners, and water for rinsing the mouth.¹⁵⁶ If they don't look after him in this way, they commit an offense of wrong conduct.

On the observance day, a number of ignorant and incompetent monks may be staying in a certain monastery. They don't know about the observance-day ceremony or the observance-day procedure, nor about the Monastic Code or its recitation. They should straightaway send a monk to a neighboring monastery to learn the Monastic Code, either in brief or in full. If he's able to do this, it's good. 21.3.1

If he's not, then those monks should all go to a monastery where the monks know about the observance-day ceremony and the observance-day procedure, and about the Monastic Code and its recitation. If they don't go, they commit an offense of wrong conduct.

A number of ignorant and incompetent monks may be spending the rainy-season residence in a certain monastery. They don't know about the observance-day ceremony or the observance-day procedure, nor about the Monastic Code or its recitation. They should straightaway send a monk to a neighboring monastery to learn the Monastic Code, either in brief or in full. If he's able to do this, it's good. If he's not, then a monk should be sent under the seven-day allowance to learn the Monastic Code, either in brief or in full. If he's able to do this, it's good. 21.4.1

155. *Mātikā*, “Key Terms”, probably refers to the two *Pātimokkhas*. Sp 5.325: *Pātimokkhanti dve mātikā na jānāti*, “*Pātimokkha*: he does not know the two (collections of) Key Terms.”

156. For an explanation of rendering *cunṇa* and *mattika* as respectively “bath powder” and “soap”, see Appendix of Technical Terms.

If he's not, then those monks shouldn't spend the rainy-season residence in that monastery. If they do, they commit an offense of wrong conduct."

20. Discussion of the passing on of purity

- 22.1.1 Then the Buddha addressed the monks: "Gather, monks, for the Sangha to do the observance-day ceremony." A monk said to the Buddha, "Sir, there's a sick monk. He hasn't come."

"A sick monk should pass on his purity.

- 22.1.6 And he should do it like this. The sick monk should approach a monk, arrange his upper robe over one shoulder, and squat on his heels. He should then raise his joined palms and say, 'I pass on my purity; please convey my purity; please announce my purity.' If he makes this understood by body, by speech, or by body and speech, then the purity has been passed on. If he doesn't make this understood by body, by speech, or by body and speech, then the purity hasn't been passed on.

- 22.2.1 If he's able to do this, it's good. If he's not, then the sick monk should be brought into the midst of the Sangha together with his bed or bench. They can then do the observance-day ceremony. But if the one who is nursing him says, 'If we move him, his illness will get worse, or he'll die,' then the sick monk shouldn't be moved. The Sangha should go to where the sick monk is and do the observance-day ceremony there.

You shouldn't do the observance-day ceremony with an incomplete Sangha. If you do, you commit an offense of wrong conduct.

- 22.3.1 If, after the purity has been passed on to him, the monk who is conveying the purity goes away right then and there, then the purity should be passed on to someone else.¹⁵⁷ If, after the purity

157. Sp 3.164: *Tattheva pakkamatīti saṅghamajjhaṃ anāgantvā tatova katthaci gacchati*, "Tattheva pakkamati: not having gone to the midst of the Sangha, he goes wherever."

has been passed on to him, the monk who is conveying the purity disrobes right then and there, dies right then and there, admits right then and there that he's a novice monk, admits right then and there that he's renounced the training, admits right then and there that he's committed the worst kind of offense, admits right then and there that he's insane, admits right then and there that he's deranged, admits right then and there that he's overwhelmed by pain, admits right then and there that he's been ejected for not recognizing an offense, admits right then and there that he's been ejected for not making amends for an offense, admits right then and there that he's been ejected for not giving up a bad view, admits right then and there that he's a *paṇḍaka*, admits right then and there that he's a fake monk, admits right then and there that he's previously left to join the monastics of another religion, admits right then and there that he's an animal, admits right then and there that he's a matricide, admits right then and there that he's a patricide, admits right then and there that he's a murderer of a perfected one, admits right then and there that he's raped a nun,¹⁵⁸ admits right then and there that he's caused a schism in the Sangha, admits right then and there that he's caused the Buddha to bleed, or admits right then and there that he's a hermaphrodite, then the purity should be passed on to someone else.

If, after the purity has been passed on to him, the monk who is conveying the purity goes away while on his way to the observance-day ceremony, then the purity hasn't been brought. If, after the purity has been passed on to him, the monk who is conveying the purity disrobes while on his way to the observance-day ceremony ... or admits that he's a hermaphrodite while on his way to the observance-day ceremony, then the purity hasn't been brought. 22.4.1

But if, after the purity has been passed on to him, the monk who is conveying the purity goes away after reaching the Sangha, then the purity has been brought. And if, after the purity has been passed on to him, the monk who is conveying the purity disrobes 22.4.4

158. "Raped" renders *dūsaka*. See Appendix of Technical Terms.

after reaching the Sangha ... or admits that he's a hermaphrodite after reaching the Sangha, then the purity has been brought.

22.4.7 And if, after the purity has been passed on to him, the monk who is conveying the purity reaches the Sangha, but doesn't announce the purity because he falls asleep or is heedless or gains a meditation attainment, then the purity has been brought. There's no offense for the one who is conveying the purity.

22.4.9 And if, after the purity has been passed on to him, the monk who is conveying the purity reaches the Sangha, but deliberately doesn't announce the purity, then the purity has been brought.

But there's an offense of wrong conduct for the one who is conveying the purity."

21. Discussion on giving consent

23.1.1 The Buddha addressed the monks: "Gather, monks, for the Sangha to do a legal procedure." A monk said to the Buddha, "Sir, there's a sick monk. He hasn't come."

"A sick monk should give his consent.

23.1.6 And he should give like this. The sick monk should approach a monk, arrange his upper robe over one shoulder, and squat on his heels. He should then raise his joined palms and say, 'I give my consent; please convey my consent; please announce my consent.' If he makes this understood by body, by speech, or by body and speech, then the consent has been given. If he doesn't make this understood by body, by speech, or by body and speech, then the consent hasn't been given.

23.2.1 If he's able to do this, it's good. If he's not, then the sick monk should be brought into the midst of the Sangha together with his bed or bench. They can then do the procedure. But if the one who is nursing him says, 'If we move him, his illness will get worse, or he'll die,' then the sick monk shouldn't be moved. The Sangha should go to where the sick monk is and do the procedure there.

You shouldn't do a legal procedure with an incomplete sangha. If you do, you commit an offense of wrong conduct.

If, after the consent has been given to him, the monk who is 23.3.1
conveying the consent goes away right then and there, then the consent should be given to someone else. If, after the consent has been given to him, the monk who is conveying the consent disrobes right then and there, dies right then and there, admits right then and there that he's a novice monk, admits right then and there that he's renounced the training, admits right then and there that he's committed the worst kind of offense, admits right then and there that he's insane, admits right then and there that he's deranged, admits right then and there that he's overwhelmed by pain, admits right then and there that he's been ejected for not recognizing an offense, admits right then and there that he's been ejected for not making amends for an offense, admits right then and there that he's been ejected for not giving up a bad view, admits right then and there that he's a *paṇḍaka*, admits right then and there that he's a fake monk, admits right then and there that he's previously left to join the monastics of another religion, admits right then and there that he's an animal, admits right then and there that he's a matricide, admits right then and there that he's a patricide, admits right then and there that he's a murderer of a perfected one, admits right then and there that he's raped a nun, admits right then and there that he's caused a schism in the Sangha, admits right then and there that he's caused the Buddha to bleed, or admits right then and there that he's a hermaphrodite, then the consent should be given to someone else.

If, after the consent has been given to him, the monk who is 23.3.24
conveying the consent goes away while on his way to the legal procedure, then the consent hasn't been brought. If, after the consent has been given to him, the monk who is conveying the consent disrobes while on his way to the legal procedure ... or admits that he's a hermaphrodite while on his way to the legal procedure, then the consent hasn't been brought.

23.3.27 But if, after the consent has been given to him, the monk who is conveying the consent goes away after reaching the Sangha, then the consent has been brought. And if, after the consent has been given to him, the monk who is conveying the consent disrobes after reaching the Sangha ... or admits that he's a hermaphrodite after reaching the Sangha, then the consent has been brought.

23.3.30 And if, after the consent has been given to him, the monk who is conveying the consent reaches the Sangha, but doesn't announce the consent because he falls asleep or is heedless or gains a meditation attainment, then the consent has been brought. There's no offense for the one who is conveying the consent.

23.3.32 And if, after the consent has been given to him, the monk who is conveying the consent reaches the Sangha, but deliberately doesn't announce the consent, then the consent has been brought.

But there is an offense of wrong conduct for the one who is conveying the consent.

On the observance day, if the Sangha has business to be done, then anyone passing on their purity should also give their consent."

22. Discussion on being seized by relatives, etc.

24.1.1 At one time on the observance day, a certain monk was seized by his relatives. They told the Buddha.

24.1.3 "If a monk is seized by his relatives on the observance day, other monks should say to those relatives, 'Listen, please release this monk for a short time so that he can take part in the observance-day ceremony.' If they're able to do this, it's good. If not, they should say to those relatives, 'Listen, please step aside for a moment while this monk passes on his purity.' If they're able to do this, it's good. If not, they should say to those relatives, 'Listen, please take this monk outside the monastery zone for a short time while the Sangha does the observance-day ceremony.' If they're able to do this, it's good.

If not, you shouldn't do the observance-day ceremony with an incomplete sangha. If you do, you commit an offense of wrong conduct.

If on the observance day a monk is seized by kings, by bandits, 24.3.1 by scoundrels, or by enemies of the monks, other monks should say to those enemies,¹⁵⁹ 'Listen, please release this monk for a short time so that he can take part in the observance-day ceremony.' If they're able to do this, it's good. If not, they should say to those enemies, 'Listen, please step aside for a moment while this monk passes on his purity.' If they're able to do this, it's good. If not, they should say to those enemies, 'Listen, please take this monk outside the monastery zone for a short time while the Sangha does the observance-day ceremony.' If they're able to do this, it's good.

If not, you shouldn't do the observance-day ceremony with an incomplete sangha. If you do, you commit an offense of wrong conduct."

159. "Enemies of monks" is a translation of *bhikkhupaccatthikā*. At Bu Pj 1:9.3.1, I have translated the same compound as "enemy monks". In that rule this seems required because various people who are acting as enemies of monks are mentioned separately, such as kings, bandits, and scoundrels. Moreover, all of these are compounded with *paccatthikā*: *bhikkhupaccatthikā*, *rājapaccatthikā*, and so on. Since it seems reasonable to assume that all these compounds have the same structure, it follows that they should all be read as "enemies who are so-and-so" rather than "enemies of so-and-so". This understanding is confirmed by Sp 1.58: *bhikkhū eva paccatthikā bhikkhupaccatthikā*, "*Bhikkhupaccatthikā* are just monks who are enemies." In the present context, however, this interpretation does not seem to work. If *bhikkhupaccatthikā* refers to enemies who are monks, then they would have to be invited to take part in the ceremony, or some other arrangement would have to be made, but nothing is said about this in either the Pali or the commentaries. Moreover, kings, bandits, and scoundrels are in this case not compounded with *paccatthikā*, as they are in Bu Pj 1. I therefore conclude that the meaning here must be "enemies of monks".

23. Agreement in regard to insanity

25.1.1 Then the Buddha addressed the monks: “Gather, monks, there’s business for the Sangha.” A monk said to the Buddha, “Sir, there’s a monk called Gagga who is insane. He hasn’t come.”

25.1.5 “Monks, there are two kinds of insane monks: there is the insane monk who sometimes remembers the observance day and sometimes doesn’t, who sometimes remembers the legal procedures of the Sangha and sometimes doesn’t, who sometimes goes to the observance-day ceremony and sometimes doesn’t, who sometimes goes to the legal procedures of the Sangha and sometimes doesn’t. Then there’s the insane monk who never remembers any of this.

For the first one of these, you should make an agreement in regard to insanity.

25.3.1 And it should be made like this. A competent and capable monk should inform the Sangha:

25.3.3 ‘Please, venerables, I ask the Sangha to listen. The monk Gagga is insane. Sometimes he remembers the observance day and sometimes he doesn’t; sometimes he remembers the legal procedures of the Sangha and sometimes he doesn’t; sometimes he goes to the observance-day ceremony and sometimes he doesn’t; sometimes he goes to the legal procedures of the Sangha and sometimes he doesn’t. If the Sangha is ready, it should agree on the following in regard to the insanity of the monk Gagga: whether or not Gagga remembers either the observance day or the legal procedures of the Sangha, whether or not he comes to either, the Sangha should do the observance-day ceremony, it should do the legal procedures of the Sangha, with or without Gagga. This is the motion.

25.4.1 Please, venerables, I ask the Sangha to listen. The monk Gagga is insane. Sometimes he remembers the observance day and sometimes he doesn’t; sometimes he remembers the legal procedures of the Sangha and sometimes he doesn’t; sometimes he goes to the observance-day ceremony and sometimes he doesn’t; sometimes he goes to the legal procedures of the Sangha and sometimes he doesn’t. The Sangha agrees on the following in regard to the insan-

ity of the monk Gagga: whether or not Gagga remembers either the observance day or the legal procedures of the Sangha, whether or not he comes to either, the Sangha should do the observance-day ceremony, it should do the legal procedures of the Sangha, with or without Gagga. Any monk who approves of this agreement—whether or not Gagga remembers either the observance day or the legal procedures of the Sangha, whether or not he comes to either, the Sangha should do the observance-day ceremony, it should do the legal procedures of the Sangha, with or without Gagga—should remain silent. Any monk who doesn't approve should speak up.

The Sangha has agreed on the following in regard to the insanity 25.4.9 of the monk Gagga: whether or not Gagga remembers either the observance-day ceremony or the legal procedures of the Sangha, whether or not he comes to either, the Sangha should do the observance-day ceremony, it should do the legal procedures of the Sangha, with or without Gagga. The Sangha approves and is therefore silent. I'll remember it thus."

24. Various kinds of observance days for the Sangha, etc.

At one time on the observance day, there were four monks staying in a certain monastery. They thought, "The Buddha has laid down a rule that the observance-day ceremony should be done. Now there's four of us. So how should we do the observance-day ceremony?" They told the Buddha. 26.1.1

"When there are four of you, you should recite the Monastic Code."

At one time on the observance day, there were three monks staying in a certain monastery. They thought, "The Buddha has instructed that the Monastic Code should be recited when there are four monks. But there's only three of us. So how should we do the observance-day ceremony?" 26.2.1

“When there are three of you, you should do the observance-day ceremony by declaring your purity.

26.3.1 And you should do it like this. A competent and capable monk should inform those monks:

26.3.3 ‘Please, venerables, I ask you to listen. Today is the observance day, the fifteenth. If the venerables are ready, we should do the observance-day ceremony by declaring purity to one another.’

26.3.6 The most senior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the other monks:¹⁶⁰ ‘I’m pure. Please remember me as pure.’ And he should repeat this two more times.

26.4.1 Each junior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the other monks:¹⁶¹ ‘I’m pure, venerable. Please remember me as pure.’ And he should repeat this two more times.”

26.5.1 At one time on the observance day, there were two monks staying in a certain monastery. They thought, “The Buddha has instructed that the Monastic Code should be recited when there are four monks and that the observance-day ceremony should be done by declaring purity when there are three. But there’s only two of us. So how should we do the observance-day ceremony?”

“When there are two of you, you should do the observance-day ceremony by declaring your purity.

26.6.1 And you should do it like this.

26.6.2 The senior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the junior

160. *Therena bhikkhunā* could be rendered “a/the senior monk”. Yet the point is that only the most senior member of the Sangha should use the semi-informal address *āvuso*, whereas everyone else should use the formal equivalent *bhante*.

161. *Navakena bhikkhunā* could be rendered “a/the junior monk”. Yet the point here is that only the most senior member of the Sangha should use the semi-informal address *āvuso*, whereas everyone else should use the formal equivalent *bhante*. In this context, then, *navaka* does not have its normal meaning of “newly ordained” monk, but rather refers to any monk junior to the most senior one.

monk: ‘I’m pure. Please remember me as pure.’ And he should repeat this two more times.

The junior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the senior monk: ‘I’m pure, venerable. Please remember me as pure.’ And he should repeat this two more times.” 26.7.1

At one time on the observance day, a monk was staying in a certain monastery by himself. He thought, “The Buddha has instructed that the Monastic Code should be recited when there are four monks and that the observance-day ceremony should be done by declaring purity when there are two or three. But I’m here by myself. So how should I do the observance-day ceremony?” 26.8.1

“On the observance day, a monk may be staying by himself in a certain monastery. He should sweep the place where the monks normally go: whether the assembly hall, under a roof cover, or at the foot of a tree. He should set out water for drinking and water for washing. He should prepare a seat, light a lamp, and sit down. 26.9.1

If other monks arrive, he should do the observance-day ceremony with them. If not, he should determine: ‘Today is my observance day.’ 26.9.3

If he doesn’t make a determination, he commits an offense of wrong conduct.

Wherever four monks are staying together, three shouldn’t recite the Monastic Code, while the purity of the fourth is brought. If you do recite the Monastic Code, you commit an offense of wrong conduct.

Wherever three monks are staying together, two shouldn’t do the observance-day ceremony by declaring purity, while the purity of the third is brought. If you do declare purity, you commit an offense of wrong conduct.

Wherever two monks are staying together, one shouldn’t make a determination, while the purity of the other is brought. If you do make a determination, you commit an offense of wrong conduct.”

25. The process for making amends for an offense

27.1.1 At one time on the observance day, a certain monk committed an offense. He thought, “The Buddha has laid down a rule that one shouldn’t do the observance-day ceremony if one has an unconfessed offense.¹⁶² And I’ve committed an offense. So what should I do?” They told the Buddha.

27.1.8 “On the observance day, a monk may have committed an offense. He should approach a single monk, arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:

27.1.10 ‘I’ve committed such-and-such an offense. I confess it.’ The other should say, ‘Do you recognize the offense?’—‘Yes, I recognize it.’—‘You should restrain yourself in the future.’

27.2.1 On the observance day, a monk may be unsure if he’s committed an offense. He should approach a single monk, arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:

27.2.3 ‘I’m unsure if I’ve committed such-and-such an offense. I’ll make amends for it when I’m sure.’ He can then take part in the observance-day ceremony and listen to the recitation of the Monastic Code. This is not an obstacle to doing the observance-day ceremony.”

27.3.1 On one occasion the monks from the group of six confessed shared offenses with one another.

“You shouldn’t confess shared offenses with one another. If you do, you commit an offense of wrong conduct.”

27.3.5 On one occasion the monks from the group of six received the confession of shared offenses from one another.

162. It is not clear what this refers to. It could be that it is a reference to the Pātimokkha preamble which states that “anyone who has committed an offense should reveal it” (Kd 2:3.3.3).

“You shouldn’t receive the confession of shared offenses from one another. If you do, you commit an offense of wrong conduct.”

26. The process for revealing an offense

At one time a certain monk remembered an offense while the Monastic Code was being recited. He thought, “The Buddha has laid down a rule that one shouldn’t do the observance-day ceremony if one has an unconfessed offense. And I’ve committed an offense. So what should I do?” They told the Buddha. 27.4.1

“A monk may remember an offense while the Monastic Code is being recited. He should say to a monk sitting next to him, ‘I’ve committed such-and-such an offense. Once this ceremony is finished, I’ll make amends for it.’ They can then continue the observance-day ceremony and listen to the recitation of the Monastic Code. This is not an obstacle to doing the observance-day ceremony.

A monk may become unsure if he’s committed an offense while the Monastic Code is being recited. He should say to a monk sitting next to him, ‘I’m unsure if I’ve committed such-and-such an offense. I’ll make amends for it when I’m sure.’ They can then continue the observance-day ceremony and listen to the recitation of the Monastic Code. This is not an obstacle to doing the observance-day ceremony.”

27. The process for making amends for a shared offense

At one time on the observance day, the whole Sangha in a certain monastery had committed the same offense. The monks thought, “The Buddha has laid down a rule that one shouldn’t confess or receive the confession of shared offenses. Yet here the whole Sangha has committed the same offense. So what should we do?” 27.6.1

“On the observance day, the whole Sangha in a certain monastery may have committed the same offense. Those monks should straightaway send a monk to a neighboring monastery: ‘Go and make amends for this offense. When you return, we’ll make amends for it with you.’

27.7.1 If he’s able to do this, it’s good. If he’s not, then a competent and capable monk should inform the Sangha:

27.7.3 ‘Please, venerables, I ask the Sangha to listen. This whole Sangha has committed the same offense. When the Sangha sees another monk who is pure and free of offenses, it should make amends for this offense with him.’

27.7.6 Once this has been said, they can do the observance-day ceremony and listen to the recitation of the Monastic Code. This is not an obstacle to doing the observance-day ceremony.

27.8.1 On the observance day, the whole Sangha in a certain monastery may be unsure if it has committed the same offense. A competent and capable monk should then inform the Sangha:

27.8.3 ‘Please, venerables, I ask the Sangha to listen. This whole Sangha is unsure if it has committed the same offense. When the Sangha is sure, it should make amends for this offense.’

27.8.6 Once this has been said, they can do the observance-day ceremony and listen to the recitation of the Monastic Code. This is not an obstacle to doing the observance-day ceremony.

When a sangha has entered the rainy-season residence in a certain monastery, it may happen that the whole Sangha has committed the same offense. Those monks should straightaway send a monk to a neighboring monastery: ‘Go and make amends for this offense. When you return, we’ll make amends for it with you.’

27.9.5 If he’s able to do this, it’s good. If he’s not, they should send a monk under the seven-day allowance: ‘Go and make amends for this offense. When you return, we’ll make amends for it with you.’”

27.10.1 Soon afterwards the whole Sangha in a certain monastery had committed the same offense. They did not know the name or the

category of that offense. Then a monk arrived who was learned and a master of the tradition; who was an expert on the Teaching, the Monastic Law, and the Key Terms; who was knowledgeable and competent, had a sense of conscience, and was afraid of wrongdoing and fond of the training. A monk went up to him and asked, “When someone does such-and-such, what’s the name of the offense he’s committed?” The learned monk replied, “When someone does such-and-such, he’s committed an offense of this name. If you have committed this offense, you should make amends for it.” The other monk said, “It’s not just I alone who have committed this offense, but this whole Sangha.” The learned monk said, “What does it matter to you whether others have or haven’t committed an offense? Please clear yourself of your own offense.”

Then, because of what the learned monk had said, the other 27.12.1 monk made amends for that offense. He then went to the other monks and said, “When someone does such-and-such, he’s committed an offense of this name. This is the offense that you’ve committed. You should make amends for it.” But in spite of what he had said, those monks did not want to make amends for that offense. They told the Buddha.

“In a case such as this, if those monks do make amends for that offense because of what that monk has said, then this is good. If they don’t, then that monk doesn’t need to correct them if he doesn’t want to.”

The second section for recitation on the grounds for accusations is finished.

28. The group of fifteen on non-offenses

At one time on the observance day, four or more resident monks 28.1.1 had gathered together in a certain monastery. They did not know that there were other resident monks who had not arrived.¹⁶³ Perceiving that they were acting according to the Teaching and the

163. Here “resident monk” means a monk who is within the *sīmā*, the monastery zone.

Monastic Law, perceiving that the assembly was complete although it was not, they did the observance-day ceremony and recited the Monastic Code. While they were doing it, a greater number of resident monks arrived. They told the Buddha.

- 28.2.1 “On the observance day, four or more resident monks may have gathered together in a certain monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they do the observance-day ceremony and recite the Monastic Code. While they’re doing it, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There’s no offense for the reciters.

- 28.3.1 On the observance day, four or more resident monks may have gathered together in a certain monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they do the observance-day ceremony and recite the Monastic Code. While they’re doing it, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There’s no offense for the reciters.

- 28.3.8 On the observance day, four or more resident monks may have gathered together in a certain monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they do the observance-day ceremony and recite the Monastic Code. While they’re doing it, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There’s no offense for the reciters.

- 28.4.1 On the observance day, four or more resident monks may have gathered together in a certain monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that

they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, an equal number of resident monks arrive. 28.4.8

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, a smaller number of resident monks arrive. 28.4.15

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they 28.5.1

do the observance-day ceremony and recite the Monastic Code. When they've just finished, and none of the gathering has left, a greater number of resident monks arrive.¹⁶⁴

In such a case, those monks should recite the Monastic Code once more. There's no offense for the reciters.

28.5.8 On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and none of the gathering has left, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

28.5.15 On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and none of the gathering has left, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

28.6.1 On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiv-

164. *Avuṭṭhitāya parisāya* literally means that "the gathering has not got up". The point, presumably, is that the meeting is not yet over and those present have not started to leave.

ing that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and only some members of the gathering have left, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and only some members of the gathering have left, an equal number of resident monks arrive. 28.6.8

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and only some members of the gathering have left, a smaller number of resident monks arrive. 28.6.15

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. 28.7.1

When they've just finished, and the entire gathering has left, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There's no offense for the reciters.

28.7.8 On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and the entire gathering has left, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

28.7.15 On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and the entire gathering has left, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters."

The group of fifteen on non-offenses is finished.

29. The group of fifteen on perceiving an incomplete assembly as incomplete

29.1.1 "On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. Perceiving that they're acting

according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There's an offense of wrong conduct for the reciters.

On the observance day, four or more resident monks may 29.2.1 have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There's an offense of wrong conduct for the reciters.

On the observance day, four or more resident monks may 29.2.8 have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There's an offense of wrong conduct for the reciters.

On the observance day, four or more resident monks may 29.3.1 have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the observance-day ceremony and recite the Monastic Code. When they've just finished ... When they've just finished, and none of the gathering has left ... When they've just finished, and only

some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's an offense of wrong conduct for the reciters."

The group of fifteen on perceiving an incomplete assembly as incomplete is finished.

30. The group of fifteen on being unsure

30.1.1 "On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the observance-day ceremony or not?' Being unsure, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There's an offense of wrong conduct for the reciters.

30.2.1 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the observance-day ceremony or not?' Being unsure, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There's an offense of wrong conduct for the reciters.

30.2.9 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the observance-day ceremony or not?' Being un-

sure, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There's an offense of wrong conduct for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the observance-day ceremony or not?' Being unsure, they do the observance-day ceremony and recite the Monastic Code. When they've just finished ... When they've just finished, and none of the gathering has left ... When they've just finished, and only some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive. 30.2.17

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's an offense of wrong conduct for the reciters."

The group of fifteen on being unsure is finished.

31. The group of fifteen on being anxious

"On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'It's allowable for us to do the observance-day ceremony; it's not unallowable.' Being anxious, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, a greater number of resident monks arrive. 31.1.1

In such a case, those monks should recite the Monastic Code once more. There's an offense of wrong conduct for the reciters.

31.2.1 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'It's allowable for us to do the observance-day ceremony; it's not unallowable.' Being anxious, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There's an offense of wrong conduct for the reciters.

31.2.9 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'It's allowable for us to do the observance-day ceremony; it's not unallowable.' Being anxious, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There's an offense of wrong conduct for the reciters.

31.2.17 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'It's allowable for us to do the observance-day ceremony; it's not unallowable.' Being anxious, they do the observance-day ceremony and recite the Monastic Code. When they've just finished ... When they've just finished, and none of the gathering has left ... When they've just finished, and only some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's an offense of wrong conduct for the reciters."

The group of fifteen on being anxious is finished.

32. The group of fifteen on aiming at schism

"On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. While they're doing it, a greater number of resident monks arrive. 32.1.1

In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. While they're doing it, an equal number of resident monks arrive. 32.2.1

In such a case, what has been recited is valid, and the remainder should be listened to. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. While they're doing it, a smaller number of resident monks arrive. 32.2.9

In such a case, what has been recited is valid, and the remainder should be listened to. And there's a serious offense for the reciters.

- 32.2.17 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

- 32.2.25 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

- 32.2.31 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

- 32.2.39 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are

other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and none of the gathering has left, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and none of the gathering has left, an equal number of resident monks arrive. 32.2.47

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and none of the gathering has left, a smaller number of resident monks arrive. 32.2.55

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and only some 32.2.63

members of the gathering have left, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

32.2.71 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and only some members of the gathering have left, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

32.2.79 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and only some members of the gathering have left, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

32.2.87 On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and the entire gathering has left, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and the entire gathering has left, an equal number of resident monks arrive. 32.2.95

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and the entire gathering has left, a smaller number of resident monks arrive. 32.2.103

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters."

The group of fifteen on aiming at schism is finished. The group of seventy-five is finished.

33. The successive series on entering a monastery zone

"On the observance day, four or more resident monks may have gathered together in a certain monastery. They don't know that other resident monks are entering the monastery zone. ... They don't know that other resident monks have entered the monastery zone. ... They don't see that other resident monks are entering the monastery zone. ... They don't see that other resident monks 33.1.1

have entered the monastery zone. ... They don't hear that other resident monks are entering the monastery zone. ... They don't hear that other resident monks have entered the monastery zone. ..."

33.1.12 As there are one hundred and seventy-five sets of three for resident monks with resident monks, so there are for newly-arrived monks with resident monks, resident monks with newly-arrived monks, newly-arrived monks with newly-arrived monks. Thus by way of succession, there are seven hundred sets of three.

34.1.1 "It may be, monks, that for the resident monks it's the fourteenth day of the lunar half-month, but for the newly-arrived monks it's the fifteenth. Then—

If the number of resident monks is greater, the newly-arrived monks should fall in line with the resident monks.

If the number is the same, the newly-arrived monks should fall in line with the resident monks.

If the number of newly-arrived monks is greater, the resident monks should fall in line with the newly-arrived monks.

34.2.1 It may be that for the resident monks it's the fifteenth day of the lunar half-month, but for the newly-arrived monks it's the fourteenth. Then—

If the number of resident monks is greater, the newly-arrived monks should fall in line with the resident monks.

If the number is the same, the newly-arrived monks should fall in line with the resident monks.

If the number of newly-arrived monks is greater, the resident monks should fall in line with the newly-arrived monks.

34.3.1 It may be that for the resident monks it's the day after the observance day, but for the newly-arrived monks it's the fifteenth day of the lunar half-month. Then—

If the number of resident monks is greater, the resident monks may, if they're willing, do the observance-day ceremony with the newly-arrived monks. Otherwise the newly-arrived

monks should go outside the monastery zone and do the observance-day ceremony there.

If the number is the same, the resident monks may, if they're willing, do the observance-day ceremony with the newly-arrived monks. Otherwise the newly-arrived monks should go outside the monastery zone and do the observance-day ceremony there.

If the number of newly-arrived monks is greater, the resident monks should do the observance-day ceremony with the newly-arrived monks, or they should go outside the monastery zone while the newly-arrived monks do the observance-day ceremony.

It may be that for the resident monks it's the fifteenth day of the lunar half-month, but for the newly-arrived monks it's the day after the observance day. Then— 34.4.1

If the number of resident monks is greater, the newly-arrived monks should do the observance-day ceremony with the resident monks, or they should go outside the monastery zone while the resident monks do the observance-day ceremony.

If the number is the same, the newly-arrived monks should do the observance-day ceremony with the resident monks, or they should go outside the monastery zone while the resident monks do the observance-day ceremony.

If the number of newly-arrived monks is greater, they may, if they're willing, do the observance-day ceremony with the resident monks. Otherwise the resident monks should go outside the monastery zone and do the observance-day ceremony there.”

34. The seeing of characteristics, etc.

“It may happen that newly-arrived monks see signs and indications of resident monks: beds and benches that are made up, water for drinking and water for washing that are ready for use, yards that 34.5.1

are well swept. As a consequence, they're unsure whether or not there are resident monks there. Then—

If they do the observance-day ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the observance-day ceremony, there's no offense.

If they investigate, and they see someone, and then do the observance-day ceremony together, there's no offense.

If they investigate, and they see someone, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the observance-day ceremony aiming at schism, there's a serious offense.

34.7.1 It may happen that newly-arrived monks hear signs and indications of resident monks: the sound of the feet of someone doing walking meditation, the sound of recitation, the sound of coughing, the sound of sneezing. As a consequence, they're unsure whether or not there are resident monks there. Then—

If they do the observance-day ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the observance-day ceremony, there's no offense.

If they investigate, and they see someone, and then do the observance-day ceremony together, there's no offense.

If they investigate, and they see someone, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the observance-day ceremony aiming at schism, there's a serious offense.

It may happen that resident monks see signs and indications of newly-arrived monks: an unknown almsbowl, an unknown robe, an unknown sitting mat, water poured on the ground from the washing of feet. As a consequence, they're unsure whether or not monks have arrived. Then— 34.8.1

If they do the observance-day ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the observance-day ceremony, there's no offense.

If they investigate, and they see someone, and then do the observance-day ceremony together, there's no offense.

If they investigate, and they see someone, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the observance-day ceremony aiming at schism, there's a serious offense.

It may happen that resident monks hear signs and indications of newly-arrived monks: the sound of the feet of someone arriving, the sound of sandals being knocked together, the sound of coughing, the sound of sneezing. As a consequence, they're unsure whether or not monks have arrived. Then— 34.9.1

If they do the observance-day ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the observance-day ceremony, there's no offense.

If they investigate, and they see someone, and then do the observance-day ceremony together, there's no offense.

If they investigate, and they see someone, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,'

and then do the observance-day ceremony aiming at schism, there's a serious offense.”

35. The doing of the observance-day ceremony with those belonging to a different Buddhist sect, etc.

34.10.1 “It may happen that newly-arrived monks see resident monks who belong to a different Buddhist sect,¹⁶⁵ but they have the view that they belong to the same one. Then—

If they don't ask the resident monks about it, and then do the observance-day ceremony together, there's no offense.

If they do ask the resident monks about it, but don't reach a clear conclusion, and then do the observance-day ceremony together, there's an offense of wrong conduct.

If they do ask the resident monks about it, but don't reach a clear conclusion, and then do the observance-day ceremony separately, there's no offense.

34.11.1 It may happen that newly-arrived monks see resident monks who belong to the same Buddhist sect, but they have the view that they belong to a different one. Then—

If they don't ask the resident monks about it, and then do the observance-day ceremony together, there's an offense of wrong conduct.

If they do ask the resident monks about it, and they change their view, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

If they do ask the resident monks about it, and they change their view, and then do the observance-day ceremony together, there's no offense.

165. *Nānāsaṃvāsaka* (and *samānasaṃvāsaka*) need to be carefully distinguished from *nānāsaṃvāsa* (and *samānasaṃvāsa*). Only the former means “one belonging to a different Buddhist sect”. The latter means “belonging to a different community”, as decided by *simās*.

It may happen that resident monks see newly-arrived monks 34.12.1 who belong to a different Buddhist sect, but they have the view that they belong to the same one. Then—

If they don't ask the newly-arrived monks about it, and then do the observance-day ceremony together, there's no offense.

If they do ask the newly-arrived monks about it, but don't reach a clear conclusion, and then do the observance-day ceremony together, there's an offense of wrong conduct.

If they do ask the newly-arrived monks about it, but don't reach a clear conclusion, and then do the observance-day ceremony separately, there's no offense.

It may happen that resident monks see newly-arrived monks 34.13.1 who belong to the same Buddhist sect, but they have the view that they belong to a different one. Then—

If they don't ask the newly-arrived monks about it, and then do the observance-day ceremony together, there's an offense of wrong conduct.

If they do ask the newly-arrived monks about it, and they change their view, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

If they do ask the newly-arrived monks about it, and they change their view, and then do the observance-day ceremony together, there's no offense.”

36. The section on “you shouldn't go”

“On the observance day you shouldn't go from a monastery with 35.1.1 monks to a monastery without monks, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery with monks to a non-monastery without monks, except if you go with a sangha or there are dangers.¹⁶⁶ On

166. Here and below I understand a monastery, an *āvāsa*, to refer to a monastery with a properly defined zone, a *śīmā*. A non-monastery, an *anāvāsa*, is then a monastic residence without such a zone.

the observance day you shouldn't go from a monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers.

35.2.1 On the observance day you shouldn't go from a non-monastery with monks to a monastery without monks, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a non-monastery with monks to a non-monastery without monks, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a non-monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers.

35.3.1 On the observance day you shouldn't go from a monastery or a non-monastery with monks to a monastery without monks, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery or a non-monastery with monks to a non-monastery without monks, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers.

35.4.1 On the observance day you shouldn't go from a monastery with monks to a monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers.

35.4.4 On the observance day you shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a non-monastery

with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a non-monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers.

On the observance day you shouldn't go from a monastery or a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery or a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers.” 35.4.7

37. The section on “you may go”

“On the observance day you may go from a monastery with monks to a monastery with monks who belong to the same Buddhist sect if you know you'll get there on the same day. On the observance day you may go from a monastery with monks to a non-monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect if you know you'll get there on the same day. 35.5.1

On the observance day you may go from a non-monastery with monks to a monastery with monks ... to a non-monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect if you know you'll get there on the same day. 35.5.6

On the observance day you may go from a monastery or a non-monastery with monks to a monastery with monks ... to a non- 35.5.10

monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect if you know you'll get there on the same day."

38. The identification of persons to be avoided

"You shouldn't recite the Monastic Code with a nun seated in the gathering. If you do, you commit an offense of wrong conduct. You shouldn't recite the Monastic Code with a trainee nun, a novice monk, a novice nun, one who has renounced the training, or one who has committed the worst kind of offense seated in the gathering. If you do, you commit an offense of wrong conduct.

You shouldn't recite the Monastic Code with one who has been ejected for not recognizing an offense seated in the gathering. If you do, you should be dealt with according to the rule. You shouldn't recite the Monastic Code with one who has been ejected for not making amends for an offense seated in the gathering or with one who has been ejected for not giving up a bad view seated in the gathering. If you do, you should be dealt with according to the rule.

You shouldn't recite the Monastic Code with a *paṇḍaka* seated in the gathering. If you do, you commit an offense of wrong conduct. You shouldn't recite the Monastic Code with a fake monk, with one who has previously left to join the monastics of another religion, with an animal, with a matricide, with a patricide, with a murderer of a perfected one, with one who has raped a nun, with one who has caused a schism in the Sangha, with one who has caused the Buddha to bleed, or with a hermaphrodite seated in the gathering. If you do, you commit an offense of wrong conduct.

You shouldn't do the observance-day ceremony with a passed-on purity that has expired, except if the gathering is still seated together.¹⁶⁷

You shouldn't do the observance-day ceremony on a non-observance day, except to unify the Sangha.”

The third section for recitation is finished.

The second chapter on the observance day is finished.

This is the summary:

“Ascetics of other religions, and Bimbisāra, To assemble, silent; Teaching, seclusion, the Monastic Code, Daily, then once.	36.4.6
Separately, complete assembly, Complete assembly, and Maddakucchi; Monastery zone, large, with river, One after another, two, and small.	36.4.10
Juniors, and just in Rājagaha, May-stay-apart zone; Should establish the monastery zone first, Should abolish the monastery zone afterwards.	36.4.14
Non-established zones of inhabited areas, In a river, in the ocean, in a lake; A splash of water, they made overlap, And just so they enclosed.	36.4.18
How many procedures, recitation, Primitive tribes, and even when there were none; A teaching, Monastic Law, they made threats, Again Monastic Law, and threatening.	36.4.22
Accusing, when permission is given, Objecting to what is illegitimate;	36.4.26

167. “A passed-on purity that has expired”, *pārivāsikapārisuddhidānena*, seems to refer to purity that was conveyed for a different occasion. So long as the assembly is still seated, the occasion is regarded as the same. See the discussion to Bi Pc 81 in Appendix on Individual Bhikkhunī Rules in volume 3.

Four or five, and others state,
Also if deliberately, one should make an effort.

36.4.30 Included lay people, without being asked,
He did not know at Codanā;
A number did not know,
And straightaway, would not go.

36.4.34 Which, how many, faraway,
And to announce, he forgot;
Dirty, seat, lamp,
Regions, another who is learned.

36.4.38 Straightaway, observance day in the rainy season,
Purity, and procedure, relatives;
Gagga, four, three, two, one,
Offense, shared, he remembered.

36.4.42 The whole Sangha, unsure,
They did not know, one who is learned;
Greater, equal, smaller,
And none of the gathering has left.

36.4.46 Some have left, entire,
And they know, unsure;
Anxious thinking, 'It's allowable',
Knowing, seeing, and they hear.

36.4.50 With resident, newly arrived,
The fourteenth and the fifteenth, again;
The day after, the fifteenth,
Characteristics, belonging to a Buddhist sect, hermaphrodite.

36.4.54 That has expired, non-observance day
Except to unify the Sangha;
These summaries are detailed,
Making the topics clear."

In this chapter there are eighty-six topics.

The chapter on the observance day is finished.

Kd 3

The chapter on entering the rainy-season residence

Vassūpanāyikakkhandhaka

1. The instruction to enter the rainy-season residence

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time the Buddha had not yet laid down the rainy-season residence for the monks. And so the monks were wandering about in the winter, in the summer, and also during the rainy season. People complained and criticized them, “How can the Sakyan monastics go wandering in the winter, in the summer, and even during the rainy season? They’re trampling down the green grass, oppressing one-sensed life, and destroying many small creatures. Even the monastics of other religions, with their flawed teachings, settle down for the rainy season. Even birds make a nest in the top of a tree and settle down for the rainy-season. But not so the Sakyan monastics.” 1.1.1

The monks heard the complaints of those people and told the Buddha. Soon afterwards he gave a teaching and addressed the monks: 1.3.1

“You should enter the rainy-season residence.”¹⁶⁸

- 2.1.1 The monks thought, “When should we enter the rains residence?”
They told the Buddha.

“You should enter the rainy-season residence during the rainy season.”

- 2.2.1 The monks thought, “How many entries to the rains residence are there?”

“There are two entries to the rainy-season residence: the first and the second. The first should be entered on the day after the full moon of July and the second one month after the same full moon.”¹⁶⁹

2. The prohibition against wandering during the rainy season, etc.

- 3.1.1 Soon afterwards the monks from the group of six entered the rains residence and then went wandering during the rainy season. People complained and criticized them just as they had before.

- 3.2.1 The monks heard the complaints of those people and the monks of few desires complained and criticized them, “How could the monks from the group of six enter the rains residence and then go wandering during the rainy season?” And they told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

“After entering the rainy-season residence, you should stay put for the first or the second three-month period before you go wandering. If you go wandering during the rainy-season residence period, you commit an offense of wrong conduct.”

- 4.1.1 The monks from the group of six did not want to enter the rains residence.

168. *Vassam upagantum*, literally, “to enter the rainy season”, but the idea of staying put in one place is implied. In these cases *vassa*, “rainy season”, is used synonymously with *vassāvāsa*, “rainy-season residence” or “rains residence”.

169. Although the match is not perfect, I have here translated *Āsāḷha* as July.

“You should enter the rainy-season residence. If you don’t, you commit an offense of wrong conduct.”

On the day of the entry to the rains residence, the monks from 4.2.1 the group of six deliberately bypassed a monastery because they did not want to enter the rains residence.

“On the day of the entry to the rainy-season residence, you shouldn’t deliberately bypass a monastery because you don’t want to enter the rainy-season residence. If you do, you commit an offense of wrong conduct.”

At one time King Seniya Bimbisāra of Magadha wanted to postpone the rains residence. He sent a message to the monks: “Would the venerables please enter the rains residence during the next waxing phase of the moon?” They told the Buddha. 4.3.1

“You should comply with the wishes of kings.”¹⁷⁰

3. The allowance for seven-day business

When the Buddha had stayed at Rājagaha for as long as he liked, 5.1.1 he set out wandering toward Sāvattthī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika’s Monastery.

At that time the lay follower Udena had had a dwelling built 5.1.4 for the Sangha in the Kosalan country. He sent a message to the monks: “Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks.”

The monks replied, “The Buddha has laid down a rule that a 5.2.1 monk who’s entered the rains residence shouldn’t go wandering until after the rains. Please wait, Udena. Once we’ve completed the rains residence, we’ll come. But if the matter is urgent, then give the dwelling in the presence of the local monks.”¹⁷¹

170. *Rājūnaṃ anuvattitum*, literally, “(You should) behave according to the kings.” This is often understood to mean that monastics are obliged to follow the laws of the land in which they live.

171. The Pali word translated here as “give” is *patit̐thāpetu*, which normally means “establish”. In the present context I understand it as “establishing a gift”, in the sense that the gift is meant for the Sangha but given in the presence of

5.3.1 Udena complained and criticized them, “How can the venerables not come when I’ve sent them a message? I’m a donor and I provide services. I’m a supporter of the Sangha!”

5.3.4 The monks heard his complaints and they told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

“If any of seven kinds of persons—a monk, a nun, a trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower—asks you to come, I allow you to go for seven days, but only if you’re asked. And you should return within seven days.”

Male lay followers

5.5.1 “It may happen, monks, that a male lay follower has had a dwelling built for the Sangha and sends a message to the monks: ‘Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks.’ You should go for seven days, but only if you’re asked. And you should return within seven days.

the local monks. The expression *dakkhiṇaṃ patitṭhāpeti*, “to establish a gift”, is quite common in the Suttas, see SN 3.19:3.2, AN 4.61:16.1, AN 5.41:5.1, AN 5.227:2.3, and AN 6.37:1.2.

It may happen that a male lay follower has had a stilt house built 5.6.1
for the Sangha,¹⁷² has had a cave built,¹⁷³ a yard,¹⁷⁴ a gatehouse,¹⁷⁵
an assembly hall, a water-boiling shed,¹⁷⁶ a food-storage hut, a re-
stroom, a walking-meditation path, an indoor walking-meditation
path, a well, a well house, a sauna,¹⁷⁷ a sauna shed, a pond, a roof
cover, a monastery, or has had a site for a monastery prepared for
the Sangha, and sends a message to the monks: ‘Please come, vener-
ables, I wish to make an offering, hear the Teaching, and see the
monks.’ You should go for seven days, but only if you’re asked. And
you should return within seven days.

It may happen that a male lay follower has had a dwelling built 5.7.1
for a number of monks ... has had a dwelling built for a single
monk, has had a stilt house built, a cave, a yard, a gatehouse, an
assembly hall, a water-boiling shed, a food-storage hut, a restroom,
a walking-meditation path, an indoor walking-meditation path, a

172. As elsewhere, I have rendered *aḍḍhayoga*, *pāsāda*, and *hammiya* together as “stilt house”. According to the commentaries, the *aḍḍhayoga*, the *pāsāda*, and the *hammiya*, are all different kinds of *pāsāda*, “stilt houses”. Rather than try to differentiate between these buildings, which is unlikely to be useful from a practical perspective, I have instead grouped them together as “stilt house”. Here is what the commentaries have to say. Sp 4.294: *Aḍḍhayogoti supaṇṇavaṅkageham*, “An *aḍḍhayoga* is a house bent like a *supaṇṇa*.” Sp-ṭ 4.294 clarifies: *Supaṇṇavaṅkagehanti garuḷapakkhasaṅthānena katageham*, “*Supaṇṇavaṅkageha*: a house made in the shape of the wings of a *garuḷa*.” A *garuḷa*, better known in its Sanskrit form *garuḍa*, is a mythological bird. Sp 4.294 continues: *Pāsādoti dīghapāsādo*. *Hammiyanti upariākāsatale patiṭṭhitakūṭāgāro pāsādoyeva*, “A *pāsāda* is a long stilt house. A *hammiya* is just a *pāsāda* that has an upper room on top of its flat roof.” At Sp-ṭ 3.74, however, we find slightly different explanations. It seems clear, however, that all three are stilt houses and that they are distinguished according to their shape and the kind of roof they possess. See also *pāsāda*, “stilt house”, in Appendix of Technical Terms.

173. For an explanation of rendering *guhā* as “cave”, see Appendix of Technical Terms.

174. “Yard” renders *pariveṇa*. See Appendix of Technical Terms.

175. “Gatehouse” renders *koṭṭhaka*. See Appendix of Technical Terms.

176. For an explanation of the rendering *aggisālā* as “water-boiling shed”, see Appendix of Technical Terms.

177. For an explanation of rendering *jantāghara* as “sauna”, see Appendix of Technical Terms.

well, a well house, a sauna, a sauna shed, a pond, a roof cover, a monastery, or has had a site for a monastery prepared, and sends a message to the monks: ‘Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks.’ You should go for seven days, but only if you’re asked. And you should return within seven days.

- 5.8.1 It may happen that a male lay follower has had a dwelling built for the Sangha of nuns, for a number of nuns, for a single nun, for a number of trainee nuns, for a single trainee nun, for a number of novice monks, for a single novice monk, for a number of novice nuns, or has had a dwelling built for a single novice nun ... or has had a stilt house built, a cave, a yard, a gatehouse, an assembly hall, a water-boiling shed, a food-storage hut, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a pond, a roof-cover, a monastery, or has had a site for a monastery prepared, and sends a message to the monks: ‘Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks.’ You should go for seven days, but only if you’re asked. And you should return within seven days.

- 5.9.1 It may happen that a male lay follower has had a house built for himself, has had a bedroom, a storehouse, a watchtower, a stall, a shop, a stilt house,¹⁷⁸ a cave, a yard, a gatehouse, an assembly hall, a water-boiling shed, a kitchen, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a pond, a roof cover, a park, or has had a site for a park prepared for himself; or his son is getting married, or his daughter is getting married, or he is sick, or he knows a discourse. If he then sends a message to the monks: ‘Please come, venerables, and learn this discourse before it disappears,’ or he has some duty or business and sends a message to the monks: ‘Please come, venerables, I wish to make an

178. According to the commentaries the *māla*, the *pāsāda*, and the *hammiya* are all different kinds of stilt houses. It is hard to make a meaningful distinction between these buildings from a modern perspective, and I have therefore grouped them together into the single category of “stilt house”.

offering, hear the Teaching, and see the monks,' you should go for seven days, but only if you're asked. And you should return within seven days."

Improper cancellation of the invitation

"It may happen that a female lay follower has had a dwelling built for the Sangha and sends a message to the monks: 'Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks.' You should go for seven days, but only if you're asked. And you should return within seven days. 5.10.1

It may happen that a female lay follower has had a stilt house built for the Sangha, has had a cave built, a yard, a gatehouse, an assembly hall, a water-boiling shed, a food-storage hut, a restroom, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a sauna, a sauna shed, a pond, a roof cover, a monastery, or has had a site for a monastery prepared for the Sangha and sends a message to the monks: 'Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks.' You should go for seven days, but only if you're asked. And you should return within seven days. 5.11.1

It may happen that a female lay follower has had a dwelling built for a number of monks, for a single monk, for the Sangha of nuns, for a number of nuns, for a single nun, for a number of trainee nuns, for a single trainee nun, for a number of novice monks, for a single novice monk, for a number of novice nuns, or for a single novice nun ... 5.12.1

It may happen that a female lay follower has had a house built for herself, has had a bedroom, a storehouse, a watchtower, a stall, a shop, a stilt house, a cave, a yard, a gatehouse, an assembly hall, a water-boiling shed, a kitchen, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a pond, a roof cover, a park, or has had a site for a park prepared for herself; or her son is getting married, or her daughter is getting married, or she is sick, or she knows a discourse. If she then sends a message to the 5.12.12

monks: ‘Please come, venerables, and learn this discourse before it disappears,’ or she has some duty or business and sends a message to the monks: ‘Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks,’ you should go for seven days, but only if you’re asked. And you should return within seven days.

- 5.13.1 It may happen that a monk, a nun, a trainee nun, a novice monk, or a novice nun has had a dwelling built for the Sangha ... for a number of monks, for a single monk, for the Sangha of nuns, for a number of nuns, for a single nun, for a number of trainee nuns, for a single trainee nun, for a number of novice monks, for a single novice monk, for a number of novice nuns, or for a single novice nun ... or she’s had a dwelling built for herself, has had a stilt house built, a cave, a yard, a gatehouse, an assembly hall, a water-boiling shed, a food-storage hut, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a pond, a roof-cover, a monastery, or has had a site for a monastery prepared for herself. If she then sends a message to the monks: ‘Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks,’ you should go for seven days, but only if you’re asked. And you should return within seven days.”

4. The allowance to go to any of five kinds of persons even if not asked

- 6.1.1 On one occasion a certain monk was sick. He sent a message to the monks: “Please come, venerables, I’m sick.” They told the Buddha. **“Even if you’re not asked, let alone if you are, I allow you to go for seven days to any of five kinds of persons—a monk, a nun, a trainee nun, a novice monk, or a novice nun. But you should return within seven days.”**

A monk sending a message

“It may be that a sick monk sends a message to the monks: ‘Please come, venerables, I’m sick.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll look for food for the sick,’ ‘I’ll look for food for the nurses,’ ‘I’ll look for medicine,’ ‘I’ll enquire about his sickness,’ or ‘I’ll nurse him.’¹⁷⁹ But you should return within seven days. 6.2.1

It may be that a monk who is discontent with the spiritual life sends a message to the monks: ‘Please come, venerables, I’m discontent with the spiritual life.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll allay his discontent,’ ‘I’ll find someone to allay his discontent,’ or ‘I’ll give him a teaching.’ But you should return within seven days. 6.3.1

It may be that an anxious monk sends a message to the monks: ‘Please come, venerables, I’m anxious.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll dispel his anxiety,’ ‘I’ll find someone to dispel his anxiety,’ or ‘I’ll give him a teaching.’ But you should return within seven days. 6.4.1

It may be that a monk who has wrong view sends a message to the monks: ‘Please come, venerables, I have wrong view.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make him give up that wrong view,’ ‘I’ll get someone to make him give up that wrong view,’ or ‘I’ll give him a teaching.’ But you should return within seven days. 6.5.1

It may be that a monk who has committed a heavy offense for which he deserves to be given probation sends a message to the monks: ‘Please come, venerables, I’ve committed a heavy offense for which I deserve to be given probation.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get him given probation,’ ‘I’ll do the 6.6.1

179. Although the Pali expresses these alternatives as if they were a single thought, I take them to be individual reasons for taking the seven-day allowance. This is a common way throughout the Vinaya Piṭaka of expressing such alternatives.

proclamation,’ or ‘I’ll complete the quorum.’ But you should return within seven days.

6.7.1 It may be that a monk who deserves to be sent back to the beginning sends a message to the monks: ‘Please come, venerables, I deserve to be sent back to the beginning.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get him sent back to the beginning,’ ‘I’ll do the proclamation,’ or ‘I’ll complete the quorum.’ But you should return within seven days.

6.8.1 It may be that a monk who deserves the trial period sends a message to the monks: ‘Please come, venerables, I deserve to be given the trial period.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get him given the trial period,’ ‘I’ll do the proclamation,’ or ‘I’ll complete the quorum.’ But you should return within seven days.

6.9.1 It may be that a monk who deserves rehabilitation sends a message to the monks: ‘Please come, venerables, I deserve rehabilitation.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get him rehabilitated,’ ‘I’ll do the proclamation,’ or ‘I’ll complete the quorum.’ But you should return within seven days.

6.10.1 It may be that the Sangha wants to do a legal procedure against a monk—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection.¹⁸⁰ He sends a message to the monks: ‘Please come, venerables, the Sangha wants to do a legal procedure against me.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘How may the Sangha not do the procedure?’ or ‘How may the Sangha make it lighter?’ But you should return within seven days.

6.11.1 Or it may be that the Sangha has done a legal procedure against him—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection. He sends a message to the monks: ‘Please come, venerables, the Sangha has done a legal procedure

180. “Demotion” renders *niyassa*. See Appendix of Technical Terms.

against me.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘How can I help him behave properly and suitably so as to deserve to be released?’ or ‘What can I do so that the Sangha lifts that procedure?’¹⁸¹ But you should return within seven days.”

A nun sending a message

“It may be, monks, that a sick nun sends a message to the monks: 6.12.1
‘Please come, venerables, I’m sick.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll look for food for the sick,’ ‘I’ll look for food for the nurses,’ ‘I’ll look for medicine,’ ‘I’ll enquire about her sickness,’ or ‘I’ll nurse her.’ But you should return within seven days.

It may be that a nun who is discontent with the spiritual life sends 6.13.1
a message to the monks: ‘Please come, venerables, I’m discontent with the spiritual life.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll allay her discontent,’ ‘I’ll find someone to allay her discontent,’ or ‘I’ll give her a teaching.’ But you should return within seven days.

It may be that an anxious nun sends a message to the monks: 6.14.1
‘Please come, venerables, I’m anxious.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll dispel her anxiety,’ ‘I’ll find someone to dispel her anxiety,’ or ‘I’ll give her a teaching.’ But you should return within seven days.

It may be that a nun who has wrong view sends a message to the 6.15.1
monks: ‘Please come, venerables, I have wrong view.’ Then, even if

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

you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make her give up that wrong view,' 'I'll get someone to make her give up that wrong view,' or 'I'll give her a teaching.' But you should return within seven days.

6.16.1 It may be that a nun who has committed a heavy offense for which she deserves the trial period sends a message to the monks: 'Please come, venerables, I deserve to be given the trial period.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get her given the trial period.' But you should return within seven days.

6.17.1 It may be that a nun who deserves to be sent back to the beginning sends a message to the monks: 'Please come, venerables, I deserve to be sent back to the beginning.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get her sent back to the beginning.' But you should return within seven days.

6.18.1 It may be that a nun who deserves rehabilitation sends a message to the monks: 'Please come, venerables, I deserve rehabilitation.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get her rehabilitated.' But you should return within seven days.

6.19.1 It may be that the Sangha wants to do a legal procedure against a nun—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection. She sends a message to the monks: 'Please come, venerables, the Sangha wants to do a legal procedure against me.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'How may the Sangha not do the procedure?' or 'How may the Sangha make it lighter?' But you should return within seven days.

6.20.1 Or it may be that the Sangha has done a legal procedure against her—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection. She sends a message to the monks: 'Please come, venerables, the Sangha has done a legal procedure against me.' Then, even if you're not asked, let alone if

you are, you should go for seven days, thinking, ‘How can I help her behave properly and suitably so as to deserve to be released?’ or ‘What can I do so that the Sangha lifts that procedure?’ But you should return within seven days.”

Other monastics sending a message

“It may be, monks, that a sick trainee nun sends a message to the monks: ‘Please come, venerables, I’m sick.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll look for food for the sick,’ ‘I’ll look for food for the nurses,’ ‘I’ll look for medicine,’ ‘I’ll enquire about her sickness,’ or ‘I’ll nurse her.’ But you should return within seven days. 6.21.1

It may be that a trainee nun who is discontent with the spiritual life, who is anxious, who has wrong view, or who has failed in the training sends a message to the monks: ‘Please come, venerables, I’ve failed in the training.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get her to undertake the training.’ But you should return within seven days. 6.22.1

It may be that a trainee nun who desires the full ordination sends a message to the monks: ‘Please come, venerables, I desire the full ordination.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get her the full ordination,’ ‘I’ll do the proclamation,’ or ‘I’ll complete the quorum.’ But you should return within seven days. 6.23.1

It may be that a sick novice monk sends a message to the monks: ‘Please come, venerables, I’m sick.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll look for food for the sick,’ ‘I’ll look for food for the nurses,’ ‘I’ll look for medicine,’ ‘I’ll enquire about his sickness,’ or ‘I’ll nurse him.’ But you should return within seven days. 6.24.1

It may be that a novice monk who is discontent with the spiritual life, who is anxious, who has wrong view, or who wants to ask about 6.25.1

his age¹⁸² sends a message to the monks: 'Please come, venerables, I want to ask about my age.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll ask him,' or 'I'll inform him.' But you should return within seven days.

6.26.1 It may be that a novice monk who desires the full ordination sends a message to the monks: 'Please come, venerables, I desire the full ordination.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get him the full ordination,' 'I'll do the proclamation,' or 'I'll complete the quorum.' But you should return within seven days.

6.27.1 It may be that a sick novice nun sends a message to the monks: 'Please come, venerables, I'm sick.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll look for food for the sick,' 'I'll look for food for the nurses,' 'I'll look for medicine,' 'I'll enquire about her sickness,' or 'I'll nurse her.' But you should return within seven days.

6.28.1 It may be that a novice nun who is discontent with the spiritual life, who is anxious, who has wrong view, or who wants to ask about her age sends a message to the monks: 'Please come, venerables, I want to ask about my age.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll ask her,' or 'I'll inform her.' But you should return within seven days.

6.29.1 It may be that a novice nun who desires to undertake the training of a trainee nun sends a message to the monks: 'Please come, venerables, I desire to undertake the training.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort for her to undertake the training of a trainee nun.' But you should return within seven days."

182. *Vassa* refers to the rainy season and by implication to a person's age, that is, the number of rainy seasons. Perhaps the purpose of this question was to find out whether one is eligible for ordination. The commentaries are silent.

5. The allowance to go to any of seven kinds of persons even if not asked

On one occasion the mother of a certain monk was sick. She sent 7.1.1
a message to her son: “Please come, I’m sick.” That monk thought,
“The Buddha has laid down a rule that one should go for seven days
to any of seven kinds of persons, but only when asked, and that
one should go for seven days to any of five kinds of persons even if
not asked, let alone if one is. My mother is sick, but she’s not a lay
follower. So what should I do?” They told the Buddha.

**“Even if you’re not asked, let alone if you are, I allow you to
go for seven days to any of seven kinds of persons—a monk, a
nun, a trainee nun, a novice monk, a novice nun, your mother,
your father. But you should return within seven days.**

It may be that a monk’s mother is sick and sends a message to 7.3.1
her son: ‘Please come, I’m sick.’ Then, even if you’re not asked, let
alone if you are, you should go for seven days, thinking, ‘I’ll look
for food for the sick,’ ‘I’ll look for food for the nurses,’ ‘I’ll look for
medicine,’ ‘I’ll enquire about her sickness,’ or ‘I’ll nurse her.’ But
you should return within seven days.

It may be that a monk’s father is sick and sends a message to 7.4.1
his son: ‘Please come, I’m sick.’ Then, even if you’re not asked, let
alone if you are, you should go for seven days, thinking, ‘I’ll look
for food for the sick,’ ‘I’ll look for food for the nurses,’ ‘I’ll look for
medicine,’ ‘I’ll enquire about his sickness,’ or ‘I’ll nurse him.’ But
you should return within seven days.”

6. The allowance to go only when asked

“It may be that a monk’s brother is sick and sends a message to his 7.5.1
brother: ‘Please come, I’m sick.’ You should go for seven days, but
only if you’re asked. And you should return within seven days.

- 7.6.1 It may be that a monk's sister is sick and sends a message to her brother: 'Please come, I'm sick.' You should go for seven days, but only if you're asked. And you should return within seven days.
- 7.7.1 It may be that a monk's relative is sick and sends him a message: 'Please come, venerable, I'm sick.' You should go for seven days, but only if you're asked. And you should return within seven days.
- 7.8.1 It may be that one who is staying with the monks is sick¹⁸³ and sends them a message: 'Please come, venerables, I'm sick.' You should go for seven days, but only if you're asked. And you should return within seven days."
- 8.1.1 At one time one of the Sangha's dwellings was falling apart. At that time the timber belonging to a certain lay follower had been cut up in the wilderness. He sent a message to the monks: "Venerables, if you retrieve that timber, I'll give it to you." They told the Buddha.
"I allow you to go on business for the Sangha. But you should return within seven days."

The section for recitation on the rainy-season residence is finished.

7. The section on no offense for breaking the rains residence when there are dangers

- 9.1.1 At one time in a certain monastery in the Kosalan country, monks who had entered the rains residence were harassed by predatory animals that attacked and grabbed hold of them. They told the Buddha.
- 9.1.4 "It may happen that monks who have entered the rains residence are harassed by predatory animals that attack and grab hold of them. When there's such a danger, you should leave. There's no offense for breaking the rains residence.
- 9.1.8 It may happen that monks who have entered the rains residence are harassed by creeping animals that attack and bite them. When

183. Sp 3.275: *Bhikkhugatikoti ekasmim vihāre bhikkhūhi saddhim vasanaka-puriso*, "*Bhikkhugatika* means a man living with the monks in a particular monastery."

there's such a danger, you should leave. There's no offense for breaking the rains residence.

It may happen that monks who have entered the rains residence 9.2.1
are harassed by criminals who steal from them and beat them up.
When there's such a danger, you should leave. There's no offense
for breaking the rains residence.

It may happen that monks who have entered the rains residence 9.2.5
are harassed by demons who take possession of them and kill them.
When there's such a danger, you should leave. There's no offense
for breaking the rains residence.

It may happen that the village where monks have entered the 9.3.1
rains residence burns down. As a consequence, they have trouble
getting almsfood. When there's such an obstacle, you should leave.
There's no offense for breaking the rains residence.

It may happen that the dwellings where monks have entered the 9.3.5
rains residence burn down. As a consequence, they have trouble
getting dwellings. When there's such an obstacle, you should leave.
There's no offense for breaking the rains residence.

It may happen that the village where the monks have entered the 9.4.1
rains residence is swept away by flooding. As a consequence, they
have trouble getting almsfood. When there's such an obstacle, you
should leave. There's no offense for breaking the rains residence.

It may happen that the dwellings where the monks have entered 9.4.5
the rains residence are swept away by flooding. As a consequence,
they have trouble getting dwellings. When there's such an obsta-
cle, you should leave. There's no offense for breaking the rains
residence."

At one time in a certain monastery, the village where the monks 10.1.1
had entered the rains residence relocated because of criminals.

"I allow you to move to where the village is."

The village was divided in two. 10.1.4

"I allow you to move to where the majority is."

The majority had no faith and confidence. 10.1.7

“I allow you to move to where those who have faith and confidence are.”

- 11.1.1 At one time in a certain monastery in the Kosalan country, the monks who had entered the rains residence did not get enough food, whether coarse or fine.
- 11.1.3 “It may happen that monks who have entered the rains residence don’t get enough food, whether coarse or fine. When there’s such an obstacle, you should leave. There’s no offense for breaking the rains residence.
- 11.1.6 It may happen that monks who have entered the rains residence get enough food, whether coarse or fine, but the food isn’t suitable for them. When there’s such an obstacle, you should leave. There’s no offense for breaking the rains residence.
- 11.2.1 It may happen that monks who have entered the rains residence get enough suitable food, whether coarse or fine, but they don’t get suitable medicines. When there’s such an obstacle, you should leave. There’s no offense for breaking the rains residence.
- 11.2.4 It may happen that monks who have entered the rains residence get enough suitable food, whether coarse or fine, as well as suitable medicines, but they don’t get a suitable attendant. When there’s such an obstacle, you should leave. There’s no offense for breaking the rains residence.
- 11.3.1 It may happen that a monk who has entered the rains residence is invited by a woman: ‘Come, venerable, I’ll give you money’, ‘I’ll give you gold’, ‘I’ll give you a field’, ‘I’ll give you land’, ‘I’ll give you an ox’, ‘I’ll give you a cow’, ‘I’ll give you a slave’, ‘I’ll give you my daughter as wife’, ‘I’ll be your wife’, ‘I’ll bring you another wife.’¹⁸⁴ If that monk thinks, ‘The Buddha has said that the mind is volatile. This could be an obstacle to my monastic life,’ he should leave. There’s no offense for breaking the rains residence.
- 11.4.1 It may happen that a monk who has entered the rains residence is invited by a sex worker, by a single woman, by a *paṇḍaka*, by

184. “Money” renders *hiraṇṇa*, whereas *suvaṇṇa* is for “gold”. See Appendix of Technical Terms.

relatives, by kings, by criminals, or by scoundrels: ‘Come, venerable, we’ll give you money,’ ‘We’ll give you gold,’ ‘We’ll give you a field,’ ‘We’ll give you land,’ ‘We’ll give you an ox,’ ‘We’ll give you a cow,’ ‘We’ll give you a slave,’ ‘We’ll give you our daughter as wife,’ ‘We’ll bring you another wife.’ If that monk thinks, ‘The Buddha has said that the mind is volatile. This could be an obstacle to my monastic life,’ he should leave. There’s no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence 11.4.12
sees an ownerless treasure. If he thinks, ‘The Buddha has said that the mind is volatile. This could be an obstacle to my monastic life,’ he should leave. There’s no offense for breaking the rains residence.”

8. The section on no offense for breaking the rains residence when there is schism in the Sangha

Monks pursuing schism

“It may happen that a monk who has entered the rains residence sees 11.5.1
a number of monks who are pursuing schism in the Sangha. If he thinks, ‘The Buddha has said that schism in the Sangha is a serious matter. I don’t want the Sangha to be divided in my presence,’ he should leave. There’s no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence 11.5.6
hears that a number of monks in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, ‘The Buddha has said that schism in the Sangha is a serious matter. I don’t want the Sangha to be divided in my presence,’ he should leave. There’s no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence 11.6.1
hears that a number of monks in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, ‘Those monks are my friends. I must tell them that the Buddha has said that schism in the Sangha is a serious matter, and I must ask them not to consent

to it. They will act on what I say. They will listen and pay careful attention,’ then he should leave. There’s no offense for breaking the rains residence.

11.7.1 It may happen that a monk who has entered the rains residence hears that a number of monks in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, ‘Those monks are not my friends, but we have friends in common. If I speak to my friends, they will tell those monks that the Buddha has said that schism in the Sangha is a serious matter, and they will ask them not to consent to it. Those monks will act on what my friends say. They will listen and pay careful attention,’ then he should leave. There’s no offense for breaking the rains residence.

11.8.1 It may happen that a monk who has entered the rains residence hears that a number of monks in such-and-such a monastery have caused a schism in the Sangha. If he thinks, ‘Those monks are my friends. I must tell them that the Buddha has said that schism in the Sangha is a serious matter, and I must ask them not to consent to it. They will act on what I say. They will listen and pay careful attention,’ then he should leave. There’s no offense for breaking the rains residence.

11.9.1 It may happen that a monk who has entered the rains residence hears that a number of monks in such-and-such a monastery have caused a schism in the Sangha. If he thinks, ‘Those monks are not my friends, but we have friends in common. If I speak to my friends, they will tell those monks that the Buddha has said that schism in the Sangha is a serious matter, and they will ask them not to consent to it. Those monks will act on what my friends say. They will listen and pay careful attention,’ then he should leave. There’s no offense for breaking the rains residence.”

Nuns pursuing schism

11.10.1 “It may happen that a monk who has entered the rains residence hears that a number of nuns in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, ‘Those nuns are my

friends. I must tell them that the Buddha has said that schism in the Sangha is a serious matter, and I must ask them not to consent to it. They will act on what I say. They will listen and pay careful attention,' then he should leave. There's no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence 11.11.1
hears that a number of nuns in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, 'Those nuns are not my friends, but we have friends in common. If I speak to my friends, they will tell those nuns what the Buddha has said about schism in the Sangha being a serious matter, and they will ask them not to consent to it. Those nuns will act on what my friends say. They will listen and pay careful attention,' then he should leave. There's no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence 11.12.1
hears that a number of nuns in such-and-such a monastery have caused a schism in the Sangha. If he thinks, 'Those nuns are my friends. I must tell them that the Buddha has said that schism in the Sangha is a serious matter, and I must ask them not to consent to it. They will act on what I say. They will listen and pay careful attention,' then he should leave. There's no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence 11.13.1
hears that a number of nuns in such-and-such a monastery have caused a schism in the Sangha. If he thinks, 'Those nuns are not my friends, but we have friends in common. If I speak to my friends, they will tell those nuns what the Buddha has said about schism in the Sangha being a serious matter, and they will ask them not to consent to it. Those nuns will act on what my friends say. They will listen and pay careful attention,' then he should leave. There's no offense for breaking the rains residence."

9. Entering the rains residence in a cowherd's dwelling, etc.

- 12.1.1 On one occasion a certain monk wanted to enter the rains residence in a cowherd's dwelling. They told the Buddha.

“I allow you to enter the rains residence in a cowherd's dwelling.”¹⁸⁵

- 12.1.4 The cowherd's dwelling was moved.

“I allow you to go where the cowherd's dwelling is.”

- 12.2.1 On one occasion, as the entry to the rains residence was getting close, a certain monk wanted to travel by caravan.

“I allow you to enter the rains residence in a caravan.”

- 12.2.4 On one occasion, as the entry to the rains residence was getting close, a certain monk wanted to travel by boat.

“I allow you to enter the rains residence on a boat.”

10. Places where the rains residence should not be entered

- 12.3.1 At one time monks entered the rains residence in the hollow of a tree. People complained and criticized them, “They're just like goblins.”

“You shouldn't enter the rains residence in the hollow of a tree. If you do, you commit an offense of wrong conduct.”

- 12.4.1 At one time monks entered the rains residence in the fork of a tree. People complained and criticized them, “They're just like deer hunters.”

“You shouldn't enter the rains residence in the fork of a tree. If you do, you commit an offense of wrong conduct.”

185. “Cowherd's dwelling” renders *vaja*. Sp 3.203: *Vajoti gopālakānaṃ nivāsa-tthānaṃ*, “Vajo means the dwelling place of cowherds.” This is apparently a reasonably substantial dwelling with a door, as required by the commentary at Sp 3.204, and not just a sunshade as at Kd 3:12.8.1 below.

At one time monks entered the rains residence out in the open. 12.5.1
When it was raining, they ran for cover under trees and eaves.

“You shouldn’t enter the rains residence out in the open. If you do, you commit an offense of wrong conduct.”

At one time monks entered the rains residence without a dwelling. They suffered in the cold and the heat. 12.6.1

“You shouldn’t enter the rains residence without a dwelling. If you do, you commit an offense of wrong conduct.”

At one time monks entered the rains residence in a charnel house. People complained and criticized them, “They’re just like undertakers.” 12.7.1

“You shouldn’t enter the rains residence in a charnel house. If you do, you commit an offense of wrong conduct.”

At one time monks entered the rains residence under a sunshade. People complained and criticized them, “They’re just like cowherds.” 12.8.1

“You shouldn’t enter the rains residence under a sunshade. If you do, you commit an offense of wrong conduct.”

At one time monks entered the rains residence in a large earthenware pot.¹⁸⁶ People complained and criticized them, “They’re just like the monastics of other religions.” 12.9.1

“You shouldn’t enter the rains residence in a large earthenware pot. If you do, you commit an offense of wrong conduct.”

11. Illegitimate agreements

At one time the Sangha at Sāvattī had made an agreement that they would not give the going forth during the rains residence. 13.1.1
Then, one of Visākḥā’s grandsons went to the monks and asked for the going forth. The monks told him about their agreement, adding, “Please wait while the monks observe the rains residence.

186. Sp 3.204: *Cāṭiyāti etthāpi mahantena kapallena*, “Here *cāṭi* is a large piece of earthenware.”

Once we've completed the rains residence, we'll give you the going forth."

- 13.1.8 When they had completed the rains residence, the monks told Visākhā's grandson that they would give him the going forth. He replied, "If I had been given the going forth, venerables, I would have enjoyed it. But now I won't do it." Visākhā complained and criticized those monks, "How could the venerables make an agreement that they wouldn't give the going forth during the rains residence? Is there a time when the Teaching shouldn't be practiced?"

- 13.2.5 The monks heard Visākhā's complaints and told the Buddha.

"You shouldn't make an agreement that you won't give the going forth during the rains residence. If you do, you commit an offense of wrong conduct."

12. An offense of wrong conduct for agreeing

- 14.1.1 On one occasion Venerable Upananda the Sakyan had agreed to spend the first rains residence at the invitation of King Pasenadi of Kosala.¹⁸⁷ As he was going to the monastery provided by the king, he saw two monasteries with much robe-cloth.¹⁸⁸ He thought, "Why don't I spend the rains residence in these two monasteries? That way I'll get much robe-cloth." And he spent the rains residence in those two monasteries.

- 14.1.7 King Pasenadi complained and criticized him, "How could Upananda agree to spend the rains residence in my monastery, but then break his word? Hasn't the Buddha in many ways criticized lying and praised truthfulness?"

- 14.2.1 The monks heard the king's complaints, and the monks of few desires complained and criticized Upananda, "How could Upananda act like this?" And they told the Buddha. Soon afterwards the

187. This refers to the first of the two entries to the rainy-season residence, as set out above at Kd 3:2.2.4.

188. "Robe-cloth" renders *cīvara*. See Appendix of Technical Terms.

Buddha had the Sangha gathered and questioned Upananda: “Is it true that you acted like this?”

“It’s true, sir.”

14.3.4

The Buddha rebuked him ... “Foolish man, how could you agree to spend the rains residence at the invitation of King Pasenadi, but then break your word? Haven’t I criticized lying in many ways and praised truthfulness? This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks:

14.3.5

“It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he sees two monasteries with much robe-cloth. He thinks, ‘Why don’t I spend the rains residence in these two monasteries? That way I’ll get much robe-cloth.’ And he does spend the rains residence in those two monasteries.

14.4.1

The first rains residence doesn’t count for that monk. And there’s an offense of wrong conduct for agreeing.”

The first rains residence: observance-day outside monastery

“It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day, despite not having any business.

14.5.1

The first rains residence doesn’t count for that monk. And there’s an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day because of business.

14.5.5

The first rains residence doesn’t count for that monk. And there’s an offense of wrong conduct for agreeing.

- 14.6.1 It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves, despite not having any business.

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

- 14.6.5 It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves because of business.

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

- 14.6.9 It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves on seven-day business. But he stays away for more than seven days.

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

- 14.6.14 It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves on seven-day business. And he returns within seven days.

The first rains residence does count for that monk. And there's no offense for agreeing.

It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. Seven days before the invitation ceremony, he leaves because of business. 14.7.1

Whether he returns to that monastery or not, the first rains residence does count for that monk. And there's no offense for agreeing."

The first rains residence: observance-day within monastery

"It may happen that a monk agrees to spend the first rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day, despite not having any business. 14.8.1

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the first rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day because of business. ... After staying there for two or three days, he leaves, despite not having any business. ... After staying there for two or three days, he leaves because of business. ... After staying there for two or three days, he leaves on seven-day business. But he stays away for more than seven days. 14.9.1

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

14.10.2 ... After staying there for two or three days, he leaves on seven-day business. And he returns within seven days.

The first rains residence does count for that monk. And there's no offense for agreeing.

14.10.5 ... Seven days before the invitation ceremony, he leaves on seven-day business.

Whether he returns to that monastery or not, the first rains residence does count for that monk. And there's no offense for agreeing."

The second rains residence: observance-day outside monastery

14.11.1 "It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day, despite not having any business.

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

14.11.5 It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day because of business.

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

14.11.9 It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves, despite not having any business.

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves because of business. 14.11.13

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves on seven-day business. But he stays away for more than seven days. 14.11.17

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves on seven-day business. And he returns within seven days. 14.11.22

The second rains residence does count for that monk. And there's no offense for agreeing.

It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. 14.11.27

Seven days before Komudī, the fourth full-moon day of the rainy season, he leaves because of business.

Whether he returns to that monastery or not, the second rains residence does count for that monk. And there's no offense for agreeing."

The second rains residence: observance-day within monastery

14.11.31.1 "It may happen that a monk agrees to spend the second rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day, despite not having any business.

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

14.11.35 It may happen that a monk agrees to spend the second rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day because of business. ... After staying there for two or three days, he leaves, despite not having any business. ... After staying there for two or three days, he leaves because of business. ... After staying there for two or three days, he leaves on seven-day business. But he stays away for more than seven days.

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

14.11.43 ... After staying there for two or three days, he leaves on seven-day business. And he returns within seven days.

The second rains residence does count for that monk. And there's no offense for agreeing.

14.11.46 It may happen that a monk agrees to spend the second rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony. On the follow-

ing day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. Seven days before Komudī, the fourth full-moon day of the rainy season, he leaves because of business.

Whether he returns to that monastery or not, the second rains residence does count for that monk. And there's no offense for agreeing."

The third chapter on entering the rainy-season residence is finished.

This is the summary:

"To enter and when,	14.11.52
How many, and during the rains;	
And they did not want, deliberately,	
To postpone, lay follower.	
 Sick, and mother, father,	14.11.56
And brother, then a relative;	
One staying with the monks, dwelling,	
And also predatory, creeping animals.	
 And criminals, and demons,	14.11.60
And then burned down twice;	
Swept away by flooding, it relocated,	
And majority, donors.	
 Coarse or fine, suitable,	14.11.64
And medicine, with attendant;	
Woman, sex worker, and single woman,	
A <i>paṇḍaka</i> , and by a relative.	
 King, criminals, scoundrels, treasure,	14.11.68
And with eightfold on schism;	
A cowherd's dwelling, and a caravan, and a boat,	
In a hollow, and in a fork.	
 Rains residence out in the open,	14.11.72
And without a dwelling;	
Charnel house, and under a sunshade,	
And they entered in a large earthenware pot.	
 Agreement, having agreed,	14.11.76
And observance days outside;	

First, second,
Should be understood according to the same method.

14.11.80 He departs without business,
And the same with business;
And two or three days, and again,
And on seven-day business.

14.11.84 And returned within seven days,
Whether he returns or not;
Because of the gaps in the summary of topics,
One should attend carefully to the way of the passages of the
Canonical text.”

In this chapter there are fifty-two topics.

The chapter on entering the rainy-season residence is finished.

Kd 4

The chapter on the invitation ceremony

Pavāraṇākkhandhaka

1. Being uncomfortable

At one time the Buddha was staying at Sāvattihī in the Jeta Grove, ^{1.1.1} Anāthapiṇḍika's Monastery. At that time in a certain monastery in the Kosalan country a number of monks who were friends had entered rainy-season residence together. They thought, "How can we have a comfortable rains, live in peace and harmony, and get almsfood without trouble?" Then it occurred to them, "Let's not talk to one another. Whoever returns first from almsround in the village should prepare the seats, and set out a foot stool, a foot scraper, and water for washing the feet. He should wash the bowl for leftovers and put it back out, and set out water for drinking and water for washing. Whoever returns last from almsround may eat whatever is left over, or he should discard it where there are no cultivated plants or in water without life."¹⁸⁹ He should put away the seats and also the foot stool, the foot scraper, and the water for washing the feet. He should wash the bowl for leftovers

189. *Harita* could in principle refer to all plants, but it is elsewhere defined as what is cultivated, see Bu Pc 19:2.1.14 and Bi Pc 9:2.1.14.

and put it away, put away the water for drinking and the water for washing, and sweep the dining hall. Whoever sees that the pot for drinking water, the pot for washing water, or the waterpot in the restroom is empty should fill it. If he can't do it by himself, he should call someone over by hand signal, and they should fill it together. He shouldn't speak because of that. In this way we'll have a comfortable rains, live in peace and harmony, and get almsfood without trouble."

1.5.1 And they did just that.

1.8.1 Now it was the custom for monks who had completed the rainy-season residence to go and see the Buddha. And so, when the three months were over and they had completed the rains residence, they put their dwellings in order, took their bowls and robes, and set out for Sāvattthī. When they eventually arrived, they went to the Jeta Grove, Anāthapiṇḍika's Monastery. There they approached the Buddha, bowed, and sat down.

1.8.4 Since it is the custom for Buddhas to greet newly-arrived monks, the Buddha said to them, "I hope you're keeping well, monks, I hope you're getting by? I hope you had a comfortable and harmonious rains, and got almsfood without trouble?"

1.9.4 "We're keeping well, sir, we're getting by. We had a comfortable and harmonious rains, and got almsfood without trouble."

1.10.1 When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise not, for Buddhas are incapable of doing what is unbeneficial.¹⁹⁰ Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

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

So the Buddha said to those monks, “In what way, monks, did you have a harmonious and comfortable rains? And how did you get almsfood without trouble?” 1.10.6

When they had told him, the Buddha addressed the monks: 1.12.1

“While being uncomfortable, these foolish men claim they were living in comfort. While living together like animals, they claim they were living in comfort. While living together like sheep, they claim they were living in comfort. While living together like enemies, they claim they were living in comfort. How could these foolish men take a vow of silence, like the monastics of other religions? This will affect people’s confidence ...” After rebuking them and giving a teaching, he addressed the monks: 1.12.2

“You shouldn’t take a vow of silence, like the monastics of other religions. If you do, you commit an offense of wrong conduct.

When you have completed the rainy-season residence, you should invite the monks to correct you in regard to three things: what has been seen, heard, or suspected.

This will help you live with one another in the proper way, help you clear yourself of offenses, and help you prioritize the training.¹⁹¹ And you should do the invitation ceremony like this.¹⁹² A competent and capable monk should inform the Sangha: 1.13.7

‘Please, venerables, I ask the Sangha to listen. Today is the invitation ceremony. If the Sangha is ready, it should do the invitation ceremony.’ 1.14.3

The most senior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:¹⁹³ 1.14.6

‘I invite the Sangha to correct me concerning what you have seen, heard, or suspect. Please correct me, venerables, out of com- 1.14.7

191. “Training” renders *vinaya*. See Appendix of Technical Terms.

192. For the rendering “Should do the invitation ceremony”, see *pavāraṇā* in Appendix of Technical Terms.

193. *Therena bhikkhunā* could be rendered “a/the senior monk”. Yet the point is that only the most senior member of the Sangha should use the semi-informal address *āvuso*, whereas everyone else should use the formal equivalent *bhante*.

passion.¹⁹⁴ If I see a fault, I will make amends. For the second time, I invite the Sangha to correct me concerning what you have seen, heard, or suspect. Please correct me, venerables, out of compassion. If I see a fault, I will make amends. For the third time, I invite the Sangha to correct me concerning what you have seen, heard, or suspect. Please correct me, venerables, out of compassion. If I see a fault, I will make amends.’

1.14.16 Each junior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:¹⁹⁵

1.14.17 ‘I invite the Sangha to correct me concerning what you have seen, heard, or suspect. Please correct me, venerables, out of compassion. If I see a fault, I will make amends. For the second time, I invite the Sangha to correct me concerning what you have seen, heard, or suspect. Please correct me, venerables, out of compassion. If I see a fault, I will make amends. For the third time, I invite the Sangha to correct me concerning what you have seen, heard, or suspect. Please correct me, venerables, out of compassion. If I see a fault, I will make amends.’”

2.1.1 Soon afterwards the monks from the group of six remained seated while the senior monks were inviting correction, squatting on their heels. The monks of few desires complained and criticized them, “How can the monks from the group of six act like this?” They told the Buddha. ... “Is it true, monks, that the monks from the group of six are acting like this?”

2.1.6 “It’s true, sir.”

2.1.7 The Buddha rebuked them ... “How can those foolish men act like this?” This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

194. “Correct” renders *vadantu*. See *vadati* in Appendix of Technical Terms.

195. *Navakena bhikkhunā* could be rendered “a/the junior monk”. Yet the point here is that only the most senior member of the Sangha should use the semi-informal address *āvuso*, whereas everyone else should use the formal equivalent *bhante*. In this context, then, *navaka* does not have its normal meaning of “newly ordained” monk, but rather refers to any monk junior to the most senior one.

“You shouldn’t remain seated while the senior monks are inviting correction, squatting on their heels. If you do, you commit an offense of wrong conduct.

Everyone should squat on their heels during the invitation ceremony.”

On one occasion, while squatting on his heels and waiting for everyone to finish, a senior monk who was weak from old age fainted and fell over. They told the Buddha. 2.2.1

“You should squat on your heels until you have invited correction. Once you have invited, you may sit down.”

2. Breach of the invitation ceremony

The monks thought, “How many invitation days are there?” 3.1.1

“There are two invitation days: the fourteenth and the fifteenth day of the lunar half-month.”

The monks thought, “How many kinds of invitation procedures are there?” 3.2.1

“There are four kinds: 3.2.4

1. The invitation procedure that is illegitimate and has an incomplete assembly.
2. The invitation procedure that is illegitimate but has a complete assembly.
3. The invitation procedure that is legitimate but has an incomplete assembly.
4. The invitation procedure that is legitimate and has a complete assembly.

The first, second, and third of these shouldn’t be done; I haven’t allowed such procedures. The fourth should be done; I have allowed such procedures. Therefore, monks, you should train like this: ‘We will do invitation procedures that are legitimate and have a complete assembly.’”

3. The allowance to pass on the invitation

- 3.3.1 The Buddha addressed the monks: “Gather, monks, for the Sangha to do the invitation ceremony.” A monk said to the Buddha, “Sir, there’s a sick monk. He hasn’t come.”

“A sick monk should pass on his invitation.

- 3.3.7 And he should do it like this. The sick monk should approach a monk, arrange his upper robe over one shoulder, and squat on his heels. He should then raise his joined palms and say, ‘I pass on my invitation; please convey my invitation; please announce my invitation; please invite correction on my behalf.’ If he makes this understood by body, by speech, or by body and speech, then the invitation has been passed on. If he doesn’t make this understood by body, by speech, or by body and speech, then the invitation hasn’t been passed on.

- 3.4.1 If he’s able to do this, it’s good. If he’s not, then the sick monk should be brought into the midst of the Sangha together with his bed or bench. They can then do the invitation ceremony. But if the one who is nursing him says, ‘If we move him, his illness will get worse, or he’ll die,’ then the sick monk shouldn’t be moved. The Sangha should go to where the sick monk is and do the invitation ceremony there.

You shouldn’t do the invitation ceremony with an incomplete sangha. If you do, you commit an offense of wrong conduct.

- 3.5.1 If, after the invitation has been passed on to him, the monk who is conveying the invitation goes away right then and there, then the invitation should be passed on to someone else.¹⁹⁶ If, after the invitation has been passed on to him, the monk who is conveying the invitation disrobes right then and there, dies right then and there, admits right then and there that he’s a novice monk, admits right then and there that he’s renounced the training, admits right

196. Sp 3.164: *Tattheva pakkamatīti saṅghamajjhaṃ anāgantvā tatova katthaci gacchati*, “*Tattheva pakkamati*: not having gone to the midst of the Sangha, he goes wherever.”

then and there that he's committed the worst kind of offense, admits right then and there that he's insane, admits right then and there that he's deranged, admits right then and there that he's overwhelmed by pain, admits right then and there that he's been ejected for not recognizing an offense, admits right then and there that he's been ejected for not making amends for an offense, admits right then and there that he's been ejected for not giving up a bad view, admits right then and there that he's a *paṇḍaka*, admits right then and there that he's a fake monk, admits right then and there that he's previously left to join the monastics of another religion, admits right then and there that he's an animal, admits right then and there that he's a matricide, admits right then and there that he's a patricide, admits right then and there that he's a murderer of a perfected one, admits right then and there that he's raped a nun, admits right then and there that he's caused a schism in the Sangha, admits right then and there that he's caused the Buddha to bleed, or admits right then and there that he's a hermaphrodite, then the invitation should be passed on to someone else.

If, after the invitation has been passed on to him, the monk who is conveying the invitation goes away while on his way to the invitation ceremony, then the invitation hasn't been brought. If, after the invitation has been passed on to him, the monk who is conveying the invitation disrobes, dies, admits that he's a novice monk, admits that he's renounced the training, admits that he's committed the worst kind of offense, admits that he's insane, admits that he's deranged, admits that he's overwhelmed by pain, admits that he's been ejected for not recognizing an offense, admits that he's been ejected for not making amends for an offense, admits that he's been ejected for not giving up a bad view, admits that he's a *paṇḍaka*, admits that he's a fake monk, admits that he's previously left to join the monastics of another religion, admits that he's an animal, admits that he's a matricide, admits that he's a patricide, admits that he's a murderer of a perfected one, admits that he's raped a nun, admits that he's caused a schism in the Sangha, admits that he's

3.5.24

caused the Buddha to bleed, or admits that he's a hermaphrodite while on his way to the invitation ceremony, then the invitation hasn't been brought.

3.5.47 But if, after the invitation has been passed on to him, the monk who is conveying the invitation goes away after reaching the Sangha, then the invitation has been brought. And if, after the invitation has been passed on to him, the monk who is conveying the invitation disrobes, dies, admits that he's a novice monk, admits that he's renounced the training, admits that he's committed the worst kind of offense, admits that he's insane, admits that he's deranged, admits that he's overwhelmed by pain, admits that he's been ejected for not recognizing an offense, admits that he's been ejected for not making amends for an offense, admits that he's been ejected for not giving up a bad view, admits that he's a *paṇḍaka*, admits that he's a fake monk, admits that he's previously left to join the monastics of another religion, admits that he's an animal, admits that he's a matricide, admits that he's a patricide, admits that he's a murderer of a perfected one, admits that he's raped a nun, admits that he's caused a schism in the Sangha, admits that he's caused the Buddha to bleed, or admits that he's a hermaphrodite after reaching the Sangha, then the invitation has been brought.

3.5.70 And if, after the invitation has been passed on to him, the monk who is conveying the invitation reaches the Sangha, but doesn't announce the invitation because he falls asleep, then the invitation has been brought. There's no offense for the one who is conveying the invitation. And if, after the invitation has been passed on to him, the monk who is conveying the invitation reaches the Sangha, but doesn't announce the invitation because he is heedless or because he gains a meditation attainment, then the invitation has been brought. There's no offense for the one who is conveying the invitation.

3.5.75 And if, after the invitation has been passed on to him, the monk who is conveying the invitation reaches the Sangha, but deliber-

ately doesn't announce the invitation, then the invitation has been brought.

But there's an offense of wrong conduct for the one who is conveying the invitation.

On the invitation day, if the Sangha has business to be done, then anyone passing on their invitation should also give their consent."

4. Discussion on being seized by relatives, etc.

At one time on the invitation day, a certain monk was seized by his relatives. They told the Buddha. 4.1.1

"If a monk is seized by his relatives on the invitation day, other monks should say to those relatives, 'Listen, please release this monk for a short time so that he can take part in the invitation ceremony.' If they're able to do this, it's good. If not, they should say to those relatives, 'Listen, please step aside for a moment while this monk passes on his invitation.' If they're able to do this, it's good. If not, they should say to those relatives, 'Listen, please take this monk outside the monastery zone for a short time while the Sangha does the invitation ceremony.' If they're able to do this, it's good. 4.1.3

If not, you shouldn't do the invitation ceremony with an incomplete sangha. If you do, you commit an offense of wrong conduct.

If on the invitation day a monk is seized by kings, by bandits, by scoundrels, or by enemies of the monks,¹⁹⁷ other monks should 4.3.1

197. "Enemies of monks" is a translation of *bhikkhupaccatthikā*. At Bu Pj 1:9.3.1, I have translated the same compound as "enemy monks". In that rule this seems required because various people who are acting as enemies of monks are mentioned separately, such as kings, bandits, and scoundrels. Moreover, all of these are compounded with *paccatthikā*: *bhikkhupaccatthikā*, *rājapaccatthikā*, and so on. Since it seems reasonable to assume that all these compounds have the same structure, it follows that they should all be read as "enemies who are so-and-so" rather than "enemies of so-and-so". This under-

say to those enemies, ‘Listen, please release this monk for a short time, so that he can take part in the invitation ceremony.’ If they’re able to do this, it’s good. If not, they should say to those enemies, ‘Listen, please step aside for a moment while this monk passes on his invitation.’ If they’re able to do this, it’s good. If not, they should say to those enemies, ‘Listen, please take this monk outside the monastery zone for a short time while the Sangha does the invitation ceremony.’ If they’re able to do this, it’s good.

If not, you shouldn’t do the invitation ceremony with an incomplete sangha. If you do, you commit an offense of wrong conduct.”

5. Various kinds of invitation ceremonies for the Sangha, etc.

- 5.1.1 At one time on the invitation day, there were five monks staying in a certain monastery. They thought, “The Buddha has laid down a rule that the invitation ceremony should be done with a sangha. Now there’s five of us. So how should we do the invitation ceremony?” They told the Buddha.

“When there are five of you, you should do the invitation ceremony in the Sangha.”

- 5.2.1 At one time on the invitation day, there were four monks staying in a certain monastery. They thought, “The Buddha has instructed that the invitation ceremony should be done in the Sangha when

standing is confirmed by Sp 1.58: *bhikkhū eva paccatthikā bhikkhupaccatthikā*, “*Bhikkhupaccatthikā* are just monks who are enemies.” In the present context, however, this interpretation does not seem to work. If *bhikkhupaccatthikā* refers to enemies who are monks, then they would have to be invited to take part in the ceremony, or some other arrangement would have to be made, but nothing is said about this in either the Pali or the commentaries. Moreover, kings, bandits, and scoundrels are in this case not compounded with *paccatthikā*, as they are in Bu Pj 1. I therefore conclude that the meaning here must be “enemies of monks”.

there are five monks. But there's only four of us. So how should we do the invitation ceremony?"

"When there are four of you, you should do the invitation ceremony with one another.

And you should do it like this. A competent and capable monk 5.3.1 should inform those monks:

'Please, venerables, I ask you to listen. Today is the invitation 5.3.3 ceremony. If the venerables are ready, we should do the invitation ceremony with one another.'

The most senior monk should arrange his upper robe over one 5.3.6 shoulder, squat on his heels, raise his joined palms, and say to the other monks:

'I invite you to correct me concerning what you have seen, heard, 5.3.7 or suspect. Please correct me, venerables, out of compassion. If I see a fault, I will make amends. For the second time ... For the third time, I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, venerables, out of compassion. If I see a fault, I will make amends.'

Each junior monk should arrange his upper robe over one shoul- 5.3.14 der, squat on his heels, raise his joined palms, and say to the other monks:

'I invite you to correct me concerning what you have seen, heard, 5.3.15 or suspect. Please correct me, venerables, out of compassion. If I see a fault, I will make amends. For the second time ... For the third time, I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, venerables, out of compassion. If I see a fault, I will make amends.'

At one time on the invitation day, there were three monks stay- 5.4.1 ing in a certain monastery. They thought, "The Buddha has instructed that the invitation ceremony should be done in the Sangha when there are five monks and with one another when there are four. But there's only three of us. So how should we do the invitation ceremony?"

“When there are three of you, you should do the invitation ceremony with one another.

5.4.8 And you should do it like this. A competent and capable monk should inform those monks:

5.4.10 ‘Please, venerables, I ask you to listen. Today is the invitation ceremony. If the venerables are ready, we should do the invitation ceremony with one another.’

5.4.13 The most senior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the other monks:

5.4.14 ‘I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, venerables, out of compassion. If I see a fault, I will make amends. For the second time ... For the third time, I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, venerables, out of compassion. If I see a fault, I will make amends.’

5.4.21 Each junior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the other monks:

5.4.22 ‘I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, venerables, out of compassion. If I see a fault, I will make amends. For the second time ... For the third time, I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, venerables, out of compassion. If I see a fault, I will make amends.’”

5.5.1 At one time on the invitation day, there were two monks staying in a certain monastery. They thought, “The Buddha has instructed that the invitation ceremony should be done in the Sangha when there are five monks and with one another when there are three or four. But there’s only two of us. So how should we do the invitation ceremony?”

“When there are two of you, you should do the invitation ceremony with each other.

And you should do it like this. The senior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the junior monk: 5.6.1

‘I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, venerable, out of compassion. If I see a fault, I will make amends. For the second time ... For the third time, I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, venerable, out of compassion. If I see a fault, I will make amends.’ 5.6.3

The junior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the senior monk: 5.6.10

‘I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, venerable, out of compassion. If I see a fault, I will make amends. For the second time ... For the third time, I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, venerable, out of compassion. If I see a fault, I will make amends.’” 5.6.11

At one time on the invitation day, a monk was staying in a certain monastery by himself. He thought, “The Buddha has instructed that the invitation ceremony should be done in the Sangha when there are five monks and with one another when there are two, three, or four. But I’m here by myself. So how should I do the invitation ceremony?” 5.7.1

“On the invitation day, a monk may be staying by himself in a certain monastery. He should sweep the place where the monks normally go: whether the assembly hall, under a roof cover, or at the foot of a tree. He should set out water for drinking and water for washing. He should prepare a seat, light a lamp, and sit down. 5.8.1

If other monks arrive, he should do the invitation ceremony with them. If not, he should determine: ‘Today is my invitation ceremony.’ 5.8.3

If he doesn’t make a determination, he commits an offense of wrong conduct.

Wherever five monks are staying together, four shouldn't do the invitation ceremony in the Sangha, while the invitation of the fifth is brought. If you do the invitation in the Sangha, you commit an offense of wrong conduct.

Wherever four monks are staying together, three shouldn't do the invitation ceremony with one another, while the invitation of the fourth is brought. If you do the invitation in this way, you commit an offense of wrong conduct.

Wherever three monks are staying together, two shouldn't do the invitation ceremony with each other, while the invitation of the third is brought. If you do the invitation in this way, you commit an offense of wrong conduct.

Wherever two monks are staying together, one shouldn't make a determination, while the invitation of the other is brought. If you do make a determination, you commit an offense of wrong conduct.”

6. The process for making amends for an offense

6.1.1 At one time on the invitation day, a certain monk had committed an offense. He thought, “The Buddha has laid down a rule that one shouldn't invite correction if one has an unconfessed offense. And I've committed an offense. So what should I do?” They told the Buddha.

6.1.8 “On the invitation day, a monk may have committed an offense. He should approach a single monk, arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:

6.1.10 ‘I've committed such-and-such an offense. I confess it.’ The other should say, ‘Do you recognize the offense?’—‘Yes, I recognize it.’—‘You should restrain yourself in the future.’

6.1.15 On the invitation day, a monk may be unsure if he's committed an offense. He should approach a single monk, arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:

‘I’m unsure if I’ve committed such-and-such an offense. I’ll 6.1.17
make amends for it when I’m sure.’ They can then do the invitation
ceremony. This is not an obstacle to doing the invitation ceremony.”

7. The process for revealing an offense

At one time a certain monk remembered an offense during the 6.2.1
invitation ceremony. He thought, “The Buddha has laid down a
rule that one shouldn’t invite correction if one has an unconfessed
offense. And I’ve committed an offense. So what should I do?”
They told the Buddha.

**“A monk may remember an offense during the invitation cer-
emony. He should say to a monk sitting next to him, ‘I’ve com-
mitted such-and-such an offense. Once this ceremony is fin-
ished, I’ll make amends for it.’ They can then continue the invi-
tation ceremony. This is not an obstacle to doing the invitation
ceremony.**

**A monk may become unsure if he has committed an offense
during the invitation ceremony. He should say to a monk sitting
next to him, ‘I’m unsure if I’ve committed such-and-such an
offense. I’ll make amends for it when I’m sure.’ They can then
continue the invitation ceremony. This is not an obstacle to
doing the invitation ceremony.”**

8. The process for making amends for a shared offense

At one time on the invitation day, the whole Sangha in a certain 6.3.6.1
monastery had committed the same offense. The monks thought,
“The Buddha has laid down a rule that one shouldn’t confess or re-
ceive the confession of shared offenses. Yet here the whole Sangha
has committed the same offense. So what should we do?”

**“On the invitation day, the whole Sangha in a certain
monastery may have committed the same offense. Those**

monks should straightaway send a monk to a neighboring monastery: ‘Go and make amends for this offense. When you return, we’ll make amends for it with you.’

6.3.16 If he’s able to do this, it’s good. If he’s not, then a competent and capable monk should inform the Sangha:

6.3.18 ‘Please, venerables, I ask the Sangha to listen. This whole Sangha has committed the same offense. When the Sangha sees another monk who is pure and free of offenses, it should make amends for this offense with him.’

6.3.21 Once this has been said, they can do the invitation ceremony. This is not an obstacle to doing the invitation ceremony.

6.3.23 On the invitation day, the whole Sangha in a certain monastery may be unsure if it has committed the same offense. A competent and capable monk should then inform the Sangha:

6.3.25 ‘Please, venerables, I ask the Sangha to listen. This whole Sangha is unsure if it has committed the same offense. When the Sangha is sure, it should make amends for this offense.’

6.3.28 Once this has been said, they can do the invitation ceremony. This is not an obstacle to doing the invitation ceremony.”

The first section for recitation is finished.

9. The group of fifteen on non-offenses

7.1.1 At one time on the invitation day, five or more resident monks had gathered together in a certain monastery. They did not know that there were other resident monks who had not arrived.¹⁹⁸ Perceiving that they were acting according to the Teaching and the Monastic Law, perceiving that the assembly was complete although it was not, they did the invitation ceremony. While they were doing it, a greater number of resident monks arrived. They told the Buddha.

198. Here “resident monk” means a monk who is within the *sīmā*, the monastery zone.

“On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they do the invitation ceremony. While they’re doing it, a greater number of resident monks arrive. 7.2.1

In such a case, those monks should do the invitation ceremony once more. There’s no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they do the invitation ceremony. While they’re doing it, an equal number of resident monks arrive. 7.3.1

In such a case, the invitations of those who already have invited are valid, but the others should invite. There’s no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they do the invitation ceremony. While they’re doing it, a smaller number of resident monks arrive. 7.3.8

In such a case, the invitations of those who already have invited are valid, but the others should invite. There’s no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, 7.4.1

perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, a greater number of resident monks arrive.

In such a case, those monks should do the invitation ceremony once more. There's no offense for those who already have invited.

- 7.4.8 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, an equal number of resident monks arrive.

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

- 7.4.15 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, a smaller number of resident monks arrive.

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

- 7.5.1 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do

the invitation ceremony. When they've just finished, and none of the gathering has left, a greater number of resident monks arrive.¹⁹⁹

In such a case, those monks should do the invitation ceremony once more. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and none of the gathering has left, an equal number of resident monks arrive. 7.5.8

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and none of the gathering has left, a smaller number of resident monks arrive. 7.5.15

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, 7.5.22

199. *Avuṭṭhitāya parisāya* literally means that "the gathering has not got up". The point, presumably, is that the meeting is not yet over and those present have not started to leave.

perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and only some members of the gathering have left, a greater number of resident monks arrive.

In such a case, those monks should do the invitation ceremony once more. There's no offense for those who already have invited.

7.5.29 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and only some members of the gathering have left, an equal number of resident monks arrive.

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

7.5.36 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and only some members of the gathering have left, a smaller number of resident monks arrive.

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

7.5.43 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that

they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and the entire gathering has left, a greater number of resident monks arrive.

In such a case, those monks should do the invitation ceremony once more. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and the entire gathering has left, an equal number of resident monks arrive. 7.5.50

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and the entire gathering has left, a smaller number of resident monks arrive. 7.5.57

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited."

The group of fifteen on non-offenses is finished.

10. The group of fifteen on perceiving an incomplete assembly as incomplete

- 8.1.1 “On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the invitation ceremony. While they’re doing it, a greater number of resident monks arrive.

In such a case, those monks should do the invitation ceremony once more. There’s an offense of wrong conduct for those who already have invited.

- 8.2.1 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the invitation ceremony. While they’re doing it, an equal number of resident monks arrive.

In such a case, the invitations of those who already have invited are valid, but the others should invite. There’s an offense of wrong conduct for those who already have invited.

- 8.2.8 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the invitation ceremony. While they’re doing it, a smaller number of resident monks arrive.

In such a case, the invitations of those who already have invited are valid, but the others should invite. There’s an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the invitation ceremony. When they've just finished ... When they've just finished, and none of the gathering has left ... When they've just finished, and only some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive. 8.3.1

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's an offense of wrong conduct for those who already have invited."

The group of fifteen on perceiving an incomplete assembly as incomplete is finished.

11. The group of fifteen on being unsure

"On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the invitation ceremony or not?' Being unsure, they do the invitation ceremony. While they're doing it, a greater number of resident monks arrive. 9.1.1

In such a case, those monks should do the invitation ceremony once more. There's an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the invitation ceremony or not?' Being unsure, 9.2.1

they do the invitation ceremony. While they're doing it, an equal number of resident monks arrive.

In such a case, the invitations of those who already have invited are valid, but the others should invite. There's an offense of wrong conduct for those who already have invited.

- 9.2.8 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the invitation ceremony or not?' Being unsure, they do the invitation ceremony. While they're doing it, a smaller number of resident monks arrive.

In such a case, the invitations of those who already have invited are valid, but the others should invite. There's an offense of wrong conduct for those who already have invited.

- 9.2.15 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the invitation ceremony or not?' Being unsure, they do the invitation ceremony. When they've just finished ... When they've just finished, and none of the gathering has left ... When they've just finished, and only some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive.

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's an offense of wrong conduct for those who already have invited."

The group of fifteen on being unsure is finished.

12. The group of fifteen on being anxious

“On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven’t arrived. They think, ‘It’s allowable for us to do the invitation ceremony; it’s not unallowable.’ Being anxious, they do the invitation ceremony. While they’re doing it, a greater number of resident monks arrive. 10.1.1

In such a case, those monks should do the invitation ceremony once more. There’s an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven’t arrived. They think, ‘It’s allowable for us to do the invitation ceremony; it’s not unallowable.’ Being anxious, they do the invitation ceremony. While they’re doing it, an equal number of resident monks arrive. 10.2.1

In such a case, the invitations of those who already have invited are valid, but the others should invite. There’s an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven’t arrived. They think, ‘It’s allowable for us to do the invitation ceremony; it’s not unallowable.’ Being anxious, they do the invitation ceremony. While they’re doing it, a smaller number of resident monks arrive. 10.2.9

In such a case, the invitations of those who already have invited are valid, but the others should invite. There’s an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven’t arrived. They think, ‘It’s allowable for us to do the invitation ceremony; it’s not unallowable.’ Being anxious, they do the invitation ceremony. When they’ve just finished ... When they’ve just finished, and none of the gathering 10.2.17

has left ... When they've just finished, and only some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive.

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's an offense of wrong conduct for those who already have invited."

The group of fifteen on being anxious is finished.

13. The group of fifteen on aiming at schism

- 11.1.1 "On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. While they're doing it, a greater number of resident monks arrive.

In such a case, those monks should do the invitation ceremony once more. And there's a serious offense for those who already have invited.

- 11.2.1 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. While they're doing it, an equal number of resident monks arrive.

In such a case, the invitations of those who already have invited are valid, but the others should invite. And there's a serious offense for those who already have invited.

- 11.2.9 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they

get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. While they're doing it, a smaller number of resident monks arrive.

In such a case, the invitations of those who already have invited are valid, but the others should invite. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, a greater number of resident monks arrive. 11.2.17

In such a case, those monks should do the invitation ceremony once more. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, an equal number of resident monks arrive. 11.2.25

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, a smaller number of resident monks arrive. 11.2.33

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence

of the others. And there's a serious offense for those who already have invited.

- 11.2.41 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and none of the gathering has left, a greater number of resident monks arrive.

In such a case, those monks should do the invitation ceremony once more. And there's a serious offense for those who already have invited.

- 11.2.49 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and none of the gathering has left, an equal number of resident monks arrive.

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

- 11.2.57 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and none of the gathering has left, a smaller number of resident monks arrive.

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and only some members of the gathering have left, a greater number of resident monks arrive. 11.2.65

In such a case, those monks should do the invitation ceremony once more. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and only some members of the gathering have left, an equal number of resident monks arrive. 11.2.73

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and only some members of the gathering have left, a smaller number of resident monks arrive. 11.2.81

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are 11.2.89

other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and the entire gathering has left, a greater number of resident monks arrive.

In such a case, those monks should do the invitation ceremony once more. And there's a serious offense for those who already have invited.

11.2.97 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and the entire gathering has left, an equal number of resident monks arrive.

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

11.2.105 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and the entire gathering has left, a smaller number of resident monks arrive.

In such a case, the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited."

The group of fifteen on aiming at schism is finished.

The group of seventy-five is finished.

14. The successive series on entering a monastery zone

“On the invitation day, five or more resident monks may have gathered together in a certain monastery. They don’t know that other resident monks are entering the monastery zone. ... They don’t know that other resident monks have entered the monastery zone. ... They don’t see that other resident monks are entering the monastery zone. ... They don’t see that other resident monks have entered the monastery zone. ... They don’t hear that other resident monks are entering the monastery zone. ... They don’t hear that other resident monks have entered the monastery zone. ...”

As there are one hundred and seventy-five sets of three for resident monks with resident monks, so there is for newly-arrived monks with resident monks, resident monks with newly-arrived monks, newly-arrived monks with newly-arrived monks. Thus by way of succession, there are seven hundred sets of three.

15. Different days

“It may be, monks, that for the resident monks it’s the fourteenth day of the lunar half-month, but for the newly-arrived monks it’s the fifteenth. Then—

If the number of resident monks is greater, the newly-arrived monks should fall in line with the resident monks.

If the number is the same, the newly-arrived monks should fall in line with the resident monks.

If the number of newly-arrived monks is greater, the resident monks should fall in line with the newly-arrived monks.

It may be that for the resident monks it’s the fifteenth day of the lunar half-month, but for the newly-arrived monks it’s the fourteenth. Then—

If the number of resident monks is greater, the newly-arrived monks should fall in line with the resident monks.

If the number is the same, the newly-arrived monks should fall in line with the resident monks.

If the number of newly-arrived monks is greater, the resident monks should fall in line with the newly-arrived monks.

13.1.9 It may be that for the resident monks it's the day after the invitation day, but for the newly-arrived monks it's the fifteenth day of the lunar half-month. Then—

If the number of resident monks is greater, the resident monks may, if they're willing, do the invitation ceremony with the newly-arrived monks. Otherwise the newly-arrived monks should go outside the monastery zone and do the invitation ceremony there.

If the number is the same, the resident monks may, if they're willing, do the invitation ceremony with the newly-arrived monks. Otherwise the newly-arrived monks should go outside the monastery zone and do the invitation ceremony there.

If the number of newly-arrived monks is greater, the resident monks should do the invitation ceremony with the newly-arrived monks, or they should go outside the monastery zone while the newly-arrived monks do the invitation ceremony.

13.1.15 It may be that for the resident monks it's the fifteenth day of the lunar half-month, but for the newly-arrived monks it's the day after the invitation day. Then—

If the number of resident monks is greater, the newly-arrived monks should do the invitation ceremony with the resident monks, or they should go outside the monastery zone while the resident monks do the invitation ceremony.

If the number is the same, the newly-arrived monks should do the invitation ceremony with the resident monks, or they should go outside the monastery zone while the resident monks do the invitation ceremony.

If the number of newly-arrived monks is greater, they may, if they're willing, do the invitation ceremony with the resident monks. Otherwise the resident monks should go outside the monastery zone and do the invitation ceremony there."

16. The seeing of characteristics, etc.

"It may happen that newly-arrived monks see signs and indications of resident monks: beds and benches that are made up, water for drinking and water for washing that are ready for use, yards that are well swept. As a consequence, they're unsure whether or not there are resident monks there. Then—

If they do the invitation ceremony without investigating, there's an offense of wrong conduct.²⁰⁰

If they investigate, but don't see anyone, and then do the invitation ceremony, there's no offense.

If they investigate, and they see someone, and then do the invitation ceremony together, there's no offense.

If they investigate, and they see someone, but then do the invitation ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the invitation ceremony aiming at schism, there's a serious offense.

It may happen that newly-arrived monks hear signs and indications of resident monks: the sound of the feet of someone doing walking meditation, the sound of recitation, the sound of coughing, the sound of sneezing. As a consequence, they're unsure whether or not there are resident monks there. Then—

If they do the invitation ceremony without investigating, there's an offense of wrong conduct.

200. The Pali text has ellipsis points at the end of this sentence, but this seems to be a mistake, cf. Kd 2:34.6.3.

If they investigate, but don't see anyone, and then do the invitation ceremony, there's no offense.

If they investigate, and they see someone, and then do the invitation ceremony together, there's no offense.

If they investigate, and they see someone, but then do the invitation ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the invitation ceremony aiming at schism, there's a serious offense.

13.1.34 It may happen that resident monks see signs and indications of newly-arrived monks: an unknown almsbowl, an unknown robe, an unknown sitting mat, water poured on the ground from the washing of feet. As a consequence, they're unsure whether or not monks have arrived. Then—

If they do the invitation ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the invitation ceremony, there's no offense.

If they investigate, and they see someone, and then do the invitation ceremony together, there's no offense.

If they investigate, and they see someone, but then do the invitation ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the invitation ceremony aiming at schism, there's a serious offense.

13.1.41 It may happen that resident monks hear signs and indications of newly-arrived monks: the sound of the feet of someone arriving, the sound of sandals being knocked together, the sound of coughing, the sound of sneezing. As a consequence, they're unsure whether or not monks have arrived. Then—

If they do the invitation ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the invitation ceremony, there's no offense.

If they investigate, and they see someone, and then do the invitation ceremony together, there's no offense.

If they investigate, and they see someone, but then do the invitation ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the invitation ceremony aiming at schism, there's a serious offense."

17. The doing of the invitation ceremony with those belonging to a different Buddhist sect, etc.

"It may happen that newly-arrived monks see resident monks who belong to a different Buddhist sect,²⁰¹ but they have the view that they belong to the same one. Then— 13.1.48.1

If they don't ask the resident monks about it, and then do the invitation ceremony together, there's no offense.

If they do ask the resident monks about it, but don't reach a clear conclusion, and then do the invitation ceremony together, there's an offense of wrong conduct.

If they do ask the resident monks about it, but don't reach a clear conclusion, and then do the invitation ceremony separately, there's no offense.

201. *Nānāsaṃvāsaka* (and *samānasaṃvāsaka*) need to be carefully distinguished from *nānāsaṃvāsa* (and *samānasaṃvāsa*). Only the former means "one belonging to a different Buddhist sect". The latter means "belonging to a different community", as decided by *simās*.

13.1.53 It may happen that newly-arrived monks see resident monks who belong to the same Buddhist sect, but they have the view that they belong to a different one. Then—

If they don't ask the resident monks about it, and then do the invitation ceremony together, there's an offense of wrong conduct.

If they do ask the resident monks about it, and they change their view, but then do the invitation ceremony separately, there's an offense of wrong conduct.

If they do ask the resident monks about it, and they change their view, and then do the invitation ceremony together, there's no offense.

13.1.57 It may happen that resident monks see newly-arrived monks who belong to a different Buddhist sect, but they have the view that they belong to the same one. Then—

If they don't ask the newly-arrived monks about it, and then do the invitation ceremony together, there's no offense.

If they do ask the newly-arrived monks about it, but don't reach a clear conclusion, and then do the invitation ceremony together, there's an offense of wrong conduct.

If they do ask the newly-arrived monks about it, but don't reach a clear conclusion, and then do the invitation ceremony separately, there's no offense.

13.1.62 It may happen that resident monks see newly-arrived monks who belong to the same Buddhist sect, but they have the view that they belong to a different one. Then—

If they don't ask the newly-arrived monks about it, and then do the invitation ceremony together, there's an offense of wrong conduct.

If they do ask the newly-arrived monks about it, and they change their view, but then do the invitation ceremony separately, there's an offense of wrong conduct.

If they do ask the newly-arrived monks about it, and they change their view, and then do the invitation ceremony together, there's no offense."

18. The section on "you shouldn't go"

"On the invitation day you shouldn't go from a monastery with monks to a monastery without monks, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a monastery with monks to a non-monastery without monks, except if you go with a sangha or there are dangers.²⁰² On the invitation day you shouldn't go from a monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers. 13.1.67.1

On the invitation day you shouldn't go from a non-monastery with monks to a monastery without monks, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a non-monastery with monks to a non-monastery without monks, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a non-monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers. 13.1.70

On the invitation day you shouldn't go from a monastery or a non-monastery with monks to a monastery without monks, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a monastery or a non-monastery with monks to a non-monastery without monks, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers. 13.1.73

202. Here and below I understand a monastery, an *āvāsa*, to refer to a monastery with a properly defined zone, a *śīmā*. A non-monastery, an *anāvāsa*, is then a monastic residence without such a zone.

- 13.1.76 On the invitation day you shouldn't go from a monastery with monks to a monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers.
- 13.1.79 On the invitation day you shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a non-monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers.
- 13.1.82 On the invitation day you shouldn't go from a monastery or a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a monastery or a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers."

19. The section on “you may go”

“On the invitation day you may go from a monastery with monks to a monastery with monks who belong to the same Buddhist sect if you know you’ll get there on the same day. On the invitation day you may go from a monastery with monks to a non-monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect if you know you’ll get there on the same day. 13.1.85.1

On the invitation day you may go from a non-monastery with monks to a monastery with monks ... to a non-monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect if you know you’ll get there on the same day. 13.1.88

On the invitation day you may go from a monastery or a non-monastery with monks to a monastery with monks ... to a non-monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect if you know you’ll get there on the same day.” 13.1.91

20. The identification of persons to be avoided

“You shouldn’t do the invitation ceremony with a nun seated in the gathering. If you do, you commit an offense of wrong conduct. You shouldn’t do the invitation ceremony with a trainee nun, a novice monk, a novice nun, one who has renounced the training, or one who has committed the worst kind of offense seated in the gathering. If you do, you commit an offense of wrong conduct.

You shouldn’t do the invitation ceremony with one who has been ejected for not recognizing an offense seated in the gathering. If you do, you should be dealt with according to the rule. You shouldn’t do the invitation ceremony with one who has been ejected for not making amends for an offense seated in the gathering or with one who has been ejected for not giving up a

bad view seated in the gathering. If you do, you should be dealt with according to the rule.

You shouldn't do the invitation ceremony with a *paṇḍaka* seated in the gathering. If you do, you commit an offense of wrong conduct. You shouldn't do the invitation ceremony with a fake monk, with one who has previously left to join the monastics of another religion, with an animal, with a matricide, with a patricide, with a murderer of a perfected one, with one who has raped a nun, with one who has caused a schism in the Sangha, with one who has caused the Buddha to bleed, or with a hermaphrodite seated in the gathering. If you do, you commit an offense of wrong conduct.

You shouldn't do the invitation ceremony with a passed-on invitation that has expired, except if the gathering is still seated together.²⁰³

You shouldn't do the invitation ceremony on a non-invitation day, except to unify the Sangha.”

The second section for recitation is finished.

21. Invitation ceremonies by means of two statements

- 15.1.1 At one time on the invitation day in a certain monastery in the Kosalan country, there was a threat from primitive tribes.²⁰⁴ The monks were unable to do the invitation ceremony by means of three statements.

“I allow you to do the invitation ceremony by means of two statements.”

203. “A passed-on invitation that has expired”, *pārivāsikapavāraṇādānena*, seems to refer to an invitation that was conveyed for a different occasion. So long as the assembly is still seated, the occasion is regarded as the same. See the discussion to Bi Pc 81 in Appendix on Individual Bhikkhunī Rules in volume 3.

204. Sp 3.150: *Savarabhayaṇti aṭavimanussabhayaṃ*, “*Savarabhayaṃ*: threat from forest people.”

The threat from primitive tribes increased. The monks were 15.1.5
unable to do the invitation ceremony by means of two statements.

“I allow you to do the invitation ceremony by means of one statement.”

The threat from primitive tribes increased further. The monks 15.1.9
were unable to do the invitation ceremony by means of one statement.

“I allow you to do the invitation ceremony in groups according to the year of seniority.”

On one occasion on the invitation day in a certain monastery, 15.2.1
most of the night had been spent with people making offerings. The monks considered this and thought, “If the Sangha does the invitation ceremony by means of three statements, we won’t finish before dawn. What should we do?”

“In such a case, a competent and capable monk should inform 15.3.1
the Sangha:

‘Please, venerables, I ask the Sangha to listen. Most of the night 15.3.5
has been spent with people making offerings. If the Sangha does the invitation ceremony by means of three statements, we won’t finish before dawn. If the Sangha is ready, it should do the invitation ceremony by means of two statements.’ Or, ‘If the Sangha is ready, it should do the invitation ceremony by means of one statement.’ Or, ‘If the Sangha is ready, it should do the invitation ceremony in groups according to the year of seniority.’

It may happen on the invitation day that most of the night in a 15.4.1
monastery is spent with monks giving teachings, with experts on the discourses reciting discourses, with experts on the Monastic Law discussing the Monastic Law, with expounders of the Teaching discussing the Teaching, or with the monks arguing. If the monks consider this and think, ‘If the Sangha does the invitation ceremony by means of three statements, we won’t finish before dawn,’ then a competent and capable monk should inform the Sangha:

‘Please, venerables, I ask the Sangha to listen. Most of the night 15.4.9
has been spent with the monks arguing. If the Sangha does the

invitation ceremony by means of three statements, we won't finish before dawn. If the Sangha is ready, it should do the invitation ceremony by means of two statements.' Or, 'If the Sangha is ready, it should do the invitation ceremony by means of one statement.' Or, 'If the Sangha is ready, it should do the invitation ceremony in groups according to the year of seniority.'"

15.5.1 At one time on the invitation day in a certain monastery in the Kosalan country, a large sangha of monks had gathered. Just then a storm was approaching, but they only had a small sheltered area. The monks considered this and thought, "If the Sangha does the invitation ceremony by means of three statements, we won't finish before it starts raining. What should we do?" They told the Buddha.

15.6.1 "In such a case, a competent and capable monk should inform the Sangha:

15.6.6 'Please, venerables, I ask the Sangha to listen. This large Sangha of monks has gathered. A storm is approaching, but we only have a small sheltered area. If the Sangha does the invitation ceremony by means of three statements, we won't finish before it starts raining. If the Sangha is ready, it should do the invitation ceremony by means of two statements.' Or, 'If the Sangha is ready, it should do the invitation ceremony by means of one statement.' Or, 'If the Sangha is ready, it should do the invitation ceremony in groups according to the year of seniority.'

15.7.1 It may happen on the invitation day in a certain monastery that there is a threat from kings, bandits, fire, floods, people, spirits, predatory animals, or creeping animals, or a threat to life, or a threat to the monastic life. If the monks consider this and think, 'This is a threat to the monastic life. If the Sangha does the invitation ceremony by means of three statements, we won't finish before the threat manifests,' then a competent and capable monk should inform the Sangha:

15.7.14 'Please, venerables, I ask the Sangha to listen. This is a threat to the monastic life. If the Sangha does the invitation ceremony by means of three statements, we won't finish before the threat mani-

feasts. If the Sangha is ready, it should do the invitation ceremony by means of two statements.’ Or, ‘If the Sangha is ready, it should do the invitation ceremony by means of one statement.’ Or, ‘If the Sangha is ready, it should do the invitation ceremony in groups according to the year of seniority.’”

22. The cancellation of the invitation

At that time the monks from the group of six invited correction 16.1.1 while having unconfessed offenses.

“You shouldn’t invite correction if you have unconfessed offenses. If you do, you commit an offense of wrong conduct. If anyone invites correction with an unconfessed offense, you should get their permission and then accuse them of an offense.”

Soon afterwards, when asked for permission, the monks from 16.2.1 the group of six refused to give it.

“If anyone doesn’t give their permission, you should cancel their invitation. And it should be done like this. On the invitation day, whether the fourteenth or the fifteenth, in the midst of the Sangha and in the presence of that person, you should announce:

‘Please, venerables, I ask the Sangha to listen. Such-and-such 16.2.6 a person has an unconfessed offense. I cancel their invitation.²⁰⁵ The invitation ceremony shouldn’t be done in their presence.’

Their invitation has then been canceled.” 16.2.10

Improper cancellation of the invitation

On one occasion the monks from the group of six—thinking to 16.3.1 act before the good monks canceled their invitation, but having no reason for doing so—canceled the invitation of pure monks who

205. I use a gender neutral expression since monks are also allowed to cancel the invitation of nuns.

had not committed any offenses. They also canceled the invitation of those who already had invited.

“When there is no reason for doing so, you shouldn’t cancel the invitation of pure monks who haven’t committed any offenses. If you do, you commit an offense of wrong conduct. And you shouldn’t cancel the invitation of those who already have invited. If you do, you commit an offense of wrong conduct.

16.4.1 And this is how the invitation is canceled and how it isn’t canceled.

16.4.3 If the invitation is canceled after a three-statement invitation has been spoken and concluded, then it isn’t canceled. If the invitation is canceled after a two-statement invitation ... after a one-statement invitation ... after an invitation done in groups according to the year of seniority has been spoken and concluded, then it isn’t canceled.

16.5.1 If the invitation is canceled when a three-statement invitation hasn’t yet been concluded, then it’s canceled. If the invitation is canceled when a two-statement invitation ... when a one-statement invitation ... when an invitation done in groups according to the year of seniority hasn’t yet been concluded, then it’s canceled.

16.6.1 It may happen on the invitation day that a monk cancels a second monk’s invitation. If other monks know about the first monk: ‘This venerable is impure in bodily conduct, verbal conduct, and livelihood; he’s ignorant and incompetent, incapable of answering properly when questioned,’ then they should press him by saying, ‘Enough. No more arguing and disputing,’ and the Sangha should then do the invitation ceremony.

16.7.1 It may happen on the invitation day that a monk cancels a second monk’s invitation. If other monks know about the first monk: ‘This venerable is pure in bodily conduct, but impure in verbal conduct and livelihood; he’s ignorant and incompetent, incapable of answering properly when questioned,’ then they should press him by saying, ‘Enough. No more arguing and disputing,’ and the Sangha should then do the invitation ceremony.

It may happen on the invitation day that a monk cancels a second monk's invitation. If other monks know about the first monk: 'This venerable is pure in bodily conduct and verbal conduct, but impure in livelihood; he's ignorant and incompetent, incapable of answering properly when questioned,' then they should press him by saying, 'Enough. No more arguing and disputing,' and the Sangha should then do the invitation ceremony. 16.8.1

It may happen on the invitation day that a monk cancels a second monk's invitation. If other monks know about the first monk: 'This venerable is pure in bodily conduct, verbal conduct, and livelihood; but he's ignorant and incompetent, incapable of answering properly when questioned,' then they should press him by saying, 'Enough. No more arguing and disputing,' and the Sangha should then do the invitation ceremony." 16.9.1

Questioning of the accusing monk

"It may happen on the invitation day that a monk cancels a second monk's invitation. If other monks know about the first monk: 'This venerable is pure in bodily conduct, verbal conduct, and livelihood; he's knowledgeable and competent, capable of answering properly when questioned,' then they should say to him, 'Are you canceling this monk's invitation because he has failed in morality, in conduct, or in view?' 16.10.1

If he says, 'I'm canceling it because he has failed in morality,' 'I'm canceling it because he has failed in conduct,' or 'I'm canceling it because he has failed in view,' he should be asked, 'Do you know what failure in morality is?' 'Do you know what failure in conduct is?' or 'Do you know what failure in view is?' 16.11.1

If he says, 'I do,' he should be asked what they are. 16.11.4

If he says, 'The four offenses entailing expulsion and the thirteen entailing suspension are failure in morality,' 'The serious offenses, the offenses entailing confession, the offenses entailing acknowledgment, the offenses of wrong conduct, and the offenses of wrong speech are failure in conduct,' 'Wrong views and extreme views are 16.12.1

failure in view,' he should be asked, 'Are you canceling this monk's invitation because of what you've seen, what you've heard, or what you suspect?'

16.13.1 If he says, 'I'm canceling it because of what I've seen,' 'I'm canceling it because of what I've heard,' or 'I'm canceling it because of what I suspect,' he should be asked, 'Since you're canceling this monk's invitation because of what you've seen, what have you seen? How did you see it? When did you see it? Where did you see it? Did you see him commit an offense entailing expulsion, an offense entailing suspension, a serious offense, an offense entailing confession, an offense entailing acknowledgment, an offense of wrong conduct, or an offense of wrong speech? Where were you? Where was this monk? What were you doing? What was this monk doing?'

16.14.1 If he says, 'I didn't cancel this monk's invitation because of what I've seen, but because of what I've heard,' he should be asked, 'Since you're canceling this monk's invitation because of what you've heard, what have you heard? How did you hear it? When did you hear it? Where did you hear it? Did you hear that he has committed an offense entailing expulsion, an offense entailing suspension, a serious offense, an offense entailing confession, an offense entailing acknowledgment, an offense of wrong conduct, or an offense of wrong speech? Did you hear it from a monk, a nun, a trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower? Or did you hear it from kings, a king's officials, the monastics of another religion, or the lay followers of another religion?'

16.15.1 If he says, 'I didn't cancel this monk's invitation because of what I've heard, but because of what I suspect,' he should be asked, 'Since you're canceling this monk's invitation because of suspicion, what do you suspect? How do you suspect it? When did you suspect it? Where did you suspect it? Do you suspect that he has committed an offense entailing expulsion, an offense entailing suspension, a serious offense, an offense entailing confession, an offense entailing

acknowledgment, an offense of wrong conduct, or an offense of wrong speech? Do you suspect it after hearing about it from a monk, a nun, a trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower? Or do you suspect it after hearing about it from kings, a king's officials, the monastics of another religion, or the lay followers of another religion?

He might say,²⁰⁶ 'I didn't cancel this monk's invitation because 16.16.1
of what I suspect. I don't know why I canceled his invitation.'

If the accusing monk, when questioned, isn't able to satisfy his 16.16.3
discerning fellow monastics, they should conclude, 'The accused monk is improperly accused.' But if the accusing monk, when questioned, is able to satisfy his discerning fellow monastics, they should conclude, 'The accused monk is properly accused.'²⁰⁷

If the accusing monk admits to a groundless charge of an offense 16.17.1
entailing expulsion, he should be charged with an offense entailing suspension. The Sangha should then do the invitation ceremony. If the accusing monk admits to a groundless charge of an offense entailing suspension, he should be dealt with according to the rule. The Sangha should then do the invitation ceremony. If the accusing monk admits to a groundless charge of a serious offense, an offense entailing confession, an offense entailing acknowledgment, an offense of wrong conduct, or an offense of wrong speech, he should be dealt with according to the rule. The Sangha should then do the invitation ceremony.

If the accused monk admits to having committed an offense 16.18.1
entailing expulsion, he should be expelled. The Sangha should then do the invitation ceremony. If the accused monk admits to having committed an offense entailing suspension, he should be

206. *Ce*, "if", does not fit in the current context, since there is no main clause corresponding to the conditional clause. Perhaps this is an ancient mistake, whereby the *ce* has been added on the pattern of the similar phrases above. I translate as if the *ce* is not there.

207. Vin-vn-ṭ 2777: *Sānuvādoti ettha anuvādo nāma codanā, saha anuvādena vattatīti sānuvādo*, "Sānuvādo: here accusing is called *anuvādo*. *Sānuvādo* means he proceeds with an accusation."

charged with that offense. The Sangha should then do the invitation ceremony. If the accused monk admits to having committed a serious offense, an offense entailing confession, an offense entailing acknowledgment, an offense of wrong conduct, or an offense of wrong speech, he should be dealt with according to the rule. The Sangha should then do the invitation ceremony.”

23. Grounds for a serious offense, etc.

16.19.1 “On the invitation day, a monk may have committed a serious offense. Some monks regard it as a serious offense, but others as an offense entailing suspension. The monks who regard it as a serious offense should take that monk aside and deal with him according to the rule. They should then approach the Sangha and say:

16.19.4 ‘This monk has made amends for the offense he has committed. If the Sangha is ready, it should do the invitation ceremony.’

16.20.1 On the invitation day, a monk may have committed a serious offense. Some monks regard it as a serious offense, but others as an offense entailing confession. ... Some monks regard it as a serious offense, but others as an offense entailing acknowledgment. ... Some monks regard it as a serious offense, but others as an offense of wrong conduct. ... Some monks regard it as a serious offense, but others as an offense of wrong speech. The monks who regard it as a serious offense should take that monk aside and deal with him according to the rule. They should then approach the Sangha and say:

16.20.7 ‘This monk has made amends for the offense he has committed. If the Sangha is ready, it should do the invitation ceremony.’

16.21.1 On the invitation day, a monk may have committed an offense entailing confession. ... an offense entailing acknowledgment. ... an offense of wrong conduct. ... an offense of wrong speech. Some monks regard it as an offense of wrong speech, but others as an offense entailing suspension. The monks who regard it as an offense of wrong speech should take that monk aside and deal with

him according to the rule. They should then approach the Sangha and say:

‘This monk has made amends for the offense he has committed. 16.21.7
If the Sangha is ready, it should do the invitation ceremony.’

On the invitation day, a monk may have committed an offense 16.22.1
of wrong speech. Some monks regard it as an offense of wrong speech, but others as a serious offense. ... Some monks regard it as an offense of wrong speech, but others as an offense entailing confession. ... Some monks regard it as an offense of wrong speech, but others as an offense entailing acknowledgment. ... Some monks regard it as an offense of wrong speech, but others as an offense of wrong conduct. The monks who regard it as an offense of wrong speech should take that monk aside and deal with him according to the rule. They should then approach the Sangha and say:

‘This monk has made amends for the offense he has committed. 16.22.7
If the Sangha is ready, it should do the invitation ceremony.’”

24. Setting aside an offense, etc.

“It may happen on the invitation day that a monk announces in the 16.23.1
midst of the Sangha:

‘Please, venerables, I ask the Sangha to listen. I know about an 16.23.2
offense, but not who the offender is.’²⁰⁸ If the Sangha is ready, it should set aside the offense and then do the invitation ceremony.’²⁰⁹

208. Sp 3.239: *Idaṃ vatthu paññāyati na puggaloti ettha corā kira araṇṇavi-hāre pokkharāṇito macche gahetvā pacitvā khāditvā agamaṃsu. So taṃ vip-pakāraṃ disvā āraṃe vā kiñci dhuttena kataṃ vippakāraṃ disvā “bhikkhussa iminā kammena bhavitabban”ti sallakkhetvā evamāha*, “I know about an offense, but not who the offender is: here, criminals catch fish from a pond near a forest monastery. They then cook it, eat it, and leave. Having seen the disturbance or having seen whatever disturbance was done by the scoundrels in the monastery, having reflected, ‘This action may have been done by a monk,’ he says thus.”

209. Sp 3.239: *Vatthum ṭhapetvā saṅgho pavāreyyāti “yadā taṃ puggalaṃ jānissāma, tadā naṃ codessāma. Idāni pana saṅgho pavāretū”ti ayamettha attho*,

- 16.23.5 They should say to him, ‘The Buddha has laid down a rule that the invitation ceremony is for monks who are pure. If you know the offense, but not the offender, then say now who it is that you suspect.’²¹⁰
- 16.24.1 It may happen on the invitation day that a monk announces in the midst of the Sangha:
- 16.24.2 ‘Please, venerables, I ask the Sangha to listen. I know of an offender, but not what the offense is. If the Sangha is ready, it should do the invitation ceremony without the offender.’
- 16.24.5 They should say to him, ‘The Buddha has laid down a rule that the invitation ceremony should be done in a complete assembly. If you know the offender, but not the offense, then say now what it is that you suspect.’²¹¹
- 16.25.1 It may happen on the invitation day that a monk announces in the midst of the Sangha:
- 16.25.2 ‘Please, venerables, I ask the Sangha to listen. I know of an offender and his offense. If the Sangha is ready, it should set aside the offense and then do the invitation ceremony without the offender.’
- 16.25.5 They should say to him, ‘The Buddha has laid down a rule that the invitation ceremony should be done in a complete assembly by monks who are pure. If you know an offender and his offense, then say now what they are.’
- 16.26.1 If the offense is known about before the invitation ceremony, but the offender only afterwards, the offender should be corrected. If the offender is known about before the invitation ceremony, but the offense only afterwards, the offender should be corrected.

“*Vatthum ṭhapetvā saṅgho pavāreyya*: this is the meaning here: when we discover that person, we will accuse him. But now the Sangha should do the invitation ceremony.”

210. Sp 3.239: *Idāneva naṃ vadehīti sace iminā vatthunā kañci puggalaṃ parisāṅkasi, idāneva naṃ apadisāhīti attho*, “*Idāneva naṃ vadehi*: the meaning is: if you suspect someone to have committed this offense, then indicate who it is now.”

211. Sp 3.239: *Idāneva naṃ vadehīti yaṃ tvaṃ puggalaṃ ṭhapesi, tassa puggalassa idāneva dosaṃ vada*, “*Idāneva naṃ vadehi*: say now the fault of the person of whom you are canceling the invitation.”

If both the offense and the offender are known about before the invitation ceremony, and someone reopens the case after the invitation ceremony has been done, he commits an offense entailing confession for the reopening.”

25. Creators of quarrels, etc.

At one time in a certain monastery in the Kosalan country, a number of monks who were friends had entered the rainy-season residence together. Other monks who were quarrelsome, argumentative, and creators of legal issues in the Sangha had entered the rains residence nearby. They said to one another, “At the invitation ceremony, when those monks have completed the rains residence, we’ll cancel their invitation.” The monks who were friends heard about this and wondered what to do. They told the Buddha. 17.1.1

“In such a case, I allow those monks to do two or three observance-day ceremonies on the fourteenth day, with the aim of having their invitation ceremony before the other monks.

If those quarrelsome and argumentative monks are on their way to the other monastery, the resident monks should gather quickly and do the invitation ceremony. When it has been done, they should say to the other monks, ‘Venerables, we have completed the invitation ceremony. Please do as you see fit.’ 17.2.6

If those quarrelsome and argumentative monks arrive without prior notice, the resident monks should prepare seats and set out a foot stool, a foot scraper, and water for washing the feet. They should then go out to meet those monks, receive their bowls and robes, and ask if they want water to drink. Then, having distracted them, they should go outside the monastery zone and do the invitation ceremony there. When it has been done, they should say to the other monks, ‘Venerables, we have completed the invitation ceremony. Please do as you see fit.’ 17.3.1

If they’re able to do this, it’s good. If not, then a resident monk who is competent and capable should inform the resident monks: 17.4.1

- 17.4.3 ‘Please, venerables, I ask the resident monks to listen. If the venerables are ready, we’ll now do the observance-day ceremony and recite the Monastic Code, and we’ll do the invitation ceremony during the next waning phase of the moon.’
- 17.4.5 If the quarrelsome and argumentative monks say, ‘Please do the invitation ceremony with us now,’ they should be told, ‘You have no authority over our invitation ceremony. We won’t do the procedure for the time being.’
- 17.5.1 If the quarrelsome and argumentative monks stay on until the new moon, then a resident monk who is competent and capable should inform the resident monks:
- 17.5.2 ‘Please, venerables, I ask the resident monks to listen. If the venerables are ready, we’ll now do the observance-day ceremony and recite the Monastic Code, and we’ll do the invitation ceremony during the next waxing phase of the moon.’
- 17.5.4 If the quarrelsome and argumentative monks say, ‘Please do the invitation ceremony with us now,’ they should be told, ‘You have no authority over our invitation ceremony. We won’t do the procedure for the time being.’
- 17.6.1 If the quarrelsome and argumentative monks stay on until the next full moon, then all the monks have no choice but to do the invitation ceremony on the day of Komudī, the fourth full moon of the rainy season.”

Invitation with the sick

- 17.7.1 “If, while you’re doing the invitation ceremony, a sick monk cancels the invitation of a healthy monk, you should tell him, ‘You’re sick. The Buddha has said that a sick monk can’t endure being questioned. Please wait until you’re healthy. If you then wish, you may accuse him.’ If, in spite of this, he still accuses the other, he commits an offense entailing confession for disrespect.
- 17.8.1 If, while you’re doing the invitation ceremony, a healthy monk cancels the invitation of a sick monk, you should tell him, ‘This monk is sick. The Buddha has said that a sick monk can’t endure

being questioned. Please wait until he's healthy. If you then wish, you may accuse him.' If, in spite of this, he still accuses the other, he commits an offense entailing confession for disrespect.

If, while you're doing the invitation ceremony, a sick monk cancels the invitation of a sick monk, you should tell him, 'You're both sick. The Buddha has said that a sick monk can't endure being questioned. Please wait until you're both healthy. If you then wish, you may accuse him.' If, in spite of this, he still accuses the other, he commits an offense entailing confession for disrespect. 17.9.1

If, while you're doing the invitation ceremony, a healthy monk cancels the invitation of a healthy monk, you should question and examine both and deal with them according to the rule. The Sangha should then continue the invitation ceremony." 17.10.1

26. Agreements about the invitation ceremony

On one occasion in a certain monastery in the Kosalan country, a number of monks who were friends had entered the rainy-season residence together. While living together in peace and harmony, they were experiencing deep meditation.²¹² They considered this and thought, "If we do the invitation ceremony now, the monks might set out wandering. We'll then lose this deep meditation. So what should we do?" They told the Buddha. 18.1.1

"In such a case, I allow those monks to make an agreement about the invitation ceremony.

And it should be made like this. Everyone should gather in one place. A competent and capable monk should then inform the Sangha: 18.3.1

'Please, venerables, I ask the Sangha to listen. While living together in peace and harmony, we're experiencing deep meditation. If we do the invitation ceremony now, the monks might set out wandering. We'll then lose this deep meditation. If the Sangha is 18.3.4

212. Sp 3.241: *Aññataro phāsuviḥāroti taruṇasamatho vā taruṇavipassanā vā*, "Aññataro phāsuviḥāro means the early stages of stillness or clear seeing."

ready, it should make an agreement about the invitation ceremony: we'll now do the observance-day ceremony and recite the Monastic Code, and we'll do the invitation ceremony on the day of Komudī, the fourth full moon of the rainy season. This is the motion.

18.4.1 Please, venerables, I ask the Sangha to listen. While living together in peace and harmony, we're experiencing deep meditation. If we do the invitation ceremony now, the monks might set out wandering. We'll then lose this deep meditation. The Sangha makes an agreement about the invitation ceremony: we'll now do the observance-day ceremony and recite the Monastic Code, and we'll do the invitation ceremony on the day of Komudī, the fourth full moon of the rainy season. Any monk who approves of making this agreement about the invitation ceremony—that we'll now do the observance-day ceremony and recite the Monastic Code and that we'll do the invitation ceremony on the day of Komudī, the fourth full moon of the rainy season—should remain silent. Any monk who doesn't approve should speak up.

18.4.8 The Sangha has made an agreement about the invitation ceremony: we'll now do the observance-day ceremony and recite the Monastic Code, and we'll do the invitation ceremony on the day of Komudī, the fourth full moon of the rainy season. The Sangha approves and is therefore silent. I'll remember it thus.'

18.5.1 If, when those monks have made an agreement about the invitation ceremony, a monk says, 'I wish to go wandering in the country; I have business there,' they should tell him, 'That's fine, but you have to do the invitation first.'

18.5.5 If, while that monk is doing the invitation, he cancels the invitation of another monk, the other monk should tell him, 'You have no authority over my invitation until I invite.'

18.5.7 If, while that monk is doing the invitation, another monk cancels his invitation, the monks should question and examine both and deal with them according to the rule.

18.6.1 If that monk finishes his business in the country and returns to that monastery before the full-moon day of Komudī, and if,

while the monks are doing the invitation ceremony, a monk cancels the invitation of the monk who has returned, the monk who has returned should tell him, ‘You have no authority over my invitation; I’ve already done it.’

If, while the monks are doing the invitation ceremony, the monk who has returned cancels the invitation of another monk, the monks should question and examine both and deal with them according to the rule. The Sangha should then continue the invitation ceremony.” 18.6.4

The fourth chapter on the invitation ceremony is finished.

This is the summary:

“Completed rains residence in Kosala, 18.6.7
They went to see the Teacher;
Living uncomfortably like animals,
One another in the proper way.

Inviting, and in the seat,²¹³ 18.6.11
Legal procedure, sick, relatives;
King, and bandits, and scoundrels,
So enemies of monks.

Five, four, three, two, one, 18.6.15
Committed, unsure, he remembered;
The whole Sangha, unsure,
Greater, and equal, smaller.

Residents, fourteenth, 18.6.19
Characteristics, belonging to a Buddhist sect, both;
May go, not with seated,
About giving consent, invitation.

With primitive tribes, spent, storm, 18.6.23
And threat, invitation;
They refused, before their,
And isn’t canceled, a monk’s.

‘Or why’, and what, 18.6.27

213. *Paṇāma* does not refer directly to anything in the text, and so it may be a corruption. I follow the reading of SRT: *āsane*, “in the seat”.

Because of the seen, the heard, the suspected;
The accuser, and the accused,
Serious offense, offense, quarrel;
And agreement about the invitation,
One without authority, should invite.”

In this chapter there are forty-six topics.

The chapter on the invitation ceremony is finished.

Kd 5

The chapter on skins

Cammakkhandhaka

1. The account of Soṇa Koḷivisa

At one time the Buddha was staying on the Vulture Peak at Rājagaha. At that time King Seniya Bimbisāra of Magadha ruled over eighty thousand villages, and at Campā there was a wealthy merchant who had a son called Soṇa Koḷivisa. He had been raised in great comfort, so much so that he had hairs growing on the soles of his feet. 1.1.1

On one occasion, King Bimbisāra had the chiefs of those eighty thousand villages gathered because of some business. He then sent a message to Soṇa, asking him to come. Soṇa's parents said to him, "Soṇa, the king wishes to see your feet, but don't point them at him. If you just sit down cross-legged in front him, he'll be able to see them." They then sent him away on a palanquin, and Soṇa went to King Bimbisāra. Upon arrival, he bowed to the king and sat down cross-legged in front of him. The king saw the hairs growing on the soles of his feet. 1.1.5

Then, after instructing those eighty thousand chiefs in worldly matters, the king dismissed them, saying, "I've instructed you in worldly matters. Now go and visit the Buddha. He will instruct us about the afterlife." 1.3.1

- 1.3.5 Those village chiefs then went to the Vulture Peak. There they approached Venerable Sāgata, who at that time was the Buddha's attendant. They said to him, "Venerable, these eighty thousand chiefs have come to visit the Buddha. May we please see him?"
- 1.4.5 "Well then, please wait here for a moment, while I announce you to the Buddha."
- 1.5.1 Then, while those village chiefs were watching, he sunk into the stone slab he was standing on and emerged in front of the Buddha. He said to the Buddha, "Sir, eighty thousand village chiefs have come to visit you. What would you like to do?"
- 1.5.4 "Well then, Sāgata, prepare a seat in the shade of the dwelling."
- 1.6.1 "Yes, sir."
- 1.6.2 He took a bench, sunk down in front of the Buddha, and as those village chiefs were watching, he once more emerged from that stone slab. He then prepared a seat in the shade of the dwelling, after which the Buddha came out and sat down. Those eighty thousand chiefs approached the Buddha, bowed, and sat down. But they were preoccupied with Sāgata, not with the Buddha.
- 1.7.3 After reading their minds, the Buddha said to Sāgata, "Well then, Sāgata, show us more superhuman abilities, more wonders of supernormal power."
- 1.7.5 Saying, "Yes, sir," he rose up in the air, walked back and forth in space, and he stood, sat down, and lay down there. He emitted smoke and fire, and then disappeared. After this display of supernormal powers, he bowed down at the feet of the Buddha, and said, "Sir, you're my teacher, and I'm your disciple." Those eighty thousand chiefs thought, "It's astonishing and amazing that even a disciple should be so powerful and mighty. Imagine what the teacher must be like!" Now they paid attention to the Buddha, not to Sāgata.
- 1.9.1 Having read their minds, the Buddha gave those eighty thousand chiefs a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha

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

They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. They then said to the Buddha, “Wonderful, sir, wonderful! Just as one might set upright what’s overturned, or reveal what’s hidden, or show the way to one who’s lost, or bring a lamp into the darkness so that those with eyes might see what’s there—just so has the Buddha made the Teaching clear in many ways. We go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept us as lay followers who have gone for refuge for life.” 1.10.1

The going forth of Soṇa Kolivisa

But Soṇa thought, “The way I understand the Buddha’s Teaching, it’s not easy for one who lives at home to lead the spiritual life perfectly complete and pure as a polished conch shell. Why don’t I cut off my hair and beard, put on the ocher robes, and go forth into homelessness?” 1.11.1

When those eighty-four thousand chiefs had rejoiced and expressed their appreciation for the Buddha’s teaching, they got up from their seats, bowed down, circumambulated the Buddha with their right sides toward him, and left. 1.11.4

Soon after they had left, Soṇa approached the Buddha, bowed, sat down, and said, “Sir, the way I understand the Buddha’s Teaching, it’s not easy for one who lives at home to lead the spiritual life perfectly complete and pure as a polished conch shell. I want to cut off my hair and beard, put on the ocher robes, and go forth into 1.12.1

homelessness. Please give me the going forth.” Soṇa received the going forth and the full ordination in the Buddha’s presence.

1.12.7 Soon after his ordination, while staying in Cool Grove, Venerable Soṇa practiced walking meditation with so much energy that his feet cracked. His walking path became covered in blood, like a slaughterhouse. Then, while reflecting in private, he thought, “I’m one of the Buddha’s energetic disciples, yet my mind isn’t freed from the corruptions through letting go. But my family is wealthy. Why don’t I return to the lower life, enjoy wealth, and make merit?”

1.14.1 Just then the Buddha read Soṇa’s mind. And, as a strong man might bend or stretch his arm, the Buddha disappeared from the Vulture Peak and appeared in Cool Grove.

1.14.3 Soon afterwards as the Buddha and a number of monks were walking about the dwellings, they came to Soṇa’s walking path. The Buddha looked at it and asked the monks, “Whose walking path is this? It’s covered in blood, like a slaughterhouse.” They told him what had happened.

1.15.1 The Buddha then went up to Soṇa’s dwelling and sat down on the prepared seat. Soṇa bowed and sat down, and the Buddha said to him, “Soṇa, while reflecting in private, didn’t you think, ‘I’m one of the Buddha’s energetic disciples, yet my mind isn’t freed from the corruptions through letting go. But my family is wealthy. Why don’t I return to the lower life, enjoy wealth, and make merit?’”

1.15.10 “Yes, sir.”

1.15.11 “Well, let me ask you, Soṇa: when you were previously a householder, weren’t you a skilled lute player?”

1.15.12 “Yes.”

1.15.13 “When the strings were too tight, was the lute in tune and easy to play?”

1.15.14 “No.”

1.16.1 “When the strings were too loose, was the lute in tune and easy to play?”

1.16.2 “No.”

“But when the strings were neither too tight nor too loose, but set to a balanced tension, was the lute then in tune and easy to play?” 1.16.3

“Yes.” 1.16.4

“Just so, Soṇa, too much energy leads to restlessness and too little to laziness. So apply a balanced energy and bring about an evenness in the spiritual faculties. And that is where you should take up the meditation object.” 1.16.5

“Yes, sir.” 1.17.2

Then, as a strong man might bend or stretch his arm, the Buddha disappeared from the presence of Soṇa in Cool Grove and appeared on the Vulture Peak. 1.17.3

Soon Soṇa applied a balanced energy and brought about an evenness in his spiritual faculties, which is where he took up his meditation object. He then stayed by himself, secluded, heedful, energetic, and diligent. In no long time in this very life, he realized with his own insight the supreme goal of the spiritual life for which gentlemen rightly go forth into homelessness. He understood that birth had come to an end, that the spiritual life had been fulfilled, that the job had been done, that there was no further state of existence. And Venerable Soṇa became one of the perfected ones. 1.18.1

He then thought, “Why don’t I declare perfect insight to the Buddha?” He then went to the Buddha, bowed, sat down, and said: 1.19.1

“Sir, a monk who is a perfected one—who has ended the corruptions, fulfilled the spiritual life, done the job, put down the burden, realized the true goal, cut the bond to existence, gained release by right insight—he is committed to six things: to renunciation, seclusion, harmlessness, the end of grasping, the end of craving, and non-confusion. 1.20.1

A venerable here might think, ‘No doubt this venerable is committed to renunciation simply because of faith.’ But this would be the wrong way to look at it. The monk who has ended the corruptions, who has fulfilled the spiritual life and done the job, doesn’t 1.21.1

see anything to be done in himself, nor anything that needs improving. He is committed to renunciation because of the ending of sensual desire, because he is without sensual desire. He is committed to renunciation because of the ending of ill will, because he is without ill will. He is committed to renunciation because of the ending of confusion, because he is without confusion.

1.22.1 A venerable here might think, 'No doubt this venerable is committed to seclusion because he desires material support, honor, and praise.' But this would be the wrong way to look at it. The monk who has ended the corruptions, who has fulfilled the spiritual life and done the job, doesn't see anything to be done in himself, nor anything that needs improving. He is committed to seclusion because of the ending of sensual desire, because he is without sensual desire. He is committed to seclusion because of the ending of ill will, because he is without ill will. He is committed to seclusion because of the ending of confusion, because he is without confusion.

1.23.1 A venerable here might think, 'No doubt this venerable is committed to non-harming because he falls back on adhering to virtue and vows as the essence.' But this would be the wrong way to look at it. The monk who has ended the corruptions, who has fulfilled the spiritual life and done the job, doesn't see anything to be done in himself, nor anything that needs improving. He is committed to harmlessness because of the ending of sensual desire, because he is without sensual desire. He is committed to harmlessness because of the ending of ill will, because he is without ill will. He is committed to harmlessness because of the ending of confusion, because he is without confusion.

1.24.1 He is committed to the end of grasping, to the end of craving, and to non-confusion because of the ending of sensual desire, because he is without sensual desire.

1.24.2 He is committed to the end of grasping, to the end of craving, and to non-confusion because of the ending of ill will, because he is without ill will.

He is committed to the end of grasping, to the end of craving, 1.24.3
and to non-confusion because of the ending of confusion, because
he is without confusion.

Sir, for a monk who is fully freed in this way, even if he sees com- 1.25.1
pelling sights, his mind is not overpowered by them. It remains
unaffected, steady, and unshakeable, and he observes its disappear-
ance. Even if he hears compelling sounds, smells compelling odors,
tastes compelling flavors, touches compelling objects, or experi-
ences compelling mental phenomena, his mind is not overpowered
by them. It remains unaffected, steady, and unshakeable, and he
observes its disappearance.

It's just like a granite mountain, a single, solid mass without 1.26.1
cracks. It doesn't shake or tremble when a powerful rainstorm
arrives from any direction. The mind of the monk who is fully
freed in this way is just like that.

For one committed to renunciation 1.27.1
And to seclusion of the mind,
For one committed to harmlessness
And to the end of grasping,

For one committed to the end of craving 1.27.5
And to clarity of mind,
Having seen the arising of the senses,
Their mind is fully freed.

For one who is fully freed, 1.27.9
The monastic with a peaceful mind,
There is nothing to improve
And nothing to be done.

Just as a single, solid rock, 1.27.13
Is unshaken by the wind,
So too, all sights, and sounds,
Smells, tastes, and touches,

- 1.27.17 And mental objects, good or bad,
 Cannot move that kind of person.
 Their mind is free and steady,
 And they observe it as it disappears.”

2. The prohibition against sandals with double-layered soles, etc.

- 1.28.1 Then the Buddha addressed the monks: “It’s in this way that a gentleman declares perfect insight. The matter is spoken of, but the person isn’t mentioned. Still some foolish men here seem to declare perfect insight just for fun. Soon enough they experience distress.”
- 1.29.1 The Buddha then said to Soṇa, “Soṇa, you were brought up in great comfort. I allow you to use sandals with single-layered soles.”
- 1.29.4 “When I went forth into homelessness, sir, I left behind eighty cartloads of gold coins and a troop of seven elephants.²¹⁴ If I were to walk around in sandals with single-layered soles, some people would say, ‘Soṇa left all this behind when he went forth, and now he’s attached to sandals with single-layered soles.’ If you allow them to the Sangha of monks, I too will use them. If not, I won’t use them either.” The Buddha then gave a teaching and addressed the monks:
- “I allow sandals with single-layered soles. But you shouldn’t wear sandals with double-layered soles, with triple-layered soles, or with multi-layered soles. If you do, you commit an offense of wrong conduct.”**

214. “Gold coins” renders *hiraṇṇa*. See Appendix of Technical Terms.

3. The prohibition against what is entirely blue, etc.

Soon afterwards the monks from the group of six wore entirely blue sandals, entirely yellow sandals, entirely red sandals, entirely magenta sandals, entirely black sandals, entirely orange sandals, and entirely beige sandals. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha. 2.1.1

“You shouldn’t wear sandals that are entirely blue, entirely yellow, entirely red, entirely magenta, entirely black, entirely orange, or entirely beige.²¹⁵ If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six wore sandals with blue straps, yellow straps, red straps, magenta straps, black straps, orange straps, and beige straps. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” 2.2.1

“You shouldn’t wear sandals with blue straps, yellow straps, red straps, magenta straps, black straps, orange straps, or beige straps. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six wore sandals containing leather, enclosing the shin and the foot, covering the foot, stuffed with cotton, looking like partridge feathers, having straps like ram horns, having straps like goat horns, having straps like scorpion claws, decorated with a peacock’s tail feather, and decorated in various ways. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” 2.3.1

215. According to SED, the *mahāraṅga* (sv. *mahārajana*) is the safflower, which is normally deep yellow or orange. Sp 3.246: *Mahānāmarattā sambhinnavaṇṇā hoti paṇḍupalāsavaṇṇā*, “*Mahānāmaratta* is a mixed color, the color of withered leaves.”

“You shouldn’t wear sandals containing leather,²¹⁶ enclosing the shin and the foot, covering the foot, stuffed with cotton, looking like partridge feathers, having straps like ram horns, having straps like goat horns, having straps like scorpion claws, decorated with a peacock’s tail feather, or decorated in various ways.²¹⁷ If you do, you commit an offense of wrong conduct.”

2.4.1 At that time the monks from the group of six wore sandals decorated with lionskin, tiger skin, leopard skin, deerskin, otter skin, cat skin, squirrel skin, and bat skin. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t wear sandals decorated with lionskin, tiger skin, leopard skin, deerskin, otter skin, cat skin, squirrel skin, or bat skin.²¹⁸ If you do, you commit an offense of wrong conduct.”

216. Sp 3.246: *Khallakabaddhāti paṇhipidhānattham tale khallakam bandhittvā katā*, “*Khallakabaddha*: they are made by fastening leather at the sole for the purpose of covering the heel.” Vmv 3.246 adds: *Khallakanti sabbapaṇhipidhānacammaṃ*, “*Khallaka*: a skin to cover the entire heel.”

217. The various kinds of footwear listed here are explained as follows in the commentary. Sp 3.246: *Putabaddhāti yonakaupāhanā vuccati, yā yāvajaṅghato sabbapādam paṭicchādeti*, “Greek sandals are called *putabaddha*: whatever covers the entire foot as far as the shin.” Sp 3.246: *Pāliguṇṭhimāti pāliguṇṭhitvā katā; yā upari pādamattameva paṭicchādeti, na jaṅgham*, “*Pāliguṇṭhima*: they are made by covering: whatever covers merely the top of the foot, but not the shin.” Sp 3.246: *Tūlapuṇṇikāti tūlapicunā pūretvā katā*, “*Tūlapuṇṇika*: they are made by filling with cotton down.” Sp 3.246: *Tittirapattikāti tittirapattasadisā vicittabaddhā*, “*Tittirapattika*: they are colored, like the feathers of a partridge.” Sp 3.246: *Meṇḍavisāṇavaddhikāti kaṇṇikaṭṭhāne meṇḍakasiṅgasañṭhāne vaddhe yojetvā katā*, “*Meṇḍavisāṇavaddhika*: they are made by connecting a strap with the appearance of a ram horn at one corner.” Sp 3.246: *Vicchikālīkāpi tattheva vicchikanaṅguṭṭhasañṭhāne vaddhe yojetvā katā*, “*Vicchikālīka*: they are made by connecting a strap with the appearance of a scorpion claw.” Sp 3.246: *Morapiṇchapolisibbitāti talesu vā vaddhesu vā morapiṇchehi suttakasadisēhi parisibbitā*, “*Morapiṇchapolisibbita*: the tail feather of a peacock is sewn on the sole or on the strap, like a string of beads.”

218. Sp 3.246: *Lūvakacammaaparikkhaṭāti pakkhibiḷālacammaaparikkhaṭā*, “*Lūvakacammaaparikkhaṭa*: decorated with the skin of a winged cat.” Sp-yoj 3.246: *Pakkhibiḷāloti tuliyo*, “A winged cat is a flying fox.”

4. The allowance for second-hand sandals with multi-layered soles

One morning the Buddha robed up, took his bowl and robe, and entered Rājagaha for almsfood together with an attendant monk. As the attendant followed behind the Buddha, he was limping. A certain lay follower wearing sandals with multi-layered soles saw the Buddha coming. He removed his sandals, approached the Buddha, and bowed.²¹⁹ He then bowed to the attendant monk and asked him, “Venerable, why are you limping?” 3.1.1

“Because my feet are cracked.” 3.2.2

“Well then, take these sandals.” 3.2.3

“Thanks, but the Buddha has prohibited sandals with multi-layered soles.” 3.2.4

But the Buddha said, “Please take the sandals.” Soon afterwards the Buddha gave a teaching and addressed the monks: 3.2.5

“I allow second-hand sandals with multi-layered soles. But you shouldn’t wear new sandals with multi-layered soles. If you do, you commit an offense of wrong conduct.”

5. The prohibition against sandals inside a monastery

On one occasion the Buddha was doing walking meditation outside without sandals. The senior monks followed his example, but not the monks from the group of six. The monks of few desires complained and criticized them, “How can the monks from the group of six do walking meditation with their sandals on when the Teacher and the senior monks do it without?” They told the Buddha. ... “Is it true, monks, that the monks from the group of six do this?” 4.1.1

219. I read *orohitvā* with the PTS version, against *ārohitvā* in MS. The MS text is saying that he is already wearing sandals, but then puts them on before going to meet the Buddha, which does not make good sense.

4.2.3 “It’s true, sir.”

4.2.4 The Buddha rebuked them ... “How can those foolish men do walking meditation with their sandals on when the Teacher and the senior monks do it without? Even the householders who wear white are respectful and deferential toward their teachers for teaching them the profession by which they make a living. And you who have gone forth on such a well-proclaimed spiritual path will shine if you’re respectful and deferential toward your teachers, your preceptors, or those of an equivalent standing.²²⁰ This will affect people’s confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You shouldn’t do walking meditation with your sandals on when your teachers, your preceptors, or those of equivalent standing do it without. If you do, you commit an offense of wrong conduct.

And you shouldn’t wear sandals within a monastery. If you do, you commit an offense of wrong conduct.”

5.1.1 Soon afterwards a certain monk was afflicted with a corn on his foot. The monks had to hold him while he urinated and defecated. Just then, the Buddha was walking about the dwellings and saw this. He went up to those monks and said to them, “What illness does this monk have?”

5.2.2 “He has a corn on his foot, sir. That’s why we do this for him.” Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow you to wear sandals if your feet are painful or cracked, or you have a corn on your foot.”

6.1.1 Then the monks made use of the beds and benches with dirty feet. Their robes and the furniture got dirty.²²¹

“When you know that you are about to make use of a bed or a bench, I allow you to wear sandals.”

220. Reading *sagāravā sappatissā sabhāgavuttikā* with SRT.

221. “Furniture” renders *senāsana*. See Appendix of Technical Terms.

Then, when the monks were walking to the observance hall or to a meeting in the dark of night, they stepped on stumps and thorns, hurting their feet. 6.2.1

“I allow you to wear sandals within a monastery, and also to use a torch, a lamp, and a walking stick.”

6. The prohibition against wooden shoes, etc.

At one time the monks from the group of six got up early in the morning, put on wooden shoes, and walked back and forth outside, making a loud clacking noise. And they talked about all sorts of worldly things: about kings, gangsters, and officials; about armies, dangers, and battles; about food, drink, clothes, and beds; about garlands and perfumes; about relatives, vehicles, villages, towns, and countries; about women and heroes; gossip; about the departed; about various trivialities; about the world and the sea; about being this or that. They stepped on and killed insects, and they disturbed the monks in the stillness of meditation. 6.3.1

The monks of few desires complained and criticized them, “How can the monks from the group of six act like this?” They told the Buddha. ... “Is it true, monks, that the monks from the group of six are acting like this?” “It’s true, sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks: 6.4.1

“You shouldn’t wear wooden shoes.²²² If you do, you commit an offense of wrong conduct.”

222. The shoe, *pādukā*, is introduced in this section, as distinct from the *upāhanā*, “sandal”, of the previous sections. They are both footwear and the distinction between them is not obvious. The best indication as to the difference is found at Sp-voj 2.638: *Pādukanti upāhanaviseso. So hi pajjate imāyāti pādukāti vuccati, sā bahupaṭalā cammamayā vā hoti kaṭṭhamayā vā*, “A *pāduka*: it is distinct from an *upāhana*. It is called a *pāduka*, because one should walk with it. It has much covering made of skin or wood.” Here the distinction between the two appears to hinge on the amount of covering, and thus translating the two terms as “shoe” and “sandal” seems justified. Moreover, the distinction made in Bhikkhu Ṭhānissaro’s “The Buddhist Monastic Code I”, p. 444, and “The Buddhist Monastic Code II”, chapter III, that *upāhāna* refers

7.1.1 When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Benares. When he eventually arrived, he stayed in the deer park at Isipatana.

7.1.4 When the monks from the group of six heard that the Buddha had prohibited wooden shoes, they took cuttings from young palm trees and wore shoes made of palm leaves. The trees withered. People complained and criticized them, “How can the Sakyan monastics act like this? They are harming one-sensed life.”

7.2.1 The monks heard the complaints of those people and they told the Buddha. ... “Is it true, monks, that the monks from the group of six are acting like this?”

7.2.5 “It’s true, sir.”

7.2.6 The Buddha rebuked them ... “How can those foolish men have cuttings made from young palm trees and wear shoes made of palm leaves, with the trees withering as a consequence? People regard trees as conscious. This will affect people’s confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You shouldn’t wear shoes made of palm leaves. If you do, you commit an offense of wrong conduct.”

7.3.1 When they heard that the Buddha had prohibited shoes made of palm leaves, the monks from the group of six had cuttings made from young bamboo and wore shoes made of bamboo leaves. The bamboo withered. People complained and criticized them, “How can the Sakyan monastics act like this? They are harming one-sensed life.” The monks heard the complaints of those people and they told the Buddha. ... “... People regard trees as conscious ...

You shouldn’t wear shoes made of bamboo leaves. If you do, you commit an offense of wrong conduct.”

8.1.1 When the Buddha had stayed at Benares for as long as he liked, he set out wandering toward Bhaddiya. When he eventually arrived, he stayed in the Jātiyā Grove.

to leather footwear whereas *pāduka* refers to non-leather footwear is here contradicted: it is specifically stated that a *pāduka* can be made of leather.

At that time the monks in Bhaddiya were fond of various kinds of nice shoes. They made shoes of grass, reed, fishtail-palm leaves, and wool, and they had them made. As a consequence, they neglected recitation, questioning, the higher morality, the higher mind, and the higher wisdom.²²³ The monks of few desires complained and criticized them, “How can the monks in Bhaddiya do this?” 8.1.4

They told the Buddha. ... “Is it true, monks, that the monks in Bhaddiya do this?” 8.2.3

“It’s true, sir.” 8.2.6

The Buddha rebuked them ... “How can those foolish men be fond of various kinds of nice shoes ... and neglect recitation, questioning, the higher morality, the higher mind, and the higher wisdom? This will affect people’s confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks: 8.2.7

“You shouldn’t wear shoes made of grass, reed, fishtail-palm leaves, or wool; or shoes made with gold, silver, gems, beryl, crystal, bronze, glass, tin, lead, or copper.²²⁴ If you do, you commit an offense of wrong conduct.

And you shouldn’t use shoes.²²⁵ If you do, you commit an offense of wrong conduct. I allow three kinds of foot stands that are fixed in place and immobile:²²⁶ foot stands for defe-

223. “Grass” covers two separate Pali terms, *tiṇa*, and *kamala*. “Reed” covers two separate Pali terms, *muṇja* and *pabbaja*.

224. *Hintāla* is identified as the fishtail palm in SAF, p. 190. “Beryl” renders *veḷuriya*. Sp-ṭ 1.281: *Veḷuriyoti vamsavaṇṇamaṇi*, “The bamboo-colored gem is called *veḷuriya*.” According to PED, *veḷuriya* is lapis lazuli, which cannot be correct because lapis lazuli is blue. For the first four kinds of shoes I use the expression “made of”, but for the remainder, “made with”. It seems unlikely that the entire shoe would be made of these precious substances.

225. Going by the commentarial definition (see the next note) the contextual meaning of *saṅkamaniya* is essentially “mobility”, which seems redundant on translation.

226. Sp 3.251: *Asaṅkamaniyāti bhūmiyaṃ suppatiṭṭhitā niccalā asaṃhāriyā*, “*Asaṅkamaniya*: well-established on the ground, stable, not moving.”

cating, foot stands for urinating, and foot stands for restroom ablutions.²²⁷

9.1.1 When the Buddha had stayed at Bhaddiya for as long as he liked, he set out wandering toward Sāvattihī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery.

9.1.4 At this time, the monks from the group of six would grab cattle as they were crossing the Aciravati river—by the horns, the ears, the neck, and the tail—and they would mount their backs and, motivated by lust, would touch their genitals. They even killed a calf by submerging it. People complained and criticized them, “How can the Sakyan monastics act like this? They're just like householders who indulge in worldly pleasures!”

9.2.4 The monks heard the complaints of those people and they told the Buddha. ... “Is it true, monks ...” “It's true, sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You shouldn't grab cattle by the horns, the ears, the neck, or the tail, and you shouldn't mount their backs. If you do mount their backs, you commit an offense of wrong conduct.

And you shouldn't touch their genitals motivated by lust. If you do, you commit a serious offense.

And you shouldn't kill a calf. If you do, you should be dealt with according to the rule.”

7. The prohibition against vehicles, etc.

9.4.1 At that time the monks from the group of six traveled in vehicles, sometimes pulled by a female animal with a man driving, at other

227. *Pāduka*, translated as “shoe” above, I have here translated as “foot-stand”. This seems to be required from the current context. Sp 4.290: *Passāvapāduka-nti ettha pādukā iṭṭhakāhipi silāhipi dārūhipi kātum vaṭṭati. Vaccapādukāyapi eseva nayo*, “A *pāduka* for urinating: here it is allowable to make a *pāduka* of bricks, stone, or wood. The same method also applies for *pāduka* for defecating.” These fixtures seem more likely to be platforms or stands than shoes in any ordinary sense.

times pulled by a male animal with a woman driving.²²⁸ People complained and criticized them, “You’d think they were at the Ganges festival!” They told the Buddha.

“You shouldn’t travel in a vehicle. If you do, you commit an offense of wrong conduct.”

Soon afterwards a monk who was traveling through the Kosalan country on his way to visit the Buddha at Sāvathī became sick. He stepped off the path and sat down at the foot of a tree. People saw him and said to him, “Venerable, where are you going?” 10.1.1

“I’m going to Sāvathī to visit the Buddha.” 10.1.5

“Please come with us.” 10.2.1

“I can’t. I’m sick.” 10.2.2

“Then please come inside the vehicle.” 10.2.3

“Thank you, but the Buddha has prohibited us from traveling in vehicles.” 10.2.4

He did not accept because he was afraid of wrongdoing. Then, when he arrived at Sāvathī, he told the monks what had happened. They in turn told the Buddha. 10.2.5

“I allow a vehicle when you’re sick.”

The monks thought, “Pulled by a female or by a male?” 10.3.1

“I allow a rickshaw pulled by men.”²²⁹

Soon afterwards a certain monk was even more uncomfortable when jolted around in a vehicle. 10.3.5

“I allow a palanquin and a litter.”

228. Sp 3.253: *Itthiyuttenāti dhenuyuttena. Purisantarenāti purisasārathinā. Purisayuttenāti goṇayuttena. Itthantarenāti itthisārathinā*, “*Itthiyuttena*: with a yoked cow. *Purisantarena*: with a man charioteer. *Purisayuttena*: with a yoked bull. *Itthantarenā*: with a woman charioteer.”

229. Vin-vn-ṭ 3084: *Haṭṭhavaṭṭakanti haṭṭheneva pavaṭṭetabbasakaṭaṃ*, “*Haṭṭhavaṭṭakan*: a cart to be moved only by hand.”

8. The prohibition against high and luxurious beds

- 10.4.1 At that time the monks from the group of six used high and luxurious beds, such as: high couches, luxurious couches, long-fleeced woolen rugs, multi-colored woolen rugs, white woolen rugs, red woolen rugs, cotton-down quilts, woolen rugs decorated with the images of predatory animals, woolen rugs with long fleece on one side, woolen rugs with long fleece on both sides, sheets of silk embroidered with gems, silken sheets, woolen rugs like a dancer's rug, elephant-back rugs, horse-back rugs, carriage-seat rugs, rugs made of black antelope hide, exquisite sheets made of *kadalī*-deer hide, seats with canopies, seats with red cushions at each end. When people walking about the dwellings saw this, they complained and criticized them, "They're just like householders who indulge in worldly pleasures!" They told the Buddha.

"You shouldn't use high and luxurious beds, such as: high couches, luxurious couches, long-fleeced woolen rugs, multi-colored woolen rugs, white woolen rugs, red woolen rugs, cotton-down quilts, woolen rugs decorated with the images of predatory animals, woolen rugs with long fleece on one side, woolen rugs with long fleece on both sides, sheets of silk embroidered with gems, silken sheets, woolen rugs like a dancer's rug, elephant-back rugs, horse-back rugs, carriage-seat rugs, rugs made of black antelope hide, exquisite sheets made of *kadalī*-deer hide, seats with canopies, seats with red cushions at each end.²³⁰ If you do, you commit an offense of wrong conduct."

9. The prohibition against all skins

- 10.6.1 Soon afterwards when the monks from the group of six heard that the Buddha had prohibited high and luxurious beds, they used luxurious skins: lionskins, tiger skins, and leopard skins. They cut

230. For a further discussion of these, see Appendix of Furniture.

them to fit their beds and benches, and used them both there and elsewhere. When people walking about the dwellings saw this, they complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha.

“You shouldn’t use luxurious skins: lionskins, tiger skins, or leopard skins. If you do, you commit an offense of wrong conduct.”

Soon afterwards when the monks from the group of six heard 10.7.1 that the Buddha had prohibited luxurious skins, they used cattle hides. They cut them to fit their beds and benches, and used them both there and elsewhere.

At this time a certain bad monk was associating with the family 10.7.5 of a bad lay follower. One morning that monk robed up, took his bowl and robe, and went to that lay follower’s house, where he sat down on the prepared seat. The lay follower approached the monk, bowed, and sat down.

At that time that lay follower had a beautiful young calf with 10.8.1 variegated hide, just like a young leopard. When the bad monk stared at that calf, the lay follower asked him why. He replied, “I need the skin of that calf.”

The bad lay follower then slaughtered the calf, skinned it, and 10.8.6 gave the skin to the bad monk. The monk hid the skin under his outer robe and left. The mother-cow, longing for her calf, followed behind him. When the monks asked him why, he said he did not know. But his outer robe was smeared with blood, and so they said, “What happened to your outer robe?”

When he told them what had happened, they asked, “So did you 10.9.8 encourage someone to kill?”

“Yes.” 10.9.10

The monks of few desires complained and criticized him, “How 10.9.11 can a monk encourage someone to kill? Hasn’t the Buddha in many ways criticized killing and praised abstention from killing?” They then told the Buddha.

10.10.1 Soon afterwards the Buddha had the Sangha gathered and questioned that bad monk: “Is it true, monk, that you encouraged someone to kill?”

10.10.3 “It’s true, sir.” ...

10.10.4 “Foolish man, how can you encourage someone to kill? Haven’t I in many ways criticized killing and praised abstention from killing? This will affect people’s confidence ...” After rebuking him, the Buddha gave a teaching and addressed the monks:

“You shouldn’t make others kill. If you do, you should be dealt with according to the rule.

And you shouldn’t use cattle hide. If you do, you commit an offense of wrong conduct.

And you shouldn’t use any kind of skin. If you do, you commit an offense of wrong conduct.”

10. The allowance regarding the belongings of a householder, etc.

11.1.1 At that time people’s beds and benches were upholstered and covered with skin. Being afraid of wrongdoing, the monks did not sit on them.

“I allow you to sit down on what belongs to a householder, but not to lie down on it.”

11.1.5 The dwellings were held together by straps of leather.²³¹ Being afraid of wrongdoing, the monks did not sit down.

“I allow you to sit down against a mere binding made of skin.”

12.1.1 At that time the monks from the group of six entered the village wearing sandals. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha.

“You shouldn’t enter the village wearing sandals. If you do, you commit an offense of wrong conduct.”

231. This refers to monastic dwellings, not regular houses.

Soon afterwards a certain sick monk was unable to go to the village without sandals. 12.1.7

“I allow sick monks to enter the village wearing sandals.”

11. The account of Soṇa Kuṭikaṇṇa

At one time Venerable Mahākaccāna was staying in Avantī on Papatāka Hill at Kuraraghara. At that time the lay follower Soṇa Kuṭikaṇṇa was his supporter. 13.1.1

On one occasion Soṇa went to Mahākaccāna, bowed, sat down, and said, “Venerable, the way I understand your teaching, it’s not easy for one who lives at home to lead the spiritual life perfectly complete and pure as a polished conch shell. I wish to cut off my hair and beard, put on the ocher robes, and go forth into homelessness. Please give me the going forth.” 13.1.3

“It’s difficult, Soṇa, to live the spiritual life all one’s life, eating one meal a day and sleeping by oneself. So follow the Buddhas’ instruction while remaining as a householder. At suitable times you can eat one meal a day, sleep by yourself, and abstain from sexuality.” As a result, Soṇa’s intention to go forth died down. 13.2.1

A second time Soṇa asked Mahākaccāna for the going forth, but got the same response. A third time he asked for the going forth and Mahākaccāna finally relented. 13.2.4

At that time in the southern region of Avantī, there were few monks. Only after three years, with much trouble and difficulty, was Mahākaccāna able to gather a sangha of ten monks from here and there to give the full ordination to Venerable Soṇa. 13.2.11

12. The making known of the five favors for Mahākaccāna

After completing the rainy-season residence, Soṇa was reflecting in private: “I’ve heard that the Buddha is like this and like that, but 13.3.1

I haven't seen this for myself. If my preceptor allows me, I shall go and visit the Buddha, the Perfected One, the fully Awakened One."

13.3.3 Coming out from seclusion, Soṇa went to Mahākaccāna, bowed, sat down, and told him what he had thought. Mahākaccāna said, "Well thought, Soṇa! Please go and visit the Buddha, the Perfected and fully Awakened One. You will see someone who is pleasing to the eye and inspiring confidence; who is peaceful in mind and faculties; who is attained to the supreme subduing and calm; who is tamed, guarded, and restrained in his senses—a great being. Then, Soṇa, in my name, pay respect with your head at the Buddha's feet and say, 'Sir, my preceptor, Venerable Mahākaccāna, pays respect with his head at the Buddha's feet.' And then say this:

13.5.5 'In the southern region of Avanti, sir, there are few monks. Only after three years, with much trouble and difficulty, was it possible to gather a sangha of ten monks from here and there to give me the full ordination. Would the Buddha allow a smaller group of monks to give the full ordination in Avanti?

13.6.1 In Avanti the ground is dark and hard, made rough by the hooves of cattle. Would the Buddha allow sandals with multi-layered soles in Avanti?

13.6.3 In Avanti people value bathing and cleanliness. Would the Buddha allow unrestricted bathing in Avanti?

13.6.5 In Avanti sheepskins, goatskins, and deerskins are used as rugs, just as *eragu* grass, chaff-flower grass, *majjāru* grass, and *jantu* grass are used in the central Ganges plain.²³² Would the Buddha allow sheepskins, goatskins, and deerskins as rugs in Avanti?

13.7.1 At present people give robe-cloth to monks who are outside the monastery zone, saying,²³³ "We give this robe-cloth to so-and-so."²³⁴ When those monks return to the monastery, they are told, "Such-and-such people have given you robe-cloth." But being afraid

232. For the term *moragū*, see Appendix of Plants.

233. "Robe-cloth" renders *cīvara*. See Appendix of Technical Terms.

234. To clarify, the issue at stake is people giving cloth at a monastery for a monk who is away. The monk does not know he has been given cloth until he returns to the monastery.

of wrongdoing, they don't accept, thinking, "We might commit an offense entailing relinquishment."²³⁵ Would the Buddha point out a way to deal with robe-cloth?"

Soṇa replied, "Yes, sir."

13.7.7

He got up from his seat, bowed down, and circumambulated Mahākāccāna with his right side toward him. He then put his dwelling in order, took his bowl and robe, and set out for Sāvattī. When he eventually arrived, he went to the Jeta Grove, Anāthapiṇḍika's Monastery where he approached the Buddha, bowed, and sat down.

13.7.8

The Buddha said to Venerable Ānanda, "Ānanda, please prepare a resting place for this newly-arrived monk." Ānanda thought, "When the Buddha says this, it means he wishes to stay in the same dwelling as Venerable Soṇa." And he prepared a resting place for Soṇa in the Buddha's dwelling.

13.8.2

Then, after spending much of the night outside, the Buddha entered the dwelling, as did Soṇa. Rising early in the morning, the Buddha said to Soṇa, "Recite a teaching, monk."

13.9.1

Saying, "Yes, sir," he chanted the entire Chapter of Eights.²³⁶

13.9.5

When he was finished, the Buddha said, "Well done, Soṇa, well done. You have learned the Chapter of Eights well. You have remembered it well. And you have a good voice—it's clear, articulate, and gets the meaning across. How long have you been a monk?"

13.9.6

"One year, sir."

13.9.11

"But why did it take you so long to go forth?"

13.10.1

235. This refers to Bu Np 1:2.17.1/Bi Np 13, which prohibits a monk from keeping extra robe cloth for more than ten days. The point made here is that these monks would count the days from the moment the cloth was given. If they arrived at the monastery more than ten days after the cloth had been given, they would not be able to receive it without falling into an offense.

236. The fourth chapter of the Sutta Nipāta.

13.10.2 “Well, I have long seen the downside of worldly pleasures. Still, because household life is crowded and busy, I was not able to leave.”²³⁷

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

13.10.4 “Having seen the downside of the world,
Knowing the Truth beyond ownership,
The noble one doesn’t delight in the bad;
In the bad, the pure one doesn’t delight.”

13.11.1 Soṇa thought, “The Buddha approves of me! This is the time to bring up what my preceptor said.” He got up from his seat, arranged his upper robe over one shoulder, bowed down at the Buddha’s feet, and said, “Sir, my preceptor, Venerable Mahākaccāna, pays respect with his head at the Buddha’s feet.” He then repeated everything Mahākaccāna had asked him to say.

13.11.2 Soon afterwards the Buddha gave a teaching and addressed the monks:

“In the southern region of Avantī there are few monks. Outside the central Ganges plain, I allow the full ordination to be given by a group of five, including one expert on the Monastic Law.

13.12.1 In this regard, the following is outside the central Ganges plain:

- In the eastern direction there is a town called *Gajāṅgala*, with another town called *Mahāsālā* just after it. Beyond it is outside the central Ganges plain. On the near side of it is the central Ganges plain.

237. *Api ca sambādhā gharāvāsā bahukiccā bahukaraṇīyāti*, “Still, household life is crowded, with much business and many duties.” I have added a bit from the commentary to make the sentence clearer. Ud-a 46: *Kāmesu ādinave kenaci pakārena diṭṭhepi na tāvāhaṃ gharāvāsato nikkhamitum asakkhim*, “Although I had seen the danger in sensual pleasures of whatever kind, I was not able to leave the household life for so long.”

- In the south-eastern direction there is a river called *Sallavatī*. Beyond it is outside the central Ganges plain. On the near side of it is the central Ganges plain.
- In the southern direction there is a town called *Setakaṇṇika*. Beyond it is outside the central Ganges plain. On the near side of it is the central Ganges plain.
- In the western direction there is a brahmin village called *Thūṇa*. Beyond it is outside the central Ganges plain. On the near side of it is the central Ganges plain.
- In the northern direction there is a mountain called *Usīraddhaja*. Beyond it is outside the central Ganges plain. On the near side of it is the central Ganges plain.

In Avanti the ground is dark and hard, made rough by the hooves of cattle. 13.13.1

Outside the central Ganges plain, I allow sandals with multi-layered soles.

In Avanti people value bathing and cleanliness. 13.13.3

Outside the central Ganges plain, I allow unrestricted bathing.

In Avanti sheepskins, goatskins, and deerskins are used as rugs, just as *eragu* grass, chaff-flower grass, *majjāru* grass, and *jantu* grass are used in the central Ganges plain. 13.13.5

Outside the central Ganges plain, I allow rugs of sheepskin, goatskin, and deerskin.

And it may be that people give robe-cloth to monks who are outside the monastery zone, saying, ‘We give this robe-cloth to so-and-so.’ 13.13.9

I allow you to accept it and not start counting the days until you receive it in your hands.”²³⁸

The fifth chapter on skins is finished.

This is the summary:

238. This relates to Bu Np 1:2.17.1 and Bu Np 3:1.3.13.1.

- 13.13.14 “The king of Magadha and Soṇa,
Eighty thousand chiefs;
Sāgata on the Vulture Peak,
Showed much that was super-human.
- 13.13.18 Going forth, energetic, they cracked,
Lute, single-layered soles;
Blue, yellow, red,
Magenta, and just black.
- 13.13.22 Orange, beige,
And he prohibited straps;
Leather, and enclosing, covering,
Cotton, partridge, ram, goat.
- 13.13.26 Scorpion, peacock, and various,
Lion, and tiger, leopard;
Deer, otter, and cat,
Squirrel, bat, decorated.
- 13.13.30 Cracked, sandals, corn,
Washed, stumps, clacking;
Palm, bamboo, and just grass,
Reed, fish-tail palm.
- 13.13.34 Grass, wool, gold,
Silver, gems, beryl;
Crystal, bronze, and glass,
Tin, and lead, copper.
- 13.13.38 Cow, vehicle, and sick,
Pulled by men, palanquin;
Beds, luxurious skins,
And the bad one with a cattle hide.
- 13.13.42 Of householders, straps of leather,
They enter, being sick;
Mahākaccāyana, Soṇa,
Chanted the Chapter of Eights.
- 13.13.46 Full ordination through five,
Multi-layered, unrestricted bathing;
He allowed rugs made of skin,
Not start the counting until;

The leader did these five favors,²³⁹
For Soṇa, the senior monk.”

In this chapter there are sixty-three topics.

The chapter on skins is finished.

239. I read *adās’ime* with SRT.

Kd 6

The chapter on medicines

Bhesajjakkhandhaka

1. Discussion of the five tonics

1.1.1 At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika’s Monastery. At that time the monks were afflicted with autumn illness, and they could keep down neither congee nor other food. As a result, they became thin, haggard, and pale, with veins protruding all over their body. The Buddha noticed this and asked Venerable Ānanda why they were looking so sickly. Ānanda told him.

1.2.1 Then, while reflecting in private, the Buddha thought, “What tonics might I allow the monks that are generally regarded as tonics, would serve as nourishment, but aren’t considered substantial food?” It then occurred to him, “There are these five tonics—²⁴⁰ ghee, butter, oil, honey, and syrup—²⁴¹ that are generally regarded

240. For an explanation of rendering *bhesajja* as “tonics”, see Appendix of Technical Terms.

241. I. B. Horner translates *phāṇita* as “molasses”, which doesn’t quite hit the mark. SED defines *phāṇita* as “the inspissated juice of the sugar cane or other plants”, in other words, “cane syrup”. According to the commentary at Sp 1.623 it can be either cooked or uncooked, the difference presumably being whether the juice is raw or concentrated. “Syrup” seems closer to the mark than “molasses”.

as tonics, serve as nourishment, but aren't considered substantial food. Why don't I allow them these five tonics, to be received and consumed before midday?"

In the evening, when the Buddha had come out from seclusion, 1.3.1 he gave a teaching and then told the monks what he had thought, adding:

"I allow these five tonics, to be received and consumed before midday."

The monks then received and consumed the five tonics before 1.4.1 midday. But even ordinary food did not agree with them, let alone greasy food. As result of both the autumn illness and the food not agreeing with them, they became even more thin, haggard, and pale. Once again the Buddha noticed this and asked Venerable Ānanda why they were looking even worse. Ānanda told him. The Buddha then gave a teaching, and addressed the monks:

"I allow the five tonics to be received and consumed both before and after midday."

At that time the sick monks needed fat as a tonic. They told the 2.1.1 Buddha.

"I allow these fats as tonics: bear fat, fish fat, alligator fat, pig fat, and donkey fat. They should be received, melted, and mixed with oil before midday, and then used. If you receive, melt, and mix them with oil after midday, and then use them, you commit three offenses of wrong conduct. If you receive them before midday, but melt and mix them with oil after midday, and then use them, you commit two offenses of wrong conduct. If you receive and melt them before midday, but mix them with oil after midday, and then use them, you commit one offense of wrong conduct. If you receive, melt, and mix them with oil before midday, and then use them, there is no offense."

2. Discussion of root medicines, etc.

At that time the sick monks needed medicinal roots. 3.1.1

“I allow these medicinal roots: turmeric, ginger, sweet flag, white sweet flag, atis root, black hellebore, vetiver root, nut grass, and whatever other medicinal roots there are that don’t serve as fresh or cooked food.²⁴² After receiving them, you may keep them for life and use them when there’s a reason. If you use them when there’s no reason, you commit an offense of wrong conduct.”

3.2.1 The sick monks needed medicinal root flour.

“I allow a grinding stone.”

4.1.1 The sick monks needed bitter medicines.

“I allow bitter medicines from these plants: neem tree, arctic snow, pointed gourd, white fig, Indian beech, and whatever other bitter medicines there are that don’t serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there’s a reason. If you use them when there’s no reason, you commit an offense of wrong conduct.”

5.1.1 The sick monks needed medicinal leaves.

“I allow medicinal leaves from these plants: neem tree, arctic snow, pointed gourd, holy basil, cotton plant, and whatever other leaf medicines there are that don’t serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there’s a reason. If you use them when there’s no reason, you commit an offense of wrong conduct.”

6.1.1 The sick monks needed medicinal fruits.

“I allow medicinal fruits from these plants: false black pepper, long pepper, black pepper, chebulic myrobalan, belleric myrobalan, emblic myrobalan, crepe ginger, and whatever other medicinal fruits there are that don’t serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there’s a reason. If you use them when there’s no reason, you commit an offense of wrong conduct.”

7.1.1 The sick monks needed medicinal gum.

242. For a discussion of these names and those below, see Appendix of Plants.

“I allow the following medicinal gums: gum exuded from the asafoetida shrub, gum from the twigs and leaves of the asafoetida shrub, gum from the leaves of the asafoetida shrub, *taka* gum, *taka*-leaf gum, gum from heated *taka* foliage, resin, and whatever other medicinal gums there are that don’t serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there’s a reason. If you use them when there’s no reason, you commit an offense of wrong conduct.”

The sick monks needed medicinal salts.

8.1.1

“I allow the following medicinal salts: sea salt, black salt, hill salt, soil salt, red salt, and whatever other medicinal salts there are that don’t serve as fresh or cooked food.²⁴³ After receiving them, you may keep them for life and use them when there’s a reason. If you use them when there’s no reason, you commit an offense of wrong conduct.”

Allowable medical equipment and more

At this time Venerable Ānanda’s preceptor, Venerable Belatṭhasīsa, 9.1.1 had carbuncles, the pus making his robes adhere to his body. The monks kept on wetting his robes to remove the pus. As the Buddha was walking about the dwellings, he noticed this. He went up to them and said, “What sickness does this monk have?”

“He has carbuncles, sir. That’s why we’re doing this.” Soon 9.1.5 afterwards the Buddha gave a teaching and addressed the monks:

“For anyone who has an itch, a boil, a running sore, a carbuncle, or whose body smells, I allow medicinal powders.²⁴⁴ If

243. Sp 3.263: *Sindhavanti setavaṇṇaṃ pabbate uṭṭhahati*, “*Sindhava*: it appears as a white color in the hills.” Sp 3.263: *Ubbhidanti bhūmito añkuraṃ uṭṭhahati*, “*Ubbhida*: it appears like a sprout from the earth.” But Sp-ṭ 3.263 says: *Ubbhidam nāma ūsarapaṃsumayaṃ*, “What is made from saline soil is called *ubbhidaṃ*.” Sp 3.263: *Bilanti dabbasambhārehi saddhiṃ pacitaṃ, taṃ rattavaṇṇaṃ*, “*Bila*: it is boiled together with a material that has the color red.”

244. Sp 2.539: *Piḷakāti lohitaṇḍikā sukhumapiḷakā*, “*Piḷaka* is a minor *piḷaka* with blood on the tip.” Sp 2.539: *Thullakacchu vā ābādhoti mahāpiḷakābādhovuccati*, “*Thullakacchu vā ābādha* is a sickness with large boils.”

you're not sick, I allow detergent, soap, and cleaning agents.²⁴⁵
And I allow a mortar and pestle."

10.1.1 Soon afterwards the sick monks needed sifted medicinal powders.

"I allow a powder sieve."

10.1.4 They needed finely sifted powder.

"I allow a cloth sieve."

10.2.1 On one occasion a monk was possessed by a spirit. His teacher and preceptor who were nursing him were not able to cure him. He then went to a pigs' slaughterhouse to eat raw meat and drink blood. As a result, he became well. They told the Buddha.

"For one who is possessed, I allow raw meat and raw blood."²⁴⁶

11.1.1 At that time a monk was afflicted with an eye-disease. The monks had to hold him while he urinated and defecated. Just then, as the Buddha was walking about the dwellings, he noticed this. He then went up to them and said, "What sickness does this monk have?"

11.2.1 "He has an eye-disease, sir. That's why we do this for him." Soon afterwards the Buddha gave a teaching and addressed the monks:

"I allow these ointments: black ointment, mixed ointment, river ointment, red ocher, and soot."²⁴⁷

11.2.6 They needed scented ointments.

"I allow sandal, crape jasmine, Indian valerian, coffee plum, and nut grass."²⁴⁸

245. For an explanation of rendering *chakana* and *mattika* as respectively "detergent" and "soap", see Appendix of Technical Terms. For an explanation of rendering *rajananippakka* as "cleaning agents", see Appendix of Medical Terminology.

246. See Appendix of Medical Terminology.

247. Sp 3.365: *Rasañjanaṃ nānāsambhārehi kataṃ*, "Rasañjana is made with many ingredients." Sp 3.365: *Sotañjananti nadisotādāṣu uppajjanakaṃ añjanaṃ*, "Sotañjana: an ointment being produced in the stream of rivers."

248. For a discussion of these, see Appendix of Plants.

At that time the monks put their ointments in pots and scoops. 12.1.1
The ointment was contaminated with grass, dust, and dirt.

“I allow an ointment box.”

Soon afterwards the monks from the group of six used luxurious 12.1.5
ointment boxes²⁴⁹ made with gold or silver. People complained
and criticized them, “They’re just like householders who indulge
in worldly pleasures!” They told the Buddha.

**“You shouldn’t use luxurious ointment boxes. If you do, you
commit an offense of wrong conduct.**

**I allow ointment boxes made of bone, ivory, horn, reed, bam-
boo, wood, resin, fruit, metal, and shell.”²⁵⁰**

At that time the ointment boxes were not covered. The ointment 12.2.1
was contaminated with grass, dust, and dirt.

“I allow a lid.”

The lids fell off.

12.2.4

“I allow you to tie it onto the ointment box with a string.”

The ointment boxes split.

12.2.7

“I allow you to sew it together with thread.”

At that time the monks put the ointment on with their fingers. 12.3.1
As a result their eyes hurt.

“I allow an ointment stick.”²⁵¹

Soon afterwards the monks from the group of six used luxurious 12.3.4
ointment sticks made with gold or silver. People complained and
criticized them, “They’re just like householders who indulge in
worldly pleasures!” They told the Buddha.

**“You shouldn’t use luxurious ointment sticks. If you do, you
commit an offense of wrong conduct.**

**I allow ointment sticks made of bone, ivory, horn, reed, bam-
boo, wood, resin, fruit, metal, and shell.”**

249. I here render *uccāvaca* as luxurious. This rendering seems required by the context. See also use of this word at SN 2.29:7.1.

250. Khuddasikkhā-purāṇaṭṭikā 185: *Āmalakakakkādihi katā phalamayā*, “Made of fruit means made from ground emblic myrobalan, etc.”

251. Appendix of Medical Terminology for a list of allowable medical equipment.

12.4.1 The monks dropped the ointment sticks on the ground. The sticks became rough.

“I allow a case for the ointment stick.”²⁵²

12.4.4 The monks carried the ointment boxes and sticks in their hands.

“I allow a bag for the ointment box.”

12.4.7 They did not have a shoulder strap.

“I allow a shoulder strap and a string for tying it.”²⁵³

13.1.1 At one time Venerable Pilindavaccha had a headache.

“I allow oil for the head.”

13.1.4 He did not get better.

“I allow treatment through the nose.”

13.1.7 The oil dripped from the nose.

“I allow a nose dropper.”

13.1.10 Soon afterwards the monks from the group of six used luxurious nose droppers made with gold or silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha.

“You shouldn’t use luxurious nose droppers. If you do, you commit an offense of wrong conduct.

I allow nose droppers made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, and shell.”

13.2.1 The nose dropper dripped unevenly.

“I allow a double nose dropper.”

13.2.4 He did not get better.

“I allow you to inhale smoke.”

13.2.7 They just lit the wick and inhaled the smoke. They burned their throat.

“I allow a tube.”

13.2.10 Soon the monks from the group of six used luxurious tubes made with gold or silver. People complained and criticized them,

252. Reading *salākodhāniya* with the PTS edition.

253. Vin-ālaṅ-ṭ 34.67: *Añjanitthavikāya amse lagganattāya amsabaddhakampi bandhanasuttakampi vaṭṭati*, “A shoulder strap and also a *bandhanasuttaka* is allowed for the purpose of the hanging of the ointment-box bag from the shoulder.”

“They’re just like householders who indulge in worldly pleasures!”
They told the Buddha.

“You shouldn’t use luxurious tubes. If you do, you commit an offense of wrong conduct.

I allow tubes made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, and shell.”

At that time the tubes were not covered. Insects crawled inside of them. 13.2.18

“I allow a lid.”

At that time the monks carried the tubes in their hands. 13.2.21

“I allow a bag for the tubes.”

The tubes scratched each other. 13.2.24

“I allow a bag with two compartments.”

They did not have a shoulder strap. 13.2.27

“I allow a shoulder strap and a string for fastening it.”

Allowable medical treatments and more

At one time Venerable Pilindavaccha had a certain disease.²⁵⁴ The doctors said he needed a heated concoction of oil. 14.1.1

“I allow a heated concoction of oil.”²⁵⁵

They wanted to add alcohol to that concoction. 14.1.6

“I allow alcohol in a heated concoction of oil.”

Soon afterwards the monks from the group of six heated oil with too much alcohol. They drank it and became drunk. 14.1.9

“You shouldn’t drink heated oil with too much alcohol. If you do, you should be dealt with according to the rule.

I allow you to drink heated oil if there is no discernible color, smell, or taste of alcohol.”

254. *Vātābādha*, literally, “a wind disease”. According to the Indian system of classification, this included a number of illnesses, such as arthritis. Since intestinal gas is elsewhere called *udaravātābādha*, “stomach wind disease”, it is unclear what is meant in this context. The commentaries are silent.

255. Sp 3.267: *Anujānāmi bhikkhave telapākanti yaṅkiṅci bhesajjapakkhittam sabbam anuññātameva hoti*, “I allow *telapāka*: whatever medicines are included are all allowed.”

14.2.1 The monks had heated much oil with too much alcohol. They did not know what to do with it.

“I allow you to determine it for external use.”

14.2.5 Pilindavaccha had more heated oil, but there was no vessel for storing it.

“I allow three kinds of vessels: made of metal, made of wood, made of fruit.”²⁵⁶

14.3.1 At that time Pilindavaccha had arthritis of the hands and feet.²⁵⁷

“I allow treatment through sweating.”

14.3.4 He did not get better.

“I allow sweating with herbs.”²⁵⁸

14.3.7 He still did not get better.

“I allow heavy sweating.”

14.3.10 He still did not get better.

“I allow hemp water.”²⁵⁹

14.3.13 He still did not get better.

256. Vmv 3.305: *Phalatumbo nāma lābūādi*, “A vessel made of fruit is a gourd, etc.”

257. “Arthritis of the hands and feet” renders *āṅgavāta*, literally “wind of the limbs”. I follow the commentarial explanation at Sp 3.267: *Āṅgavātoti hatthapāde vāto*, “*Āṅgavāta* means wind in the hands and the feet.”

258. Sp 3.267: *Sambhārasedanti nānāvidhapaṇṇabhaṅgasedaṃ*, “*Sambhārasedanti*: sweating with various shredded leaves.”

259. Sp 3.267: *Bhaṅgodakanti nānāpaṇṇabhaṅgakuthitaṃ udakaṃ; tehi paṇṇehi ca udakena ca siñcitvā siñcitvā sedetabbo*, “*Bhaṅgodaka*: water with various putrid, shredded leaves. One is made to sweat by repeated pouring the water and the leaves.” The commentary brings in the idea of sweating, saying that the hemp water was for external use, yet neither is mentioned in the Canonical text. In fact, although the use of *bhaṅgodaka* in the Canonical text is immediately preceded by the three separate treatments that involved sweating (Kd 6:14.3.3–14.3.9), it is not mentioned in connection with *bhaṅgodaka*. Moreover, the commentary interprets *bhaṅga* to mean shredded (leaves), with the idea of leaves merely implied. The more straightforward interpretation is that *bhaṅga* refers to hemp, which is how I. B. Horner understands it. It seems possible, then, that this refers to hemp water, or cannabis water, that was taken as an internal medicine. Given that cannabis is known to alleviate arthritis symptoms, this is perhaps not as surprising as it may seem.

“I allow a bathtub.”²⁶⁰

Pilindavaccha had arthritis.²⁶¹

14.4.1

“I allow bloodletting.”

He did not get better.

14.4.4

“I allow bloodletting and receiving it in a horn.”²⁶²

Pilindavaccha had cracked feet.

14.4.7

“I allow salve for the feet.”

He did not get better.

14.4.10

“I allow you to make foot salve.”

At that time a monk was afflicted with abscesses.²⁶³

14.4.13

“I allow surgery.”

They needed bitter water.

14.4.16

“I allow bitter water.”

They needed sesame paste.

14.4.19

“I allow sesame paste.”

They needed flour paste.

14.5.1

“I allow flour paste.”²⁶⁴

They needed a dressing.

14.5.4

“I allow a dressing.”

The sore was itching.

14.5.7

260. Sp 3.267: *Udakakoṭṭhakanti udakakoṭṭhe cāṭim vā doṇim vā uṇho-dakassa pūretvā tattha pavisitvā sedakammakaraṇaṃ anujānāmīti attho*, “*U-dakakoṭṭhaka*: the meaning is ‘I allow the causing of sweating by entering a tank or trough filled with hot water in a bathroom.’”

261. “Arthritis” renders *pabbavāta* Sp 3.267: *Pabbavāto hotīti pabbe pabbe vāto vijjhati*, “*Pabbavāta* means wind piercing in the various joints.” Although the exact meaning of *vāta* is not specified, it typically refers to arthritis. See SED. Here it presumably refers to joints other than the hands and feet, which are mentioned above.

262. I have not been able to trace any explanation of this seemingly strange practice, either in the commentaries or elsewhere.

263. “Abscess” renders *gaṇḍa*. For a discussion of this word, see Appendix of Technical Terms.

264. Sp 3.267: *Kabaḷikanti vaṇamukhe sattupiṇḍaṃ pakkhipitum*, “*Kabaḷika* means to place a lump of flour on the sore.” Vmv 3.267: *Kabaḷikāti upa-nāhabhesajjaṃ*, “*Kabaḷika*: a lasting medicine.” The definition in DOP is not quite right.

- “I allow you to sprinkle it with mustard powder.”**
- 14.5.10 The sore festered.
- “I allow you to fumigate it.”**
- 14.5.13 The flesh protruded.²⁶⁵
- “I allow you to cut it with a razor.”²⁶⁶**
- 14.5.16 The sore did not heal.
- “I allow oil for the sore.”**
- 14.5.19 The oil dripped off.
- “I allow a bandage and all treatments for sores.”**
- 14.6.1 On one occasion a certain monk was bitten by a snake.
- “I allow you to give him the four foul edibles: feces, urine, ash, and clay.”**
- 14.6.5 The monks thought, “Do they need to be received or not?”²⁶⁷
- “They should be received if there is an attendant. If there isn’t, I allow you to take them yourself and then eat them.”²⁶⁸**
- 14.6.9 On one occasion a monk had drunk poison.
- “I allow you to give him feces to drink.”**
- 14.6.12 The monks thought, “Does it need to be received or not?”
- “I allow the one who is excreting it to receive it. When he’s received it, it doesn’t need to be received again.”**
- 14.7.1 On one occasion a monk was sick from a drug.²⁶⁹

265. Sp 3.267: *Vaḍḍhamamsanti adhikamamsam āṇi viya uṭṭhahati*, “*Vaḍḍhamamsa* means an excess of flesh was sticking out like a peg.”

266. Sp 3.267: *Loṇasakkharikāya chindituntī khurena chinditum*, “*Loṇasakkharikāya chinditum* means to cut with a razor.”

267. The question seems to be whether these can be given to the bitten person in an unreceived state, *appaṭiggahitāni*, or whether they have to be received first, *paṭiggahetabbāni*.

268. “Should” renders *anujānāmi*. For a discussion of this word, see Appendix of Technical Terms.

269. Sp 3.269: *Gharadinnakābādhoti vasikaraṇapānakasamuṭṭhitarogo*, “*Gharadinnakābādha* is a sickness coming from drinking an overpowering drink.” Sp-ṭ 3.269: *Gharadinnakābādho nāma vasikaraṇatthāya gharañiyā dinnabhesajjasamuṭṭhito ābādho*, “*Gharadinnakābādha* is the name of a sickness coming from medicine given by a housewife for the purpose of overpowering.” The point seems to be that one is given a substance so that one can subsequently be overpowered.

“I allow him to drink mud from a plow.”²⁷⁰

On one occasion a certain monk had indigestion.²⁷¹ 14.7.4

“I allow him to drink lye.”

On one occasion a certain monk suffered from jaundice. 14.7.7

“I allow him to drink chebulic myrobalan soaked in cattle urine.”

On one occasion a certain monk suffered from a skin disease. 14.7.10

“I allow you to make a scented ointment.”

On one occasion a monk’s body was full of impurities.²⁷² 14.7.13

“I allow him to drink a purgative.”

He needed clear congee. 14.7.16

“I allow clear congee.”²⁷³

He needed mung-bean broth. 14.7.19

“I allow mung-bean broth.”²⁷⁴

He needed oily mung-bean broth. 14.7.22

“I allow oily mung-bean broth.”²⁷⁵

He needed meat broth. 14.7.25

270. *Sītāloḷi* literally means “what is mixed in a furrow”. Sp 3.269: *Sītāloḷinti naṅgalena kasantassa phāle laggamattikaṃ udakena āloḷetvā pāyetuṃ anujānāmiti attho*, “*Sītāloḷi*: the meaning is ‘I allow you to drink a mixture of water and the clay sticking to a plowshare of one plowing with a plow.’”

271. Sp 3.269: *Duṭṭhagahaṇikoṭi vipannagahaṇiko*; *kiçchena uccāro nikkhamatīti attho*, “*Duṭṭhagahaṇiko*: one whose stomach has failed; the meaning is he has difficulty excreting feces.”

272. Sp 3.269: *Abhisannakāyoti ussannadosakāyo*, “*Abhisannakāya* means the body is full of impurities.”

273. Sp 3.269: *Acchakaṇḍhiyanti taṇḍulodakamaṇḍo*, “*Acchakaṇḍhiya*: the cream of rice water.”

274. Sp 3.269: *Akaṭayusanti asiniddho muggapacitapāṇiyo*, “*Akaṭayūsa* is drinkable mung beans that have been boiled without oil” Sp-ṭ 3.269, however, says: *Akaṭayūsenāti anabhisāṅkhatena muggayūsenā*, “*Akaṭayūsenā* means the juice of unprepared mung beans.” This would seem to mean the raw juice of mung beans. I follow the more ancient authority.

275. Sp 3.269: *Kaṭākaṭanti sova dhotasiniddho*, “*Kaṭākaṭa* the same (as the previous) but washed in oil.” Sp-ṭ 3.269, however, says: *Kaṭākaṭenāti mugge pacitvā acāletvāva parissāvitena muggasūpenāti*, “*Kaṭākaṭa* means mung-bean soup made by boiling mung beans and then filtering it without stirring.” But this seems indistinguishable from the previous medicine, the mung-bean broth.

“I allow meat broth.”²⁷⁶

3. The account of Pilindavaccha

- 15.1.1 At one time Venerable Pilindavaccha was having a hillside cleared near Rājagaha, intending to build a shelter. Just then King Seniya Bimbisāra of Magadha went to Pilindavaccha, bowed, sat down, and said, “Venerable, what are you having made?”
- 15.1.5 “I’m clearing the hillside, great king. I want to build a shelter.”
- 15.1.6 “Do you need a monastery worker?”
- 15.1.7 “The Buddha hasn’t allowed monastery workers.”
- 15.1.8 “Well then, sir, please ask the Buddha and tell me the outcome.”
- 15.1.9 “Yes.”
- 15.2.1 Pilindavaccha instructed, inspired, and gladdened King Bimbisāra with a teaching, after which the king got up from his seat, bowed down, circumambulated Pilindavaccha with his right side toward him, and left.
- 15.2.3 Soon afterwards Pilindavaccha sent a message to the Buddha: “Sir, King Seniya Bimbisāra of Magadha wishes to provide a monastery worker. What should I tell him?” The Buddha then gave a teaching and addressed the monks:
- “**Monks, I allow monastery workers.**”
- 15.3.1 Once again King Bimbisāra went to Pilindavaccha, bowed, sat down, and said, “Sir, has the Buddha allowed monastery workers?”
- 15.3.4 “Yes, great king.”
- 15.3.5 “Well then, I’ll provide you with a monastery worker.”
- 15.3.6 Yet after making this promise, he forgot, and only remembered after a long time. He then addressed the official in charge of practical affairs: “Listen, has the monastery worker I promised been provided?”
- 15.3.8 “No, sir, he hasn’t.”
- 15.3.9 “How long has it been since we made that promise?”

276. Sp 3.269: *Paṭicchādanīyenāti maṃsarasena*, “*Paṭicchādanīyena* means having the juice of meat.”

The official counted the days and said, “It’s been five hundred days.” 15.4.1

“Well then, provide him with five hundred monastery workers.” 15.4.3

“Yes.” 15.4.4

The official provided Pilindavaccha with those monastery workers, and a separate village was established. They called it “The Monastery Workers’ Village” and “Pilinda Village”. And Pilindavaccha began associating with the families in that village. 15.4.5

After robing up one morning, he took his bowl and robe and went to Pilinda Village for alms. At that time they were holding a celebration in that village, and the children were dressed up in ornaments and garlands. As Pilindavaccha was walking on continuous almsround, he came to the house of a certain monastery worker where he sat down on the prepared seat. Just then the daughter of the house had seen the other children dressed up in ornaments and garlands. She cried, saying, “I want a garland! I want ornaments!” Pilindavaccha asked her mother why the girl was crying. She told him, adding, “Poor people like us can’t afford garlands and ornaments.” Pilindavaccha then took a pad of grass and said to the mother, “Here, place this on the girl’s head.” She did, and it turned into a beautiful golden garland. Even the royal compound had nothing like it. 15.4.8

People told King Bimbisāra, “Sir, in the house of a such-and-such a monastery worker there’s a beautiful golden garland. Even in your court, sir, there’s nothing like it. So how did those poor people get it? They must have stolen it.” King Bimbisāra then had that family imprisoned. 15.6.6

Once again Pilindavaccha robed up in the morning, took his bowl and robe, and went to Pilinda Village for alms. As he was walking on continuous almsround, he came to the house of that same monastery worker. He then asked the neighbors what had happened to that family. 15.7.1

“The king had jailed them, venerable, because of that golden garland.” 15.7.4

15.7.5 Pilindavaccha went to King Bimbisāra's house, where he sat down on the prepared seat. King Bimbisāra approached Pilindavaccha, bowed, and sat down. Pilindavaccha said, "Great king, why have you jailed the family of that monastery worker?"

15.8.2 "Sir, in the house of that monastery worker there was a beautiful golden garland. Even the royal compound has nothing like it. So how did those poor people get it? They must have stolen it."

15.8.6 Pilindavaccha then focused his mind on turning King Bimbisāra's stilt house into gold. As a result, the whole house became gold. He said, "Great king, how did you get so much gold?"

15.8.9 "Understood, sir! It's your supernormal power." And he released that family.

15.9.1 People said, "They say Venerable Pilindavaccha has performed a superhuman feat, a wonder of supernormal power, for the king and his court!" Delighted, and gaining confidence in Pilindavaccha, they brought him the five tonics: ghee, butter, oil, honey, and syrup. Ordinarily, too, Pilindavaccha was getting the five tonics. Since he was getting so much, he gave it away to his followers, who ended up with an abundance of tonics. After filling up basins and waterpots and setting these aside, they filled their water filters and bags and hung these in the windows. But as the tonics dripped, the dwellings became infested with rats. When people walking about the dwellings noticed this, they complained and criticized them, "These Sakyan monastics are hoarding goods indoors, just like King Seniya Bimbisāra of Magadha!"

15.10.1 The monks heard the complaints of those people and the monks of few desires complained and criticized those monks, "How can these monks choose to live with such abundance?"

15.10.4 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that there are monks who live like this?" "It's true, sir." ... After rebuking them, the Buddha gave a teaching and addressed the monks:

“After being received, the tonics allowable for sick monks—that is, ghee, butter, oil, honey, and syrup—should be used from storage for at most seven days. If you use them longer than that, you should be dealt with according to the rule.”

The first section for recitation on allowable medicines is finished.

4. The allowance for sugar, etc.

When the Buddha had stayed at Sāvattihī for as long as he liked, 16.1.1
he set out wandering toward Rājagaha. While they were traveling, Venerable Revata the Doubter saw a sugar factory. As he approached, he noticed they were mixing the sugar with flour and ash. He thought,²⁷⁷ “Sugar mixed with food is unallowable, and so it’s unallowable to eat sugar at the wrong time,” and being afraid of wrongdoing, he and his followers did not take sugar. They told the Buddha. “Why are they adding flour and ash to the sugar?”

“To harden it, sir.”

16.1.8

“If they add flour or ash to sugar to harden it, it’s still considered sugar. I allow you to eat as much sugar as you like.”

While still traveling, Revata noticed mung beans sprouting from 16.2.1
feces. He thought, “Mung beans are unallowable. They sprout even after being digested,” and being afraid of wrongdoing, he and his followers did not eat mung beans. They told the Buddha.

“Although mung beans may sprout after being digested, I allow you to eat as much of it as you like.”

On one occasion a certain monk who had a stomachache drank 16.3.1
a salty purgative and was cured.

“I allow salty purgatives when you’re sick. If you’re not sick, I allow you to drink it mixed with water.”

277. Sp-ṭ 3.272: *Guḷakaraṇanti guḷakaraṇaṭṭhānaṃ, ucchusālanti vuttaṃ hoti*, “*Guḷakaraṇa*: a place for making sugar. It is called a sugar-cane building.”

5. Discussion of the prohibition against storing indoors, etc.

- 17.1.1 Wandering on, the Buddha eventually arrived at Rājagaha where he stayed in the Bamboo Grove, the squirrel sanctuary.
- 17.1.2 Soon afterwards the Buddha had a stomachache. Venerable Ānanda thought, “Previously, when the Buddha had a stomachache, he was comfortable after drinking the threefold pungent congee.”²⁷⁸ He then asked for sesame seeds, rice, and mung beans, stored them indoors, cooked them himself indoors, and brought them to the Buddha, saying, “Sir, please drink the threefold pungent congee.”
- 17.2.1 When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise not, for Buddhas are incapable of doing what is unbeneficial.²⁷⁹ Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.
- 17.2.6 So he said to Ānanda, “Ānanda, where does this congee come from?” Ānanda told him.
- 17.3.1 The Buddha rebuked him, “It’s not suitable, Ānanda, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you be so indulgent? What’s been stored indoors

278. *Tekaṭulayāgu* is commonly rendered as “rice porridge having three pungent ingredients”. The three are sesame seeds, rice, and mung beans, yet rice and mung beans can hardly be called pungent. I would suggest it is the taste of the combination of the three that is pungent.

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

in a monastery is unallowable;²⁸⁰ what's been cooked indoors in a monastery is unallowable;²⁸¹ what's been cooked by oneself is unallowable. This will affect people's confidence ...” After rebuking him, he gave a teaching and addressed the monks:

“You shouldn’t eat what’s been stored indoors in a monastery, what’s been cooked indoors in a monastery, or what you have cooked yourself. If you do, you commit an offense of wrong conduct.

If you eat what’s been stored indoors in a monastery, cooked indoors in a monastery, and cooked by yourselves, you commit three offenses of wrong conduct.

If you eat what’s been stored indoors in a monastery, cooked indoors in a monastery, but cooked by others, you commit two offenses of wrong conduct.

If you eat what’s been stored indoors in a monastery, but cooked outside, yet cooked by yourselves, you commit two offenses of wrong conduct.

If you eat what’s been stored outside, but cooked indoors in a monastery, and cooked by yourselves, you commit two offenses of wrong conduct.

If you eat what’s been stored indoors in a monastery, but cooked outside, and cooked by others, you commit one offense of wrong conduct.

If you eat what’s been stored outside, but cooked indoors in a monastery, yet cooked by others, you commit one offense of wrong conduct.

If you eat what’s been stored outside, and cooked outside, but cooked by yourselves, you commit one offense of wrong conduct.

280. Sp 3.274: *Antovutthanti akappiyakuṭiyāṃ vuttham*, “Antovuttha: stored, apart from the food-storage hut.”

281. Khuddasikkhā-abhinavaṭṭikā 112: *Antopakkeṭi akappiyakuṭiyā anto pakke*, “Antopakka: cooked indoors, apart from the food-storage hut.”

If you eat what's been stored outside, and cooked outside, and cooked by others, there is no offense."

17.6.1 When the monks heard that the Buddha had prohibited cooking, being afraid of wrongdoing, they did not reheat.

"I allow you to reheat what's already been cooked."

17.7.1 At that time Rājagaha was short of food. People brought salt, oil, rice, and fresh food to the monastery.²⁸² The monks stored it outdoors, but it was eaten by vermin and stolen by thieves.

"I allow you to store food indoors."

17.7.7 The monks stored it indoors, but it was cooked outside. They were surrounded by scrap-eaters, and the monks ate in fear.

"I allow cooking indoors."

17.7.12 Because of the famine, the attendants took more for themselves and gave less to the monks.

"I allow you to cook. I allow you to store food indoors in a monastery, to cook indoors in a monastery, and to cook yourselves."

6. Receiving what has been picked up

17.8.1 On one occasion a number of monks who had completed the rainy-season residence in Kāsi were traveling to Rājagaha to visit the Buddha. While on their way, they did not receive sufficient food, whether fine or coarse. Yet there was much fruit, but no attendant to offer it.

17.8.4 When the monks arrived at Rājagaha, they were exhausted. They went to the Bamboo Grove, approached the Buddha, bowed, and sat down. Since it is the custom for Buddhas to greet newly-arrived monks, he said to them, "I hope you're keeping well, monks, I hope you're getting by? I hope you're not tired from traveling? And where have you come from?"

282. "Fresh food" renders *khādaniya*. See Appendix of Technical Terms.

“We’re keeping well, sir, we’re getting by,” and they told him 17.9.1
what had happened. Soon afterwards the Buddha gave a teaching
and addressed the monks:

**“If there is no attendant, but you see fruit, I allow you to pick it
up yourself. You should then carry it until you see an attendant,
put it on the ground, and have it received. You may then eat it. I
allow you to receive what you have picked up.”**

On one occasion a certain brahmin had obtained fresh sesame 18.1.1
seed and fresh honey. He thought, “Why don’t I give this to the
Sangha of monks headed by the Buddha?” He then went to the
Buddha, exchanged pleasantries with him, and said, “Please accept
tomorrow’s meal from me together with the Sangha of monks.” The
Buddha consented by remaining silent. Knowing that the Buddha
had consented, the brahmin left.

The following morning that brahmin had various kinds of fine 18.2.1
foods prepared. He then had the Buddha informed that the meal
was ready.

The Buddha robed up, took his bowl and robe, and went to 18.2.3
that brahmin’s house where he sat down on the prepared seat.
That brahmin personally served various kinds of fine foods to the
Sangha of monks headed by the Buddha. When the Buddha had
finished his meal, the brahmin sat down to one side. The Buddha
then instructed, inspired, and gladdened him with a teaching, after
which he got up and left.

Soon after the Buddha had left, that brahmin thought, “I invited 18.3.1
the Sangha of monks headed by the Buddha to give them the fresh
sesame seed and honey, but I forgot. Why don’t I take the sesame
seed and honey to the monastery in basins and waterpots?” And
he did just that. He then went up to the Buddha and said, “When I
invited you for a meal, I forgot to give you these fresh sesame seeds
and this honey. Please accept it.”

“Well then, brahmin, give it to the monks.” 18.4.3

At this time, food was scarce, and the monks were refusing invi- 18.4.4
tations to eat more even after taking just a little. After reflection,

they were even declining altogether.²⁸³ And so now that the whole Sangha was being invited, being afraid of wrongdoing, they did not accept.²⁸⁴

“Accept, monks, and eat. I allow one who has finished his meal and refused an invitation to eat more to eat non-leftovers that have been brought out.”²⁸⁵

7. The allowance for what has been received, etc.

19.1.1 On one occasion a family who was supporting Venerable Upananda the Sakyan sent fresh food to the Sangha, saying, “After showing it to Venerable Upananda, it’s to be given to the Sangha.” Just then Upananda had gone to the village for alms. When those people arrived at the monastery, they asked for Upananda and were told where he was. They said, “Venerables, after showing it to Venerable Upananda, this fresh food is to be given to the Sangha.” The monks told the Buddha. He said, “Well then, receive it and put it aside until Upananda returns.” But because Upananda visited families before eating, he returned late to the monastery.

19.2.2 At this time, food was scarce, and the monks were refusing invitations to eat more even after taking just a little. After reflection, they were even declining altogether. And so now that the whole Sangha was being invited, being afraid of wrongdoing, they did not accept.

283. “The monks refused an invitation to eat more even after taking just a little” renders *appamattakepi pavārenti*. The phrase is explained in the sub-commentary at Sp-ṭ 3.276: *Appamattakepi pavārentīti appamattakepi gahite pavārenti*, “*bahumhi gahite aññesaṃ nappahoti*”*ti maññamānā*, “*Appamattakepi pavārenti*: even when they have taken just a little, they refuse an invitation to eat more, thinking, ‘If much is taken, there will not be enough for others.’”

284. Apart from their restraint due to the scarcity of food, they did not want to fall into an offense under Bu Pc 35:2.15.1.

285. Sp 3.276: *Tato nīhaṭanti yattha nimantitā bhuñjanti, tato nīhaṭam*, “*Tato nīhaṭan*: brought out from where they ate their invitational meal.”

“Accept, monks, and eat. I allow one who has finished his meal and refused an invitation to eat more to eat non-leftovers that were received before the meal.”

When the Buddha had stayed at Rājagaha for as long as he liked, 20.1.1
he set out wandering toward Sāvattihī. When he eventually arrived,
he stayed in the Jeta Grove, Anāthapiṇḍika’s Monastery.

At that time Venerable Sāriputta had a fever. Venerable Mahā- 20.1.4
moggallāna went to him and asked, “When you previously had a
fever, Sāriputta, how did you get better?”

“I had lotus roots and tubers.” 20.1.7

Then, just as a strong man might bend or stretch his arm, Mahā- 20.1.8
moggallāna disappeared from the Jeta Grove and reappeared on
the banks of the Mandākinī lotus pond. An elephant saw Mahāmo-
ggallāna coming and said to him, “Welcome, Venerable Mahāmo-
ggallāna, please come. What do you need, venerable? What may I
give?”

“I need lotus roots and tubers.” 20.2.5

The elephant told another elephant, “Listen, give as many roots 20.2.6
and tubers as the venerable needs.” It plunged into the Mandākinī
lotus pond and pulled up lotus roots and tubers with his trunk.
It gave them a good rinse, bound them in a bundle, and went up
to Mahāmoggallāna. Then, just as a strong man might bend or
stretch his arm, Mahāmoggallāna disappeared from the banks of
the Mandākinī lotus pond and reappeared in the Jeta Grove. And
that elephant did the same. It had the roots and tubers offered to
Mahāmoggallāna, before returning to the Mandākinī lotus pond
in the same manner. Mahāmoggallāna then brought those lotus
roots and tubers to Sāriputta. When he had eaten them, his fever
subsided. But there was much left over.

At this time, food was scarce, and the monks were refusing invi- 20.4.1
tations to eat more even after taking just a little. After reflection,
they were even declining altogether. And so now that the whole
Saṅgha was being invited, being afraid of wrongdoing, they did not
accept.

“Accept, monks, and eat. I allow one who has finished his meal and refused an invitation to eat more to eat non-leftovers coming from the forest or a lotus pond.”²⁸⁶

21.1.1 On one occasion in Sāvattthī, much fruit had been given, but there was no attendant. Being afraid of wrongdoing, the monks did not eat it.

“I allow you to eat fruit that hasn’t been made allowable if it’s seedless or the seeds have been removed.”²⁸⁷

8. Discussion of the prohibition against surgery

22.1.1 When the Buddha had stayed at Sāvattthī for as long as he liked, he set out wandering toward Rājagaha. When he eventually arrived, he stayed in the Bamboo Grove, the squirrel sanctuary.

22.1.4 At that time the doctor Ākāsagotta performed surgery on a certain monk who had hemorrhoids. Just then, while walking about the dwellings, the Buddha came to this monk’s dwelling. Ākāsagotta saw the Buddha coming and said to him, “Good Gotama, please come and see this monk’s anus. It’s just like the mouth of a lizard.”

22.2.3 The Buddha thought, “This foolish man is mocking me,” and he turned around right there. Soon afterwards he had the Sangha gathered and questioned the monks: “Is there a sick monk in such-and-such a dwelling?”

22.2.7 “There is, sir.”

22.2.8 “What’s his illness?”

286. “Non-leftovers” is here used in its technical sense of Bu Pc 35:3.1.9. In other words, the lotus roots and tubers were leftovers that were turned into non-leftovers through the appropriate procedure.

287. “The seeds have been removed” renders *nibbattabīja*. *Nibbatta* is a past participle that normally means “come into being” or “developed”. According to SED (sv. *nir-vṛit*), however, it can also mean “removed”. Sp 3.278: *Nibbattabijanti bījaṃ nibbattetvā apanetvā paribhuñjitabbakam ambapanasādi*, “*Nibbattabīja* means having *nibbatta*-ed, having removed the seed, mangoes, jackfruit, etc., may be eaten.”

“He has hemorrhoids, and the doctor Ākāśagotta is performing surgery.” 22.2.9

The Buddha rebuked him, “It’s not suitable, monks, for that foolish man, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can he have surgery on the private parts? The skin is delicate in that area, sores heal with difficulty, and a scalpel is hard to wield there. This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks: 22.3.1

“You shouldn’t have surgery on the private parts.²⁸⁸ If you do, you commit a serious offense.”

When they heard that the Buddha had prohibited surgery, the monks from the group of six had enemas.²⁸⁹ The monks of few desires complained and criticized them, “How can the monks from the group of six have enemas?” They told the Buddha what had happened. “Is it true, monks, that the monks from the group of six are having enemas?” “It’s true, sir.” ... After rebuking them, the Buddha gave a teaching and addressed the monks: 22.4.1

“You shouldn’t get surgery within 3.5 centimeters of the private parts or have enemas.²⁹⁰ If you do, you commit a serious offense.”

288. Vjb 3.279: *Sambādheti vaccamagge bhikkhussa bhikkhuniyā ca passā-vamaggepi anulomato*, “*Sambādha* means the anus of a monk or a nun, and also the genital area accords with this.”

289. Sp 3.279: *Yena kenaci pana cammena vā vatthena vā vatthipīḷanampi na kātabbāṃ*, “One should not do bladder-action, *vatthipīḷana*, with whatever skin or cloth.” Vmv 3.279: *Vatthipīḷananti yathā vatthigatatelādi antosarīre ārohani, evaṃ hatthena vatthimaddanaṃ*, “*Vatthipīḷana*: in order for oils, etc., in a bladder to go up inside the body, thus one squeezes the bladder with the hand.” The meaning is not entirely clear. My rendering is no more than a suggestion.

290. That is, two fingerbreadths. For a discussion of the *āṅgula*, see *sugata* in Appendix of Technical Terms.

9. Discussion of the prohibition against human flesh

- 23.1.1 When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Benares. When he eventually arrived, he stayed in the deer park at Isipatana.
- 23.1.4 At that time in Benares there were two lay-followers, Suppiya and Suppiyā, husband and wife, both with confidence in Buddhism. They were donors and benefactors, and they attended on the Sangha.
- 23.1.5 On one occasion Suppiyā went to the monastery. She walked from dwelling to dwelling, from yard to yard, asking the monks, “Is anyone sick? What may I bring?” Just then a certain monk had drunk a purgative. He told Suppiyā about this, adding, “I need meat broth.” “No problem, I’ll organize it.”
- 23.2.6 She then returned to her house and told a servant, “Go and get some meat.”²⁹¹ Saying, “Yes, ma’am,” he walked around the whole of Benares, but could not find any. So he returned to Suppiyā and said, “There’s no meat, ma’am. There’s no slaughter today.”
- 23.3.1 Suppiyā thought, “If that monk doesn’t get meat broth, his illness will get worse or he’ll die. Because I’ve already agreed to provide it, it would not be right if I didn’t.” She then took a knife, cut flesh from her own thigh, and gave it to a slave, saying, “Prepare this meat and give it to the sick monk in such-and-such a dwelling. If anyone asks for me, tell them I’m sick.” She then wrapped her thigh in her upper robe, entered her bedroom, and lay down on the bed.
- 23.4.1 When Suppiya returned home, he asked the slave where his wife was. The slave told him.
- 23.4.4 He then went to see her, and she told him what had happened. He thought, “It’s astonishing and amazing how much faith and

291. *Pavattamaṃsa* refers to meat ready for sale, that is, not specially slaughtered. Sp 3.280: *Pavattamaṃsanti matassa maṃsaṃ*, “*Pavattamaṃsa*: meat from a dead (animal).”

confidence Suppiyā has, as she gives up even her own flesh. Is there anything she would not give?”

Delighted and joyful he went to the Buddha. He bowed, sat down, and said, “Sir, please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, Suppiya got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. 23.4.13

The following morning Suppiya had various kinds of fine foods prepared. He then had the Buddha informed that the meal was ready. 23.5.5

The Buddha robed up, took his bowl and robe, and went to Suppiya’s house where he sat down on the prepared seat together with the Sangha of monks. Suppiya approached the Buddha and bowed down to him. When the Buddha asked him where Suppiyā was, he replied that she was sick. 23.5.6

“Well then, please tell her to come.” 23.6.4

“She’s not able, sir.” 23.6.5

“Well then, carry her in here.” And he did. The moment Suppiyā saw the Buddha that great wound healed and was perfectly covered with skin and hairs. Suppiya and Suppiyā exclaimed, “The great power and might of the Buddha is truly astonishing and amazing!” Delighted and joyful, they personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, they sat down to one side. The Buddha instructed, inspired, and gladdened them with a teaching, after which he got up from his seat and left. 23.6.6

Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Who asked Suppiyā for meat?” The responsible monk told the Buddha. 23.8.1

“Did you get the meat?” 23.8.4

“I did, sir.” 23.8.5

“Did you eat it?” 23.8.6

“Yes.” 23.8.7

23.8.8 “Were you circumspect about it?”

23.8.9 “No, sir.”

23.9.1 The Buddha rebuked him ... “Foolish man, how can you eat meat without circumspection? You have eaten human flesh. This will affect people’s confidence ...” After rebuking him, he gave a teaching and addressed the monks:

“There are people who have faith and confidence, even to the point of giving up their own flesh. You shouldn’t eat human flesh. If you do, you commit a serious offense.

You shouldn’t eat flesh without being circumspect. If you do, you commit an offense of wrong conduct.”

10. Discussion of the prohibition against elephant meat, etc.

23.10.1 At one time the king’s elephants had died. Because there was a shortage of food, people ate the elephant meat. They also gave elephant meat to monks who were walking for alms. When the monks ate it, people complained and criticized them, “How can the Sakyan monastics eat elephant meat? Elephants are an attribute of kingship. If the king knew, he would not be pleased with those monks.” They told the Buddha.

“You shouldn’t eat elephant meat. If you do, you commit an offense of wrong conduct.”

23.11.1 At one time the king’s horses had died. Because there was a shortage of food, people ate the horse meat. They also gave horse meat to monks who were walking for alms. When the monks ate it, people complained and criticized them, “How can the Sakyan monastics eat horse meat? Horses are an attribute of kingship. If the king knew, he would not be pleased with those monks.” They told the Buddha.

“You shouldn’t eat horse meat. If you do, you commit an offense of wrong conduct.”

At one time when there was a shortage of food, people ate dog meat. They also gave dog meat to monks who were walking for alms. When the monks ate it, people complained and criticized them, “How can the Sakyan monastics eat dog meat? Dogs are disgusting and repulsive.” They told the Buddha. 23.12.1

“You shouldn’t eat dog meat. If you do, you commit an offense of wrong conduct.”

At one time when there was a shortage of food, people ate snake meat. They also gave snake meat to monks who were walking for alms. When the monks ate it, people complained and criticized them, “How can the Sakyan monastics eat snake meat? Snakes are disgusting and repulsive.” Even Supassa the king of dragons went to see the Buddha. He bowed down to the Buddha²⁹² and said, “Sir, there are dragons without faith and confidence. They might harm the monks even over small matters. Please ask the venerables not to eat snake meat.” The Buddha instructed, inspired, and gladdened him with a teaching, after which Supassa bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks: 23.13.1

“You shouldn’t eat snake meat. If you do, you commit an offense of wrong conduct.”

On one occasion hunters killed a lion and ate the lion meat. They also gave lion meat to monks who were walking for alms. After eating it, those monks returned to the wilderness. And because of the smell of lion meat, lions attacked them. 23.14.1

“You shouldn’t eat lion meat. If you do, you commit an offense of wrong conduct.”

On one occasion hunters killed a tiger ... a leopard ... a bear ... a hyena and ate the hyena meat. They also gave hyena meat to monks who were walking for alms. After eating it, those monks 23.15.1

292. The *nāgas*, here rendered as “dragons”, were supernormal serpents who protected the snakes.

returned to the wilderness. And because of the smell of hyena meat, hyenas attacked them.

“You shouldn’t eat tiger meat, leopard meat, bear meat, or hyena meat. If you do, you commit an offense of wrong conduct.”

The second section for recitation on Suppiyā is finished.

11. The allowance for congee and honey balls

24.1.1 When the Buddha had stayed at Benares for as long as he liked, he set out wandering toward Andhakavinda together with a large sangha of twelve-hundred and fifty monks. On this occasion the country people had loaded large quantities of salt, oil, rice, and fresh food onto carts, and were following behind the Sangha of monks headed by the Buddha, thinking, “When our turn comes, we’ll prepare a meal.” Five hundred people living on scraps were also following along.

24.1.4 Eventually the Buddha arrived at Andhakavinda and stayed there. Soon afterwards a certain brahmin whose turn to offer a meal had not yet come, thought, “I’ve been following the Sangha of monks headed by the Buddha for two months waiting to offer them a meal, and I’m still waiting. Moreover, I am all alone, and all my household business is being neglected. Why don’t I inspect the dining hall²⁹³ and prepare whatever is lacking?” When he did, he saw that two things were missing: congee and honey balls. He then went to Venerable Ānanda and told what he had been think-

293. *Bhattachga* is literally “a meal house”. The name suggests that the *bhattachga* was a separate building for eating. They were found both in private houses and in monasteries (Kd 10:4.5.7). Since they were part of houses or a compound of private buildings, “refectory” is not a satisfactory rendering. The fact that kitchens are not mentioned separately may mean that they were part of the *bhattachga*, except in monasteries. This is supported by a passage at (Bu Pj 3:5.3.1) that mentions a cooking implement, a pestle, being stored in a village *bhattachga*.

ing, adding, “Good Ānanda, if I were to prepare congee and honey balls, would Good Gotama accept it?”

“Well, brahmin, let me ask the Buddha.” Venerable Ānanda told the Buddha, who said, “Allow it to be prepared, Ānanda.” Ānanda passed the message on to the brahmin. 24.3.10

The following morning that brahmin prepared much congee and many honey balls and brought it to the Buddha, saying, “Good Gotama, please accept the congee and the honey balls.” 24.4.4

“Well then, brahmin, give it to the monks.” 24.4.6

But being afraid of wrongdoing, the monks did not accept. The Buddha said, “Accept, monks, and eat.” That brahmin then personally served much congee and many honey balls to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, the brahmin sat down to one side. And the Buddha said this to him: 24.4.7

“Brahmin, there are these ten benefits of congee.²⁹⁴ One who gives congee gives life, beauty, happiness, strength, and eloquence; drinking congee stills hunger, allays thirst, gets rid of wind, cleans out the bladder, and helps the digestion of food remnants. 24.6.1

One who gives congee respectfully at the right time
To the restrained ones who live on the gifts of others,
Such a one supplies them with ten things:
Long life, beauty, happiness, and strength, 24.6.5

And eloquence, too, one gets from that;
Hunger, thirst, and wind are removed, 24.6.9
The bladder is cleaned and the food digested.
This tonic is praised by the Accomplished One.

Therefore, for a person looking for happiness—
One wishing for heavenly bliss
Or desiring human prosperity—
It’s appropriate to give congee regularly.” 24.6.13

294. This is a partial parallel to AN 5.207.

- 24.7.1 The Buddha then got up from his seat and left. Soon afterwards he gave a teaching and addressed the monks:
“I allow congee and honey balls.”

12. The government official with recently acquired faith

- 25.1.1 When people heard that the Buddha had allowed congee and honey balls, they prepared rice porridge and honey balls early in the morning.²⁹⁵ After eating rice porridge and honey balls to their satisfaction in the morning, the monks did not eat as much as they had intended in the dining hall.
- 25.1.4 At this time a certain government official who had recently acquired faith in Buddhism had invited the Sangha of monks headed by the Buddha for the meal on the following day. He thought, “Why don’t I prepare twelve hundred and fifty bowls of meat for the twelve hundred and fifty monks? I can then give one bowl to each and every monk.”
- 25.2.1 The following morning that official had various kinds of fine foods prepared, as well as twelve hundred and fifty bowls of meat. He then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to that brahmin’s house where he sat down on the prepared seat together with the Sangha of monks. That official then served the monks in the dining hall. As he did so, the monks said, “Only a little, thanks.”
- 25.3.4 “Please don’t say that because I’ve only recently acquired faith in Buddhism. I’ve prepared much food of various kinds, as well as twelve-hundred and fifty bowls of meat. I’ll bring one bowl of meat to each and every one of you. Venerables, please accept as much as you like.”

295. “Rice porridge” renders *bhojjayāgu*. Sp 3.283: *Bhojjayāgunti yā pavāraṇaṃ janeti*, “*Bhojjayāgu*: what gives rise to satisfaction.” Vin-vn-ṭ 309: *Ettha ca bhojjayāgu nāma bahalayāgu*, “In this case it is rice porridge that is called *bhojjayāgu*.”

“We’re not taking so little because of that, but because we ate rice porridge and honey balls to our satisfaction early in the morning.” 25.3.8

The official complained and criticized them, “When the venerables have been invited by me, how can they eat someone else’s rice porridge? Am I incapable of giving them as much as they like?” Angry and aiming to criticize, he walked around filling the monks’ almsbowls, saying, “Eat it or take it away.” 25.4.1

When he had personally served the various kinds of fine foods to the Sangha of monks headed by the Buddha, and the Buddha had finished his meal, the official sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching, after which he got up from his seat and left. 25.4.4

Soon after the Buddha had left, that official felt anxiety and remorse, thinking, “It’s bad for me, truly bad, that I acted like this. I wonder, did I make much merit or demerit?” He then went to the Buddha, bowed, sat down, and told him what he had been thinking, adding, “I wonder, sir, did I make much merit or demerit?” 25.5.1

“When you invited the Sangha of monks headed by the Buddha for a meal on the following day, you made much merit. When each and every monk received rice from you, you made much merit. You are heading for heaven.” 25.6.1

When the official heard this, he was joyful and elated. He got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is it true, monks, that monks who had been invited for a meal ate someone else’s rice porridge beforehand?” 25.6.3

“It’s true, sir.” 25.7.3

The Buddha rebuked them ... “How can those foolish men eat someone else’s congee beforehand when they have been invited for a meal? This will affect people’s confidence ...” After rebuking them, he gave a teaching and addressed the monks: 25.7.4

“When you have been invited to a meal, you shouldn’t eat someone else’s rice porridge beforehand. If you do, you should be dealt with according to the rule.”²⁹⁶

13. The account of Belaṭṭha Kaccāna

- 26.1.1 When the Buddha had stayed at Andhakavinda for as long as he liked, he set out wandering toward Rājagaha together with a large sangha of twelve-hundred and fifty monks. Just then Belaṭṭha Kaccāna was traveling from Rājagaha to Andhakavinda with five hundred carts, all of them filled with jars of sugar. When the Buddha saw Belaṭṭha Kaccāna coming, he stepped off the road and sat down at the foot of a tree.
- 26.2.1 Belaṭṭha Kaccāna went up to the Buddha, bowed, and said, “Sir, I would like to give one jar of sugar to each and every monk.”
- 26.2.4 “Well then, Kaccāna, just bring one jar of sugar.”
- 26.2.5 Saying, “Yes, sir,” he got a jar of sugar, returned to the Buddha, and said, “Here is the jar. What should I do next?”
- 26.2.8 “Now give sugar to the monks.”
- 26.3.1 Saying, “Yes, sir,” he did just that. He then said to the Buddha, “I’ve given sugar to the monks, but there’s much left over. What should I do with that?”
- 26.3.4 “Give the monks as much sugar as they need.”
- 26.3.5 Saying, “Yes, sir,” he did as requested. He then said to the Buddha, “I’ve given the monks as much sugar as they need, but there’s much left over. What should I do with that?”
- 26.3.8 “Give the monks as much sugar as they want.”
- 26.3.9 Saying, “Yes, sir,” he again did as requested. Some monks filled their almsbowls and even their water filters and bags. When he was finished, he said to the Buddha, “I’ve given the monks as much sugar as they want, but there’s much left over. What should I do with that?”
- 26.4.4 “Give to those who live on scraps.”

296. This refers to Bu Pc 33:3.15.1.

Saying, “Yes, sir,” he again did as requested. He then said to the Buddha, “I’ve given them sugar, but there’s much left over. What should I do with that?” 26.4.5

“Give them as much sugar as they need.” 26.4.8

Saying, “Yes, sir,” he again did as requested. He then said to the Buddha, “I’ve given them as much sugar as they need, but there’s much left over. What should I do with that?” 26.5.1

“Give them as much sugar as they want.” 26.5.4

Saying, “Yes, sir,” he once again did as requested. Some of those who lived on scraps filled basins, waterpots, and baskets, and some even their laps. When he was finished, he said to the Buddha, “I’ve given them as much sugar as they want, but there’s much left over. What should I do with that?” 26.5.5

“Kaccāna, I don’t see anyone in this world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and humans, who would be able to properly digest that sugar except a Buddha or his disciple. So discard that sugar where there are no cultivated plants or in water without life.”²⁹⁷ 26.6.4

Saying, “Yes, sir,” he dumped that sugar in water without life. As he did so, that sugar hissed, sputtered, fumed, and smoked—just like a plowshare heated the whole day hisses, sputters, fumes, and smokes when dropped in water. 26.6.6

Belatṭha Kaccāna was awestruck, with goose bumps all over. He approached the Buddha, bowed, and sat down. The Buddha then gave him a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting 26.7.4

297. *Appaharita*, literally, “few green plants”. Bu Pc 19:2.1.14: *Haritaṃ nāma pubbaṇṇaṃ paraṇṇaṃ*, “*Harita* means: vegetables and grains.”

right there, Belaṭṭha Kaccāna experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

26.9.1 He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. He then said to the Buddha, “Wonderful, sir, wonderful! Just as one might set upright what’s overturned, or reveal what’s hidden, or show the way to one who’s lost, or bring a lamp into the darkness so that one with eyes might see what’s there—just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who’s gone for refuge for life.”

27.1.1 The Buddha then continued wandering toward Rājagaha. When he eventually arrived, he stayed in the Bamboo Grove, the squirrel sanctuary. At that time there was an abundance of sugar in Rājagaha. The monks thought, “The Buddha has only allowed sugar for the sick,” and being afraid of wrongdoing, they did not eat it.

“I allow you to take sugar when you’re sick and sugar mixed in water when you’re not.”

14. Pāṭaligāma

28.1.1 When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Pāṭaligāma with a large sangha of twelve-hundred and fifty monks.²⁹⁸ When he eventually arrived, he stayed there.

28.1.3 When the lay followers of Pāṭaligāma heard that he had arrived, they went to see him, bowed, and sat down on one side. The Buddha instructed, inspired, and gladdened them with a teaching. They then said to the Buddha, “Sir, please visit our guesthouse together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that he had consented, they got up from their

298. Sections 14 to 18 are essentially the same as sections 5–8 and 11 in the Mahāparinibbāna Sutta at DN 16:1.19.1–2.3.10 and DN 16:2.14.1–2.19.9.

seats, bowed down, and circumambulated him with their right sides toward him. They then went to the guesthouse, spread mats on the floor, prepared seats, put out a large waterpot, and hung up an oil lamp, after which they returned to the Buddha, bowed, and told him that everything was prepared, adding, “Sir, please come when you’re ready.”

The Buddha robed up, took his bowl and robe, and went to the guesthouse together with the Sangha of monks. He washed his feet, entered the guesthouse, and sat down facing east, leaning on the central pillar. The monks washed their feet too, entered the guesthouse, and sat down facing east with the Buddha in front of them, leaning against the western wall. The lay followers of Pāṭaligāma followed suit and sat down facing west with the Buddha in front of them, leaning against the eastern wall. The Buddha then addressed those lay followers: 28.3.7

“There are these five dangers for one who is immoral because of failure in morality. Because of heedlessness, they lose much wealth. They get a bad reputation. Whenever they come to a gathering of people—whether a gathering of aristocrats, brahmins, householders, or monastics—they are shy and timid. They die confused. After death, they are reborn in a lower realm. 28.4.1

There are these five benefits for one who is moral because of success in morality. Because of heedfulness, they gain much wealth. They get a good reputation. Whenever they come to a gathering of people—whether a gathering of aristocrats, brahmins, householders, or monastics—they are confident and self-assured. They die with a clear mind. After death, they are reborn in heaven.” 28.5.1

The Buddha instructed, inspired, and gladdened them by teaching for much of the night. He then dismissed them, saying, “It’s late. Please go when you’re ready.” 28.6.1

Saying, “Yes, sir,” they got up from their seats, bowed down, circumambulated him with their right sides toward him, and left. 28.6.4

Soon after the lay followers of Pāṭaligāma had left, the Buddha entered an empty cubicle.²⁹⁹

15. Sunidha and Vassakāra

28.7.2.1 At that time Sunidha and Vassakāra, the government officials of Magadha, were building a fortress at Pāṭaligāma to defend against the Vajjians. The Buddha got up early in the morning and, with his superhuman and purified clairvoyance, he saw a number of gods taking possession of sites around Pāṭaligāma. And wherever powerful gods took possession of a site was where powerful kings and government officials tended to build their houses. Wherever gods of middle standing took possession of a site was where the kings and government officials of middle standing tended to build their houses. Wherever the lower ranked gods took possession of a site was where the lower ranked kings and government officials tended to build their houses.

28.7.7 The Buddha said to Venerable Ānanda, “Who’s building a fortress in Pāṭaligāma?”

28.8.1 “Sunidha and Vassakāra, sir.”

28.8.2 “They are building the fortress, Ānanda, as if they had consulted with the Tāvātimsa gods.” The Buddha told Ānanda what he had seen, adding, “As far, Ānanda, as the extent of the Indian realm, as far as the routes of commerce, Pāṭaliputta will be the chief city, the destination for merchandise.³⁰⁰ And there will be three dangers for Pāṭaliputta: fire, water, and internal dissent.”

299. *Suññāgāra* normally means solitude or an empty dwelling, but here the context suggests another meaning is intended. DN-a 1.151, commenting on the parallel at DN 16:1.25.4, says: *Suññāgāranti pāṭiyekkam suññāgāraṃ nāma natthi, tattheva pana ekapasse sāṇipākārena parikkhipitvā* – “*idha satthā vissami-ssati*” *ti mañcakaṃ paññapesuṃ*, “*Suññāgāra*: it is not a distinct (dwelling) that is called a *suññāgāra*. But they prepared a bed to one side right there, having surrounded it with a curtain, thinking, ‘The Teacher will rest here.’”

300. For *puṭabhedana*, see Oskar von Hinüber, “Hoary Past and Hazy Memory”, p. 203.

Sunidha and Vassakāra then went to the Buddha and exchanged 28.9.1
 pleasantries with him, adding, “Please accept tomorrow’s meal
 from us together with the Sangha of monks.” The Buddha con-
 sented by remaining silent. Knowing that he had consented, they
 left.

Having had various kinds of fine foods prepared, they had the 28.10.5
 Buddha informed that the meal was ready. The Buddha robed up,
 took his bowl and robe, and went to Sunidha and Vassakāra’s meal
 offering where he sat down on the prepared seat together with the
 Sangha of monks. Sunidha and Vassakāra then personally served
 various kinds of fine foods to the Sangha of monks headed by the
 Buddha. When the Buddha had finished his meal, they sat down
 to one side. And the Buddha expressed his appreciation with these
 verses:

“In whatever place 28.11.1
 The wise decide to live,
 There they feed the virtuous,
 The restrained monastics.

One should dedicate the offering 28.11.5
 To whatever gods are there.
 Being revered and honored,
 They return the favor to you.

And they have compassion for you, 28.11.9
 As a mother for her own child.
 The person the gods have compassion for
 Always has good fortune.”

The Buddha then got up from his seat and left. 28.11.13
 But Sunidha and Vassakāra followed behind him, thinking, 28.12.1
 “Whatever gate the ascetic Gotama leaves from, we’ll name the
 Gotama Gate. Whatever ford he uses to cross the river Ganges,
 we’ll name the Gotama Ford.”

- 28.12.4 And so the gate through which he left was named the Gotama Gate. The Buddha then went to the river Ganges. At that time the river was full to the brim. Among the people who wanted to cross, some were looking for a boat, some for a barge, and some were putting together a raft.
- 28.13.1 The Buddha saw this. Then, just as a strong man might bend or stretch his arm, the Buddha disappeared from the near shore of the river and reappeared on the far shore together with the Sangha of monks.
- 28.13.2 Seeing the significance of this, the Buddha uttered a heartfelt exclamation:
- 28.13.3 “Whoever crosses the flowing mass of water,
They build a bridge, leaving the water behind.³⁰¹
While ordinary people put together a raft,
The wise have crossed already.”

16. Discussion of the truths at Koṭigāma

- 29.1.1 The Buddha then went to Koṭigāma and stayed there. And he addressed the monks:
- 29.1.4 “It’s because of not awakening to or penetrating these four noble truths that you and I have wandered on and transmigrated for such a long time: the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the end of suffering, the noble truth of the path leading to the end of suffering. But now, monks, the noble truth of suffering has been awakened to and penetrated, likewise the noble truth of the origin of suffering, the noble truth of the end of suffering, and the noble truth of the path leading to the end of suffering. Craving for existence has been cut off; the passage to existence has been destroyed; now there is no further existence.
- 29.2.2 Because of not properly seeing

301. I understand *pallalāni* as a poetic term for any body of water.

The four noble truths,
 You have transmigrated for a long time
 Among the various kinds of rebirth.

But now they have been seen,
 The passage to existence has been destroyed,
 The root of suffering has been cut off,
 And there is no further existence.”

29.2.6

17–18. The account of Ambapālī and the Licchavīs

The courtesan Ambapālī heard that the Buddha had arrived at Koṭi- 30.1.1
 gāma. She had her best carriages harnessed, mounted one of them,
 and left Vesālī to visit the Buddha. She went by carriage as far as the
 ground would allow, dismounted, and then approached the Bud-
 dha on foot. After bowing down to the Buddha, she sat down, and
 the Buddha instructed, inspired, and gladdened her with a teach-
 ing. She then said to the Buddha, “Sir, please accept tomorrow’s
 meal from me together with the Sangha of monks.” The Buddha
 consented by remaining silent. Knowing that he had consented,
 she got up from her seat, bowed down, circumambulated him with
 her right side toward him, and left.

The Licchavīs of Vesālī, too, heard that the Buddha had arrived 30.3.1
 at Koṭigāma. They had their best carriages harnessed, mounted
 one of them, and left Vesālī to visit the Buddha. Some of them
 wore blue, with blue makeup, blue clothes, and blue ornaments,
 and likewise, some of them wore yellow, some red, and some white.

When Ambapālī met the young Licchavīs, she turned her car- 30.3.5
 riage around and drove up next to them, pole to pole, yoke to yoke,
 wheel to wheel, axle to axle. The Licchavīs said, “What on earth
 are you doing?” and she replied, “I’m doing this, sirs, because I’ve
 invited the Buddha and the Sangha of monks for tomorrow’s meal!”

“We’ll give you a hundred thousand for this meal, Ambapālī.” 30.4.4

- 30.4.5 “Even if you gave me the whole of Vesālī and the adjoining countryside, I would not give you this meal.”³⁰²
- 30.4.6 The Licchavīs snapped their fingers in dismay, saying, “Dammit, we’ve been beaten by the mango woman!” And they continued on their way to the Buddha.
- 30.5.2 When the Buddha saw them coming, he said to the monks, “Those of you who haven’t seen the Tāvatiṃsa gods, look at the Licchavīs. The Licchavīs are similar to the Tāvatiṃsa gods.”
- 30.5.6 The Licchavīs went by carriage as far as the ground would allow, dismounted, and then approached the Buddha on foot. After bowing down to the Buddha, they sat down, and the Buddha instructed, inspired, and gladdened them with a teaching. They then said to the Buddha, “Sir, please accept tomorrow’s meal from us together with the Sangha of monks.”
- 30.5.11 “I have already accepted tomorrow’s meal from Ambapālī.”
- 30.5.12 The Licchavīs snapped their fingers in dismay, saying, “Dammit, we’ve been beaten by the mango woman.” After rejoicing in the Buddha’s words, they got up from their seats, bowed down, circumambulated him with their right sides toward him, and left.
- 30.6.1 When the Buddha had stayed at Koṭigāma for as long as he liked, he went to Nātikā, where he stayed in the brick guesthouse.
- 30.6.3 The following morning Ambapālī had various kinds of fine foods prepared in her own park. She then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to Ambapālī’s meal offering where he sat down on the prepared seat together with the Sangha of monks. Ambapālī personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, she sat down to one side and said, “Sir, I give this mango grove to the Sangha of monks headed by the Buddha.” The Buddha accepted the park. After instructing, inspiring, and gladdening her

302. *Vesālīm sāhāraṃ*, literally, “Vesālī with its support”. Sp 3.289: *Sāhāraṃ dajjeyyāthāti sajanapadaṃ dadeyyātha*, “*Sāhāraṃ dajjeyyātha* means you should give me (Vesālī) together with the country.”

with a teaching, he got up from his seat and went to the Great Wood near Vesālī, where he stayed in the hall with the peaked roof.

The third section for recitation on the Licchavīs is finished.

19. The account of General Sīha

On one occasion a number of well-known Licchavīs were seated together in the public hall, praising the Buddha, the Teaching, and the Sangha in many ways.³⁰³ Sīha the general, a disciple of the Jains, was seated in that gathering. He thought, “No doubt that Buddha is perfected, a fully Awakened One, since these well-known Licchavīs praise the Buddha, the Teaching, and the Sangha in this way. Why don’t I go and visit that Buddha?” He then went to the Jain ascetic from Nātika and said,³⁰⁴ “Sir, I wish to visit the ascetic Gotama.” 31.1.1

303. The *santhāgāra* seems to have been a multi-purpose building. In the present context it is used as a meeting place, the exact nature of the meeting not being spelled out. Other contexts show that the *santhāgāra* was used for a number of purposes. At MN 51:10.3 it is used as a place to perform a ritual; from MN 53:2.1 and similar contexts we can deduce from the word *anajjhāvuṭṭha*, “not (previously) lived in”, that it was used as a place of lodging; at DN 3:1.13.4 the Sakyans were enjoying themselves in their *santhāgāra*; according to DN 16:5.20.1 and other *suttas*, the official meetings were held there; and at SN 56.45:1.3 the Licchavīs were practicing archery in the *santhāgāra*. By contrast the *sabhā* seems to have been used exclusively for official meetings. As a consequence I translate *santhāgāra* as “public hall” and *sabhā* as “public meeting hall”. Most of this section is parallel to AN 8.12.

304. Bhikkhu Sujāto has this to say about the name Nigaṇṭha Nāṭaputta: “(The Nātika clan) were perhaps the second-most important of the clans that made up the Vajjian League (after the Licchavīs), yet there is little information about them, and they seem almost absent from the Pali texts. One of the rather noteworthy aspects of the clan is how variable the spelling of their name is. We find Jṇāṭṛika or Jṇāṭaka in Sanskrit; Nātaka in Pali, Nāyika in Jain Prakrit, and well as Nāṭaka, and so on. The variety of forms and dialectical variations is forbidding, but it appears that the sense of the word is simply “the clan”, i.e. it is *nāṭi* as in “family”. By far the most famous member of the clan was Mahāvīra, the leader of the Jains. In Pali, he is known as Nigaṇṭha Nāṭaputta. The latter name is explained by the commentary as “son of a dancer”; it is also sometimes spelled Nāthaputta (son of a lord). However given the universal Jain tradition that he was a Jṇāṭṛika, it seems certain that this is a misunderstanding, and

31.2.3 “But Sīha, why visit the ascetic Gotama who believes that actions don’t have results when you believe that they do? For the ascetic Gotama believes in inaction, teaches that, and trains his disciples in that.” Sīha’s intention to go died down.

31.3.1 The same sequence of events happened a second time.

31.3.10 A third time a number of well-known Licchavīs were seated together in the public hall, praising the Buddha, the Teaching, and the Sangha in many ways. Sīha heard this, and he had the same thoughts as before. And it occurred to him, “What can the Jain ascetics do to me, whether I get their permission or not? Let me go and visit the Buddha, the Perfected and fully Awakened One, without getting permission from the Jains.”

31.4.1 Soon afterwards, in the middle of the day, General Sīha set out from Vesālī with five hundred carriages to visit the Buddha. He went by carriage as far as the ground would allow, dismounted, and then approached the Buddha on foot. He bowed, sat down, and said, “Sir, I have heard that the ascetic Gotama believes in inaction, that he teaches inaction, and that he trains his disciples in that. Those who say this, do they say what you have said without falsely misrepresenting you? Do they explain according to the Teaching so that they can’t be legitimately criticized? I don’t wish to misrepresent you.”

31.5.1 “There’s a way, Sīha, one could rightly say of me that I believe in inaction, that I teach inaction, and that I train my disciples in that. What’s that way?

31.6.1 I teach the non-doing of misconduct by body, speech, and mind. I teach the non-doing of the various kinds of bad and unwholesome actions.

that Nāṭaputta in fact means “a son of the Jñāṭṛi clan”, i.e. a Jñāṭṛika. It is the same pattern as Sākyaputta, which means “Sakyan”. Given this, perhaps we should reconsider how we present his name. Nigaṇṭha means “knotless”, but it is just a term for a Jain ascetic (as *bhikkhu* is for Buddhists). Perhaps we should translate his name as “the Jain monk of the Nāṭika clan.” See full discussion at <https://discourse.suttacentral.net/t/the-lost-vajjian-clan-of-the-natikas>.

There's also a way one could rightly say of me that I believe in ac- 31.6.7
tion, that I teach action, and that I train my disciples in that. What's
that way? I teach the doing of good conduct by body, speech, and
mind. I teach the doing of the various kinds of good and whole-
some actions.

There's a way one could rightly say of me that I'm an annihilationist, 31.7.1
that I teach for the sake of annihilation, and that I train
my disciples in that. What's that way? I teach the annihilation of
sensual desire, ill will, and confusion. I teach the annihilation of
the various kinds of bad and unwholesome qualities.

There's a way one could rightly say of me that I'm disgusting, 31.7.7
that I teach for the sake of disgust, and that I train my disciples in
that. What's that way?³⁰⁵ I am disgusted by misconduct by body,
speech, and mind. I am disgusted by the various kinds of bad and
unwholesome qualities.

There's a way one could rightly say of me that I'm an exterminator, 31.8.1
that I teach for the sake of extermination, and that I train
my disciples in that. What's that way? I teach the extermination
of sensual desire, ill will, and confusion, the extermination of the
various kinds of bad and unwholesome qualities.

There's a way one could rightly say of me that I'm austere, that 31.8.7
I teach for the sake of austerity, and that I train my disciples in
that. What's that way? I say that bad, unwholesome qualities—
misconduct by body, speech, and mind—are to be disciplined.
One who has abandoned them, cut them off at the root, made them
like a palm stump, eradicated them, and made them incapable of
reappearing in the future—such a one I call austere. Indeed the

305. The literal meaning is “Good Gotama is disgusted,” but I am taking literary license to make it more meaningful and punchy. Sp 1.7: *Puna brāhmaṇo ‘jigucchati maññe samaṇo gotamo idaṃ vayovuḍḍhānaṃ abhivādanādikulasa-mudācārakammaṃ, tena taṃ na karotī’ ti maññamāno bhagavantaṃ jegucchīti āha*, “Again, the brahmin says ‘The Buddha is disgusted’ because he thinks, ‘It seems the ascetic Gotama is disgusted with doing the wholesome actions of bowing down, etc., to elders.’” The brahmin clearly didn’t approve of such conduct, perhaps even finding it disgusting.

Buddha has abandoned the bad, unwholesome qualities that are to be disciplined, has cut them off at the root, made them like a palm stump, eradicated them, and made them incapable of reappearing in the future.

31.9.1 There's a way one could rightly say of me that I'm retiring, that I teach for the sake of retiring, and that I train my disciples in that. What's that way?³⁰⁶ One who has retired from any future conception in a womb, any rebirth in a future life, who has cut it off at the root, made it like a palm stump, eradicated it, and made it incapable of reappearing in the future—such a one I call retiring. Indeed the Buddha's future conception in a womb, his rebirth in a future life, is abandoned and cut off at the root, made like a palm stump, eradicated, and incapable of reappearing in the future.

31.9.7 There's a way one could rightly say of me that I'm at ease, that I teach for the sake of ease, and that I train my disciples in that. What's that way? I'm at ease in the highest sense, I proclaim my Teaching for the sake of ease, and I train my disciples in that.”

31.10.1 When the Buddha had finished, Sīha exclaimed, “Wonderful, sir, wonderful! Just as one might set upright what's overturned, or reveal what's hidden, or show the way to one who's lost, or bring a lamp into the darkness so that one with eyes might see what's there—just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who's gone for refuge for life.”

306. “Retiring” renders *apagabbha*, explained in the commentaries, at Sp 1.10, as: *Gabbhato apagatoti apagabbho*, “*Apagabbha* means departed from the womb.” However, there is an alternative, and perhaps more convincing, derivation of this word. According to SED, in Vedic Sanskrit we find the word *apagalbha* in the meaning “wanting in boldness” or “timid”. It seems possible, then, that we here have a play on words, where the brahmin refers to “timid” whereas the Buddha responds according to the meaning “departed from the womb” or “retired from rebirth”. I have used the word “retiring” in an attempt at catching this pun.

“Consider it carefully, Siha. It’s good for well-known people such as yourself to reflect carefully.” 31.10.4

“Now I’m even more pleased with you, sir. Had I become a lay follower of another religion, they would’ve carried a banner all over Vesālī to proclaim it. But you tell me to consider it carefully. For the second time, I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who’s gone for refuge for life.” 31.10.5

“For a long time, Siha, your family has been a wellspring of support for the Jain ascetics. When they come to you, you should still consider giving them almsfood.” 31.11.1

“Now I’m even more pleased with you, sir. I had heard that you say that offerings should only be given to you and your disciples, not to anyone else, and only offerings given to you and your disciples are fruitful, not what’s given to others. But in reality you encourage me to give to the Jain ascetics. Indeed, I shall know the right time for that. For the third time, I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who’s gone for refuge for life.” 31.11.2

The Buddha then gave Siha a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Siha experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. 31.12.1

He then said to the Buddha, “Sir, Please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha con- 31.12.3

sented by remaining silent. Knowing that the Buddha had consented, Siha got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

31.12.7 Siha then told a man, “Go and get some meat.” The following morning Siha had various kinds of fine foods prepared. He then had the Buddha informed that the meal was ready.

31.12.10 The Buddha robed up, took his bowl and robe, and went to General Siha’s house where he sat down on the prepared seat together with the Sangha of monks.

31.13.1 Just then a number of Jain ascetics were walking around Vesālī, from street to street, from intersection to intersection, waiving their arms and calling out, “General Siha has killed a large animal and made a meal for the ascetic Gotama. The ascetic Gotama is eating that meat, knowing that the animal was killed for his sake!”

31.13.3 A certain man went up to Siha and whispered to him what the Jains were doing. Siha said, “Forget about it. For a long time those venerables have wanted to disparage the Buddha, the Teaching, and the Sangha of monks. They’ll grow old and still keep on misrepresenting the Buddha with lies. Besides, I wouldn’t kill a living being even for the sake of my life.”

31.14.1 Siha then personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Siha sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching. He then got up from his seat and left.

31.14.3 Soon afterwards the Buddha gave a teaching and addressed the monks:

“You shouldn’t eat meat when you know the animal was killed for your sake. If you do, you commit an offense of wrong conduct. I allow you to eat meat and fish that’s pure in three respects: you haven’t seen, heard, or suspected that the animal was killed for your sake.”

20. The allowance for a food-storage area

Some time later in Vesālī, there was plenty of food, the crops were abundant, and there was no problem getting by on almsfood. Then, while the Buddha was reflecting in private, he thought, “Those things I allowed the monks when there was a shortage of food, the crops were meager, and it was hard to get by on alms—that is, what’s been stored indoors in a monastery, what’s been cooked indoors in a monastery, what’s been cooked by the monks themselves, what’s been received after picking it up, what’s been brought out, what’s been received before the meal, what’s come from the forest or a lotus pond—do the monks still make use of these?” 32.1.1

When the Buddha had come out from seclusion, he asked Venerable Ānanda about this. He replied, “They do, sir.” 32.1.4

Soon afterwards the Buddha gave a teaching and addressed the monks: 32.2.1

“Those things I allowed you when there was a shortage of food, the crops were meager, and it was hard to get by on alms, I prohibit from today onward. 32.2.2

You shouldn’t eat what’s been stored indoors in a monastery, what’s been cooked indoors in a monastery, what’s been cooked by yourselves, or what’s been received after picking it up. If you do, you commit an offense of wrong conduct.

If you have finished your meal and refused an invitation to eat more, you shouldn’t eat non-leftovers that have been brought out, that have been received before the meal, or that have come from the forest or a lotus pond. If you do, you should be dealt with according to the rule.”³⁰⁷

At that time people from the country loaded much salt, oil, rice, and fresh food onto carts, brought them to outside the monastery gatehouse, and waited for their turn to cook a meal. Just then a storm was approaching. Those people went to Venerable Ānanda and told him what was happening, adding, “What should we do 33.1.1

307. That is, Bu Pc 35:2.15.1.

now?” Ānanda told the Buddha, who said, “Well then, Ānanda, the Sangha should designate a building at the edge of the monastery as a food-storage area and then store the food there—whether a dwelling, a stilt house, or a cave.³⁰⁸ And it should be done like this. A competent and capable monk should inform the Sangha:

33.2.4 ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should designate such-and-such a dwelling as a food-storage area. This is the motion.

33.2.7 Please, venerables, I ask the Sangha to listen. The Sangha designates such-and-such a dwelling as a food-storage area. Any monk who approves of designating such-and-such a dwelling as a food-storage area should remain silent. Any monk who doesn’t approve should speak up.

33.2.11 The Sangha has designated such-and-such a dwelling as a food-storage area. The Sangha approves and is therefore silent. I’ll remember it thus.’”

33.3.1 Soon afterwards people used the designated food-storage area for various purposes: to cook congee and rice, to prepare curries, to chop meat, and to split firewood. Getting up early in the morning, the Buddha heard loud noises, like the cawing of crows. He asked

308. “Stilt house” combines *aḍḍhayoga*, *pāsāda*, and *hammiya* in one word. All of these, according to the commentaries, are different kinds of *pāsāda*, “stilt houses”. Rather than try to differentiate between these buildings, which is unlikely to be useful from a practical perspective, I have instead grouped them together as “stilt house”. Here is what the commentaries have to say. Sp 4.294: *Aḍḍhayogoti supaṇṇavaṅkageham*, “An *aḍḍhayoga* is a house bent like a *supaṇṇa*.” Sp-ṭ 4.294 clarifies: *Supaṇṇavaṅkagehanti garuḷapakkhasaṅṭhānena katageham*, “*Supaṇṇavaṅkageha*: a house made in the shape of the wings of a *garuḷa*.” A *garuḷa*, better known in its Sanskrit form *garuḍa*, is a mythological bird. Sp 4.294 continues: *Pāsādoti dīghapāsādo. Hammiyanti upariākāsatale patiṭṭhitakūṭāgāro pāsādoyeva*, “A *pāsāda* is a long stilt house. A *hammiya* is just a *pāsāda* that has an upper room on top of its flat roof.” At Sp-ṭ 3.74, however, we find slightly different explanations. Still, it seems clear that all three are stilt houses and that they are distinguished according to their shape and the kind of roof they possess. For an explanation of the rendering “stilt house” for *pāsāda*, see Appendix of Technical Terms.

Venerable Ānanda what was going on, and Ānanda told him. Soon afterwards the Buddha gave a teaching and addressed the monks:

“You shouldn’t use a designated food-storage area.³⁰⁹ If you do, you commit an offense of wrong conduct. I allow three places as food-storage areas: a building made according to a proclamation, a cow stall, and a building given for the purpose by a householder.”

Soon afterwards Venerable Yasoja was sick. People brought him 33.5.1
tonics and the monks stored them outside. Vermin ate them and thieves stole them.

“I allow you to use a designated food-storage area. I allow four places as food-storage areas: a building made according to a proclamation, a cow stall, a building given for the purpose by a householder, and a building designated by the Sangha.”³¹⁰

The fourth section for recitation on Siha is finished.

309. The sequence of events suggests the following: (1) The Buddha initially allows a dwelling (*vihāra*) to be used as a food storage area. (2) In the present rule he then disallows this. (3) Finally, in the next rule, he allows certain other buildings to be used in this way.

310. The commentary explains these terms as follows. First the “building made according to a proclamation”. Sp 3.295: *Paṭhamathambhaṃ pana paṭhamabhittipādam vā paṭiṭṭhāpentehi bahūhi samparivāretvā* “*kappiyakuṭṭim karoma, kappiyakuṭṭim karomā*”*ti vācam nicchārentehi manussesu ukkhipitvā paṭiṭṭhāpentesu āmasitvā vā sayam ukkhipitvā vā thambhe vā bhittipādo vā paṭiṭṭhāpetabbo*, “After the many who are installing have surrounded the first pillar or the first base for a wall, after extolling among people by saying, ‘We are making a food-store’, having touched those who are installing or oneself having extolled, the base of the wall is to be established or at a pillar.” The details are not entirely clear, but the main point seems to be that one announces in the presence of others that one is building a food-store. Next the “cow stall”. Sp 3.295: *Ettha kappiyakuṭṭim laddhum vaṭṭati*, “To obtain a food-store here is allowable.” Sp 3.295: *Gāhapatīti manussā āvāsam katvā* “*kappiyakuṭṭim dema, paribhujathā*”*ti vadanti*, “A building given for the purpose by a householder’: having made a building, the people say, ‘We give a food-store, please use it.’” Sp 3.295: *Sammutikā nāma kammavācam sāvetvā katāti*, “What is constructed/designated after making an official proclamation in the Sangha is called ‘a building designated by the Sangha.’”

21. The account of the householder Meṇḍaka

34.1.1 At that time in the town of Bhaddiya there was a householder called Meṇḍaka who had supernormal powers. He would wash his hair, sweep out his granary, and sit down outside the door. A shower of grain would then fall out of the sky and fill his granary. His wife, too, had supernormal powers. She would sit down next to a pot of rice and a pot of curry and serve a meal to the slaves, servants, and workers. The food would not be exhausted until she got up. His son, too, had supernormal powers. He would get a bag containing a thousand coins and give the slaves, servants, and workers their wages for six months. That purse would not go empty as long as he held it. His daughter-in-law, too, had supernormal powers. She would sit down next to a four-liter basket and give out rice for six months to the slaves, servants, and workers. The rice would not be exhausted until she got up.³¹¹ Even his slave had supernormal powers. While plowing with a single plow, he made seven furrows.

34.3.1 King Seniya Bimbisāra of Magadha heard that within his kingdom, in the town of Bhaddiya, there was a householder called Meṇḍaka with all these abilities. The king told the official in charge of practical affairs about this, adding, “Go and investigate it. If you see it, it will be as if I see it myself.”

34.5.11 Saying, “Yes, sir,” he set out for Bhaddiya with the fourfold army. When he eventually arrived, he went up to Meṇḍaka and said, “I’ve been told by the king to investigate your supernormal powers. Please show them to me.” Meṇḍaka then washed his hair, swept out his granary, and sat down outside the door. A shower of grain fell out of the sky and filled his granary.

34.6.11 “Good. Now show me your wife’s supernormal powers.” Meṇḍaka told his wife, “Please serve a meal to the fourfold army.” She

311. *Catudonika piṭaka*, “A basket with a capacity of four *doṇas*.” According to T. W. Rhys Davids in “On the Ancient Coins and Measures of Ceylon: with a discussion of the Ceylon date of the Buddha’s death”, p. 18, one *doṇa* is equivalent to 64 handfuls. It may well be that this amounts to more than one liter, but given the uncertainty one liter seems like a suitably round number.

sat down next to a pot of rice and a pot of curry and served a meal to the fourfold army. The food was not exhausted until she got up.

“Good. Now show me your son’s supernormal powers.” Me- 34.7.4
ṇḍaka told his son, “Please give wages for six months to the fourfold army.” He got a bag containing a thousand coins and gave the fourfold army its wages for six months. That purse did not go empty as long as he held it.

“Good. Now show me your daughter-in-law’s supernormal powers.” 34.8.4
Meṇḍaka told his daughter-in-law, “Please give rice for six months to the fourfold army.” She sat down next to a four-liter basket and gave rice for six months to the fourfold army. The rice was not exhausted until she got up.

“Good. Now show me your slave’s supernormal powers.” 34.9.4

“Sir, we have to go to the field to see that.” 34.9.6

“Forget about it, then. I consider it as seen.” 34.9.7

That official then returned to Rājagaha with the fourfold army 34.9.8
and told the king what had happened.

When the Buddha had stayed at Vesālī for as long as he liked, he 34.10.1
set out wandering toward Bhaddiya with a large sangha of twelve-hundred and fifty monks. When he eventually arrived, he stayed in the Jātiyā Grove.

Meṇḍaka heard: “Sir, the ascetic Gotama, the Sakyan, who has 34.11.1
gone forth from the Sakyan clan, has arrived at Bhaddiya and is staying in the Jātiyā Grove with a large sangha of twelve-hundred and fifty monks. That good Gotama has a fine reputation:

‘He is a Buddha, perfected and fully awakened, complete in 34.11.4
insight and conduct, happy, knower of the world, supreme leader of trainable people, teacher of gods and humans, awakened, a Buddha. With his own insight he has seen this world with its gods, its lords of death, and its supreme beings, this society with its monastics and brahmins, its gods and humans, and he makes it known to others. He has a Teaching that’s good in the beginning, good in the middle, and good in the end. It has a true goal and is well articulated. He

sets out a perfectly complete and pure spiritual life.’ It’s good to see such perfected ones.”

34.12.1 Menḍaka then had his best carriages harnessed, mounted one of them, and set out from Bhaddiya to visit the Buddha. A number of monastics from other religions saw Menḍaka coming, and they said to him, “Where are you going, householder?”

34.12.4 “I’m going to visit the Buddha, sir, the ascetic Gotama.”

34.12.5 “But why visit the ascetic Gotama who believes that actions don’t have results when you believe that they do? For the ascetic Gotama believes in inaction, teaches that, and trains his disciples in that.”

34.13.1 Menḍaka thought, “No doubt he must be a Buddha, a Perfected and fully Awakened One, since these monastics of other religions are jealous.” He then went by carriage as far as the ground would allow, dismounted, and then approached the Buddha on foot. After bowing down to the Buddha, he sat down, and the Buddha gave him a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Menḍaka experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction.

34.13.6 He then said to the Buddha, “Wonderful, sir, wonderful! Just as one might set upright what’s overturned, or reveal what’s hidden, or show the way to one who’s lost, or bring a lamp into the darkness so that one with eyes might see what’s there—just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks.

Please accept me as a lay follower who's gone for refuge for life. And please accept tomorrow's meal from me together with the Sangha of monks." The Buddha consented by remaining silent. Knowing that the Buddha had consented, Meṇḍaka got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

The following morning Meṇḍaka had various kinds of fine foods prepared and then had the Buddha informed that the meal was ready. 34.14.2

The Buddha robed up, took his bowl and robe, and went to Meṇḍaka's house where he sat down on the prepared seat together with the Sangha of monks. Then Meṇḍaka's wife, son, daughter-in-law, and slave approached the Buddha, bowed, and sat down. The Buddha gave them a progressive talk, just as he had done to Meṇḍaka. They, too, experienced the stainless vision of the Truth, and they expressed their appreciation in the same way and became lay followers. Meṇḍaka then personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Meṇḍaka sat down to one side and said, "Sir, as long as you're staying in Bhaddiya, I would like to offer a regular meal to the Sangha of monks headed by the Buddha." The Buddha then instructed, inspired, and gladdened him with a teaching, after which he got up from his seat and left. 34.14.3

22. The allowance for the five products of a cow, etc.

When the Buddha had stayed at Bhaddiya for as long as he liked, he set out wandering toward Aṅguttarāpa with a large sangha of twelve-hundred and fifty monks. He had not informed Meṇḍaka. When Meṇḍaka heard about it, he told his slaves and workers, "Load lots of salt, oil, rice, and fresh food onto the carts, and bring along twelve-hundred and fifty cowherds and twelve-hundred and 34.17.1

fifty dairy cows. We'll give the Buddha fresh milk wherever we see him."

34.18.1 Meṇḍaka caught up with the Buddha while he was crossing a wilderness area. Meṇḍaka approached the Buddha, bowed down, and said, "Sir, please accept tomorrow's meal from me together with the Sangha of monks." The Buddha consented by remaining silent. Knowing that the Buddha had consented, Meṇḍaka bowed down, circumambulated the Buddha with his right side toward him, and left.

34.18.7 The following morning Meṇḍaka had various kinds of fine foods prepared and then had the Buddha informed that the meal was ready.

34.19.1 The Buddha robed up, took his bowl and robe, and went to Meṇḍaka's meal offering where he sat down on the prepared seat together with the Sangha of monks. Meṇḍaka told the twelve-hundred and fifty cowherds, "Listen, bring one cow for each and every monk and give them fresh milk." Meṇḍaka then personally served various kinds of fine foods to the Sangha of monks headed by the Buddha, and he gave them fresh milk. Being afraid of wrongdoing, the monks did not accept.³¹² The Buddha said, "Accept, monks, and drink." When the Buddha had finished his meal, Meṇḍaka sat down to one side, and said, "Sir, there are wilderness roads where there is little water and little food, where it's not easy to travel without provisions. Please allow provisions." The Buddha then instructed, inspired, and gladdened Meṇḍaka with a teaching, after which he got up from his seat and left.

34.21.1 Soon afterwards the Buddha gave a teaching and addressed the monks:

"I allow five products from cows: milk, curd, buttermilk, butter, and ghee.

There are wilderness roads where there's little water and little food, where it's not easy to travel without provisions. I allow

312. It's not clear why they refused to accept the milk.

you to look for provisions: whatever you need of rice, mung beans, black gram, salt, sugar, oil, and ghee.

There are people who have faith and confidence. They may deposit money with an attendant, saying,³¹³ “With this, please get something allowable for the venerable.” I allow you to consent to anything allowable from that fund. But I say that under no circumstances should you look for or consent to gold, silver, or money.”³¹⁴

23. The account of Keṇiya the dreadlocked ascetic

Wandering on, the Buddha eventually arrived at Āpaṇa. Keṇiya 35.1.1
the dreadlocked ascetic heard, “The ascetic Gotama, the Sakyan, who’s gone forth from the Sakyan clan, has arrived at Āpaṇa.” And he heard about the Buddha’s qualities just as Meṇḍaka had. He thought, “What should I take to the ascetic Gotama?” And it occurred to him, “There are those ancient sages of the brahmins, the creators and teachers of the Vedas, that is, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. The brahmins at present still sing and proclaim the ancient verses that they sang, proclaimed, and collected. Now those ancient sages abstained from eating at night and at the wrong time, yet they consented to certain drinks. The ascetic Gotama also abstains from eating at night and at the wrong time. It would be appropriate for him to consent to the same drinks.”

He then had a large quantity of drinks prepared. Lifting them 35.3.2
with carrying poles, he went to the Buddha. He exchanged pleasantries with the Buddha and said, “Good Gotama, please accept these drinks.”

“Please give them to the monks, Keṇiya.”

35.3.6

313. “Money” renders *hiraṇṇa*. See Appendix of Technical Terms.

314. “Gold, silver, and money” renders *jātarūparajata*. For a discussion of this compound, see Appendix of Technical Terms.

35.3.7 He did, but being afraid of wrongdoing, the monks did not accept them. The Buddha said, “Accept, monks, and drink.” Keṇiya then personally served that large quantity of drinks to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Keṇiya sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching, and Keṇiya said, “Good Gotama, please accept tomorrow’s meal from me together with the Sangha of monks.”

35.5.1 “The Sangha is large, Keṇiya. There are twelve hundred and fifty monks. And you have faith in the brahmins.”

35.5.2 Keṇiya acknowledged what the Buddha had said, but repeated his invitation a second time. The Buddha replied as before, and Keṇiya repeated his invitation a third time. The Buddha then consented by remaining silent. Knowing that the Buddha had consented, Keṇiya got up from his seat and left.

35.6.1 Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow eight kinds of drinks: mango drinks, rose-apple drinks, drinks from bananas with seeds, drinks from seedless bananas, licorice drinks, grape drinks, drinks made from lotus tubers, and falsa fruit drinks.”³¹⁵

315. Sp 3.300: *Cocapānanti aṭṭhikehi kadaliphalehi katapānaṃ*, “Cocapāna: a drink made with plantain fruits that have seeds.” Sp 3.300: *Mocapānanti anaṭṭhikehi kadaliphalehi katapānaṃ*, “Mocapāna: a drink made with seedless plantain fruit.” *Madhūkapāna* is literally “a drink from the honey tree (fruit)”, *Bassia latifolia* or *Madhuca longifolia*. Sp 3.300: *Madhukapānanti madhukānaṃ jātirasena katapānaṃ*, “*Madhukapāna*: a drink made with the natural juice from honey tree fruits.” This might also refer to sap from the honey tree. Sp 3.300: *Muddikapānanti muddikā udake madditvā ambapānaṃ viya katapānaṃ*, “*Muddikapāna*: having crushed grapes in water, it is a drink made like a mango drink.” Sp 3.300: *Sālūkapānanti rattuppalaniluppālādinaṃ sālūke madditvā katapānaṃ*, “*Sālūkapāna*: a drink made by having crushed the tubers of red and blue lotuses.” SED identifies the *phārusakapāna* as the *Grewia Asiatica*, sv. *parūsha*. Sp 3.300: *Phārusakapānanti phārusakaphalehi ambapānaṃ viya katapānaṃ*, “*Phārusakapāna*: a drink made like a mango drink but with *phārusaka* fruits.”

I allow juice from all fruits, except grain. I allow juice from all leaves, except the leaves of potherbs. I allow juice from all flowers, except licorice flowers. I allow sugarcane juice.”

The following morning Keṇiya had various kinds of fine foods prepared in his own hermitage and then had the Buddha informed that the meal was ready. 35.7.1

The Buddha robed up, took his bowl and robe, and went to Keṇiya’s hermitage where he sat down on the prepared seat together with the Sangha of monks. Keṇiya then personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Keṇiya sat down to one side, and the Buddha expressed his appreciation with these verses: 35.7.2

“Sacrifice is the best fire worship,
Sāvittī the best meter;³¹⁶
A king is the best of humans,
The ocean the chief of rivers. 35.8.2

The moon is the best in the night sky,
The sun the best of all that shines. 35.8.6
But for those making offerings, desiring merit,
The Sangha is indeed the best.”

And the Buddha got up from his seat and left. 35.8.10

24. The account of Roja the Mallian

When the Buddha had stayed at Āpaṇa for as long as he liked, he set out wandering toward Kusinārā with a large sangha of twelve-hundred and fifty monks. When the Mallians of Kusinārā heard 36.1.1

316. “Meter” refers to the rhythmical pattern of verse. Pali, and presumably other Indian languages, divide syllables into two categories, long and short. The meter then specifies the pattern of long and short syllables in a line of verse. The Sāvittī meter mentioned here will have a particular pattern of such syllables.

that the Buddha was coming, they made an agreement that whoever did not go out to meet the Buddha would be fined five hundred coins.

36.1.4 At that time Venerable Ānanda had a friend called Roja the Mallian. As the Buddha was approaching Kusinārā, the Mallians, including Roja, went out to meet him. Roja then went to Ānanda and bowed, and Ānanda said to him, “It’s noble of you to come out to meet the Buddha.”

36.2.5 “I’m not doing this out of respect for the Buddha, the Teaching, or the Sangha. I’m doing it because I would get fined by the Mallians if I didn’t.”

36.2.8 Ānanda was disappointed with his friend. He went to the Buddha, bowed, sat down, and said, “Sir, Roja the Mallian is a well-known person. It’s of great benefit when such well-known people gain confidence in this spiritual path. Sir, please inspire confidence in Roja.”

36.3.6 “That’s not difficult for the Buddha, Ānanda.”

36.4.1 The Buddha then suffused Roja with a mind of loving kindness, before getting up from his seat and entering his dwelling. When Roja was suffused with loving kindness, he acted just like a young calf looking for its mother: he went from dwelling to dwelling, from yard to yard, asking, “Venerables, where’s the Buddha staying, the Perfected and fully Awakened One? I wish to see him.”

36.4.5 “In that dwelling, Roja, with the closed door. Go there quietly and slowly, enter the porch, clear your throat, and knock on the door. The Buddha will then open the door for you.”³¹⁷

36.5.1 Roja did just that, and the Buddha opened the door for him. He entered the dwelling, bowed, and sat down. The Buddha then gave him a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful,

317. “Door” renders *aggāla*. For a discussion of this word, see Appendix of Technical Terms.

and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Roja experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction.

He then said to the Buddha, “Sir, please have the venerables 36.5.5 accept robe-cloth, almsfood, dwellings, and medicinal supplies from me, and not from others.”

“Roja, those who have seen the Truth with a trainee’s knowledge 36.5.7 and vision, as you have, think like this. But listen, Roja, the monks will have to receive both from you and others.”

At this time in Kusinārā there was a succession of fine meals. 36.6.1 Not being able to get a turn, Roja thought, “Why don’t I inspect the dining hall and then prepare whatever is lacking?” When he did, he saw that two things were missing: potherbs and fresh food made of flour.³¹⁸ He then went to Venerable Ānanda and told him what he had been thinking, adding, “Venerable Ānanda, if I were to prepare potherbs and fresh food made of flour, would the Buddha accept it?”

“Well, Roja, let me ask the Buddha.” Venerable Ānanda told 36.6.12 the Buddha, who said, “Allow it to be prepared, Ānanda.” Ānanda passed the message on to Roja.

The following morning Roja prepared many potherbs and much 36.7.4 fresh food made with flour and brought it to the Buddha, saying, “Sir, please accept the potherbs and the fresh food made with flour.”

“Well then, Roja, give it to the monks.” He did, but being afraid 36.7.6 of wrongdoing, they did not accept. The Buddha said, “Accept, monks, and eat.” Roja then personally served many potherbs and much fresh food made with flour to the Sangha of monks headed

318. Sp 3.302: *Piṭṭhakhādaniyanti piṭṭhamayaṃ khādaniyaṃ*: “*Piṭṭhakhādaniya*: fresh food made from flour.”

by the Buddha. When the Buddha had finished his meal, Roja sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching, after which he got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow all potherbs and all fresh food made of flour.”

25. The account of the one who had gone forth when old

37.1.1 When the Buddha had stayed at Kusinārā for as long as he liked, he set out wandering toward Ātumā with a large sangha of twelve-hundred and fifty monks. At that time at Ātumā there was a monk who was previously a barber and who had gone forth when old. He had two boys, sweet-voiced and articulate, who were skilled barbers.³¹⁹

37.2.1 The monk who had gone forth when old heard that the Buddha was coming to Ātumā, and he said to those boys, “The Buddha is coming to Ātumā with a large sangha of twelve-hundred and fifty monks. Now go and get the barber equipment, and then go from house to house with a box and collect salt, oil, rice, and fresh food. When the Buddha has arrived, we’ll make a congee drink.”

37.3.1 Saying, “Yes,” they did just that. When people saw those sweet-voiced and articulate boys, they used their services even if they did not really want to. And they gave much in return. Soon the boys had collected a large amount of salt, oil, rice, and fresh food.

37.4.1 When the Buddha eventually arrived at Ātumā, he stayed in a dwelling made of husk.³²⁰ The following morning that monk who had gone forth when old had much congee prepared and brought it to the Buddha, saying, “Sir, please accept the congee.”

319. Sp 3.303: *Dve dārakāti sāmaṇerabhūmiyaṃ ʾtītā dve puttā*, “Dve dārakā: two sons who were novice monks.”

320. Sp-ṭ 3.303: *Bhusāgāreti bhusamaye agārake*, “Bhusāgāre: a house made of husk.”

When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise they do not, for Buddhas are incapable of doing what is unbeneficial. Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule. 37.4.5

The Buddha then said to him, “Where does this congee come from?” He told him, and the Buddha rebuked him, “It’s not suitable, foolish man, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can you who have gone forth encourage others in what’s unallowable? This will affect people’s confidence ...” After rebuking him, he gave a teaching and addressed the monks: 37.4.7

“You shouldn’t encourage others to do what’s unallowable. If you do, you commit an offense of wrong conduct. And if you were previously a barber, you shouldn’t carry barber equipment around. If you do, you commit an offense of wrong conduct.”

When the Buddha had stayed at Ātumā for as long as he liked, he set out wandering toward Sāvattḥī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika’s Monastery. At that time in Sāvattḥī there was much fruit.³²¹ The monks thought, “Which fruits has the Buddha allowed and which not?” They told the Buddha. 38.1.1

“I allow all fruits.”

On one occasion seeds belonging to the Sangha had been planted on land belonging to an individual and seeds belonging to an individual on land belonging to the Sangha. 39.1.1

“If seeds belonging to the Sangha have been planted on land belonging to an individual, that person should be given a share,

321. It is not immediately clear whether there was much fruit in general or whether the Sangha had received much fruit. Normally the word *uppanna* is construed with the genitive of the recipient. Since in this case there is no genitive, we can only assume that the fruit had not (yet) been given to the Sangha.

and the produce may then be eaten.³²² If seeds belonging to an individual have been planted on land belonging to the Sangha, the Sangha should be given a share, and the produce may then be eaten.”

26. Discussion of the four great standards

40.1.1 At that time the monks were anxious about all sorts of matters, thinking, “What has the Buddha allowed and what hasn’t he allowed?” They told the Buddha.

“If I haven’t specifically prohibited something, then it’s unallowable to you if it’s similar to what’s unallowable and opposed to what’s allowable. If I haven’t specifically prohibited something, then it’s allowable to you if it’s similar to what’s allowable and opposed to what’s unallowable. If I haven’t specifically allowed something, then it’s unallowable to you if it’s similar to what’s unallowable and opposed to what’s allowable. If I haven’t specifically allowed something, then it’s allowable to you if it’s similar to what’s allowable and opposed to what’s unallowable.”

40.2.1 Then the monks thought, “Are post-midday tonics mixed with ordinary food allowable or unallowable? Are seven-day tonics mixed with ordinary food allowable or unallowable? Are lifetime tonics mixed with ordinary food allowable or unallowable? Are seven-day tonics mixed with post-midday tonics allowable or unallowable? Are lifetime tonics mixed with post-midday tonics allowable or unallowable? Are lifetime tonics mixed with seven-day tonics allowable or unallowable?” They told the Buddha.

“When mixed with ordinary food, post-midday tonics are allowable before midday on the day they are received, but not after midday. When mixed with ordinary food, seven-day tonics

322. Sp 3.304: *Bhāgaṃ datvāti dasamabhāgaṃ datvā; idaṃ kira jambudīpe porāṇakacārittaṃ, tasmā dasakoṭṭhāse katvā eko koṭṭhāso bhūmisāmikānaṃ dātabbo*, “*Bhāgaṃ datvā*: having given a tenth part. They say this is the ancient custom in India. Therefore, having divided it into ten parts, one part is to be given to the owner of the land.”

are allowable before midday on the day they are received, but not after midday. When mixed with ordinary food, lifetime tonics are allowable before midday on the day they are received, but not after midday. When mixed with post-midday tonics, seven-day tonics are allowable after midday on the day they are received, but not beyond dawn.³²³ When mixed with post-midday tonics, lifetime tonics are allowable after midday on the day they are received, but not beyond dawn. When mixed with seven-day tonics, lifetime tonics are allowable for seven days, but not beyond.”

The sixth chapter on medicines is finished.

This is the summary:

“In autumn, also after midday, 40.3.9
 Fat, about root, and with flours;
 With bitter, leaf, fruit,
 Gum, salt, and detergent.

Powder, sieve, and meat, 40.3.13
 Ointment, scented;
 Ointment box, luxurious, uncovered,
 Ointment stick, ointment stick case.

Bag, shoulder strap, string, 40.3.17
 Head oil, and nose;
 Nose dropper, and smoke,
 And tube, lid, bag.

In a concoction of oil, and alcohol, 40.3.21
 Too much, external use;
 Vessel, sweat, and herbs,
 Heavy, and so hemp water.

Bathtub, and blood, 40.3.25
 Horn, salve for the feet;
 Foot salve, knife, and bitter,
 Sesame paste, flour paste.

323. The point here is that the day ends at dawn. The mixture has the same allowable period as post-midday tonics do on their own.

- 40.3.29 Cloth, and mustard powder,
Smoke, and with a razor;
Sore oil, bandage,
And foul, receiving.
- 40.3.33 Feces, excreting, and mixture,
Lye, chebulic myrobalan in urine;
Scented, and purgative,
Clear congee, mung-bean broth, oily mung-bean broth.
- 40.3.37 Meat broth, hillside,
Monastery, and with seven days;
Sugar, mung beans, and purgative,
Cooking oneself, reheating.
- 40.3.41 He allowed again, when short of food,
And fruit, sesame, fresh food;
Before eating, fever,
And removed, hemorrhoids.
- 40.3.45 And enema, and Suppi,
And human flesh;
Elephant, horse, and dog,
Snake, lion, leopard.
- 40.3.49 Bear, and hyena flesh,
And turn, and congee;
Recent, apart from, sugar,
Sunidha, guesthouse.
- 40.3.53 Ganges, Koṭi, speaking the truths,
And Ambapāli, Licchavi;
Killed for, plenty of food,
He prohibited again.
- 40.3.57 Storm, Yasa, and Menḍaka,
Product of a cow, and with provisions;
Keṇi, mango, rose apple, bananas with seeds,
Seedless bananas, licorice, grapes, lotus tubers.
- 40.3.61 Falsa fruit, potherbs, flour,
At Ātuma, barber;
At Sāvattī, fruit, seed,
And about all sorts of matters, in the time period.”

In this chapter there are one hundred and six topics.

The chapter on medicines is finished.

Kd 7

The chapter on the robe-making ceremony

Kathinakkhandhaka

1. The allowance for a robe-making ceremony

- 1.1.1 At one time the Buddha was staying at Sāvathī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time thirty monks from Pāvā—all wilderness dwellers, almsfood-only eaters, rag-robe wearers, and three-robe owners—were traveling to Sāvathī to visit the Buddha. Because the entry to the rainy-season residence was approaching, they were unable to reach Sāvathī, and they entered the rains residence at Sāketa while still on their way. They spent the rains residence discontented, thinking, “The Buddha is only 80 kilometers away, yet we don't get to see him.”
- 1.1.5 When they had completed the rainy-season residence and done the invitation ceremony at the end of the three months, it was raining, with water and mud everywhere. As they traveled to Sāvathī, they were exhausted, their robes soaked.
- 1.1.6 When they arrived at Sāvathī, they went to Anāthapiṇḍika's Monastery, bowed to the Buddha, and sat down. Since it is the custom for Buddhas to greet newly-arrived monks,

the Buddha said to them, “I hope you’re keeping well, monks, I hope you’re getting by? I hope you had a comfortable rains, that you lived together in peace and harmony, and got almsfood without trouble?” 1.2.2

“We’re keeping well, sir, we’re getting by. We had a comfortable rains, lived together in peace and harmony, and had no trouble getting almsfood.” They told the Buddha what had happened during the rains and while traveling to Sāvattī. 1.2.5

Soon afterwards the Buddha gave a teaching and addressed the monks: 1.3.1

“I allow monks who have completed the rainy-season residence to participate in a robe-making ceremony.³²⁴ Once you have participated in the robe-making ceremony, five things are allowable for you: going without informing, going without taking, eating in a group, as much robe-cloth as you need, and whatever robe-cloth is given there is for you.³²⁵ 1.3.6

And the robe-making ceremony should be performed like this. A competent and capable monk should inform the Sangha: 1.3.6

‘Please, venerables, I ask the Sangha to listen. This cloth has been given to the Sangha for the robe-making ceremony. If the Sangha is ready, it should give this cloth to monk so-and-so to perform the robe-making ceremony. This is the motion. 1.4.2

Please, venerables, I ask the Sangha to listen. This cloth has been given to the Sangha for the robe-making ceremony. The Sangha gives this cloth to monk so-and-so to perform the robe-making ceremony. Any monk who approves of giving this cloth to monk so-and-so to perform the robe-making ceremony should remain silent. Any monk who doesn’t approve should speak up. 1.4.6

324. For an explanation of rendering *kathina* as “robe-making ceremony”, see Appendix of Technical Terms.

325. For the first four of these five see Bu Pc 46:5.6.1, Bu Np 2:2.39.1, Bu Pc 32:8.15.1, and Bu Np 1:2.17.1 respectively. “Robe-cloth” renders *civara*, for which see Appendix of Technical Terms.

1.4.11 The Sangha has given this cloth to monk so-and-so to perform the robe-making ceremony. The Sangha approves and is therefore silent. I'll remember it thus.'

1.5.2 And, monks, how has the robe-making ceremony not been performed? The robe-making ceremony hasn't been performed merely by marking the cloth,³²⁶ merely by washing the cloth, merely by planning the robe,³²⁷ merely by cutting the cloth, merely by tacking the cloth,³²⁸ merely by sewing a hem,³²⁹ merely by marking with a strip of cloth,³³⁰ merely by strengthening, merely by adding a border lengthwise,³³¹ merely by adding a border cross-

326. Sp 3.308: *Ullikhitamattenāti dīghato ca puthulato ca pamāṇaggahaṇa-mattena*, "Ullikhitamattena: merely by taking the measure lengthwise or crosswise."

327. Sp 3.308: *Cīvaravicāraṇamattenāti "pañcakam vā sattakam vā navakam vā ekādasakam vā hotū"ti evaṃ vicāritamattena*, "Cīvaravicāraṇamattena: merely by planning the robe in this way: let it consist of five, seven, nine, or eleven." Vmv 3.308 specifies: *Pañcakanti pañcakhāṇḍam*, "Pañcaka means: five sections."

328. Sp 3.308: *Bandhanamattenāti moghasuttakāropanamattena*, "Bandhanamattena: merely by inserting a false thread."

329. Sp 3.308: *Ovaṭṭiyakaraṇamattenāti moghasuttakānusārena dīghasibbitamattena*, "Ovaṭṭiyakaraṇamattena: merely by sewing a long seam in conformity with the false thread."

330. Sp 3.308: *Kaṇḍusakaraṇamattenāti muddhiyapattabandhanamattena*, "Kaṇḍusakaraṇamattena means merely by fixing a panel for calculating." Vjb 3.308: *Kaṇḍusam nāma pubbabandhana*, "Kaṇḍusa is a prior fixing."

331. Sp 3.308: *Anuvātākaraṇamattenāti piṭṭhianuvātāropanamattena*, "Anuvātākaraṇamattena means merely by mounting a border at the back." This is further explained at Sp-ṭ 3.308: *Piṭṭhianuvātāropanamattenāti dīghato anuvātassa āropanamattena*, "Piṭṭhianuvātāropanamattena means merely by mounting a border lengthwise."

wise,³³² merely by patching,³³³ merely by partial dyeing;³³⁴ nor has it been performed if a monk has made an indication,³³⁵ if a monk has given a hint,³³⁶ if the robe-cloth has been borrowed,³³⁷ if it has been stored, if it is to be relinquished, if it hasn't been marked,³³⁸ if it's not an outer robe or an upper robe or a sarong; nor has it been performed if the robe hasn't been made on that very day with five or more cut sections with panels,³³⁹ if the robe-making ceremony

332. Sp 3.308: *Paribhaṇḍakaraṇamattenāti kucchianauvātāropanamattena*, “*Paribhaṇḍakaraṇamattena* means merely by mounting a border at the belly.” This is further explained at Sp-ṭ 3.308: *Kucchianuvātāropanamattenāti puthulato anuvātassa āropanamattena*, “*Kucchianuvātāropanamattena* means merely by adding a border crosswise.”

333. Sp 3.308: *Ovaddheyyakaraṇamattenāti āgantukapattāropanamattena; kathinacivarato vā pattam gahetvā aññasmim akathinacivare pattāropanamattena*, “*Ovaddheyyakaraṇamattena*: merely by adding a panel to an external (robe); having taken a panel from the cloth for the robe-making ceremony, then adding it to another robe, which is not the cloth for the robe-making ceremony.”

334. Sp 3.308: *Kambalamaddanamattenāti ekavāramyeva rajane pakkhittena dantavaṇṇena paṇḍupalāsavaṇṇena vā*, “*Kambalamaddanamattena*: dyeing it just once by putting it into the color of ivory or beige.” The implication seems to be that the *kathina* ceremony can be done by a process of proper dyeing. Sp 3.308: *Sace pana sakim vā dvikkhattum vā rattampi sārappam hoti, vaṭṭati*, “But if it is suitably dyed, once or twice, it is allowable.”

335. Sp 3.308: *Nimittakatenāti* “*iminā dussena kathinaṃ attharissāmi*’ti evaṃ nimittakatena. Ettakameva hi parivāre vuttam. Aṭṭhakathāsu pana ‘ayaṃ sātako sundaro, sakkā iminā kathinaṃ attharitu’nti evaṃ nimittakammaṃ katvā laddhenā”ti vuttam, “*Nimittakatena*: it is said in the Compendium that it means making an indication in this way: ‘I will do the robe-making ceremony with this cloth.’ But it is said in the commentaries that it is by obtaining (a robe) after making an indication in this way: ‘This cloth is beautiful; it is possible to do the robe-making ceremony with it.’”

336. Sp 3.308: *Parikathākatenāti* “*kathinaṃ nāma dātum vaṭṭati, kathinadāyako bahum puññaṃ pasavatī*”ti evaṃ parikathāya uppāditena, “*Parikathākatenā*: by one who causes it to be given by hinting in this way: ‘It is allowable to give a cloth for the robe-making ceremony; one who gives this makes much merit.’”

337. Sp 3.308: *Kukkukatenāti tāvakālikena*, “*Kukkukatena*: with one that is borrowed.”

338. For the meaning of *akappakatena* see Bu Pc 58:2.1.2.

339. Sp 3.308 explains *pañcakena vā atirekapañcakena vā*, “five or more”, as *pañca vā atirekāni vā khaṇḍāni*, “five or more sections”. Each section is made

wasn't performed by an individual,³⁴⁰ or if the robe-making ceremony has been performed correctly but the appreciation for the ceremony was expressed outside the monastery zone.³⁴¹ In this way the robe-making ceremony hasn't been performed.

- 1.6.1 And how has the robe-making ceremony been performed? The robe-making ceremony has been performed if the cloth is brand new, if it's nearly new, if it's old, if it's a rag, if it's from a shop; it has been performed if a monk hasn't made an indication, if a monk hasn't given a hint, if the robe-cloth hasn't been borrowed, if it hasn't been stored, if it's not to be relinquished, if it has been

up of a large panel (*maṇḍala*) and a medium-sized panel (*aḍḍhamaṇḍala*) with a strip (*aḍḍhakusi*) in between. In this case *maṇḍala* seems to be used as an umbrella term for both *maṇḍala* and *aḍḍhamaṇḍala*. Sp 3.308: *Mahāmaṇḍala-aḍḍhamaṇḍalāni dassetvā*, "Showing large panels and medium-sized panels." See also Kd 8:12.2.3.

340. Sp 3.308: *Aññatra puggalassa atthārāti puggalassa atthāraṃ thapetvā na aññena saṅghassa vā gaṇassa vā atthārena atthataṃ hoti*, "Aññatra puggalassa atthārā: apart from an individual performing it, there is no other performing it by a sangha or by a group." The performing, literally, "spreading", does not refer to the making of the robe, but to the declaration made when the robe is complete. Sp 3.306: *Katapariyositaṃ pana kathinaṃ gahetvā atthārakena bhikkhunā "sace saṅghāṭiyā kathinaṃ attharitukāmo hoti, porāṇikā saṅghāṭi paccuddharitabbā, navā saṅghāṭi adhiṭṭhātābbā, 'Imāya saṅghāṭiyā kathinaṃ attharāmi'ti vācā bhinditabbā"tiādinaṃ parivāre vuttavidhānena kathinaṃ attharitabbā*, "By the monk who is performing the ceremony, having taken the completed *kathina* (robe), the *kathina* ceremony is performed by the ceremony spoken of in the Compendium: 'If he wants to perform the *kathina* ceremony with an outer robe, he should first relinquish his old outer robe and determine the new one, and then say, "I perform the *kathina* ceremony with this outer robe", etc."

341. Sp 3.306 explains the appreciation as follows: *Tehi anumodakehi bhikkhūhi ekamsaṃ uttarāsaṅgaṃ karitvā añjalim paggaḥetvā evamassa vacanīyo – "atthataṃ āvuso saṅghassa kathinaṃ, dhammiko kathinatthāro, anumodāma"ti evamādinā parivāre vuttavidhānena anumodāpetabbā*, "The expression of appreciation is to be done by the ceremony spoken of in the Compendium, thus: the monks who express their appreciation should put their upper robe over one shoulder, put the palms of their hands together, and say this: 'The *kathina* ceremony has been done by the Sangha, it is legitimate, we express our appreciation.'" "Monastery zone" renders *śīmā*. See Appendix of Technical Terms.

marked, if it's an outer robe or an upper robe or a sarong; it has been performed if the robe has been made on that very day with five or more cut sections with panels, if the robe-making ceremony was performed by an individual, if the robe-making ceremony has been performed correctly and if the appreciation for the ceremony was expressed inside the monastery zone.³⁴² In this way the robe-making ceremony has been performed.

And how does the robe season come to an end? There are these eight key phrases for when the robe season ends: when he departs from the monastery, when the robe is finished, when he makes a decision, when the robe-cloth is lost, when he hears about the end of the robe season, when an expectation of more robe-cloth is disappointed, when he is outside the monastery zone, ending together.” 1.7.1

2. The group of seven on “takes”

A monk who has participated in the robe-making ceremony takes a finished robe and leaves the monastery, thinking, “I won’t return.” For that monk the robe season ends when he departs from the monastery. 2.1.1

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. 2.1.3

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t 2.1.7

342. Sp 3.309: *Ahatenāti aparibhuttana*, “*Ahatena*: not used.” Sp 3.309: *Ahatakappenāti ahatasadisena ekavāraṃ vā dvikkhattuṃ vā dhotena*, “*Ahatakap-pena*: similar to one that is brand new; washed once or twice.” Sp 3.309: *Pilotikāyāti hatavatthakasāṭakena*, “*Pilotikāya*: a used robe-cloth.”

return.” For that monk the robe season ends when he makes that decision.

- 2.1.10 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.
- 2.2.1 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season.
- 2.2.5 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone.
- 2.2.9 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks.³⁴³

The group of seven on “takes” is finished.

3. The group of seven on “with”

- 3.1.1 A monk who has participated in the robe-making ceremony leaves the monastery with a finished robe, thinking, “I won’t return.”

343. The point seems to be that he makes it back to the monastery before the end of the robe season.

For that monk the robe season ends when he departs from the monastery.

A monk who has participated in the robe-making ceremony 3.1.3 leaves the monastery with robe-cloth. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 3.1.7 leaves the monastery with robe-cloth. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony 3.1.10 leaves the monastery with robe-cloth. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony 3.2.1 leaves the monastery with robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season.

A monk who has participated in the robe-making ceremony 3.2.5 leaves the monastery with robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone.

A monk who has participated in the robe-making ceremony 3.2.9 leaves the monastery with robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the

end of the robe season together. For that monk the robe season ends together with the other monks.

The group of seven on “with” is finished.

4. The group of six on “takes”

- 4.1.1 A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.
- 4.1.5 A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.
- 4.1.8 A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.
- 4.1.13 A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season.
- 4.1.18 A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe

season. For that monk the robe season ends while he is outside the monastery zone.

A monk who has participated in the robe-making ceremony 4.1.22 takes an unfinished robe and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks.

The group of six on “takes” is finished.

5. The group of six on “with”

A monk who has participated in the robe-making ceremony leaves 5.1.1 the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 5.1.5 leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony 5.1.8 leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony 5.1.12 leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season.

5.1.16 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone.

5.1.20 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks.

The group of six on “with” is finished.

6. The group of fifteen on “takes”

6.1.1 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

6.1.5 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

6.1.8 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

The group of three is finished.

A monk who has participated in the robe-making ceremony 6.2.1 takes robe-cloth and leaves the monastery, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here.” He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 6.2.5 takes robe-cloth and leaves the monastery, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I won’t make a robe.” For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony 6.2.8 takes robe-cloth and leaves the monastery, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

The group of three is finished.

A monk who has participated in the robe-making ceremony 6.3.1 takes robe-cloth and leaves the monastery. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 6.3.5 takes robe-cloth and leaves the monastery. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony 6.3.8 takes robe-cloth and leaves the monastery. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

The group of three is finished.

- 6.4.1 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I'll return." When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season ends when the robe is finished.
- 6.4.5 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I'll return." When he is outside the monastery zone, he thinks, "I won't make a robe, and I won't return." For that monk the robe season ends when he makes that decision.
- 6.4.8 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I'll return." When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.
- 6.4.12 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season.
- 6.4.16 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, "I'll return," but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone.
- 6.4.20 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, "I'll return," and they

reach the end of the robe season together. For that monk the robe season ends together with the other monks.

The group of six is finished. The group of fifteen on “takes” is finished.

7. The group of fifteen on “with”, etc.

A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth. ... 7.1.1

(To be expanded in detail as in the section on “takes”, Kd 7.1.2 7:6.1.1–6.4.23.)

The group of fifteen on “takes an unfinished”

A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. 7.1.3.1

(To be expanded in detail as in the section on “with”, Kd 7.1.7 7:7.1.1–7.1.2 = Kd 7:6.1.1–6.4.23.)

8. The group of fifteen on “with an unfinished”

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished. 7.1.8.1

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision. 7.1.12

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside 7.1.15

the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

The group of three is finished.

7.1.20 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here.” He then has the robe made. For that monk the robe season ends when the robe is finished.

7.1.24 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I won’t make a robe.” For that monk the robe season ends when he makes that decision.

7.1.27 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

The group of three is finished.

7.1.32 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

7.1.36 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony 7.1.39 leaves the monastery with an unfinished robe. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

The group of three is finished.

A monk who has participated in the robe-making ceremony 7.1.44 leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 7.1.48 leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony 7.1.51 leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony 7.1.55 leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season.

A monk who has participated in the robe-making ceremony 7.1.59 leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe

season. For that monk the robe season ends while he is outside the monastery zone.

- 7.1.63 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks.

The group of six is finished. The group of fifteen on “with” is finished.

The section for recitation on “takes” is finished.

9. The group of twelve on “not as expected”

- 8.1.1 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

- 8.1.7 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

- 8.1.12 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony 8.1.18 leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he thinks, “I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

A monk who has participated in the robe-making ceremony 8.2.1 leaves the monastery while expecting more robe-cloth, thinking, “I won’t return.” When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here.” He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 8.2.7 leaves the monastery while expecting more robe-cloth, thinking, “I won’t return.” When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make a robe.” For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony 8.2.12 leaves the monastery while expecting more robe-cloth, thinking, “I won’t return.” When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony 8.2.18 leaves the monastery while expecting more robe-cloth, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I’ll deal with that expectation right here.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

A monk who has participated in the robe-making ceremony 8.3.1 leaves the monastery while expecting more robe-cloth. He has

not decided whether he will return or not. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

8.3.7 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. He has not decided whether he will return or not. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

8.3.12 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. He has not decided whether he will return or not. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

8.3.18 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, “I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

The group of twelve on “not as expected” is finished.

10. The group of twelve on “as expected”

9.1.1 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with that

expectation, getting what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 9.1.7 leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony 9.1.12 leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony 9.1.18 leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

A monk who has participated in the robe-making ceremony 9.2.1 leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he hears that they have made an end to the robe season in that monastery. He thinks, “Since they have made an end to the robe season in that monastery, I’ll deal with that expectation right here.” He then deals with that expectation, getting what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 9.2.8 leaves the monastery while expecting more robe-cloth, thinking,

“I’ll return.” When he is outside the monastery zone, he hears that they have made an end to the robe season in that monastery. He thinks, “Since they have made an end to the robe season in that monastery, I’ll deal with that expectation right here.” He then deals with that expectation, getting what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

9.2.14 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he hears that they have made an end to the robe season in that monastery. He thinks, “Since they have made an end to the robe season in that monastery, I’ll deal with that expectation right here.” He then deals with that expectation, getting what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

9.2.21 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he hears that they have made an end to the robe season in that monastery. He thinks, “Since they have made an end to the robe season in that monastery, I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

9.3.1 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He then has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season.

A monk who has participated in the robe-making ceremony 9.3.5 leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

A monk who has participated in the robe-making ceremony 9.3.9 leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He then has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone.

A monk who has participated in the robe-making ceremony 9.3.14 leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He then has the robe made. When the robe has been made, he still thinks, “I’ll return,” and they reach the end of the robe season together. For that monk the robe season ends together with the other monks.

The group of twelve on “as expected” is finished.

11. The group of twelve on business

A monk who has participated in the robe-making ceremony 10.1.1 leaves the monastery on some business. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 10.1.7 leaves the monastery on some business. When he is outside the

monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

10.1.12 A monk who has participated in the robe-making ceremony leaves the monastery on some business. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

10.1.18 A monk who has participated in the robe-making ceremony leaves the monastery on some business. When he is outside the monastery zone, he comes to expect more robe-cloth. He thinks, “I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

10.2.1 A monk who has participated in the robe-making ceremony leaves the monastery on some business, thinking, “I won’t return.” When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here.” He then has the robe made. For that monk the robe season ends when the robe is finished.

10.2.7 A monk who has participated in the robe-making ceremony leaves the monastery on some business, thinking, “I won’t return.” When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make a robe.” For that monk the robe season ends when he makes that decision.

10.2.12 A monk who has participated in the robe-making ceremony leaves the monastery on some business, thinking, “I won’t return.” When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth,

but not what he had expected. He thinks, “I’ll make the robe right here.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony 10.2.18 leaves the monastery on some business, thinking, “I won’t return.” When he is outside the monastery zone, he comes to expect more robe-cloth. He thinks, “I’ll deal with that expectation right here.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

A monk who has participated in the robe-making ceremony 10.3.1 leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 10.3.7 leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony 10.3.12 leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony 10.3.18 leaves the monastery on some business. He has not decided

whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He thinks, “I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

The group of twelve on business is finished.

12. The group of nine on “without taking”

11.1.1 A monk who has participated in the robe-making ceremony leaves the monastery for a different region without taking his share of robe-cloth. When he has gone to that region, the monks there ask him, “Where did you complete the rains residence? Where’s your share of robe-cloth?” He replies, “I completed the rains residence in such-and-such a monastery. That’s where my share of robe-cloth is.” They say, “Go and get that robe-cloth, and we’ll make a robe for you.” He then goes to that monastery and asks the monks, “Where’s my share of the robe-cloth?” They reply, “This is your share. Where are you going?” He says, “I’m going to such-and-such a monastery. The monks there will make me a robe.” They say, “There’s no need to go. We’ll make a robe for you here.” He thinks, “I’ll make the robe right here. I won’t return.”³⁴⁴ He then has the robe made. For that monk the robe season ends when the robe is finished.

11.1.12 A monk who has participated in the robe-making ceremony leaves the monastery for a different region ... “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

11.1.15 A monk who has participated in the robe-making ceremony leaves the monastery for a different region ... “I’ll make the robe right here. I won’t return.” He then has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

344. Presumably this means he will leave the monastery once the robe is finished and not return before the end of the robe season.

A monk who has participated in the robe-making ceremony 11.2.1 leaves the monastery for a different region without taking his share of robe-cloth. When he has gone to that region, the monks there ask him, "Where did you complete the rains residence? Where's your share of robe-cloth?" He replies, "I completed the rains residence in such-and-such a monastery. That's where my share of robe-cloth is." They say, "Go and get that robe-cloth, and we'll make a robe for you." He then goes to that monastery and asks the monks, "Where's my share of the robe-cloth?" They reply, "This is your share." He takes that robe-cloth and sets out for the other monastery. While he is on his way, monks ask him, "Where are you going?" He says, "I'm going to such-and-such a monastery. The monks there will make me a robe." They say, "There's no need to go. We'll make a robe for you here." He thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony 11.2.14 leaves the monastery for a different region without taking his share of robe-cloth. When he has gone to that region, the monks there ask him, "Where did you complete the rains residence? Where's your share of robe-cloth?" He replies, "I completed the rains residence in such-and-such a monastery. That's where my share of robe-cloth is." They say, "Go and get that robe-cloth, and we'll make a robe for you." He then goes to that monastery and asks the monks, "Where's my share of the robe-cloth?" They reply, "This is your share." He takes that robe-cloth and sets out for the other monastery. While he is on his way, monks ask him, "Where are you going?" He says, "I'm going to such-and-such a monastery. The monks there will make me a robe." They say, "There's no need to go. We'll make a robe for you here." He thinks, "I won't make a robe, and I won't return." For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony 11.2.26 leaves the monastery for a different region ... "I'll make the robe

right here. I won't return." He then has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

11.3.1 A monk who has participated in the robe-making ceremony leaves the monastery for a different region without taking his share of robe-cloth. When he has gone to that region, the monks there ask him, "Where did you complete the rains residence? Where's your share of robe-cloth?" He replies, "I completed the rains residence in such-and-such a monastery. That's where my share of robe-cloth is." They say, "Go and get that robe-cloth, and we'll make a robe for you." He then goes to that monastery and asks the monks, "Where's my share of the robe-cloth?" They reply, "This is your share." He takes that robe-cloth and returns to the other monastery. When he has arrived, he thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season ends when the robe is finished.

11.3.11 A monk who has participated in the robe-making ceremony leaves the monastery for a different region ... "I won't make a robe, and I won't return." For that monk the robe season ends when he makes that decision.

11.3.14 A monk who has participated in the robe-making ceremony leaves the monastery for a different region ... "I'll make the robe right here. I won't return." He then has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

The group of nine on "without taking" is finished.

13. The group of five on "meditation going well"

12.1.1 A monk who has participated in the robe-making ceremony and whose meditation is going well takes his robe-cloth and leaves the monastery, thinking,³⁴⁵ "I'll go to such-and-such a monastery. If

345. "Whose meditation is going well" renders *phāsuviḥārīka*. *Vihāra* is a common Sutta term for a state of meditation, as in *diṭṭhadhammasukhavihāra*,

my meditation goes well there, I'll stay. If not, I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll return." When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season ends when the robe is finished.

A monk who has participated in the robe-making ceremony and 12.1.9
whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, "I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll return." When he is outside the monastery zone, he thinks, "I won't make a robe, and I won't return." For that monk the robe season ends when he makes that decision.

A monk who has participated in the robe-making ceremony and 12.1.16
whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, "I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll return." When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He then has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony and 12.1.23
whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, "I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll go to such-and-such

"a happy (meditation) abiding in this very life", which is a reference to the four absorptions. *Phāsu* means "comfortable" or "at ease". Although this may be understood quite broadly, it seems likely that meditation would be the main connotation.

a monastery. If my meditation goes well there, I'll stay. If not, I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll return." When he is outside the monastery zone, he has a robe made. When the robe has been made, he still thinks, "I'll return," but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone.

- 12.1.30 A monk who has participated in the robe-making ceremony and whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, "I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll return." When he is outside the monastery zone, he has a robe made. When the robe has been made, he still thinks, "I'll return," and they reach the end of the robe season together. For that monk the robe season ends together with the other monks.

The group of five on "meditation going well" is finished.

14. Discussion on obstacles and removal of obstacles

- 13.1.1 "Monks, there are two obstacles for the ending of the robe season: the monastery obstacle and the robe obstacle. What's the monastery obstacle? A monk stays in that monastery or he leaves intending to return. What's the robe obstacle? A monk hasn't made a robe, or he hasn't finished it, or he's expecting more robe-cloth.
- 13.2.1 There are two removals of obstacles for the ending of the robe season: the removal of the monastery obstacle and the removal of the robe obstacle. What's the removal of the monastery obstacle? A monk leaves that monastery without intending to return. What's the removal of the robe obstacle? A monk has made a robe; or the robe-cloth is lost, destroyed, or burned; or his expectation of more robe-cloth is disappointed."

The seventh chapter on the robe-making ceremony is finished.

This is the summary:

“Thirty monks from Pāva, 13.2.12
Stayed discontented in Sāketa;
Completed the rains, with soaked,
Went to see the Victor.

This is the basis for the robe-making ceremony, 13.2.16
And five things are allowable;
Without informing, going without taking,
Just so eating in a group.

And as much as you need, the given, 13.2.20
Is for those who have participated in the robe-making ceremony;
Motion, just thus performed,
Just thus not performed.

Marking, and just washing, 13.2.24
And planning, cutting;
Tacking, hem, strip of cloth,
Strengthening, border lengthwise.

Border crosswise, patch, 13.2.28
Dyeing, indication, hint;
Borrowed, stored, to be relinquished,
Not marked, apart from those three.

Apart from five or more, 13.2.32
With cut sections with panels;
Not apart from an individual, correctly,
He appreciates outside the monastery zone.

The robe-making ceremony is not performed, 13.2.36
Thus it was taught by the Buddha;
Brand new, nearly new, old,
Rag, and from a shop.

Without indication, without hint, 13.2.40
And not borrowed, not stored;
Not to be relinquished, marked,
And so with the three robes.

Five or more, 13.2.44

Cut sections made with panels;
 Performed by an individual, correctly,
 He appreciates inside the monastery zone.

- 13.2.48 In this way is the robe-making ceremony performed,
 Eight key phrases for ending;
 Departing, finished,
 And decision, lost.
- 13.2.52 Hearing, disappointed expectation,
 Monastery zone, ending together as the eighth;
 Takes a finished robe,
 He goes, thinking, "I won't return."
- 13.2.56 So, for him the robe season ends,
 When he departs;
 He goes taking robe-cloth,
 Outside the monastery zone he thinks:
- 13.2.60 "I'll make it. I won't return."
 For him the robe season ends when it's finished;
 Takes outside the monastery zone, thinking, "Just not,
 And I won't return."
- 13.2.64 So, for him the robe season ends,
 When he decides;
 He goes taking robe-cloth,
 Outside the monastery zone he thinks:
- 13.2.68 "I'll make it. I won't return."
 While making it, it is lost;
 So, for him the robe season ends,
 When it is lost.
- 13.2.72 Taking it, he goes, thinking, "I'll return",
 He has the robe made outside;
 When his robe is finished, he hears,
 There the robe season has ended.
- 13.2.76 So, for him the robe season ends,
 When he hears about it;
 Taking it, he goes, thinking, "I'll return",
 He has the robe made outside.
- 13.2.80 When the robe is finished, outside,

He remains until the robe season ends;
So, for him the robe season ends,
When he is outside the monastery zone.

Taking it, he goes, thinking, "I'll return", 13.2.84
He has the robe made outside;
When the robe is finished, thinking, "I'll return",
The robe season ends together with.

So, for him the robe season ends, 13.2.88
Together with the monks;
And takes, with,
Seven with sevenfold outcome.

There is no ending by departing, 13.2.92
The outcome in the unfinished set of six;
Takes, outside the monastery zone,
"I'll make", he produces.

Finished, and decision, 13.2.96
Lost, these three;
Taking it, he goes, thinking, "I won't return",
"I'll make outside the monastery zone".

Finished, also decision, 13.2.100
Also lost, these three;
Not decided, he does not think,
Below is the threefold method.

Taking it, he goes, thinking, "I'll return", 13.2.104
When outside the monastery zone, thinking, "I'll make";
"I'll not return", he has it made,
The robe season ends when the robe is finished.

Decision, and lost, 13.2.108
Hearing, outside the monastery zone;
Together with the monks,
Thus is the outcome of the fifteen.

With, unfinished, 13.2.112
Thus again with;
These four sections,
Are all fifteenfold.

And not as expected, as expected, 13.2.116

And business those three;
By this method one should here understand,
Three, twelve, twelve.

13.2.120

Here the nine on without taking,
Fivefold on good meditation there;
Obstacles, removal of obstacles,
The summary is made from this method.”

*In this chapter there are one hundred and eighteen
topics by means of groups of twelve with repetition.*

The chapter on the robe-making ceremony is finished.

Kd 8

The chapter on robes

Cīvarakkhandhaka

1. The account of Jīvaka

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time Vesālī was prosperous and crowded with people, and there was plenty of food. There were seven thousand seven hundred and seven stilt houses, and the same number of halls with peaked roofs, parks, and lotus ponds. And there was the courtesan Ambapālī who was attractive and gracious and had the most beautiful complexion. She was skilled in dancing, singing, and instrumental music. She was highly desired, charging fifty coins for a night. Because of her, Vesālī was even more splendid. 1.1.1

On one occasion the householder association of Rājagaha traveled to Vesālī on business,³⁴⁶ and they saw all these marvelous qualities of the city, including Ambapālī. When they had concluded their business, they returned to Rājagaha. They then went to King Seniya Bimbisāra of Magadha and told him about everything they had seen, adding, “Sir, please appoint a courtesan.” 1.2.1

“Well then, find a suitable girl.” 1.2.14

346. Sp 3.326: *Negamoti kuṭumbiyagaṇo*, “Negama: a group of householders.” This definition is missing in DOP.

- 1.3.1 At that time in Rājagaha there was a girl called Sālavatī who was attractive and gracious and had the most beautiful complexion, and the householder association appointed her as courtesan. Soon afterwards she became skilled in dancing, singing, and instrumental music. She was highly desired, charging a hundred coins for a night.
- 1.3.4 Soon enough Sālavatī became pregnant. She thought, “Men don’t like pregnant women. If anyone finds out about this, it will ruin my career. Let me announce that I’m sick.” She told her doorman, “Don’t allow any man to enter. If anyone asks for me, tell them I’m sick.”
- 1.3.13 “Yes, ma’am.”
- 1.4.1 Her pregnancy progressed, and eventually she gave birth to a son. She told her slave, “Listen, take this boy away in a winnowing basket and throw him on the trash heap.”
- 1.4.4 Saying, “Yes, ma’am,” she did just that.
- 1.4.5 On the same morning, as Prince Abhaya was walking to an audience with the king, he saw that boy surrounded by crows. He asked his companions, “What’s that surrounded by crows?”
- 1.4.7 “It’s a boy, sir.”
- 1.4.8 “Is he alive?”
- 1.4.9 “Yes, he’s alive.”
- 1.4.10 “Well then, take him to our compound and give him to the wet-nurses to feed.”³⁴⁷
- 1.4.11 Saying, “Yes,” they did as requested.
- 1.4.13 When they knew that he would live, they gave him the name Jivaka, “Survivor”. And because a prince brought him up, they also gave him the name Komārabhacca, “Prince-reared”.
- 1.5.1 When Jivaka reached the age of discernment, he went to Prince Abhaya and asked him, “Who, sir, are my mother and father?”
- 1.5.4 “I don’t know who your mother is, but I’m your father, because I brought you up.”

347. “Compound” renders *antepura*. See Appendix of Technical Terms.

On a later occasion Jivaka thought, “It’s not easy to make a living in a royal family without a profession. Why don’t I learn a profession?” 1.5.7

At that time the pre-eminent physician in the world was living at Takkasilā. Then, without asking permission from Prince Abhaya, Jivaka left for Takkasilā. When he eventually arrived, he went to that physician and said, “Teacher, I wish to learn the profession.” 1.5.10

“Well then, Jivaka, please do so.” 1.6.4

Jivaka learned much, and he learned quickly; he remembered well and did not forget. After seven years, Jivaka thought, “I’m a good learner, and I’ve been studying for seven years. And yet there’s no end in sight to learning this profession.” 1.6.5

He went to that physician and told him what he had thought, adding, “When will I complete the training for this profession?” 1.7.1

“Listen, Jivaka. Take a spade and walk as far as 13 kilometers all around Takkasilā and bring back whatever plant you see that’s not medicinal.” 1.7.4

Saying, “Yes, teacher,” he did just that. But he did not see any plant that was not medicinal. He then went back to the physician and told him what had happened. The physician said, “You’re well-trained, Jivaka. It’s enough for you to live on.” And he gave Jivaka a small amount of provisions for the journey. 1.7.5

Jivaka left for Rājagaha, but the provisions were exhausted by the time he got to Sāketa. Jivaka thought, “These roads go through the wilderness where there’s little water and little food. It’s not easy to travel there without provisions. Let me search for provisions.” 1.8.1

2. The account of the wealthy merchant’s wife

At that time in Sāketa there was a wealthy merchant whose wife had had a headache for seven years. Many of the most famous physicians in the world had come to see her, but none was able to cure her. And they were very expensive. When Jivaka arrived at 1.8.6.1

Sāketa, he asked people, “Is there anyone who’s sick who I might treat?”

1.8.11 “There’s a wealthy merchant whose wife has had a headache for seven years. Go, doctor, and treat her.”

1.9.1 Jivaka went to that merchant’s house and told the doorman, “Go and say this to the merchant’s wife, Ma’am, a doctor has arrived. He wishes to see you.”

1.9.4 Saying, “Yes, doctor,” he did as asked.

1.9.7 She replied, “What sort of doctor is it?”

1.9.8 “A young one.”

1.9.9 “Forget it. I don’t need a young doctor. Many of the most famous physicians in the world have been here, but none was able to cure me. And they were very expensive too.”

1.10.1 The doorman then returned to Jivaka and told him what the merchant’s wife had said.

1.10.6 Jivaka replied, “Go and tell her that she doesn’t have to pay anything in advance. When she is cured, she can pay whatever she likes.”

1.10.10 Saying, “Yes, doctor,” he told the merchant’s wife.

1.10.14 She said, “Well then, let him in.”

1.10.15 Saying, “Yes, ma’am,” he went to Jivaka and told him.

1.11.1 Jivaka then approached the merchant’s wife. After examining her, he said to her, “Ma’am, I need a handful of ghee.” She got him a handful of ghee. Jivaka cooked that ghee with a number of medicines. He then had her lie down on her back on a bed, and he gave her the medicine through the nose. The medicine emerged in her mouth. She then spat it out into a container and told a slave, “Listen, save this ghee in a cotton wad.”

1.12.1 Jivaka thought, “It’s astonishing how wretched this housewife is in saving this ghee in a cotton wad, when it should be discarded. Many of my valuable medicines went into it, but she might not give me anything for my services.”

1.12.5 Seeing his body language, the merchant’s wife asked him what he was concerned about. He told her, and she said, “We householders

know the benefit of such frugality. This ghee is good for the slaves and workers, for ointment for the feet, or for using in lamps. Don't be concerned, doctor, your fee will be abundant."

Jivaka cured the headache of the merchant's wife with a single treatment through the nose. When she was well, she gave him four thousand coins. When her son and daughter-in-law found out that she was well, they too gave him four thousand coins each, as did her husband. The merchant also gave him a male and a female slave, and a carriage with horses. 1.13.1

Jivaka took those sixteen thousand coins, as well as the male and female slaves and the carriage with horses, and he left for Rājagaha. When he eventually arrived, he went to Prince Abhaya and said, "For my first job, sir, I earned sixteen thousand coins, a male and a female slave, and a carriage with horses. Please accept it for bringing me up." 1.13.9

"There's no need, Jivaka. You should keep it all. But please build a house in our compound." 1.13.13

Saying, "Yes," he did just that. 1.13.16

3. The account of King Bimbisāra

At that time King Seniya Bimbisāra of Magadha had hemorrhoids. His wrap garments were soiled with blood, and the queens made fun of him, "Sir, you're menstruating; your fertile period has arrived. Soon you'll give birth." The king felt humiliated. 1.14.1

Soon afterwards he told Prince Abhaya what had happened, adding, "Abhaya, please find a doctor to treat me." 1.14.6

"Sir, our young doctor Jivaka is excellent. He'll treat you." 1.14.10

"Well then, Abhaya, send for Jivaka." 1.14.12

Prince Abhaya then sent for Jivaka. Saying, "Yes, sir," Jivaka took some medicine on his nail and went to King Bimbisāra. He said, "Sir, let me see your affliction." Jivaka then cured King Bimbisāra's hemorrhoids with one application of ointment. When the king was well, he had five hundred women adorned with every kind of 1.15.1

ornament. He then had the ornaments removed and made into a pile. And he said to Jīvaka, “Jīvaka, these ornaments from five hundred women are all yours.”

1.15.8 “There’s no need. Please just remember my act of service.”

1.15.9 “Well then, Jīvaka, please attend on me, the harem, and the Sangha of monks headed by the Buddha.”

1.15.10 “Yes, sir.”

4. The account of the wealthy merchant of Rājagaha

1.16.1 At that time a wealthy merchant of Rājagaha had had a headache for seven years. Many of the most famous physicians in the world had come to see him, but none was able to cure him. They were very expensive, yet they gave up on him. Some of them said, “The merchant will die in five days.” Others said, “The merchant will die in seven days.”

1.16.9 The householder association of Rājagaha considered, “This merchant has done much for the king and for this association, and now the doctors have given up on him. But there’s Jīvaka, the king’s excellent young doctor. Let’s ask the king for Jīvaka to treat the merchant.”

1.17.1 They then went to the king and told him about the merchant, adding, “Sir, please ask doctor Jīvaka to treat the merchant.”

1.17.9 And that’s what the king did. Saying, “Yes, sir,” Jīvaka went to that merchant, examined him, and said, “If I were to cure you, what fee would you pay me?”

1.17.13 “I would give you all my wealth, doctor, and I would become your slave.”

1.18.1 “Are you able to lie on one side for seven months?”

1.18.2 “I am.”

1.18.3 “Are you able to lie on the other side for seven months?”

1.18.4 “I am.”

1.18.5 “Are you able to lie on your back for seven months?”

“I am.”

1.18.6

Jivaka then had the merchant lie down on a bed. He bound him to the bed, removed some skin from his head, opened a suture in the skull, and removed two insects. He showed them to the crowd, saying, “Sirs, look at these two insects, one small and one large. The doctors who said he would live for five days had seen the large insect. In five days it would have destroyed the merchant’s brain. Because of that he would have died. Those doctors were right. And those doctors who said he would live for seven days had seen the small insect. In seven days it would have destroyed the merchant’s brain. Because of that he would have died. Those doctors were right, too.” He then closed the suture in the skull, sewed the skin back together, and applied an ointment.

After seven days the merchant said to Jivaka, “Doctor, I’m unable to lie on one side for seven months.”

“But didn’t you say you were?”

1.19.3

“I did, but I’ll die. I’m unable to do it.”

1.19.5

“Well then, lie on the other side for seven months.”

1.19.6

After seven days the merchant said to Jivaka, “Doctor, I’m unable to lie on the other side for seven months.”

“But didn’t you say you were?”

1.19.9

“I did, but I’ll die. I’m unable to do it.”

1.19.11

“Well then, lie on your back for seven months.”

1.19.12

After seven days the merchant said to Jivaka, “Doctor, I’m unable to lie on my back for seven months.”

“But didn’t you say you were?”

1.19.15

“I did, but I’ll die. I’m unable to do it.”

1.19.17

“If I hadn’t said this to you, you wouldn’t have been able to lie down for so long. I already knew that you would be well in three times seven days. Get up, you’re cured. But do you remember my fee?”

1.20.1

“All my wealth is yours, doctor, and I’m your slave.”

1.20.5

- 1.20.6 “There’s no need for that. Just give one hundred thousand coins to the king and another one hundred thousand to me.” And being well, he did just that.

5. The account of the wealthy merchant’s son

- 1.21.1 On one occasion the son of a wealthy merchant in Benares twisted his gut while turning somersaults. Because of that, he was not able to digest congee or food, and he couldn’t urinate or defecate. He became thin, haggard, and pale, with veins protruding all over his body. The merchant considered this and thought, “Why don’t I go to Rājagaha and ask the king for doctor Jīvaka to treat my son?”
- 1.21.7 He then traveled to Rājagaha, went to King Bimbisāra, and told him about his son, adding, “Sir, please ask doctor Jīvaka to treat my son.”
- 1.22.1 And that’s what the king did. Jīvaka consented and then traveled to Benares where he went to that merchant. He examined his son, dismissed the people there, put up a curtain all around, and tied him to a pillar. He then had his wife stand in front of him, cut open his belly, and pulled out his twisted gut. He showed it to his wife, saying, “See, this is your husband’s affliction. It’s because of this that he’s in such a bad state.” He then untwisted the gut, put it back, sewed his belly back together, and applied ointment. Soon the merchant’s son was healthy again. His father gave sixteen thousand coins to Jīvaka, and Jīvaka returned to Rājagaha.

6. The account of King Pajjota

- 1.23.1 At that time King Pajjota had jaundice. Many of the most famous physicians in the world had come to see him, but none was able to cure him. And they were very expensive. King Pajjota then sent a message to King Bimbisāra: “Sir, I have such-and-such a disease. Please ask doctor Jīvaka to treat me.”

King Bimbisāra told Jīvaka, “Go to Ujjenī, Jīvaka, and treat King Pajjota.” Jīvaka consented and traveled to Ujjenī. He then went to King Pajjota, examined him, and said, “Please give me some ghee, sir. I’ll make a medicine from it for you to drink.” 1.23.6

“Forget it, Jīvaka. Make whatever will cure me that doesn’t contain ghee. I hate ghee; it’s disgusting.” 1.24.3

Jīvaka thought, “I won’t be able to cure this sickness without ghee. Why don’t I prepare medicine from ghee, but with a bitter color, smell, and taste?” Jīvaka then cooked ghee with a number of medicines, but he made sure it had the color, smell, and taste of a bitter substance. But it occurred to him, “When the king is digesting the ghee after drinking it, it will make him vomit. And because he’s temperamental, he might have me executed. Let me take leave in advance.” He then went to the king and said, “Sir, we doctors need to pull up roots and collect medicines at short notice. Please instruct the stables and the gates: ‘Jīvaka may ride on whatever animal he wishes, depart by whatever gate he desires, and he may come and go as he pleases.’” The king did as Jīvaka had asked. 1.24.5

At that time King Pajjota had a she-elephant called Bhaddavatikā, which could traverse 650 kilometers in a day. After bringing the ghee to the king and having him drink it, Jīvaka went to the elephant stables and fled the city on Bhaddavatikā. 1.25.6

Soon afterwards, while King Pajjota was digesting that ghee, he vomited. He said to his men, “That scoundrel Jīvaka made me drink ghee. Find out where he is.” 1.26.1

“Sir, he’s fled the city on Bhaddavatikā.” 1.26.5

At that time King Pajjota had a slave called Kāka, whose mother was a spirit and who could traverse 780 kilometers in a day. The king told Kāka, “Go, Kāka, and make Jīvaka turn back. Tell him that the king is asking him to return. But Kāka, these doctors are full of tricks. Don’t receive anything from him.” 1.26.6

- 1.27.1 Kāka caught up with Jivaka at Kosambī, while he was still on his way and having breakfast. Kāka said, “Doctor, the king is asking you to return.”
- 1.27.4 “Wait, Kāka, until I’ve finished eating. Why don’t you have something too?”
- 1.27.6 “There’s no need. The king told me that doctors are full of tricks and that I shouldn’t receive anything from you.”
- 1.27.8 Jivaka then removed the medicinal part of an emblic myrobalan fruit with his nail, before eating it and drinking water. And he said to Kāka, “Here, Kāka, have some emblic myrobalan and water.” Kāka thought, “The doctor is eating and drinking it. It can’t be anything bad.” So he ate half a fruit and drank the water. When he had eaten it, he vomited right there. He asked Jivaka, “Will I survive?”
- 1.28.7 “Don’t be afraid, Kāka. Both you and the king will be well. But the king is temperamental and might have me executed. Because of that I won’t return.”
- 1.28.9 After handing back the she-elephant Bhaddavatikā to Kāka, he continued on to Rājagaha. When he eventually arrived, he went to King Bimbisāra and told him what had happened. The king said, “It’s good, Jivaka, that you didn’t return. That king is temperamental and might even have had you executed.”
- 1.29.1 When King Pajjota was cured, he sent a message to Jivaka: “Come, Jivaka, I wish to give you a gift.”
- 1.29.3 He replied, “There’s no need, sir. Please just remember my act of service.”

7. The account of the two valuable cloths

- 1.29.4.1 Soon afterwards King Pajjota obtained two valuable cloths. They were extremely exquisite and fine, one in a million. The king sent them to Jivaka. Jivaka thought, “No-one is worthy of these except the Buddha, the Perfected and fully Awakened One, or King Bimbisāra.”

8. The account of the thirty purgings

On one occasion the Buddha's body was full of impurities. He said 1.30.1
to Venerable Ānanda, "Ānanda, my body is full of impurities. I
would like to take a purgative." Ānanda went to Jīvaka and told
him what the Buddha had said. And Jīvaka replied, "Well then,
Venerable Ānanda, oil the Buddha's body for a few days."

After doing as instructed, Ānanda returned to Jīvaka to let him 1.30.9
know, adding, "Please continue the treatment."

Jīvaka thought, "It would not be appropriate for me to give the 1.31.1
Buddha a powerful purgative." He then prepared three handfuls of
lotus flowers with a variety of medicines, went to the Buddha, and
gave him one handful, saying, "Sir, please smell the first handful.
This will purge you ten times." He then brought him the second
and the third handful, repeating the instruction, adding, "In this
way you'll have thirty purgings." After giving the Buddha thirty
purgings, he bowed down, circumambulated him with his right
side toward him, and left.

When he was outside the gatehouse, Jīvaka thought, "I've given 1.32.1
thirty purgings to the Buddha, for his body is full of impurities.
But he'll only be purged twenty-nine times. After being purged,
however, he'll take a bath, which will count as one purging. In this
way the Buddha will have had exactly thirty purgings."

The Buddha read Jīvaka's mind. He told Ānanda about it, adding, 1.32.8
"Well then, Ānanda, prepare hot water," and Ānanda did as re-
quested.

Jīvaka then went back to the Buddha, bowed, sat down, and 1.33.1
asked, "Sir, are you purged?"

"I am, Jīvaka." 1.33.4

Jīvaka told him what he had thought outside the gatehouse, 1.33.5
adding, "Sir, please bathe." The Buddha had a hot bath. When he
had bathed, the Buddha was purged once, adding up to a total of
thirty purgings. Jīvaka said to the Buddha, "Sir, until your body is
back to normal, please don't take any mung-bean broth."

9. The account of asking for a favor

- 1.33.18.1 Soon the Buddha's body was back to normal. Jīvaka then took those two valuable cloths and went to the Buddha. He bowed, sat down, and said, "Sir, I wish to ask for a favor."
- 1.34.4 "Buddhas don't grant favors, Jīvaka."
- 1.34.5 "It's allowable and blameless."
- 1.34.6 "Well then, say what it is."
- 1.34.7 "The Buddha and the Sangha of monks are rag-robe wearers. But I've received these two valuable cloths from King Pajjota that are extremely exquisite and fine—they are one in a million. Please accept them, and please allow the Sangha of monks to use robe-cloth given by householders."
- 1.34.12 The Buddha received the two valuable cloths. He then instructed, inspired, and gladdened Jīvaka with a teaching, after which Jīvaka got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:
- "Monks, I allow you to use robe-cloth given by householders. Anyone who wishes may wear rag-robles and anyone who wishes may accept robe-cloth from householders. But I praise contentment with one or the other."**
- 1.35.6 The people of Rājagaha heard that the Buddha had allowed the monks to use robe-cloth given by householders. They were excited and joyful, thinking, "Now we'll give gifts and make merit." In just a single day many thousands of robes were given at Rājagaha. And the same thing happened in the country.

At that time, a fleecy robe was offered to the Sangha.³⁴⁸ They 1.36.1
told the Buddha.

“I allow fleecy robes.”³⁴⁹

And a silken, fleecy robe was offered. 1.36.4

“I allow silken, fleecy robes.”

And a woolen, fleecy robe was offered. 1.36.7

“I allow woolen, fleecy robes.”³⁵⁰

The first section for recitation is finished.

10. Discussion on the allowance of wool

On one occasion the king of Kāsi sent a valuable, woolen Kāsi cloth 2.1.1
to Jīvaka. Jīvaka took the cloth and went to the Buddha. He bowed,
sat down, and told him what had happened, adding, “Sir, please
accept this woolen cloth for my long-lasting benefit and happiness.”
The Buddha received the woolen cloth. He then instructed, in-
spired, and gladdened Jīvaka with a teaching, after which Jīvaka got
up from his seat, bowed down, circumambulated the Buddha with
his right side toward him, and left. Soon afterwards the Buddha
gave a teaching and addressed the monks:

348. “Was offered” renders *uppanna*. This word, which literally means “arisen”, varies slightly in meaning dependent on the context. Often it refers to a requisite that has just been given to the Sangha or an individual monastic. Occasionally however, such as here, this does not fit the context. Here we need to assume that the monks had not yet received it, seeing as they ask the Buddha whether or not the robe is allowable. In other words, here *uppanna* happens first, and only then is the robe given. The meaning, then, must be that the monks had been given an offer or a promise of this robe, but had not yet received it. In a sense, the robe had “become available” to them. The most common way for a requisite to become available to a monastic is that an offer is made. I translate accordingly. See also DOP for this meaning of *uppanna*.

349. Sp 3.337: *Pāvāroti salomako kappāsādibhedo*, “Pāvāra means cotton, etc., with hair.” Sp-yoj 3.337: *Pāvāroti uttarāsaṅgo*, “Pāvāro means upper robe.”

350. Vin-ālaṅ-ṭ 34.57: *Kojavanti unṇāmayo pāvārasadiso*, “Kojava is like a pāvāra made of wool.”

“I allow wool.”³⁵¹

- 3.1.1 At that time various kinds of robe-cloth were offered to the Sangha.³⁵² The monks thought, “What kind of robe-cloth has and hasn’t the Buddha allowed?” They told the Buddha.

“I allow six kinds of robe-cloth: linen, cotton, silk, wool, sunn hemp, and hemp.”³⁵³

- 3.2.1 Soon afterwards the monks thought, “The Buddha has only allowed one kind of robe, not two,” and being afraid of wrongdoing, they did not accept rags after receiving robe-cloth from householders.

“I allow you to accept rags after receiving robe-cloth from a householder. But I praise contentment with both.”

11. Discussion on searching for rags

- 4.1.1 On one occasion when a number of monks were traveling through the Kosalan country, some of them entered a charnel ground to look for rags, while the others walked on. The former monks got hold of rags, and the others said, “Please give us a share.”

- 4.1.7 “But why didn’t you wait, then? We won’t give you a share.” They told the Buddha.

“If you’re unwilling, you don’t have to give a share to those who don’t wait.”

- 4.2.1 On another occasion when a number of monks were traveling through the Kosalan country, some of them entered a charnel ground to look for rags, while the others waited. The former monks got hold of rags, and the others said, “Please give us a share.”

- 4.2.7 “But why didn’t you come with us, then? We won’t give you a share.”

351. In connection with Bu Np 26:1.23.1, which concerns thread used for weaving robes, Sp 1.636 says: *Kambalanti eḷakalomasuttam*, “*Kambala* means a thread of wool.”

352. “Robe-cloth” renders *cīvara*. See Appendix of Technical Terms.

353. “Cotton” renders *kappāsika*, “sunn hemp” *sāṇa*, and “hemp” *bhaṅga*. See Appendix of Plants.

“Even if you’re unwilling, you should give a share to those who wait.”

On yet another occasion when a number of monks were traveling through the Kosalan country, some of them entered a charnel ground to look for rags first, while the other monks entered afterwards. Those who entered first got hold of rags, but not those who entered afterwards. The latter monks said, “Please give us a share.” 4.3.1

“But why did you come in afterwards, then? We won’t give you a share.” 4.3.8

“If you’re unwilling, you don’t have to give a share to those who enter afterwards.”

On yet another occasion when a number of monks were traveling through the Kosalan country, they all entered a charnel ground together to look for rags.³⁵⁴ Some of them got hold of rags, while others did not. The latter monks said, “Please give us a share.” 4.4.1

“But why didn’t you get any? We won’t give you a share.” 4.4.7

“Even if you’re unwilling, you should give a share to those who enter together with you.”

On yet another occasion when a number of monks were traveling through the Kosalan country, they entered a charnel ground together to look for rags after making an agreement to share.³⁵⁵ Some of them got hold of rags, while others did not. The latter monks said, “Please give us a share.” 4.5.1

“But why didn’t you get any? We won’t give you a share.” 4.5.7

“Even if you’re unwilling, if you have made an agreement about it, you should give a share to those who enter.”

354. Sp 3.340: *Sadisā susānaṃ okkamimsūti sabbe samaṃ okkamimsu*, “*Sadisā susānaṃ okkamimsu*: they all entered together.”

355. Sp 3.340: *Te katikaṃ katvāti laddhaṃ paṃsukūlaṃ sabbe bhājetvā gaṇhi-ssāmāti bahimeva katikaṃ katvā*, “After making an agreement about it means: having made an agreement outside, as follows: ‘We will get (rags) by distributing the obtained rags to everyone.’”

12. Discussion on the appointment of a receiver of robe-cloth

- 5.1.1 At that time people brought robe-cloth to the monastery, but not finding anyone to receive it, they took it back. As a result, only a little robe-cloth was given at that monastery. They told the Buddha.

“You should appoint a monk who has five qualities as the receiver of robe-cloth: he’s not biased by favoritism, ill will, confusion, or fear, and he knows what has and what hasn’t been received.

- 5.2.1 And this is how he should be appointed. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

- 5.2.4 ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the receiver of robe-cloth. This is the motion.

- 5.2.7 Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the receiver of robe-cloth. Any monk who approves of appointing monk so-and-so as the receiver of robe-cloth should remain silent. Any monk who doesn’t approve should speak up.

- 5.2.11 The Sangha has appointed monk so-and-so as the receiver of robe-cloth. The Sangha approves and is therefore silent. I’ll remember it thus.’”

- 6.1.1 Soon, after receiving cloth, the receivers of robe-cloth left it right there and went away. The robe-cloth was lost.

“You should appoint a monk who has five qualities as the keeper of robe-cloth: he’s not biased by favoritism, ill will, confusion, or fear, and he knows what is and what isn’t stored.

- 6.2.1 And this is how he should be appointed. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the keeper of robe-cloth. This is the motion. 6.2.4

Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the keeper of robe-cloth. Any monk who approves of appointing monk so-and-so as the keeper of robe-cloth should remain silent. Any monk who doesn’t approve should speak up. 6.2.7

The Sangha has appointed monk so-and-so as the keeper of robe-cloth. The Sangha approves and is therefore silent. I’ll remember it thus.” 6.2.11

13. Discussion on the designation of a storeroom, etc.

Soon afterwards the monk who was the keeper of robe-cloth stored it under a roof cover, at the foot of a tree, and under the eaves of a building. Rats and termites ate it. 7.1.1

“I allow you to designate a dwelling, a stilt house, or a cave as a storeroom.”³⁵⁶

356. Apart from the *vihāra*, “a dwelling”, and the *guhā*, “a cave”, the Pali mentions three kinds of buildings, the *aḍḍhayoga*, the *pāsāda*, and the *hammiya*, all of which, according to the commentaries, are different kinds of *pāsāda*, “stilt houses”. Rather than try to differentiate between these buildings, which is unlikely to be useful from a practical perspective, I have instead grouped them together as “stilt house”. Here is what the commentaries have to say. Sp 4.294: *Aḍḍhayogoti supaṇṇavaṇkageham*, “An *aḍḍhayoga* is a house bent like a *supaṇṇa*.” Sp-ṭ 4.294 clarifies: *Supaṇṇavaṇkagehanti garuḷapakkkhasaṇṭhānena katageham*, “*Supaṇṇavaṇkageha*: a house made in the shape of the wings of a *garuḷa*.” A *garuḷa*, better known in its Sanskrit form *garuḍa*, is a mythological bird. Sp 4.294 continues: *Pāsādoti dīghapāsādo*. *Hammiyanti upariākāsatale patitṭhitakūtāgāro pāsādo*yeva, “A *pāsāda* is a long stilt house. A *hammiya* is just a *pāsāda* that has an upper room on top of its flat roof.” At Sp-ṭ 3.74, however, we find slightly different explanations. It seems clear, however, that all three are stilt houses and that they are distinguished according to their shape and the kind of roof they possess.

- 7.2.1 And this is how it should be designated. A competent and capable monk should inform the Sangha:
- 7.2.3 ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should designate such-and-such a dwelling as a storeroom. This is the motion.
- 7.2.6 Please, venerables, I ask the Sangha to listen. The Sangha designates such-and-such a dwelling as a storeroom. Any monk who approves of designating such-and-such a dwelling as a storeroom should remain silent. Any monk who doesn’t approve should speak up.
- 7.2.10 The Sangha has designated such-and-such a dwelling as a storeroom. The Sangha approves and is therefore silent. I’ll remember it thus.”
- 8.1.1 Soon, the robe-cloth in the Sangha’s storeroom was not looked after.
- “You should appoint a monk who has five qualities as the storeman: he’s not biased by favoritism, ill will, confusion, or fear, and he knows what is and what isn’t protected.”³⁵⁷
- 8.1.4 And this is how he should be appointed. First a monk should be asked, and then a competent and capable monk should inform the Sangha:
- 8.1.7 ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the storeman. This is the motion.
- 8.1.10 Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the storeman. Any monk who approves of appointing monk so-and-so as the storeman should remain silent. Any monk who doesn’t approve should speak up.
- 8.1.14 The Sangha has appointed monk so-and-so as the storeman. The Sangha approves and is therefore silent. I’ll remember it thus.”

357. Sp 3.343: *Guttāguttañca jāneyyāti ettha yassa tāva chadanādisu koci doso natthi, tam guttam*, “*Guttāguttañca jāneyya*: here, in so far as there is no fault in the roofing, etc., it is protected.” The commentary then goes on to say he should make repairs if the stored goods are unprotected.

Soon afterwards the monks from the group of six dismissed the storeman. 8.2.1

“You shouldn’t dismiss the storeman. If you do, you commit an offense of wrong conduct.”

The distribution of robe-cloth

At one time there was much robe-cloth in the Sangha’s storeroom. 9.1.1

“The present Sangha should distribute it.”

Soon afterwards there was a racket as the Sangha was distributing that robe-cloth. 9.1.4

“You should appoint a monk who has five qualities as the distributor of robe-cloth: he’s not biased by favoritism, ill will, confusion, or fear, and he knows what has and what has not been distributed.

And this is how he should be appointed. First a monk should be asked, and then a competent and capable monk should inform the Sangha: 9.1.8

‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the distributor of robe-cloth. This is the motion. 9.1.11

Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the distributor of robe-cloth. Any monk who approves of appointing monk so-and-so as the distributor of robe-cloth should remain silent. Any monk who doesn’t approve should speak up. 9.1.14

The Sangha has appointed monk so-and-so as the distributor of robe-cloth. The Sangha approves and is therefore silent. I’ll remember it thus.” 9.1.18

The monks who were the distributors of robe-cloth thought, “How should we distribute the robe-cloth?” 9.2.1

“You should first sort the cloth, then estimate its value, followed by grouping it according to value, counting the monks,

gathering the monks into groups, and finally fixing the shares of robe-cloth.”³⁵⁸

- 9.2.5 The monks who were distributors of robe-cloth thought, “What share of the robe-cloth should we give to the novices?”

“I allow you to give half a share to the novices.”

- 9.3.1 On one occasion a monk wanted to take his own share and leave.³⁵⁹

“You should give a share to one who’s leaving.”

- 9.3.4 On another occasion a monk wanted to take an extra share and leave.

“I allow you to give an extra share to anyone who gives something in return.”

358. Sp 3.343: *Uccinitvāti* “‘*idaṃ thūlaṃ, idaṃ saṇhaṃ, idaṃ ghaṇaṃ, idaṃ tanukaṃ, idaṃ paribhuttaṃ, idaṃ aparibhuttaṃ, idaṃ dīghato ettakaṃ puthulato ettaka*’nti evaṃ vatthāni vicinitvā. *Tulayitvāti* ‘*idaṃ ettakaṃ agghati, idaṃ ettakan*’ti evaṃ agghaparicchedaṃ katvā. ‘*Vaṇṇāvaṇṇaṃ katvā*’ti ‘*sace sabbesaṃ ekekameva dasagghanaṃ pāpuṇāti, iccetaṃ kusalaṃ; no ce pāpuṇāti, yaṃ nava vā aṭṭha vā agghati, taṃ aññena ekaagghanakena ca dviagghanakena ca saddhiṃ bandhitvā etena upāyena same paṭivise ṭhapetvā*’ti attho. ‘*Bhikkhū gaṇetvā vaggam bandhitvā*’ti ‘*sace ekekassa diyamāne divaso nappahoti, dasa dasa bhikkhū gaṇetvā dasa dasa cīvarapaṭivise ekavaggam bandhitvā ekaṃ bhaṇḍikaṃ katvā evaṃ cīvarapaṭivisaṃ ṭhapetum anujānāmi*’”ti attho, “*Uccinitvā* means having distinguished the cloth in this way: ‘This is coarse, this is soft, this is thick, this is thin, this is used, this is unused; this is its length and this its width.’ *Tulayitvā* means dividing it up according to value in this way: ‘This is worth so much, this so much.’ *Vaṇṇāvaṇṇaṃ katvā*: the meaning is: ‘If each one of them obtains what has a value of ten, it is good. If not, then what has the value of nine or eight should be bound with another (piece) that has the value of one or two, in this way fixing equal shares’. *Bhikkhū gaṇetvā vaggam bandhitvā*: the meaning is: ‘I allow, if one day is not sufficient to give it out to each one separately, to count the monks in groups of ten, then to bind ten shares of robe-cloth for each group, then to make one bundle, and in this way to fix the shares of robe-cloth.’”

359. *Uttaritukāma*, literally, “desiring to cross over”. Sp 3.343: *Uttaritukāmoti nadim vā kantāraṃ vā uttaritukāmo; satthaṃ labhitvā disā pakkamitukāmoti attho*, “*Uttaritukāmo*: means desiring to cross over a river or a wilderness. The meaning is: ‘Having found a caravan, he desires to leave for the districts.’”

The distributors of robe-cloth thought, “How should we give out the shares of robe-cloth? According to the order in which the monks have arrived or according to seniority?” 9.4.1

“You should satisfy those in need and then give out the remainder by drawing lots.”³⁶⁰

14. Discussion on the dyeing of robes

At that time the monks dyed the robes even with dung and beige clay. The robes were discolored. 10.1.1

“I allow you to use six kinds of dye: dye from roots, dye from wood, dye from bark, dye from leaves, dye from flowers, and dye from fruit.”

The monks dyed the robes in cold water. The robes were smelly. 10.2.1

“I allow a dye-pot to boil the dye.”

The dye boiled over. 10.2.5

“I allow you to attach a collar.”³⁶¹

360. The meaning of this is not clear. *Toseti*, which is the causative formation of *tussati*, means “to please” or “to satisfy” someone. Judging from the usage of this verb elsewhere, it seems to be exclusively used with reference to living beings, that is, the patient of the verb will invariably be a living being. Reading *vikalake* as an accusative plural, the meaning of *vikalake tosetvā* might be construed as follows: “to satisfy those who are short (of robes or cloth)”. The meaning of *kusapātaṃ kātum*, literally, “the *kusa*-grass should be dropped”, is equally unclear. Yet according to how *kusa*-grass is used elsewhere as an aid to sharing out requisites (e.g. at Kd 8:24.4.4), I take it to refer to a randomized method for giving out shares of robe-cloth. I translate accordingly. I have added the phrase “give out the remainder” to clarify the overall meaning. The commentary, however, sees most of this quite differently. Sp 3.343: *Vikalake tosetvāti ... Civaravikalakam nāma sabbesam pañca pañca vatthāni pattāni, sesānipi atthi, ekekaṃ pana na pāpuṇāti, chinditvā dātabbāni. ... Chinditvā dinne pana taṃ tositaṃ hoti, atha kusapāto kātabbo, “Vikalake tosetvā: ... Civaravikalaka means when five cloths are obtained by everyone and there are leftovers, but not sufficient for each one, the cloth should be cut up and then given out. ... When it is given out after cutting it up, that means the remainder is shared out. Then the kusa-grass should be dropped.”*

361. Sp 3.344: *Uttarāḷumpanti vaṭṭādhārakam, rajanakumbhiyā majjhe ṭhapetvā taṃ ādhārakam parikkhipitvā rajanam pakkhipitum anujānāmiti attho.*

- 10.2.8 The monks did not know whether the dye was ready or not.
“You should put a drop in water or on the back of your nail.”
- 10.3.1 To empty the pot, the monks tilted it.³⁶² The pot broke.
“I allow a dye-ladle, with or without a handle.”
- 10.3.5 The monks did not have a vessel for the dye.
“I allow a basin for dye, a waterpot for dye.”³⁶³
- 10.3.8 The monks were kneading the robes in basins and bowls. The robes tore.
“I allow a dyeing trough.”
- 11.1.1 The monks spread the robes on the ground. The robes became dirty.
“I allow a spread of grass.”
- 11.1.5 The grass was eaten by termites.
“I allow a bamboo robe rack and a clothesline.”
- 11.1.8 They hung up the robes by the middle. The dye dripped from both sides.
“You should fasten them at the edge.”
- 11.1.12 The edge became worn.
“I allow a string for the edge.”³⁶⁴

Evañhi kate rajanam na uttarati, “Uttarāḷumpa: the meaning is a circular collar; having fixed it on the middle of the dyeing-pot, having made a circle of it, you should add the dye. For when it is done in this way, the dye does not overflow.” Sp-ṭ 3.344 specifies that the collar goes inside the pot, *antorajanakumbhiyā*. Vmv 3.344 adds: *Evañhi kateti vaṭṭādhārassa anto rajanodakam, bhi challi-kañca katvā viyojane kate. Na uttaratīti kevalam udakato phenutṭhānābhāvā na uttarati*, “‘For when it is done in this way’ means: after placing the dyeing water inside the circular collar and the (dyeing-)bark on the outside, they are kept separate. ‘It does not overflow’ means: the foam rising completely from the water does not overflow.”

362. Reading *āvajjanti* with the PTS edition.

363. Vin-ālaṇ-ṭ 34.57: *Tattha rajanakolambanti rajanakunḍam. Tattha rajanakunḍanti pakkarajanatṭhapanakam mahāghaṭam*, “There the rajanakolamba is a *rajanakunḍa*. There the *rajanakunḍa* is a large waterpot (*ghaṭa*) for the placing of finished dye.”

364. Sp 1.85: *Yam pana “anujānāmi, bhikkhave, kaṇṇasuttaka”nti evam anuññātam, tam anuvāte pāsakam katvā bandhitabbam rajanakāle lagganattāya*, “But that which is allowed in this way, *anujānāmi, bhikkhave, kaṇṇasuttaka*, having

The dye dripped from one edge.

11.1.15

“You should dye them by repeatedly turning them over, and you shouldn’t leave while they’re still dripping.”

The robes were starchy.³⁶⁵

11.2.1

“You should rinse them in water.”

The robes were stiff.

11.2.4

“You should beat them with your hands.”

At that time the monks wore robes consisting of a single piece of cloth, the color of ivory. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha.

11.2.7

“You shouldn’t wear robes consisting of a single piece of cloth. If you do, you commit an offense of wrong conduct.”

15. The instruction on robes made of pieces

After staying at Rājagaha for as long as he liked, the Buddha set out wandering toward the southern hills. He saw the fields of Magadha laid out in rectangles defined by long and short boundaries and their intersections. He said to Venerable Ānanda,³⁶⁶ “Ānanda, have a look at these fields.”

12.1.1

“Yes, sir.”

12.1.4

“Are you able to make this kind of robe for the monks?”³⁶⁷

12.1.5

“I am.”

12.1.6

After staying in the southern hills for as long as he liked, the Buddha returned to Rājagaha. Ānanda then made robes for a number of monks. He went to the Buddha and said, “Sir, please have a look at the robes I’ve made.”

12.1.7

made a loop at the long edge, it is to be bound for the purpose of hanging up at the time of dyeing.”

365. Sp 3.344: *Patthinnanti atirajitattā thaddham*, “*Patthinna*: stiff because of too much dye.”

366. Sp 3.345: *Acchibaddhanti caturassakēdārakabaddham*, “*Acchibaddha*: a rectangular field with borders.”

367. Sp 3.345: *Samvidahituntī kātum*, “*Samvidahitum* means to make.”

12.2.1 Soon afterwards the Buddha gave a teaching and addressed the monks:

12.2.2 “Ānanda is clever. He understands the detailed meaning of what I’ve spoken in brief. He can make long strips, short strips, large panels, medium-sized panels, middle sections, intermediate sections, a neckpiece, a calf-piece, and outer sections. In this way the robe will be made of pieces, making it worthless, appropriate for monastics, and undesirable for one’s enemies.³⁶⁸

Your outer robe should be made of pieces and so should your upper robe and sarong.”

368. Vin-vn-ṭ 563: *Kusinti āyāmato ca vitthārato ca anuvātaṃ cīvaramajjhe tādisameva dīghapattāṇca*, “A *kusi* is a lengthwise or crosswise border in the middle of the robe, just like a long panel.” Vin-vn-ṭ 563: *Aḍḍhakusinti anuvāta-sadisam cīvaramajjhe tattha tattha rassapattam*, “An *aḍḍhakusi* is a short panel like a border, here and there in the middle of the robe.” Sp 3.245: *Maṇḍalanti pañcakhaṇḍikacīvarassa ekekaṃmiṃ khaṇḍe mahāmaṇḍalam*, “A *maṇḍala* is the large panel in each section of a robe with five sections.” Commenting on the *vivaṭṭa*, “the middle section”, Vin-vn-ṭ 563 says: *Vivaṭṭanti maṇḍalam, aḍḍhamāṇḍalaṇcāti dve ekato katvā sibbitam vemajjhe khaṇḍam*, “The *vivaṭṭa* is the section in the middle, which is made by sewing together a large panel (*maṇḍala*) and a medium-sized panel (*aḍḍhamāṇḍala*).” The *vivaṭṭa*, “section in the middle”, is one of usually five main sections of the robe, see below. Sp 3.245: *Vivaṭṭanti maṇḍalaṇca aḍḍhamāṇḍalaṇca ekato katvā sibbitam majjhimakhaṇḍam*, “The *vivaṭṭa* is the sewn-together section in the middle, made by making the large panel and the medium-sized panel into one.” Sp 3.245: *Anuvivaṭṭanti tassa ubhosu passesu dve khaṇḍāni*, “The *anuvivaṭṭas* are the two sections on either side of it.” Vin-vn-ṭ 563 clarifies that “it” refers to the *majjhimakhaṇḍa*, “the middle section”. Sp 3.245: *Gīveyyakanti gīvāveṭṭhanatṭhāne daḷhikaraṇatṭham aññaṃ suttasamsibbitam āgantukapattam*, “The *gīveyyaka* is another added panel, sewn on with thread and for the purpose of strengthening, wrapping the neck area.” Sp 3.245: *Jaṅgheyyakanti jaṅghapāpuṇanatṭhāne tatheva samsibbitam pattam*, “The *jaṅgheyyaka* is a panel sewn on in the same way (as the neckpiece) at the place reaching the calves.” Sp 3.245: *Bāhantanti anuvivaṭṭānam bahi ekekaṃ khaṇḍam*, “The *bāhanta* is the single section on the outside of (each of) the intermediate sections.” Sp 3.245 then adds: *Iti pañcakhaṇḍikacīvaranetaṃ vicāritanti*, “In this way is the layout of a robe with five sections.”

16. The instruction on the three robes

After staying at Rājagaha for as long as he liked, the Buddha set out wandering toward Vesālī. On the road between Rājagaha and Vesālī the Buddha saw a number of monks walking along, loaded up with robes on their heads, shoulders, and hips. He thought, “These foolish men have turned to an abundance in robes too readily. Let me set a limit on robes for the monks.” 13.1.1

Wandering on, the Buddha eventually arrived at Vesālī where he stayed at the Gotamaka Shrine. At that time it was midwinter, when the days are cold and snowy. The Buddha sat outside at night without being cold, wearing only one robe. Becoming cold at the end of the first part of the night, he put on a second robe. Becoming cold once again at the end of the middle part of the night, he put on a third robe. At the end of the last part of the night, when the sky was flaring up at dawn, he became cold once more. Putting on a fourth robe, he was fine. He thought, “Even those on this spiritual path who come from good families, who are sensitive to the cold and fear the cold, are able to get by with three robes. Let me set a limit on robes for the monks. Let me allow them three robes.” 13.2.1

Soon afterwards the Buddha gave a teaching and addressed the monks. He told them what had happened and what he had thought, adding: 13.3.3

“I allow you three robes: a double-layered outer robe, a single-layered upper robe, and a single-layered sarong.”

17. Discussion on extra robes

When they heard that the Buddha had allowed three robes, the monks from the group of six went to the village in one set of three, stayed in the monastery in another set, and went bathing in yet another set. The monks of few desires complained and criticized them, “How can the monks from the group of six keep extra robes?” They told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: 13.6.1

“You shouldn’t keep extra robes. If you do, you should be dealt with according to the rule.”³⁶⁹

13.7.1 Soon, Venerable Ānanda was offered an extra robe. He wanted to give it to Venerable Sāriputta who was staying at Sāketa. Knowing that the Buddha had laid down a rule against having an extra robe, he thought, “What should I do now?” He told the Buddha, who said, “How long is it, Ānanda, before Sāriputta returns?”

13.7.13 “Nine or ten days.”

13.7.14 Soon afterwards the Buddha gave a teaching and addressed the monks:

“You should keep an extra robe for ten days at the most.”

13.8.1 Soon the monks were given extra robes. Not knowing what to do with them, they told the Buddha.

“I allow you to assign an extra robe to another.”³⁷⁰

14.1.1 After staying at Vesālī for as long as he liked, the Buddha set out wandering toward Benares. When he eventually arrived, he stayed in the deer park at Isipattana.

14.1.4 On that occasion the sarong of a certain monk had a hole. He thought, “The Buddha has allowed three robes: a double-layered outer robe, a single-layered upper robe, and a single-layered sarong. Since my sarong has a hole, let me add a patch. It will have a double layer of cloth on all sides, but only a single layer in the middle.”³⁷¹ And that’s what he did.

14.2.2 Just then the Buddha was walking about the dwellings, and he saw that monk patching his robe. He went up to that monk and said, “What are you doing, monk?”

14.2.4 “I’m patching my robe, sir.”

14.2.5 “Well done. It’s good that you are patching your robe.”

369. That is, Bu Np1:2.17.1.

370. For an explanation of the idea of *vikappanā*, see Appendix of Technical Terms.

371. The point, presumably, is that there would be a double layer of cloth wherever the patch overlapped with the original robe, but only a single layer over the hole.

Soon afterwards the Buddha gave a teaching and addressed the monks: 14.2.7

“When the cloth is new or nearly new, I allow a double-layered outer robe, a single-layered upper robe, and a single-layered sarong. When the cloth is worn, I allow an outer robe of four layers, a double-layered upper robe, and a double-layered sarong. With rags, you may have as much as you like. With scraps of cloth from a shop, you should search for them. And I allow patches, mending, hems, strips of cloth for marking, and strengthening.”³⁷²

18. The account of Visākhā

After staying at Benares for as long as he liked, the Buddha set out wandering toward Sāvattihī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika’s Monastery. 15.1.1

Soon afterwards Visākhā Migāramātā went to the Buddha, bowed, and sat down. When the Buddha had instructed, inspired, and gladdened her with a teaching, Visākhā said, “Sir, please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, Visākhā got up from her seat, bowed down, circumambulated him with her right side toward him, and left. 15.1.4

The following morning it was pouring down from a great storm extending over the four continents. The Buddha said to the monks, “It rains on the four continents just as it rains here in the Jeta Grove. Bathe in the rain, monks. This is the last great storm of this kind.” 15.2.1

Saying, “Yes, sir,” they took off their robes and bathed in the rain. 15.2.6

372. For a discussion of rendering *aggaḷa* as “patch”, see Appendix of Technical Terms. Sp 3.348: *Suttena saṃsibbitaṃ tunnaṃ*, “*Tunna* is the sewing on (of the patch) with a thread.” Sp 3.348: *Vaṭṭetvā karaṇaṃ ovaṭṭikaṃ*, “Having folded, there is the making of the *ovaṭṭika*.” Sp 3.348: *Kaṇḍusakāṃ vuccati muddikā*, “Calculating is called *kaṇḍusaka*.” Vjb 3.308 adds: *Kaṇḍusaṃ nāma pubbabandhana*, “*Kaṇḍusa* is a prior fixing.” The meaning of this is not clear to me. I follow the definition given in CPD. See also Kd 7:1.5.9.

- 15.3.1 When Visākhā had had various kinds of fine foods prepared, she told a slave, “Go to the monastery and tell the Buddha that the meal is ready.”
- 15.3.3 Saying, “Yes, ma’am,” she went to the monastery and saw the monks bathing naked in the rain. She thought, “There are no monks in the monastery, just Ājīvaka ascetics bathing in the rain.” She returned and told Visākhā what had happened. Being wise and discerning, Visākhā thought, “No doubt the venerables are bathing naked in the rain. It’s only because of her ignorance that she thinks as she does.” So she sent the slave back to the monastery with the same instructions.
- 15.4.1 When the monks had cooled their bodies and felt invigorated, they took their robes and entered their dwellings. When the slave arrived, she didn’t see any monks. She thought, “There are no monks in the monastery. It’s empty.” She returned and told Visākhā what had happened. Once again Visākhā realized what was going on, and she told the slave to go to the monastery one more time.
- 15.5.1 When the message had been delivered, the Buddha said to the monks, “Get your bowls and robes. It’s time for the meal.”
- 15.5.3 “Yes, sir.”
- 15.5.4 The Buddha robed up and took his bowl and robe. Then, just as a strong man might bend or stretch his arm, the Buddha disappeared from the Jeta Grove and appeared at Visākhā’s gatehouse. He sat down on the prepared seat together with the Sangha of monks.
- 15.6.1 Visākhā thought, “The power and might of the Buddha are truly amazing. The water is flowing knee-deep, even waist-deep, yet not a single monk has wet feet or wet robes.” Delighted and joyful, she personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, she sat down to one side and said, “Sir, I wish to ask for eight favors.”
- 15.6.6 “Buddhas don’t grant favors, Visākhā.”
- 15.6.7 “It’s allowable and blameless.”
- 15.6.8 “Well then, say what it is.”

“For as long as I live I wish to give rainy-season robes to the Sangha, and I wish to give meals to the newly-arrived and departing monastics, as well as to those who are sick and those nursing the sick. I also wish to give medicines to the sick, a regular supply of congee, and bathing robes to the nuns.” 15.7.1

“But, Visākhā, what reason do you have for asking me for these eight favors?” 15.7.2

Visākhā then told the Buddha what had happened to her slave, adding, “Nakedness is gross, disgusting, and repulsive. This is why I wish to give rainy-season robes to the Sangha for as long as I live.” 15.7.3

Also, not knowing the streets or where to go, newly-arrived monks will get exhausted while walking for alms. But if they eat a meal from me, they will get to know the streets and where to go for alms, and they will avoid getting exhausted. This is why I wish to give meals to the newly-arrived monks for as long as I live. 15.8.1

Also, in trying to get a meal, departing monks may bother the Teacher, or they may arrive late at their destination. Or, if they fail to get a meal, they’ll be weak while traveling. But if they eat a meal from me, they won’t bother the Teacher, they’ll arrive at their destination at an appropriate time, and they won’t be weak while traveling. This is why I wish to give meals to the departing monks for as long as I live. 15.8.4

Also, if sick monks don’t get suitable food, their illness might get worse, or they might die. But if they eat a meal from me, their illness won’t get worse, and they won’t die. This is why I wish to give meals to the sick monks for as long as I live. 15.9.1

Also, if the monks who nurse the sick have to get their own meals, they won’t be able to bring back meals for the sick until after midday, and then the sick won’t be able to eat. But if they eat a meal from me, they’ll be able to bring back meals for the sick in good time, and the sick will be able to eat. This is why I wish to give meals to those monks who nurse the sick for as long as I live. 15.9.4

Also, if the sick monks don’t get suitable medicines, their illness might get worse or they might die. But if they get medicine from 15.10.1

me, their illness won't get worse, and they won't die. This is why I wish to give medicine to the Sangha for as long as I live.

15.10.4 Also, while staying at Andhakavinda, the Buddha allowed congee, seeing ten benefits in it. This is why I wish to give a regular supply of congee to the Sangha for as long as I live.

15.11.1 Also, sir, on one occasion the nuns were bathing naked at a ford in the river Aciravatī together with sex workers. The sex workers teased them, 'Venerables, why practice the spiritual life when you're still young? Why not enjoy worldly pleasures? You can practice the spiritual life when you're old. In this way you'll get the benefits of both.' The nuns felt humiliated. Nakedness in women is gross, disgusting, and repulsive. This is why I wish to give bathing robes to the Sangha of nuns for as long as I live."³⁷³

15.12.1 "But, Visākhā, what benefit do you see that you ask me for these eight favors?"

15.12.2 "Well, it will happen that monks who have completed the rainy-season residence in the various regions will come to Sāvattthī to visit the Buddha. If a monk has died, they'll ask you about his destination, and you'll tell them whether he's reached the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, or perfection. I'll then ask those monks whether that dead monk had previously visited Sāvattthī. If they say he had, I may conclude, 'No doubt that venerable will have enjoyed a rainy-season robe supplied by me. Or he will have enjoyed a meal for newly-arrived monks, a meal for departing monks, a meal for sick monks, a meal for those nursing the sick, medicines, or a regular supply of congee—all given by me.' When I recall that, I'll be glad. The gladness will give rise to joy, and the mental joy will make me tranquil. When I'm tranquil, I'll feel bliss. And when I'm blissful, my mind will be stilled. In this way I'll develop the spiritual faculties, the spiritual powers, and the factors of awakening. It's because of this benefit that I ask for these eight favors."

373. See also Bi Pc 21, which prohibits a nun from bathing naked.

“Well said, Visākhā. It’s good that you ask me for these eight favors for the sake of this benefit. I grant you these eight favors.”
The Buddha then expressed his appreciation to Visākhā with these verses:

“Rejoicing in giving food and drink,
A virtuous disciple of the Accomplished One,
Overcoming stinginess, gives a gift.
It leads to heaven, eliminates sadness, and brings
bliss.

By means of the stainless path,
She obtains heaven and long life.
Desiring merit, happy and healthy,
She rejoices in heaven for a long time.”

When the Buddha had expressed his appreciation, he got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow a rainy-season robe, meals for newly-arrived monastics, meals for departing monastics, meals for the sick, meals for those nursing the sick, medicine for the sick, a regular supply of congee, and bathing robes for the Sangha of nuns.”

The section for recitation on Visākhā is finished.

19. The allowance of a sitting mat

At one time the monks ate fine food, and then went to sleep absentminded and heedless. They emitted semen while dreaming, soiling the furniture.³⁷⁴

Soon afterwards the Buddha was walking about the dwellings with Venerable Ānanda as his attendant. Noticing that soiled furniture, he asked Ānanda what had happened. Ānanda told him, and the Buddha said, “That’s how it is, Ānanda. For those who

374. “Furniture” renders *senāsana*. See Appendix of Technical Terms.

go to sleep absentminded and heedless, semen is emitted while dreaming. But for those who fall asleep mindful and heedful, this doesn't happen, nor does it for ordinary people who are free from sensual desire. And, Ānanda, it's impossible for a perfected one to emit semen."

16.2.6 Soon afterwards the Buddha gave a teaching and addressed the monks, telling them what had happened. He then said:

16.3.1 "There are these five drawbacks to going to sleep absentminded and heedless:³⁷⁵ you don't sleep well; you wake up feeling miserable; you have nightmares; the gods don't guard you; and you emit semen.

16.3.4 And there are these five benefits in going to sleep mindful and heedful: you sleep well; you wake up feeling good; you don't have nightmares; the gods guard you; and you don't emit semen.

And, monks, I allow a sitting mat to protect the body, the robes, and the furniture.³⁷⁶

16.4.1 But the sitting mat was too small. It did not protect the entire piece of furniture.

"I allow you to make a sheet as large as you like."

17.1.1 On one occasion Venerable Ānanda's preceptor, Venerable Be-
laṭṭhasīsa, had carbuncles, with pus causing his robes to stick to his body. To detach them, the monks kept on moistening his robes with water. As the Buddha was walking about the dwellings, he noticed the monks doing this. He went up to them and said, "What illness does this monk have?"

17.1.6 "He has carbuncles, sir. That's why we're doing this." Soon afterwards the Buddha gave a teaching and addressed the monks:

"For anyone who has an itch, a boil, a running sore, or a carbuncle, I allow an itch-covering cloth."

18.1.1 On one occasion Visākhā took a washcloth and went to the Buddha. She bowed, sat down, and said, "Sir, please accept this washcloth for my long-lasting benefit and happiness." The Buddha

375. This is parallel to AN 5.210.

376. "Sitting mat" renders *nisīdana*. See Appendix of Technical Terms.

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

“I allow washcloths.”

At that time Venerable Ānanda had a friend called Roja the Mallian. Roja had left an old linen cloth with Ānanda, and it so happened that Ānanda needed such a cloth. They told the Buddha. 19.1.1

“I allow you to take things on trust from someone who has five qualities: they’re a friend, they’re a close companion, they’ve spoken about it, they’re alive, and you know they’ll be pleased if you take it.”

At that time the monks had enough robes, but they needed water filters and bags. 20.1.1

“I allow cloth for requisites.”

20. Discussion of the smallest robe-cloth that can be assigned to another, etc.

Soon afterwards the monks thought, “These things that have been allowed by the Buddha—the three robes, the rainy-season robe, the sitting mat, the sheet, the itch-covering cloth, the washcloth, and the cloth for requisites—are they all to be determined or to be assigned to another?” They told the Buddha. 20.2.1

“You should determine the three robes, not assign them to another; you should determine the rainy-season robe for the four months of the rainy season, and apart from that assign it to another; you should determine the sitting mat, not assign it to another; you should determine a sheet, not assign it to another; you should determine an itch-covering cloth for as long as you’re sick, and apart from that assign it to another; you should determine a washcloth, not assign it to another; you should determine a cloth for requisites, not assign it to another.”

21.1.1 The monks thought, “What’s the size of the smallest robe-cloth that can be assigned to another?”

“The smallest robe-cloth you should assign to another is one that’s eight standard fingerbreadths long and four wide.”

21.1.5 At that time Venerable Mahākassapa’s rag robes were heavy.

“I allow you to mend roughly with thread.”³⁷⁷

21.1.8 The corners became deformed.³⁷⁸

“I allow you to remove the deformity.”³⁷⁹

21.1.11 The cloth frayed.

“I allow you to add a lengthwise border and a crosswise border.”³⁸⁰

21.1.14 On one occasion the panels of an outer robe were breaking up.

“I allow you to darn.”³⁸¹

21.2.1 At one time, while making a set of three robes for a monk, there was not enough cloth to make all three out of pieces.

377. Sp 3.359: *Suttalūkhaṃ kātunti sutteneva aggaḷaṃ kātunti attho*, “*Suttalūkhaṃ kātum* means to patch just using thread.”

378. Sp 3.359: *Vikaṇṇo hotīti suttaṃ acchetvā acchetvā sībantānaṃ eko saṅghāṭikoṇo dīgho hoti*, “*Vikaṇṇo hoti*: when those who are sewing repeatedly pull (*añchitvā añchitvā*) the thread, one corner of the outer robe becomes long.” Here, instead of reading *acchetvā acchetvā* (“having repeatedly left uncut”), which does not fit the context well, I read *añchitvā añchitvā* with Sp-yoj 3.359. 379. Sp 3.359: *Vikaṇṇaṃ uddharituntī dīghakoṇaṃ chinditum*, “*Vikaṇṇaṃ uddharitum* means to cut off the long corner.”

380. *Anuvāta* and *paribhaṇḍa*, refer to long and short borders respectively. This is what the commentaries have to say. Sp 3.308: *Anuvātakaraṇamattenāti piṭṭhianuvātāropanamattena*, “*Anuvātakaraṇamattena* means merely by mounting a border at the back.” Which is further explained at Sp-ṭ 3.308: *Piṭṭhianuvātāropanamattenāti dīghato anuvātassa āropanamattena*, “*Piṭṭhianuvātāropanamattena* means merely by mounting a border lengthwise.” Sp 3.308: *Paribhaṇḍakaraṇamattenāti kucchianuvātāropanamattena*, “*Paribhaṇḍakaraṇamattena* means merely by mounting a border at the belly.” Which is further explained at Sp-ṭ 3.308: *Kucchianuvātāropanamattenāti puthulato anuvātassa āropanamattena*, “*Kucchianuvātāropanamattena* means merely by adding a border crosswise.”

381. Sp 3.359: *Aṭṭhapadakaṃ kātunti aṭṭhapadakacchannena pattamukhaṃ sībbitum*, “*Aṭṭhapadakaṃ kātum* means to sew the opening in the panel with a network-covering.” CPD suggests “network” for *aṭṭhapadaka*.

“I allow two robes made of pieces and one that isn’t.”

There was not enough cloth to make two out of pieces. 21.2.4

“I allow one robe made of pieces and two that are not.”

There was not enough cloth to make one out of pieces. 21.2.7

“I allow you to add a further supply.³⁸² But you shouldn’t wear robes none of which are cut into pieces. If you do, you commit an offense of wrong conduct.”

On one occasion a monk who had been given much robe-cloth 22.1.1 wanted to give it to his mother and father.

“If you’re giving to your mother and father, what can I say? I allow you to give to your mother and father. But, monks, a gift of faith shouldn’t be ruined.³⁸³ If you do, you commit an offense of wrong conduct.”

On one occasion a monk left one of his robes in the Blind Men’s 23.1.1 Grove and then entered the village for alms in just his sarong and upper robe. Thieves stole that robe, and as a result he became poorly dressed. When other monks asked him why, he told them what had happened.

“You shouldn’t enter a village in just your sarong and upper robe. If you do, you commit an offense of wrong conduct.”

Soon afterwards Venerable Ānanda, being absentminded, entered 23.2.1 a village in just his sarong and upper robe. The monks said to him, “Hasn’t the Buddha laid down a rule against entering the village in just a sarong and an upper robe?” Ānanda told them what had happened. They told the Buddha.

382. Sp 3.360: *Anvādhikampi āropetuntī āgantukapattampi dātum*, “*Anvādhikampi āropetum*: to give an extra panel.” The exact significance of this is unclear.

383. Sp 3.361: *Ettha sesānātinam dento vinipātetiyeva*, “In this context it goes to ruin when given to other relatives.” Presumably this means one should not give to anyone who is not a monastic, apart from one’s parents.

“There are five reasons for leaving behind the outer robe, the upper robe, or the sarong:³⁸⁴ you’re sick; it’s the rainy season; you’re going to cross a river; the dwelling is protected by a door; you have participated in the robe-making ceremony.³⁸⁵

There are five reasons for leaving behind the rainy-season robe: you’re sick; you’re going outside the monastery zone; you’re going to cross a river; the dwelling is protected by a door; the rainy-season robe hasn’t been sewn or is unfinished.”

21. Discussion of robe-cloth given to the Sangha

- 24.1.1 At that time a certain monk had spent the rainy season by himself. People gave him robe-cloth, intending it for the Sangha. He thought, “The Buddha has laid down that a sangha consists of a group of at least four, but I’m here by myself. Now these people have given robe-cloth, intending it for the Sangha. Let me take it to Sāvattthī.” He then took that robe-cloth to Sāvattthī and told the Buddha what had happened. The Buddha said, “This robe-cloth is yours until the end of the robe season.

It may be that a monk spends the rainy season by himself, yet people give him robe-cloth, intending it for the Sangha. That robe-cloth is his until the end of the robe season.”

- 24.3.1 At one time a certain monk was living by himself outside the rainy season. People gave him robe-cloth, intending it for the Sangha. He thought, “The Buddha has laid down that a sangha consists of a group of at least four, but I’m here by myself. Now these people have given robe-cloth, intending it for the Sangha. Let me take it to Sāvattthī.” He then took that robe-cloth to Sāvattthī

384. This passage suggests that each of the three robes could be used as a substitute for the remaining two, which in turn suggests they were similar to each other.

385. Sp 3.362: *Vassikasaṅketanti vassike cattāro māse*, “*Vassikasaṅketa* means the four months of the rainy season.” “Door” renders *aggaḷa*. For a discussion of this word, see Appendix of Technical Terms.

and told the monks, who in turn told the Buddha. He said, “The present Sangha should distribute it.

It may be that a monk is living by himself outside the rainy season, yet people give him robe-cloth, intending it for the Sangha. I allow that monk to determine that robe-cloth as his. But if another monk arrives before he has determined that robe-cloth, then he should be given an equal share. If yet another monk arrives before they’ve distributed that robe-cloth by drawing lots, he too should be given an equal share. If still another monk arrives, but after they’ve distributed that robe-cloth by drawing lots, they don’t need to give him a share if they’re unwilling.”

On one occasion, after completing the rainy-season residence at Sāvattihī, two senior monks who were brothers, Venerable Isidāsa and Venerable Isibhaṭa, went to a certain village monastery. Because it was a long time since they had been there, people gave meals together with robe-cloth. The resident monks asked them, “Venerables, this robe-cloth belonging to the Sangha was given because of you. Will you accept a share?” They replied, “As we understand the teaching of the Buddha, this robe-cloth is just for you until the end of the robe season.” 24.5.1

At that time there were three monks who were spending the rains residence at Rājagaha. People gave them robe-cloth, intending it for the Sangha. The monks considered, “The Buddha has laid down that a sangha consists of a group of at least four, but we’re just three. Now these people have given robe-cloth, intending it for the Sangha. What should we do?” 24.6.1

On that occasion there were a number of senior monks— Venerable Nilavāsī, Venerable Sāṇavāsī, Venerable Gotaka, Venerable Bhagu, and Venerable Phaḷikasantāna—staying at Pāṭaliputta in the Kukkuṭa Monastery. The monks from Rājagaha went to Pāṭaliputta to ask them. They replied, “As we understand the teaching of the Buddha, that robe-cloth is just for you until the end of the robe season.” 24.6.6

22. Upananda the Sakyan

25.1.1 At one time, after completing the rainy-season residence at Sāvatthī, Venerable Upananda the Sakyan went to a certain village monastery. Just then the monks there had gathered to distribute the robe-cloth. They said to Upananda, “We’re distributing the Sangha’s robe-cloth. Would you like a share?”

25.1.4 “Yes, I would.”

25.1.5 He then took that share of robe-cloth and went to another monastery. There, too, the monks had gathered to distribute the robe-cloth. They said to Upananda, “We’re distributing the Sangha’s robe-cloth. Would you like a share?”

25.1.8 “Yes, I would.”

25.1.9 He then took that share, too, and went to yet another monastery. There, too, the monks had gathered to distribute the robe-cloth. They said to Upananda, “We’re distributing the Sangha’s robe-cloth. Would you like a share?”

25.1.12 “Yes, I would.”

25.1.13 He then took that share too, made a large bundle of robe-cloth, and returned to Sāvatthī.

25.2.1 The monks said to him, “You have much merit, Upananda, as you’ve been given so much robe-cloth.”

25.2.2 “This has nothing to do with merit.” And he told them how he had obtained so much robe-cloth.

25.3.1 “So you spent the rains residence in one place and accepted a share of the robe-cloth from somewhere else?”

25.3.2 “Yes.”

25.3.3 The monks of few desires complained and criticized Upananda, “How could Venerable Upananda spend the rains residence in one place and then accept a share of the robe-cloth from somewhere else?” They told the Buddha. ... “Is it true, Upananda, that you did this?”

25.3.7 “It’s true, sir.”

25.3.8 The Buddha rebuked him ... “Foolish man, how could you spend the rains residence in one place and then accept a share

of the robe-cloth from somewhere else? This will affect people's confidence ...” After rebuking him ... he gave a teaching and addressed the monks:

“You shouldn’t spend the rainy-season residence in one place and then accept a share of the robe-cloth from somewhere else. If you do, you commit an offense of wrong conduct.”

At one time Venerable Upananda spent the rains residence in two separate monasteries, thinking, “In this way I’ll get much robe-cloth.” The monks thought, “What share of the robe-cloth should be given to Venerable Upananda?” They told the Buddha. “Give the foolish man one person’s share. 25.4.1

It may be that a monk spends the rains residence in two monasteries with the intention of getting much robe-cloth. If he spends half the time in each monastery, he should be given half a share of the robe-cloth in each. Otherwise he should be given his share of the robe-cloth in the monastery where he spends the most time.”

23. The account of the one who was sick

On one occasion there was a monk who had dysentery and was lying in his own feces and urine. Just then, as the Buddha was walking about the dwellings with Venerable Ānanda as his attendant, he came to the dwelling of this monk. When he saw his condition, he went up to him and said, “What’s your illness, monk?” 26.1.1

“I have dysentery, sir.” 26.1.6

“But don’t you have a nurse?” 26.1.7

“No.” 26.1.8

“Why don’t the monks nurse you?” 26.1.9

“Because I don’t do anything for them.” 26.1.10

The Buddha said to Ānanda, “Go and get some water, Ānanda. Let’s give him a wash.” 26.2.1

26.2.3 Saying, “Yes, sir,” he did just that. And so the Buddha poured the water, while Ānanda cleaned him up. Then, the Buddha lifting him by the head and Ānanda by the feet, they lay him on a bed.

26.3.1 Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is there a sick monk in that dwelling?”

26.3.3 “Yes, sir.”

26.3.4 “What’s his illness?”

26.3.5 “He has dysentery.”

26.3.6 “Does he have a nurse?”

26.3.7 “No.”

26.3.8 “But why don’t you nurse him?”

26.3.9 “Because he doesn’t do anything for us.”

26.3.11 “Monks, you have no mother or father to nurse you. If you don’t nurse one another, who will? Whoever would nurse me should nurse one who is sick.

If you have a preceptor, he should nurse you for life; he shouldn’t go anywhere until you’ve recovered. If you have a teacher, he should nurse you for life; he shouldn’t go anywhere until you’ve recovered. If you have a student, he should nurse you for life; he shouldn’t go anywhere until you’ve recovered. If you have a pupil, he should nurse you for life; he shouldn’t go anywhere until you’ve recovered. If you have a co-student, he should nurse you for life; he shouldn’t go anywhere until you’ve recovered. If you have a co-pupil, he should nurse you for life; he shouldn’t go anywhere until you’ve recovered. If you have none of these, the Sangha should nurse you. If you don’t nurse one who is sick, you commit an offense of wrong conduct.

26.5.1 “A sick person who has five qualities is hard to nurse: they do what’s detrimental for curing the sickness; they don’t know the right amount in what’s beneficial; they don’t take their medicine; they don’t accurately describe the state of their illness—whether it’s getting worse, better, or remaining the same—to the one who’s nursing them and wishing them well; they’re unable to bear up with bodily feelings that are painful, severe, sharp, and life-threatening.

A sick person who has five qualities is easy to nurse: they 26.6.1
do what's beneficial for curing the sickness; they know the right
amount in what's beneficial; they take their medicine; they accu-
rately describe the state of their illness—whether it's getting worse,
better, or remaining the same—to the one who's nursing them and
wishing them well; they're able to bear up with bodily feelings that
are painful, severe, sharp, and life-threatening.

An attendant who has five qualities is unsuited to nurse the sick: 26.7.1
they're incapable of preparing medicine; not knowing what's ben-
eficial and what's harmful, they bring what's harmful and remove
what's beneficial; they nurse the sick for the sake of worldly gain,
not with a mind of good will; they're disgusted at having to clean
up feces, urine, spit, or vomit; they're incapable of instructing, in-
spiring, and gladdening the sick person with a teaching from time
to time.³⁸⁶

An attendant who has five qualities is suited to nurse the sick: 26.8.1
they're capable of preparing medicine; knowing what's beneficial
and what's harmful, they remove what's harmful and bring what's
beneficial; they nurse the sick with a mind of good will, not for the
sake of worldly gain; they're not disgusted at having to clean up
feces, urine, spit, or vomit; they're capable of instructing, inspiring,
and gladdening the sick person with a teaching from time to time.”

24. Discussion of inheritance

On one occasion two monks were traveling through the Kosalan 27.1.1
country, when they arrived at a monastery with a sick monk. They
thought, “The Buddha has praised nursing the sick, so let's nurse
this monk.” But while they were nursing him, he died. They then
took his bowl and robes and went to Sāvathī, where they told the
Buddha what had happened.

386. Sp 3.366: *Bhesajjāṃ saṃvidhātuntī bhesajjāṃ yojetum asamatto hoti*,
“*Bhesajjāṃ saṃvidhātum*: he is incapable of preparing medicine.”

“When a monk dies, the Sangha becomes the owner of his bowl and robes. Still, the nurses have been very helpful. I allow the Sangha to give the three robes and the bowl to the nurses.

27.2.4 And they should be given like this. The monk nurse should approach the Sangha and say, ‘Venerables, monk so-and-so has died. Here are his three robes and bowl.’ A competent and capable monk should then inform the Sangha:

27.2.9 ‘Please, venerables, I ask the Sangha to listen. Monk so-and-so has died. Here are his three robes and bowl. If the Sangha is ready, it should give the three robes and the bowl to the nurses. This is the motion.

27.2.14 Please, venerables, I ask the Sangha to listen. Monk so-and-so has died. Here are his three robes and bowl. The Sangha gives the three robes and the bowl to the nurses. Any monk who approves of giving the three robes and the bowl to the nurses should remain silent. Any monk who doesn’t approve should speak up.

27.2.20 The Sangha has given the three robes and the bowl to the nurses. The Sangha approves and is therefore silent. I’ll remember it thus.”

27.3.1 On one occasion a novice monk had died.

“When a novice monk dies, the Sangha becomes the owner of his bowl and robes. Still, the nurses have been very helpful. I allow the Sangha to give the robes and the bowl to the nurses.

27.3.6 And they should be given like this. The monk nurse should approach the Sangha and say, ‘Venerables, the novice monk so-and-so has died. Here are his robes and bowl.’ A competent and capable monk should then inform the Sangha:

27.3.10 ‘Please, venerables, I ask the Sangha to listen. The novice monk so-and-so has died. Here are his robes and bowl. If the Sangha is ready, it should give the robes and the bowl to the nurses. This is the motion.

27.3.15 Please, venerables, I ask the Sangha to listen. The novice monk so-and-so has died. Here are his robes and bowl. The Sangha gives the robes and the bowl to the nurses. Any monk who approves of

giving the robes and the bowl to the nurses should remain silent. Any monk who doesn't approve should speak up.

The Sangha has given the robes and the bowl to the nurses. The Sangha approves and is therefore silent. I'll remember it thus." 27.3.21

On one occasion a monk and a novice monk were nursing someone together. While they were doing so, the patient died. The monk nurse thought, "What share of the robes should be given to the novice-monk nurse?" 27.4.1

"I allow you to give an equal share to the novice-monk nurse."

On one occasion a monk with many possessions had died. 27.5.1

"When a monk dies, the Sangha becomes the owner of his bowl and robes. Still, the nurses have been very helpful. I allow the Sangha to give the three robes and the bowl to the nurses. The present Sangha should distribute his ordinary possessions.³⁸⁷ His valuable possessions are for the Sangha as a whole, both present and future. They're not to be given out, not to be distributed."

25. Discussion of the prohibition against nakedness

On one occasion a naked monk went to the Buddha and said, "In many ways, sir, you praise fewness of wishes, contentment, self-effacement, ascetic practices, being inspiring, reduction in things, and being energetic. Being naked leads to all those things. Please allow nakedness for the monks." 28.1.1

The Buddha rebuked him, "Foolish man, it's not suitable, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How can you undertake the practice of nakedness, like the monastics of other religions? This will affect people's confidence ..." After rebuking him ... he gave a teaching and addressed the monks: 28.1.5

387. "Possessions" renders *parikkhāra*. See Appendix of Technical Terms.

“You shouldn’t undertake the practice of nakedness, like the monastics of other religions. If you do, you commit a serious offense.”

26. Discussion of the prohibition against grass robes, etc.

28.2.1 On one occasion a monk put on a sarong made of grass ... a sarong made of bark ... a sarong made of bits of wood ...³⁸⁸ a sarong made of human hair ... a sarong made of horse-hair ... a sarong made of owls’ wings ... a sarong made of antelope hide, went to the Buddha, and said, “In many ways, sir, you praise fewness of wishes, contentment, self-effacement, ascetic practices, being inspiring, reduction in things, and being energetic. A robe made of antelope hide leads to all those things. Please allow robes of antelope hide for the monks.”

28.2.12 The Buddha rebuked him, “Foolish man, it’s not suitable, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can you wear a robe made of antelope hide, that sign of monastics of other religions? This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks:

“You shouldn’t wear a robe made of antelope hide, that sign of monastics of other religions. If you do, you commit a serious offense.”

28.3.1 On one occasion a monk dressed in a sarong made of stalks of crown flower ... in a sarong made of jute, went to the Buddha, and said, “In many ways, sir, you praise fewness of wishes, contentment, self-effacement, ascetic practices, being inspiring, reduction in things, and being energetic. A jute robe leads to all those things. Please allow jute robes for the monks.”

388. Sp 1.67: *Phalakacīraṃ nāma phalakasaṇṭhānāni phalakāni sibbitvā ka-tacīraṃ*, “*Phalakacīra*: a robe made by sewing together bits of wood or what has the appearance of wood.”

The Buddha rebuked him, “Foolish man, it’s not suitable, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can you dress in a sarong made of jute? This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks: 28.3.6

“You shouldn’t dress in a sarong made of jute.³⁸⁹ If you do, you commit an offense of wrong conduct.”

27. Discussion of the prohibition against what is entirely blue, etc.

At that time the monks from the group of six wore entirely blue robes, entirely yellow robes, entirely red robes, entirely magenta robes, entirely black robes, entirely orange robes,³⁹⁰ and entirely beige robes;³⁹¹ and robes with borders made from a single piece of cloth, robes with long borders, robes with floral borders, robes with borders decorated with snakes’ hoods, close-fitting jackets,³⁹² Lodh-tree robes,³⁹³ and turbans. People complained and criticized them, “How can the Sakyan monastics wear turbans? They’re just like householders who indulge in worldly pleasures!” 29.1.1

“You shouldn’t wear entirely blue robes, entirely yellow robes, entirely red robes, entirely magenta robes, entirely black robes, entirely orange robes, entirely beige robes, robes with borders made from a single piece of cloth, robes with long bor-

389. Sp 3.371: *Potthakoti makacimayo vuccati*, “What is made of *makaci* is called *potthaka*.” N&E, p. 90, identifies *potthaka* as jute.

390. According to the SED, the *mahāraṅga* (sv. *mahārajana*) is the safflower, which is normally deep yellow or orange.

391. Sp 3.246: *Mahānāmarattā sambhinnavañṇā hoti paṇḍupalāsavaṇṇā*, “*Ma-hānāmaratta* is a mixed color, the color of withered leaves.”

392. CPD: “*Kaṇcuk(ā/a)*, m. and f. (ts.), a dress that fits close to the upper part of the body, hence: 1. jacket; 2.a. suit of armour; ...”

393. Sp 3.372: *Tiriṭakam pana rukkhachallimayam*, “But *tiriṭaka* means made of tree bark.” *Khuddasikkhā-abhinavaṭikā* 57 adds: *Tiriṭaketi taṃ nāmaka rukkhatace*, “*Tiriṭake* is the bark of a tree with that name.” The *tiriṭa* is identified as the Lodh tree in SAF, p. 73.

ders, robes with floral borders, robes with borders decorated with snakes' hoods, close-fitting jackets, Lodh-tree robes, or turbans. If you do, you commit an offense of wrong conduct."

28. Discussion of robe-cloth that has not yet been offered to those who have completed the rainy-season residence

- 30.1.1 At that time, the monks who had completed the rainy-season residence left before the robe-cloth was offered. They disrobed, died, admitted to being novice monks, admitted to having renounced the training, admitted to having committed the worst kind of offense, admitted to being insane, admitted to being deranged, admitted to being overwhelmed by pain, admitted to having been ejected for not recognizing an offense, admitted to having been ejected for not making amends for an offense, admitted to having been ejected for not giving up a bad view, admitted to being *paṇḍakas*, admitted to being fake monks, admitted to having previously left to join the monastics of another religion, admitted to being animals, admitted to being matricides, admitted to being patricides, admitted to being murderers of a perfected one, admitted to having raped a nun, admitted to having caused a schism in the Sangha, admitted to having caused the Buddha to bleed, or admitted to being a hermaphrodite before the robe-cloth was offered. They told the Buddha.

"It may be that a monk who's completed the rains residence leaves before the robe-cloth is offered. If there's anyone suitable to receive it, it should be given."³⁹⁴

It may be that a monk who's completed the rains residence disrobes, dies, admits to being a novice monk, admits to having renounced the training, or admits to having committed the

394. Sp 3.374 says: *Patirūpe gāhakeṭi sace koci bhikkhu "aḥam tassa gaṇhāmi"ti gaṇhāti, dātabbanti attho*, "*Patirūpe gāhake* means: if there is any monk who thinks, 'I'll take it for him', he should take it."

worst kind of offense before the robe-cloth is offered. Then the Sangha becomes the owner of that robe-cloth.

It may be that a monk who's completed the rains residence admits to being insane, to being deranged, to being overwhelmed by pain, to having been ejected for not recognizing an offense, to having been ejected for not making amends for an offense, or to having been ejected for not giving up a bad view before the robe-cloth is offered. If there's anyone suitable to receive it, it should be given.

It may be that a monk who's completed the rains residence admits to being a *paṇḍaka*, to being a fake monk, to having previously left to join the monastics of another religion, to being an animal, to being a matricide, to being a patricide, to being a murderer of a perfected one, to having raped a nun, to having caused a schism in the Sangha, to having caused the Buddha to bleed, or to being a hermaphrodite before the robe-cloth is offered. Then the Sangha becomes the owner of that robe-cloth.

It may be that, after robe-cloth has been offered but before it's distributed, a monk who's completed the rains residence leaves. If there's anyone suitable to receive the robe-cloth, it should be given.³⁹⁵

It may be that, after robe-cloth has been offered but before it's distributed, a monk who's completed the rains residence disrobes, dies, admits to being a novice monk, admits to having renounced the training, or admits to having committed the

395. "Has been offered" renders *uppanna*. This word, which literally means "arisen", varies slightly in meaning dependent on the context. Often it refers to a requisite that has just been given to the Sangha or an individual monastic. Occasionally however, such as here, this does not fit the context, because the giving of the cloth is specifically said to happen afterwards. In other words, here *uppanna* happens first, and only then is the robe given. The meaning, then, must be that the monks had been given an offer or a promise of robe-cloth, but had not yet received it. In a sense, the robe-cloth had "become available" to them. The most common way for a requisite to become available to a monastic is that an offer is made. I translate accordingly. See also DOP for this meaning of *uppanna*.

worst kind of offense. Then the Sangha becomes the owner of that robe-cloth.

It may be that, after robe-cloth has been offered but before it's distributed, a monk who's completed the rains residence admits to being insane, to being deranged, to being overwhelmed by pain, to having been ejected for not recognizing an offense, to having been ejected for not making amends for an offense, or to having been ejected for not giving up a bad view. If there's anyone suitable to receive the robe-cloth, it should be given.

It may be that, after robe-cloth has been offered but before it's distributed, a monk who's completed the rains residence admits to being a *paṇḍaka*, to being a fake monk, to having previously left to join the monastics of another religion, to being an animal, to being a matricide, to being a patricide, to being a murderer of a perfected one, to having raped a nun, to having caused a schism in the Sangha, to having caused the Buddha to bleed, or to being a hermaphrodite. Then the Sangha becomes the owner of that robe-cloth."

29. Discussion of robe-cloth that is offered when the Sangha is divided

"It may be that the Sangha splits before robe-cloth is offered to those monks who have completed the rains residence. If people then give water to one side and robe-cloth to the other, saying, 'We give to the Sangha,' it's all for the Sangha.

It may be that the Sangha splits before robe-cloth is offered to those monks who have completed the rains residence. If people then give water and robe-cloth to the same side, saying, 'We give to the Sangha,' it's all for the Sangha.

It may be that the Sangha splits before robe-cloth is offered to those monks who have completed the rains residence. If people

then give water to one side and robe-cloth to the other, saying, ‘We give to this side,’ it’s all for that side.³⁹⁶

It may be that the Sangha splits before robe-cloth is offered to those monks who have completed the rains residence. If people then give water and robe-cloth to the same side, saying, ‘We give to this side,’ it’s all for that side.

It may be that the Sangha splits before the robe-cloth is distributed but after it was offered to those monks who have completed the rains residence. The robe-cloth is then to be distributed equally to everyone.”

30. Discussion of what is properly and improperly taken

On one occasion, Venerable Revata gave a robe to a monk to take 31.1.1
to Venerable Sāriputta, saying, “Please give this robe to the elder.”
While on his way, that monk took that robe on trust from Revata.

Later, when Revata met Sāriputta, Revata asked him whether 31.1.4
he had received that robe. He replied that he had not.

Revata then asked the other monk, “I gave you a robe to take to 31.1.8
the elder. Where’s that robe?”

“I took it on trust from you.” They told the Buddha. 31.1.11

“It may be that a monk gives a robe to a monk to take to yet
another monk, saying, ‘Give this robe to so-and-so.’ If, while
on his way, he takes it on trust from the sender, it’s properly
taken. But if he takes it on trust from the intended recipient, it’s
improperly taken.

396. Sp 3.376: *Pakkhassevetanti evaṃ dinne yassa koṭṭhāsassa udakaṃ dinnam, tassa udakameva hoti; yassa civaram dinnam, tasseva civaram*, “Pakkhassevetan: when given in this way, the water is for the side to which water was given, and the robe-cloth is for the side to which robe-cloth was given.” And so, when the Canonical text says, “It’s all for that side,” this means that all the water is for the side where they give water, and all the cloth is for the side where they give cloth.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, 'Give this robe to so-and-so.' If, while on his way, he takes it on trust from the intended recipient, it's improperly taken. But if he takes it on trust from the sender, it's properly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, 'Give this robe to so-and-so.' If, while on his way, he hears that the sender has died and he determines it as a robe inherited from the sender, it's properly determined. But if he takes it on trust from the intended recipient, it's improperly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, 'Give this robe to so-and-so.' If, while on his way, he hears that the intended recipient has died and he determines it as a robe inherited from the intended recipient, it's improperly determined. But if he takes it on trust from the sender, it's properly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, 'Give this robe to so-and-so.' If, while on his way, he hears that both have died and he determines it as a robe inherited from the sender, it's properly determined. But if he determines it as a robe inherited from the intended recipient, it's improperly determined.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, 'I give this robe to so-and-so.' If, while on his way, he takes it on trust from the sender, it's improperly taken. But if he takes it on trust from the intended recipient, it's properly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, 'I give this robe to so-and-so.' If, while on his way, he takes it on trust from the intended recipient, it's properly taken. But if he takes it on trust from the sender, it's improperly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, ‘I give this robe to so-and-so.’ If, while on his way, he hears that the sender has died and he determines it as a robe inherited from the sender, it’s improperly determined. But if he takes it on trust from the intended recipient, it’s properly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, ‘I give this robe to so-and-so.’ If, while on his way, he hears that the intended recipient has died and he determines it as a robe inherited from the intended recipient, it’s properly determined. But if he takes it on trust from the sender, it’s improperly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, ‘I give this robe to so-and-so.’ If, while on his way, he hears that both have died and he determines it as a robe inherited from the sender, it’s improperly determined. But if he determines it as a robe inherited from the intended recipient, it’s properly determined.”

31. Eight key phrases on robe-cloth

“Monks, there are these eight key phrases for the giving of robe-cloth: someone gives within a monastery zone; someone gives to a recipient who has made an agreement; someone gives where alms are prepared; someone gives to the Sangha; someone gives to both Sanghas; someone gives to a sangha that has completed the rainy-season residence; someone gives according to a specification; someone gives to an individual.”³⁹⁷ 32.1.1

1. Someone gives within a monastery zone: it should be distributed by the monks within that zone.

397. Sp 3.379: ... *sīmaṃ parāmasitvā dento sīmāya deti nāma*, “... giving while touching the zone is called ‘giving within a zone.’”

2. Someone gives to a recipient who has made an agreement: when a number of monasteries have the same material support, then when it's given in one monastery, it's given to all.³⁹⁸
3. Someone gives where alms are prepared: someone gives where the Sangha is regularly working.³⁹⁹

398. Sp 3.379: *Katikāyāti samānalābhakatikāya. Tenevāha* – “*sambahulā āvāsā samānalābhā honti*”*ti. Tatrevam katikā kātābbā, ekasmiṃ vihāre sannipatitehi bhikkhūhi yaṃ vihāraṃ saṅgaṇhitukāmā samānalābhaṃ kātuṃ icchanti, tassa nāmaṃ gahetvā asuko nāma vihāro porāṇakoti vā buddhādhivutthoti vā appalābhoti vā yaṃkiñci kāraṇaṃ vatvā taṃ vihāraṃ iminā vihārena saddhiṃ ekaalābhaṃ kātuṃ saṅghassa ruccatīti tikkhattuṃ sāvetabbaṃ. Ettāvataṃ tasmīṃ vihāre nisinnopi idha nisinnova hoti, tasmīṃ vihārepi saṅghena evameva kātābbaṃ. Ettāvataṃ idha nisinnopi tasmīṃ nisinnova hoti. Ekasmiṃ lābhe bhājiyamāne itarasmīṃ ʔhitassa bhāgaṃ gahetuṃ vaʔṭṭati. Evaṃ ekena vihārena saddhiṃ bahūpi āvāsā ekaalābhā kātābbā*, “*Katikāya*: an agreement on equality in material support. Because of this, it was said: *Sambahulā āvāsā samānalābhā honti*. In regard to this, the agreement is to be made in this way: by the monks gathered in one monastery, in the monastery where they desire to collect (material support) to make an equality in material support, having taken its name, a monastery called such-and-such, whether it is old or was lived in by the Buddha or gets little support, for whatever reason, having said this, he should proclaim three times, “That monastery together with this monastery approves of the Sangha to make a unity in material support.” With this much, even if seated in that monastery, it is as if seated here. Also, if this were to be done by the Sangha in that monastery, then, with this much, even if seated here, it is as if seated there. When distributing the material support in one place, one is allowed to take a share for one in the other. In this way, even many monasteries are to be made a unity in material support with one monastery.”

399. *Saṅghassa dhuvakārā kariyyanti* can be construed either as the Sangha regularly doing work or as work regularly being done for the Sangha. The commentary merely offer various scenarios for this sort of situation. Sp 3.379: *Bhikkhāpaṇṇattiyāti attano pariccāgapaṇṇāpanaṭṭhāne. Tenevāha* – “*yattha saṅghassa dhuvakārā kariyanti*”*ti. Tassattho* – *yasmīṃ vihāre imassa cīvaraḍāyaka-ssa santakaṃ saṅghassa pākavaṭṭaṃ vā vattati, yasmīṃ vā vihāre bhikkhū attano bhāraṃ katvā sadā gehe bhojeti, yattha vā anena āvāso kārito, salākabhattādini vā nibaddhāni, yena pana sakalopi vihāro patiṭṭhāpito, tattha vattābameva natthi, ime dhuvakārā nāma. Tasmā sace so* “*yattha mayhaṃ dhuvakārā kariyanti, tattha dammi*”*ti vā* “*tattha dethā*”*ti vā bhaṇati, bahūsu cepi ʔhānesu dhuvakārā honti, sabbattha dinnameva hoti*, “*Bhikkhāpaṇṇattiyā*: in the place of preparing one's own offering. Because of that, this is said: *Yattha saṅghassa dhuvakārā kariyanti*. This is its meaning: ‘In the monastery where the belongings of this

4. Someone gives to the Sangha: the present Sangha should distribute it.
5. Someone gives to both Sanghas: even when there are many monks and just a single nun, she should be given half; even when there are many nuns and just a single monk, he should be given half.
6. Someone gives to a sangha that has completed the rainy-season residence: it's to be distributed by the monks who have completed the rains residence in that monastery.
7. Someone gives according to a specification: relating to congee, a meal, fresh food, robe-cloth, a dwelling, or medicine.⁴⁰⁰
8. Someone gives to an individual: 'I give this robe-cloth to so-and-so.'

The eighth chapter on robes is finished.

This is the summary:

“The householder association of Rājagaha,
Having seen the courtesan in Vesālī;
Returned to Rājagaha,
Announced it to the king.

32.1.16

robe-giver are; or where there is a regular supply of cooked food for the Sangha; or in the monastery where, having created their own burden, the monks are always fed in a house; or where a monastery is built by him (Sp-voj 3.379: *cīvaradāyakena*, “by the robe-giver”), or when meals decided by lots, etc., are regular, by whom even an entire monastery is established, (even if) nothing is to be done there—these are called regular work. Therefore, if he thinks, “I will give where constant work is being done by me,” or he says, “Give there,” then even if there is constant work in many places, it is given everywhere.”

400. Sp 3.379: *Ādiṣṣa detīti ... Tatrāyaṃ yojanā – bhikkhū ajjatanāya vā svātanāya vā yāguyaṃ nimantetvā tesam gharam pavittāhanam yāguṃ deti, yāguṃ datvā pitāya yāguyaṃ “imāni cīvarāni, yehi mayham yāgu pitā, tesam dammi”ti deti, yehi nimantitehi yāgu pitā, tesamyeva pāpuṇāti.* “*Ādiṣṣa deti ...* This is the meaning: having invited monks to congee on the same or the following day, one then gives congee to those who have entered the house. When the congee has been given and it has been drunk, one then gives, saying, ‘I give these robes to those who drank my congee.’ The drinkers of congee among those who were invited, only they obtain (robes).”

- 32.1.20 The son of Sālavatī,
But the child of Abhaya;
Because the boy lived,
He was called Jivaka.
- 32.1.24 He went to Takkasilā,
Having learned, a great physician;
A seven-year illness,
He cured by nose treatment.
- 32.1.28 The king's hemorrhoids,
Applied ointment;
Attended on me and the harem,
And the Buddha and the Sangha.
- 32.1.32 And the merchant of Rājagaha,
Treated the twisted gut;
The great illness of Pajjota,
He cured with a drink of ghee.
- 32.1.36 And service, valuable cloth,
Full of, he oiled;
With three handfuls of lotus flowers,
Thirty purgings exactly.
- 32.1.40 He asked for a blameless favor,
And he received the valuable cloths;
And robes given by householders,
Was allowed by the Buddha.
- 32.1.44 In Rājagaha, in the country,
Many robes were given;
A fleecy robe, and silken,
Woolen fleecy robe, valuable Kāsi cloth.
- 32.1.48 And various kinds, contented,
Didn't wait, and did wait;
First, after, together,
And agreement, took it back.
- 32.1.52 Storeroom, and not looked after,
And just so they dismissed;
Much, and racket,
How should one distribute, what should one give.

His own, with an extra share, How should a share be given; With dung, cold water, Boiled over, they did not know.	32.1.56
Tilting, and vessel, And in a basin, and on the ground; Termites, in the middle, they became worn, From one edge, and with starch.	32.1.60
Stiff, uncut, rectangles, He saw them loaded up; Having tested, the Sakyan Sage, Allowed three robes.	32.1.64
With another extra, Was given, and just a hole; Four-continent, she asked for a favor, To give a rainy-season robe.	32.1.68
And newly-arrived, departing, and sick, And nurse, medicine; Regular, and bathing robe, Fine, too small.	32.1.72
Carbuncles, washcloth, linen, Enough, determining; Smallest, made heavy, Deformed corner, frayed.	32.1.76
They broke up, not enough, And a further supply, and much; In the Blind Men's Grove, through absentmindedness, The rains by himself, and outside the rainy season.	32.1.80
Two brothers, in Rājagaha, Upananda, again in two; Dysentery, illness, And just both, belonging to the sick.	32.1.84
Naked, grass, bark, Bits of wood, human hair; Horse-hair, and owls' wings, Antelope, stalks of crown flower.	32.1.88

- 32.1.92 Jute, and blue, yellow,
Red, and with magenta;
Black, orange, beige,
So uncut borders.
- 32.1.96 Long, floral, snake's hood borders,
Jacket, Lodh tree, turban;
Not yet offered, he left,
The Sangha is divided just then.
- 32.1.100 They give to one side, to the Sangha,
Venerable Revata sent;
Taking on trust, determined,
Eight key phrases on robes."

In this chapter there are ninety-six topics.

The chapter on robes is finished.

Kd 9

The chapter connected with Campā *Campeyyakkhandhaka*

1. The account of the monk Kassapagotta

At one time the Buddha was staying at Campā on the banks of the Gaggarā lotus pond. At that time in the country of Kāsi there was a village called Vāsabha with a resident monk called Kassapagotta. He was dedicated to the local monastery,⁴⁰¹ trying to get good monks to come, to help those who had come be comfortable, and to make the local monastery grow and reach maturity. 1.1.1

At this time a number of monks who were wandering in Kāsi arrived at Vāsabha. When Kassapagotta saw those monks coming, he prepared seats, and he set out a foot stool, a foot scraper, and water for washing the feet. He then went out to meet them, received their bowls and robes, and asked if they wanted water to drink. He made sure they had a bath, and he helped them get congee, fresh foods, and meals. Those newly-arrived monks thought, “He’s great, this resident monk, since he helps us with all these things. Let’s settle down right here in Vāsabha.” And they did just that. 1.1.5

401. Sp 3.380: *Tantibaddhoti tasmim āvāse kattabbatātantiṭaṭibaddho*, “*Tantibaddho*: bound to what is to be done in regard to that monastery”.

- 1.2.1 Soon afterwards Kassapagotta thought, “These monks are now rid of their tiredness from traveling. And by now they know where to get alms. Also, in the long run it’s hard work to seek support from unrelated folk, and people don’t like to be asked. Why don’t I stop helping them get congee, fresh foods, and meals?” And he did.
- 1.2.7 Those newly-arrived monks considered, “Previously this resident monk made sure we got a bath, and he helped us get congee, fresh foods, and meals. But now he’s stopped. He’s become hostile, this resident monk. Well then, let’s eject him.”
- 1.3.1 Soon afterwards those newly-arrived monks gathered and confronted Kassapagotta with what had happened, adding, “You’ve committed an offense. Do you recognize it?”
- 1.3.6 “No. I haven’t committed any offense that I should recognize.”
- 1.3.7 Those newly-arrived monks then ejected Kassapagotta for not recognizing an offense.
- 1.3.8 Kassapagotta thought, “I don’t actually know whether this was an offense or not, whether I’ve committed one or not, whether I’ve been ejected or not, whether it was legitimate or not, whether it’s reversible or not, whether it’s fit to stand or not. Let me go to Campā and ask the Buddha.”
- 1.4.1 He then put his dwelling in order, took his bowl and robe, and set out for Campā. When he eventually arrived, he went to the Buddha, bowed, and sat down. Since it is the custom for Buddhas to greet newly-arrived monks, the Buddha said to Kassapagotta, “I hope you’re keeping well, monk, I hope you’re getting by? I hope you’re not tired from traveling? And where have you come from?”
- 1.4.8 “I’m keeping well, sir, I’m getting by. I’m not tired from traveling.” And he told the Buddha all that had happened, adding, “That’s where I’ve come from.”
- 1.6.1 “Well, that’s not an offense, monk, and you haven’t been ejected. You’ve been ejected by an illegitimate legal procedure that’s reversible and unfit to stand. Go back and stay right there in the village of Vāsabha.”

“Yes, sir.” He got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and set out for Vāsabha. 1.6.6

Soon those newly-arrived monks became anxious and remorseful: “It’s truly bad for us that we have ejected, without reason, a pure monk who hadn’t committed any offense. Well then, let’s go to Campā and confess our mistake to the Buddha.” 1.7.1

They then put their dwellings in order, took their bowls and robes, and set out for Campā. When they eventually arrived, they went to the Buddha, bowed, and sat down. Since it is the custom for Buddhas to greet newly-arrived monks, the Buddha said to them, “I hope you’re keeping well, monks, I hope you’re getting by? I hope you’re not tired from traveling? And where have you come from?” 1.7.5

“We’re keeping well, sir, we’re getting by. We’re not tired from traveling. There’s a village in the country of Kāsi called Vāsabha. That’s where we’ve come from.” 1.7.12

“Are you the ones who ejected the resident monk?” 1.8.1

“Yes, sir.” 1.8.2

“For what reason?” 1.8.3

“Without any reason.” 1.8.4

The Buddha rebuked them, “Foolish men, it’s not suitable, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you, without reason, eject a pure monk who hadn’t committed any offense? This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks: 1.8.5

“You shouldn’t, without reason, eject a pure monk who hasn’t committed any offense. If you do, you commit an offense of wrong conduct.”

Those monks then got up from their seats, arranged their upper robes over one shoulder, bowed down with their heads at the Buddha’s feet, and said, “Sir, we have made a mistake. We’ve been foolish, confused, and unskillful in ejecting, without reason, a pure 1.9.1

monk who hadn't committed any offense. Please accept our confession so that we may restrain ourselves in the future."

- 1.9.4 "You have certainly made a mistake. You've been foolish, confused, and unskillful. But since you acknowledge your mistake and make proper amends, I forgive you. For this is called growth in the training of the noble ones: acknowledging a mistake, making proper amends, and undertaking restraint for the future."

2. Discussion of illegitimate legal procedures done by an incomplete assembly, etc.

- 2.1.1 At that time the monks at Campā did legal procedures such as these: illegitimate legal procedures done by an incomplete assembly, illegitimate legal procedures done by a unanimous assembly, legitimate legal procedures done by an incomplete assembly, legitimate-like legal procedures done by an incomplete assembly, legitimate-like legal procedures done by a unanimous assembly, one person ejecting another, one ejecting two, one ejecting three, one ejecting a sangha,⁴⁰² two ejecting one, two ejecting two, two ejecting three, two ejecting a sangha, three ejecting one, three ejecting two, three ejecting three, three ejecting a sangha, a sangha ejecting a sangha.
- 2.2.1 The monks of few desires complained and criticized them, "How can the monks at Campā do such legal procedures?"
- 2.2.4 They told the Buddha. ... "Is it true, monks, that the monks at Campā do this?"
- 2.2.8 "It's true, sir."
- 2.2.9 The Buddha rebuked them, "It's not suitable for those foolish men, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How can they do such legal procedures? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:

402. "Three" renders *sambahula*. See Appendix of Technical Terms.

- “Illegitimate legal procedures done by an incomplete assembly are invalid and not to be done.
- Illegitimate legal procedures done by a unanimous assembly are invalid and not to be done.
- Legitimate legal procedures done by an incomplete assembly are invalid and not to be done.
- Legitimate-like legal procedures done by an incomplete assembly are invalid and not to be done.
- Legitimate-like legal procedures done by a unanimous assembly are invalid and not to be done.
- One person ejecting another is invalid and not to be done.
- One ejecting two is invalid and not to be done.
- One ejecting three is invalid and not to be done.
- One ejecting a sangha is invalid and not to be done.
- Two ejecting one is invalid and not to be done.
- Two ejecting two is invalid and not to be done.
- Two ejecting three is invalid and not to be done.
- Two ejecting a sangha is invalid and not to be done.
- Three ejecting one is invalid and not to be done.
- Three ejecting two is invalid and not to be done.
- Three ejecting three is invalid and not to be done.
- Three ejecting a sangha is invalid and not to be done.
- A sangha ejecting a sangha is invalid and not to be done.

There are four kinds of legal procedures: an illegitimate legal procedure done by an incomplete assembly, an illegitimate legal procedure done by a unanimous assembly, a legitimate legal procedure done by an incomplete assembly, and a legitimate legal procedure done by a unanimous assembly. 2.4.1

- The illegitimate legal procedure done by an incomplete assembly is reversible and unfit to stand, because it’s illegitimate and the assembly is incomplete. You shouldn’t do such procedures. I haven’t allowed such procedures.
- The illegitimate legal procedure done by a unanimous assembly is reversible and unfit to stand, because it’s illegitimate. You

shouldn't do such procedures. I haven't allowed such procedures.

- The legitimate legal procedure done by an incomplete assembly is reversible and unfit to stand, because the assembly is incomplete. You shouldn't do such procedures. I haven't allowed such procedures.
- The legitimate legal procedure done by a unanimous assembly is irreversible and fit to stand, because it's legitimate and the assembly is unanimous. You should do such procedures. I have allowed such procedures.

2.4.11 And so, monks, you should train yourselves like this: 'We will perform legitimate legal procedures done by a unanimous assembly.'

3. Discussion of legal procedures deficient in motion, etc.

- 3.1.1 At that time the monks from the group of six did legal procedures such as these: illegitimate procedures done by an incomplete assembly; illegitimate procedures done by a unanimous assembly; legitimate procedures done by an incomplete assembly; legitimate-like procedures done by an incomplete assembly; legitimate-like procedures done by a unanimous assembly; procedures deficient in motion but complete in announcement; procedures deficient in announcement but complete in motion; procedures deficient in both motion and announcement;⁴⁰³ procedures not done according to the Teaching; procedures not done according to the

403. "Announcement" renders *anussāvana*. When used to describe elements of a *saṅghakamma*, "a legal procedure", *anussāvana* and *kammavācā* are used synonymously. In these cases they refer to the one or three "announcements" that follow the motion, and so I render them both as "announcement". Occasionally, however, *anussāvana*, but not *kammavācā*, is used to describe the full legal procedure of both motion and announcements. In such instances I render it as "proclamation".

Monastic Law; procedures not done according to the Teacher's instructions; procedures that had been objected to, that were illegitimate, reversible, and unfit to stand.

The monks of few desires complained and criticized them, "How can the monks from the group of six do such legal procedures?" 3.1.7

They told the Buddha. ... "Is it true, monks, that the monks from the group of six do this?" 3.1.14

"It's true, sir."

3.1.18

The Buddha rebuked them ... He then gave a teaching and addressed the monks: 3.1.19

- "Illegitimate legal procedures done by an incomplete assembly are invalid and not to be done.
- Illegitimate legal procedures done by a unanimous assembly are invalid and not to be done.
- Legitimate legal procedures done by an incomplete assembly are invalid and not to be done.
- Legitimate-like legal procedures done by an incomplete assembly are invalid and not to be done.
- Legitimate-like legal procedures done by a unanimous assembly are invalid and not to be done.
- Legal procedures deficient in motion but complete in announcement are invalid and not to be done.
- Legal procedures deficient in announcement but complete in motion are invalid and not to be done.
- Legal procedures deficient in both motion and announcement are invalid and not to be done.
- Legal procedures not done according to the Teaching are invalid and not to be done.
- Legal procedures not done according to the Monastic Law are invalid and not to be done.
- Legal procedures not done according to the Teacher's instructions are invalid and not to be done.
- Legal procedures that have been objected to, that are illegitimate, reversible, and unfit to stand are invalid and not to be done.

3.3.1 And, monks, there are six kinds of legal procedures: illegitimate legal procedures, legal procedures done by an incomplete assembly, legal procedures done by a unanimous assembly, legitimate-like legal procedures done by an incomplete assembly, legitimate-like legal procedures done by a unanimous assembly, legitimate legal procedures done by a unanimous assembly.

3.3.3 What's an illegitimate legal procedure?

3.3.4 If a procedure requires one motion and one announcement, but they do it with one motion and no announcement, it's an illegitimate legal procedure. If a procedure requires one motion and one announcement, but they do it with two motions and no announcement, it's an illegitimate legal procedure. If a procedure requires one motion and one announcement, but they do it with one announcement and no motion, it's an illegitimate legal procedure. If a procedure requires one motion and one announcement, but they do it with two announcements and no motion, it's an illegitimate legal procedure.

3.4.1 If a procedure requires one motion and three announcements, but they do it with one motion and no announcement, it is an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with two motions and no announcement, it's an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with three motions and no announcement, it's an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with four motions and no announcement, it's an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with one announcement and no motion, it's an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with two announcements and no motion, it's an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with three announcements and no motion, it's an illegitimate legal procedure. If a procedure requires

one motion and three announcements, but they do it with four announcements and no motion, it's an illegitimate legal procedure.

And what's a legal procedure done by an incomplete assembly? 3.5.1

When a procedure requires one motion and one announcement, but the monks who should take part haven't all arrived, and the consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legal procedure done by an incomplete assembly.⁴⁰⁴ When a procedure requires one motion and one announcement, and the monks who should take part have arrived, but the consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legal procedure done by an incomplete assembly. When a procedure requires one motion and one announcement, and the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision, then it's a legal procedure done by an incomplete assembly. 3.5.2

When a procedure requires one motion and three announcements, but the monks who should take part haven't all arrived, and consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legal procedure done by an incomplete assembly. When a procedure requires one motion and three announcements, and the monks who should take part have arrived, but consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legal procedure done by an incomplete assembly. When a procedure requires one motion and three announcements, and the monks who should 3.5.5

404. Sp 3.388: *Kammappattoti kammaṃ patto, kammayutto kammāraho; na kiñci kammaṃ kātuṃ nārahatīti attho*, “‘Who should take part’: who are able in regard to the legal procedure, suitable for the legal procedure, fit for the legal procedure. The meaning is that one should not not do any kind of legal procedure.” The last line means one should or must take part in the legal procedure.

take part have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision, then it's a legal procedure done by an incomplete assembly.

3.6.1 And what's a legal procedure done by a unanimous assembly?

3.6.2 When a procedure requires one motion and one announcement, and the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, and no-one present objects to the decision, then it's a legal procedure done by a unanimous assembly. When a procedure requires one motion and three announcements, and the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, and no-one present objects to the decision, then it's a legal procedure done by a unanimous assembly.

3.7.1 And what's a legitimate-like legal procedure done by an incomplete assembly?

3.7.2 When a procedure requires one motion and one announcement, but they make the announcement first and put forward the motion afterwards, and the monks who should take part haven't all arrived, and consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. When a procedure requires one motion and one announcement, but they make the announcement first and put forward the motion afterwards, yet the monks who should take part have arrived, but consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. When a procedure requires one motion and one announcement, but they make the announcement first and put forward the motion afterwards, yet the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly.

When a procedure requires one motion and three announcements, but they make the announcements first and put forward the motion afterwards, and if the monks who should take part haven't all arrived, and consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. When a procedure requires one motion and three announcements, but they make the announcements first and put forward the motion afterwards, yet the monks who should take part have arrived, but consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. When a procedure requires one motion and three announcements, but they make the announcements first and put forward the motion afterwards, yet the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. 3.7.5

And what's a legitimate-like legal procedure done by a unanimous assembly? 3.8.1

When a procedure requires one motion and one announcement, but they make the announcement first and put forward the motion afterwards, yet the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, and no-one present objects to the decision, then it's a legitimate-like legal procedure done by a unanimous assembly. When a procedure requires one motion and three announcements, but they make the announcements first and put forward the motion afterwards, yet the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, and no-one present objects to the decision, then it's a legitimate-like legal procedure done by a unanimous assembly. 3.8.2

- 3.9.1 And what is a legitimate legal procedure done by a unanimous assembly?
- 3.9.2 When a procedure requires one motion and one announcement, and they put forward the motion first and make the announcement afterwards, and the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, and no-one present objects to the decision, then it's a legitimate legal procedure done by a unanimous assembly. When a procedure requires one motion and three announcements, and they put forward the motion first and make the announcements afterwards, and the monks who should take part have arrived, and consent has been brought for those who are eligible to give their consent, and no-one present objects to the decision, then it's a legitimate legal procedure done by a unanimous assembly."

4. Discussion of what can be done by a group of four, etc.

- 4.1.1 "There are five kinds of sangha: a sangha of monks consisting of a group of four, a sangha of monks consisting of a group of five, a sangha of monks consisting of a group of ten, a sangha of monks consisting of a group of twenty, a sangha of monks consisting of a group of more than twenty.
1. A Sangha of monks consisting of a group of four—unanimous, acting legitimately—is able to do all legal procedures except three: ordination, invitation, and rehabilitation.
 2. A Sangha of monks consisting of a group of five—unanimous, acting legitimately—is able to do all legal procedures except two: ordination within the central Ganges plain and rehabilitation.
 3. A Sangha of monks consisting of a group of ten—unanimous, acting legitimately—is able to do all legal procedures except one: rehabilitation.

4. A Sangha of monks consisting of a group of twenty—unanimous, acting legitimately—is able to do all legal procedures.
5. A Sangha of monks consisting of a group of more than twenty—unanimous, acting legitimately—is able to do all legal procedures.

If a legal procedure that requires a group of four is done with a nun as the fourth member, it's invalid and not to be done. If a legal procedure that requires a group of four is done with a trainee nun as the fourth member, with a novice monk as the fourth member, with a novice nun as the fourth member, with one who's renounced the training as the fourth member, with one who's committed the worst kind of offense as the fourth member,⁴⁰⁵ with one who's been ejected for not recognizing an offense as the fourth member, with one who's been ejected for not making amends for an offense as the fourth member, with one who's been ejected for not giving up a bad view as the fourth member, with a *paṇḍaka* as the fourth member, with a fake monk as the fourth member, with one who's previously left to join the monastics of another religion as the fourth member, with an animal as the fourth member, with a matricide as the fourth member, with a patricide as the fourth member, with a murderer of a perfected one as the fourth member, with one who's raped a nun as the fourth member, with one who's caused a schism in the Sangha as the fourth member, with one who's caused the Buddha to bleed as the fourth member, with a hermaphrodite as the fourth member, with one belonging to a different Buddhist sect as the fourth member,⁴⁰⁶ with one who's outside the monastery zone as

405. Sp-yoj 5.483: *Antimavatt hunti pārājikavatt hum*; “*Antimavatt hu*: an action that is the basis for an offense entailing expulsion.”

406. *Nānāsaṃvāsaka* (and *samānasaṃvāsaka*) need to be carefully distinguished from *nānāsaṃvāsa* (and *samānasaṃvāsa*). Only the former means “one belonging to a different Buddhist sect”. The latter means “belonging to a different community”, as decided by *simās*.

the fourth member,⁴⁰⁷ with one floating in the air by supernormal power as the fourth member, or with one who's subject to the legal procedure as the fourth member, it's invalid and not to be done."

Procedures requiring a group of four is finished.

- 4.3.2 "If a legal procedure that requires a group of five is done with a nun as the fifth member, it's invalid and not to be done. If a legal procedure that requires a group of five is done with a trainee nun as the fifth member, with a novice monk as the fifth member, with a novice nun as the fifth member, with one who's renounced the training as the fifth member, with one who's committed the worst kind of offense as the fifth member, with one who's been ejected for not recognizing an offense as the fifth member, with one who's been ejected for not making amends for an offense as the fifth member, with one who's been ejected for not giving up a bad view as the fifth member, with a *paṇḍaka* as the fifth member, with a fake monk as the fifth member, with one who's previously left to join the monastics of another religion as the fifth member, with an animal as the fifth member, with a matricide as the fifth member, with a patricide as the fifth member, with a murderer of a perfected one as the fifth member, with one who's raped a nun as the fifth member, with one who's caused a schism in the Sangha as the fifth member, with one who's caused the Buddha to bleed as the fifth member, with a hermaphrodite as the fifth member, with one belonging to a different Buddhist sect as the fifth member, with one who's outside the monastery zone as the fifth member, with one floating in the air by supernormal power as the fifth member, or with one who's subject to the legal procedure as the fifth member, it's invalid and not to be done."

407. *Nānāsīmāya* literally means "within a different monastery zone". Sp 3.389: *Nānāsīmāya* *ṭhitacatutthoti* *sīmantarikāya* *vā* *bahisīmāya* *vā* *hatthapāse* *ṭhitenāpi* *saddhim* *catuvaggo* *hutvāti* *attho*, "*Nānāsīmāya* *ṭhitacatuttho*, the meaning is: having been a group of four, including one who, even if within arm's reach, is in the space between monastery zones or outside the monastery zone."

Procedures requiring a group of five is finished.

“If a legal procedure that requires a group of ten is done with a 4.4.2
 nun as the tenth member, it’s invalid and not to be done. If a legal
 procedure that requires a group of ten is done with a trainee nun
 as the tenth member, with a novice monk as the tenth member,
 with a novice nun as the tenth member, with one who’s renounced
 the training as the tenth member, with one who’s committed the
 worst kind of offense as the tenth member, with one who’s been
 ejected for not recognizing an offense as the tenth member, with
 one who’s been ejected for not making amends for an offense as
 the tenth member, with one who’s been ejected for not giving
 up a bad view as the tenth member, with a *paṇḍaka* as the tenth
 member, with one living in the community by theft as the tenth
 member, with one who’s previously left to join the monastics of
 another religion as the tenth member, with an animal as the tenth
 member, with a matricide as the tenth member, with a patricide
 as the tenth member, with a murderer of a perfected one as the
 tenth member, with one who’s raped a nun as the tenth member,
 with one who’s caused a schism in the Sangha as the tenth member,
 with one who’s caused the Buddha to bleed as the tenth member,
 with a hermaphrodite as the tenth member, with one belonging
 to a different Buddhist sect as the tenth member, with one who’s
 outside the monastery zone as the tenth member, with one floating
 in the air by supernatural power as the tenth member, or with
 one who’s subject to the legal procedure as the tenth member, it’s
 invalid and not to be done.”

Procedures requiring a group of ten is finished.

“If a legal procedure that requires a group of twenty is done with 4.5.2
 a nun as the twentieth member, it’s invalid and not to be done. If
 a legal procedure that requires a group of twenty is done with a
 trainee nun as the twentieth member, with a novice monk as the
 twentieth member, with a novice nun as the twentieth member,
 with one who’s renounced the training as the twentieth member,

with one who's committed the worst kind of offense as the twentieth member, with one who's been ejected for not recognizing an offense as the twentieth member, with one who's been ejected for not making amends for an offense as the twentieth member, with one who's been ejected for not giving up a bad view as the twentieth member, with a *paṇḍaka* as the twentieth member, with a fake monk as the twentieth member, with one who's previously left to join the monastics of another religion as the twentieth member, with an animal as the twentieth member, with a matricide as the twentieth member, with a patricide as the twentieth member, with a murderer of a perfected one as the twentieth member, with one who's raped a nun as the twentieth member, with one who's caused a schism in the Sangha as the twentieth member, with one who's caused the Buddha to bleed as the twentieth member, with a hermaphrodite as the twentieth member, with one belonging to a different Buddhist sect as the twentieth member, with one who's outside the monastery zone as the twentieth member, with one floating in the air by supernormal power as the twentieth member, or with one who's subject to the legal procedure as the twentieth member, it's invalid and not to be done."

Procedures requiring a group of twenty is finished.

5. Discussion of the one on probation, etc.

- 4.6.2.1 "If a group with one on probation as the fourth member gives probation, sends back to the beginning, or gives the trial period, or a group with one on probation as the twentieth member rehabilitates, it's invalid and not to be done. If a group with one deserving to be sent back to the beginning as the fourth member gives probation, sends back to the beginning, or gives the trial period, or a group with one deserving to be sent back to the beginning as the twentieth member rehabilitates, it's invalid and not to be done. If a group with one deserving the trial period as the fourth member gives probation, sends back to the beginning, or gives the trial pe-

riod, or a group with one deserving a trial period as the twentieth member rehabilitates, it's invalid and not to be done. If a group with one undertaking the trial period as the fourth member gives probation, sends back to the beginning, or gives the trial period, or a group with one undertaking a trial period as the twentieth member rehabilitates, it's invalid and not to be done. If a group with one deserving rehabilitation as the fourth member gives probation, sends back to the beginning, or gives the trial period, or a group with one deserving rehabilitation as the twentieth member rehabilitates, it's invalid and not to be done.

In the midst of the Sangha, the objections of some are valid, not the objections of others. Whose objections are invalid in the midst of the Sangha? 4.7.1

In the midst of the Sangha, the objection of a nun is invalid. In the midst of the Sangha, the objection of a trainee nun, of a novice monk, of a novice nun, of one who's renounced the training, of one who's committed the worst kind of offense, of one who's insane, of one who's deranged, of one who's overwhelmed by pain, of one who's been ejected for not recognizing an offense, of one who's been ejected for not making amends for an offense, of one who's been ejected for not giving up a bad view, of a *paṇḍaka*, of a fake monk, of one who's previously left to join the monastics of another religion, of an animal, of a matricide, of a patricide, of a murderer of a perfected one, of one who's raped a nun, of one who's caused a schism in the Sangha, of one who's caused the Buddha to bleed, of a hermaphrodite, of one who belongs to a different Buddhist sect, of one who's outside the monastery zone, of one floating in the air by supernatural power, or of one who's subject to the legal procedure is invalid. 4.7.3

And whose objections are valid in the midst of the Sangha? 4.8.1

In the midst of the Sangha, the objection of a regular monk, who belongs to the same Buddhist sect and is staying within the same monastery zone, even if just declared to a monk sitting next to him, is valid. 4.8.2

6. Discussion of the two kinds of sending away, etc.

- 4.9.1 “There are two kinds of sending away. If the Sangha sends away someone who doesn’t have the attributes needed to be sent away, the sending away may succeed or fail.
- 4.9.4 When does it fail? It fails if the monk is pure, without offenses.
- 4.9.7 When does it succeed? It succeeds if the monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders.⁴⁰⁸
- 4.10.1 There are two kinds of admittance. If the Sangha admits someone who doesn’t have the attributes needed to be admitted, the admittance may succeed or fail.
- 4.10.3 When does it fail? A *paṇḍaka* doesn’t have the attributes needed to be admitted, and if the Sangha admits him, his admittance fails. A fake monk, one who’s previously left to join the monastics of another religion, an animal, a matricide, a patricide, a murderer of a perfected one, one who’s raped a nun, one who’s caused a schism in the Sangha, one who’s caused the Buddha to bleed, or a hermaphrodite doesn’t have the attributes needed to be admitted, and if the Sangha admits him, his admittance fails.
- 4.11.1 When does it succeed? One without a hand doesn’t have the attributes needed to be admitted, but if the Sangha admits him, his admittance succeeds. One without a foot, one without a hand and a foot, one without an ear, one without nose, one without an ear and nose, one without a finger or toe,⁴⁰⁹ one with a cut

408. According to CPD, apparently quoting the commentary (“Bu”), *a-nāpadāna* means “‘who is unable to discern (what is an offense), or ‘not setting a good example.’” It is not clear, however, why *apadāna* should be rendered as “discern”. Sp 3.407: *Apadānaṃ vuccati pariccheto; āpattiparicchadavirahitoti attho*, “Limit is called *apadāna*; the meaning is ‘without limit to offenses’”. Sp-ṭ 3.395: *Natthi etassa apadānaṃ avakhaṇḍanaṃ āpattipariyantoti anapadāno*, “*Anapadāno*: he has no *apadāna*, no cutting off, no limit with offenses.”

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

tendon, one with joined fingers,⁴¹⁰ a hunchback, a dwarf, one with goiter, one who's branded, one who's been whipped, a sentenced criminal,⁴¹¹ one with elephantiasis, one with a serious sickness, one with abnormal appearance,⁴¹² one blind in one eye, one with a crooked limb, one who's lame, one paralyzed on one side,⁴¹³ one crippled,⁴¹⁴ one weak from old age, one who's blind, one who's mute, one who's deaf, one who's blind and mute, one who's blind and deaf, one who's mute and deaf, or one who's blind and mute and deaf doesn't have the attributes needed to be admitted, but if the Sangha admits him, his admittance succeeds."

The first section for recitation on the village of Vāsabha is finished.

410. *Phaṇahatthaka*, literally, "one who has a hand like a snake's hood". Sp 3.119: *Phaṇahatthakoti yassa vaggulipakkhakā viya aṅguliyo sambaddhā honti*, "*Phaṇahatthako*: one whose fingers are connected like the wings of a bat."

411. *Likhitaka*, literally, "one who has been written about". Sp 3.119: *Atha kho yo koci corikam vā aññam vā garuṃ rājāparādham katvā palāto, rājā ca nam paṇṇe vā potthake vā "itthannāmo yattha dissati, tattha gahetvā māretabbo"ti vā "hatthapādāniṣṣa chinditabbāni"ti vā "ettakam nāma daṇḍam āharāpetabbo"ti vā likhāpeti, ayaṃ likhitako nāma*, "When someone has run away after stealing or doing another serious offense against the king, and the king causes the writing about him on a leaf or in a book that 'wherever so-and-so is seen, he should be seized and executed' or 'his hands and feet are to be cut off' or 'this penalty is to be imposed', this is called a sentenced criminal."

412. *Parisadūsaka*, literally, "one who defiles an assembly". Sp 3.93: *Parisadūsakoti yo attano virūpatāya parisam dūseti; atidigho vā hoti aññesaṃ sisappamāṇanābhippadeso, atirasso vā ...*, "*Parisadūsaka*: whoever defiles an assembly through his own bad appearance. He is too tall, a head taller than others, or he is too short ..."

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

414. *Chinniriyāpatha*, literally, "the ways of movement have been cut off". Sp 3.119: *Chinniriyāpathoti piṭhasappi vuccati*, "One who crawls is called *chinniriyāpatha*." The exact meaning is not clear.

7. Discussion of illegitimate legal procedures, etc.

A pure monk

- 5.1.1.1 “It may be that a monk doesn’t have any offense he needs to recognize, yet a Sangha, several monks, or an individual monk accuses him, saying:⁴¹⁵ ‘You’ve committed an offense. Do you recognize it?’ If he says, ‘I haven’t committed any offense that I should recognize,’ yet the Sangha ejects him for not recognizing an offense, then the legal procedure is illegitimate.
- 5.1.8 It may be that a monk doesn’t have any offense he needs to make amends for, yet a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Make amends for it.’ If he says, ‘I haven’t committed any offense that I should make amends for,’ yet the Sangha ejects him for not making amends for an offense, then the legal procedure is illegitimate.
- 5.1.15 It may be that a monk doesn’t have any bad view he needs to give up, yet a Sangha, several monks, or an individual monk accuses him, saying: ‘You have a bad view that you need to give up.’ If he says, ‘I don’t have any bad view that I should give up,’ yet the Sangha ejects him for not giving up a bad view, then the legal procedure is illegitimate.
- 5.2.1 It may be that a monk doesn’t have any offense he needs to recognize, nor any he needs to make amends for, yet a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Do you recognize it? Make amends for it.’ If he says, ‘I haven’t committed any offense that I should recognize, nor any I should make amends for,’ yet the Sangha ejects him for not recognizing an offense or for not making amends for it, then the legal procedure is illegitimate.
- 5.3.1 It may be that a monk doesn’t have any offense he needs to recognize, nor any bad view he needs to give up, yet a Sangha,

415. “Several” renders *sambahula*. See Appendix of Technical Terms.

several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Do you recognize it? And you have a bad view that you need to give up.’ If he says, ‘I haven’t committed any offense that I should recognize, nor do I have any bad view that I should give up,’ yet the Sangha ejects him for not recognizing an offense or for not giving up a bad view, then the legal procedure is illegitimate.

It may be that a monk doesn’t have any offense he needs to make amends for, nor any bad view he needs to give up, yet a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Make amends for it. And you have a bad view that you need to give up.’ If he says, ‘I haven’t committed any offense that I should make amends for, nor do I have any bad view that I should give up,’ yet the Sangha ejects him for not making amends for an offense or for not giving up a bad view, then the legal procedure is illegitimate. 5.4.1

It may be that a monk doesn’t have any offense he needs to recognize, nor any offense he needs to make amends for, nor any bad view he needs to give up, yet a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Do you recognize it? Make amends for it. And you have a bad view that you need to give up.’ If he says, ‘I haven’t committed any offense that I should recognize, nor any I should make amends for, nor do I have any bad view that I should give up,’ yet the Sangha ejects him for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view, then the legal procedure is illegitimate.” 5.5.1

A monk who recognises his offense, etc.

“It may be that a monk has an offense he needs to recognize, and a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Do you recognize it?’ If he says, ‘I do,’ yet the Sangha ejects him for not recognizing an offense, then the legal procedure is illegitimate. 5.6.1

- 5.6.8 It may be that a monk has an offense he needs to make amends for, and a Sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Make amends for it.' If he says, 'I will,' yet the Sangha ejects him for not making amends for an offense, then the legal procedure is illegitimate.
- 5.6.15 It may be that a monk has a bad view he needs to give up, and a Sangha, several monks, or an individual monk accuses him, saying: 'You have a bad view that you need to give up.' If he says, 'I'll give it up,' yet the Sangha ejects him for not giving up a bad view, then the legal procedure is illegitimate.
- 5.7.1 It may be that a monk has an offense he needs to recognize and an offense he needs to make amends for ... an offense he needs to recognize and a bad view he needs to give up ... an offense he needs to make amends for and a bad view he needs to give up ... an offense he needs to recognize, an offense he needs to make amends for, and a bad view he needs to give up, and a Sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it? Make amends for it. And you have a bad view that you need to give up.' If he says, 'I recognize it, I'll make amends for it, and I'll give up that view,' yet the Sangha ejects him for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view, then the legal procedure is illegitimate."

A monk who does not recognise his offense, etc.

- 5.8.1 "It may be that a monk has an offense he needs to recognize, and a Sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it?' If he says, 'I haven't committed any offense that I should recognize,' and the Sangha ejects him for not recognizing an offense, then the legal procedure is legitimate.
- 5.8.8 It may be that a monk has an offense he needs to make amends for, and a Sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Make amends for it.'

If he says, ‘I haven’t committed any offense that I should make amends for,’ and the Sangha ejects him for not making amends for an offense, then the legal procedure is legitimate.

It may be that a monk has a bad view he needs to give up, and a Sangha, several monks, or an individual monk accuses him, saying: ‘You have a bad view that you need to give up.’ If he says, ‘I don’t have any bad view that I should give up,’ and the Sangha ejects him for not giving up a bad view, then the legal procedure is legitimate. 5.8.15

It may be that a monk has an offense he needs to recognize and an offense he needs to make amends for ... an offense he needs to recognize and a bad view he needs to give up ... an offense he needs to make amends for and a bad view he needs to give up ... an offense he needs to recognize, an offense he needs to make amends for, and a bad view he needs to give up, and a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Do you recognize it? Make amends for it. And you have a bad view that you need to give up.’ If he says, ‘I haven’t committed any offense that I should recognize, nor any I should make amends for, nor do I have any bad view that I should give up,’ and the Sangha ejects him for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view, then the legal procedure is legitimate.” 5.9.1

8. The discussion of Upāli’s questions

On one occasion Venerable Upāli went to the Buddha, bowed, sat down, and said, “If, sir, a unanimous Sangha doesn’t do a legal procedure face-to-face that should be done face-to-face, is that a legitimate procedure, in accordance with the Monastic Law?” 6.1.1

“That legal procedure, Upāli, is illegitimate, contrary to the Monastic Law.” 6.1.4

“If a unanimous Sangha does a procedure without questioning that should be done with questioning, does a procedure without admission that should be done with admission, applies resolution 6.2.1

because of past insanity to one deserving resolution through recollection, does a procedure of further penalty against one deserving resolution because of past insanity, does a procedure of condemnation against one deserving a procedure of further penalty, does a procedure of demotion against one deserving a procedure of condemnation,⁴¹⁶ does a procedure of banishment against one deserving a procedure of demotion, does a procedure of reconciliation against one deserving a procedure of banishment, does a procedure of ejection against one deserving a procedure of reconciliation, gives probation to one deserving a procedure of ejection, sends back to the beginning one deserving probation, gives the trial period to one deserving to be sent back to the beginning, rehabilitates one deserving the trial period, or gives full ordination to one deserving rehabilitation, is that a legitimate procedure, in accordance with the Monastic Law?”

- 6.3.1 “That legal procedure, Upāli, is illegitimate, contrary to the Monastic Law. If a unanimous Sangha doesn’t do a legal procedure face-to-face that should be done face-to-face, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous Sangha does a legal procedure without questioning that should be done with questioning, does a legal procedure without admission that should be done with admission, applies resolution because of past insanity to one deserving resolution through recollection, does a legal procedure of further penalty against one deserving resolution because of past insanity, does a legal procedure of condemnation against one deserving a procedure of further penalty, does a legal procedure of demotion against one deserving a procedure of condemnation, does a legal procedure of banishment against one deserving a procedure of demotion, does a legal procedure of reconciliation against one deserving a procedure of banishment, does a legal procedure of ejection against one deserving a procedure of reconciliation, gives probation to one deserving a procedure of ejection, sends back to the beginning one

416. “Demotion” renders *niyassa*. See Appendix of Technical Terms.

deserving probation, gives the trial period to one deserving to be sent back to the beginning, rehabilitates one deserving the trial period, or gives full ordination to one deserving rehabilitation, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.”

“But if, sir, a unanimous Sangha does a legal procedure face-to-face that should be done face-to-face, is that a legitimate procedure, in accordance with the Monastic Law?” 6.4.1

“That legal procedure, Upāli, is legitimate, in accordance with the Monastic Law.” 6.4.2

“If a unanimous Sangha does a procedure with questioning that should be done with questioning, does a procedure with admission that should be done with admission, applies resolution through recollection to one deserving resolution through recollection, applies resolution because of past insanity to one deserving resolution because of past insanity, does a procedure of further penalty against one deserving a procedure of further penalty, does a procedure of condemnation against one deserving a procedure of condemnation, does a procedure of demotion against one deserving a procedure of demotion, does a procedure of banishment against one deserving a procedure of banishment, does a procedure of reconciliation against one deserving a procedure of reconciliation, does a procedure of ejection against one deserving a procedure of ejection, gives probation to one deserving probation, sends back to the beginning one deserving to be sent back to the beginning, gives the trial period to one deserving the trial period, rehabilitates one deserving rehabilitation, or gives full ordination to one deserving full ordination, is that a legitimate procedure, in accordance with the Monastic Law?” 6.4.3

“That legal procedure, Upāli, is legitimate, in accordance with the Monastic Law. If a unanimous Sangha does a legal procedure face-to-face that should be done face-to-face, that procedure is legitimate, in accordance with the Monastic Law, and the Sangha isn’t at fault. If a unanimous Sangha does a legal procedure with 6.4.18

questioning that should be done with questioning, does a legal procedure with admission that should be done with admission, applies resolution through recollection to one deserving resolution through recollection, applies resolution because of past insanity to one deserving resolution because of past insanity, does a legal procedure of further penalty against one deserving a procedure of further penalty, does a legal procedure of condemnation against one deserving a procedure of condemnation, does a legal procedure of demotion against one deserving a procedure of demotion, does a legal procedure of banishment against one deserving a procedure of banishment, does a legal procedure of reconciliation against one deserving a procedure of reconciliation, does a legal procedure of ejection against one deserving a procedure of ejection, gives probation to one deserving probation, sends back to the beginning one deserving to be sent back to the beginning, gives the trial period to one deserving the trial period, rehabilitates one deserving rehabilitation, or gives full ordination to one deserving full ordination, that procedure is legitimate, in accordance with the Monastic Law, and the Sangha isn't at fault."

- 6.5.1 "If, sir, a unanimous Sangha applies resolution because of past insanity to one deserving resolution through recollection and applies resolution through recollection to one deserving resolution because of past insanity, is that a legitimate procedure, in accordance with the Monastic Law?"⁴¹⁷
- 6.5.2 "That legal procedure, Upāli, is illegitimate, contrary to the Monastic Law."
- 6.5.3 "If a unanimous Sangha does a procedure of further penalty against one deserving resolution because of past insanity and ap-

417. The text is not clear about the relationship between the two applications of resolution, but usually an "and" is the default conjunction if nothing else is specified in the text. This seems to be confirmed by the commentary. Sp 3.400: *Dvimūlake yathā sativinayo amūlḥavinayena saddhiṃ ekā pucchā katā*, "When there are two items, as with resolution through recollection together with resolution through past insanity, a single question is posed." In other words, the *saṅghakamma* seems to be against two individuals together.

plies resolution because of past insanity to one deserving a procedure of further penalty, does a procedure of condemnation against one deserving a procedure of further penalty and does a procedure of further penalty against one deserving a procedure of condemnation, does a procedure of demotion against one deserving a procedure of condemnation and does a procedure of condemnation against one deserving a procedure of demotion, does a procedure of banishment against one deserving a procedure of demotion and does a procedure of demotion against one deserving a procedure of banishment, does a procedure of reconciliation against one deserving a procedure of banishment and does a procedure of banishment against one deserving a procedure of reconciliation, does a procedure of ejection against one deserving a procedure of reconciliation and does a procedure of reconciliation against one deserving a procedure of ejection, gives probation to one deserving a procedure of ejection and does a procedure of ejection against one deserving probation, sends back to the beginning one deserving probation and gives probation to one deserving to be sent back to the beginning, gives the trial period to one deserving to be sent back to the beginning and sends back to the beginning one deserving the trial period, rehabilitates one deserving the trial period and gives the trial period to one deserving rehabilitation, or gives full ordination to one deserving rehabilitation and rehabilitates one deserving to be given full ordination, is that a legitimate procedure, in accordance with the Monastic Law?”

“That legal procedure, Upāli, is illegitimate, contrary to the Monastic Law. If a unanimous Sangha applies resolution because of past insanity to one deserving resolution through recollection and applies resolution through recollection to one deserving resolution because of past insanity, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous Sangha does a legal procedure of further penalty against one deserving resolution because of past insanity and applies resolution because of past insanity to one deserving a procedure of further penalty,

6.6.1

does a legal procedure of condemnation against one deserving a procedure of further penalty and does a procedure of further penalty against one deserving a procedure of condemnation, does a legal procedure of demotion against one deserving a procedure of condemnation and does a procedure of condemnation against one deserving a procedure of demotion, does a legal procedure of banishment against one deserving a procedure of demotion and does a procedure of demotion against one deserving a procedure of banishment, does a legal procedure of reconciliation against one deserving a procedure of banishment and does a procedure of banishment against one deserving a procedure of reconciliation, does a legal procedure of ejection against one deserving a procedure of reconciliation and does a procedure of reconciliation against one deserving a procedure of ejection, gives probation to one deserving a procedure of ejection and does a procedure of ejection against one deserving probation, sends back to the beginning one deserving probation and gives probation to one deserving to be sent back to the beginning, gives the trial period to one deserving to be sent back to the beginning and sends back to the beginning one deserving the trial period, rehabilitates one deserving the trial period and gives the trial period to one deserving rehabilitation, gives full ordination to one deserving rehabilitation and rehabilitates one deserving full ordination, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.”

- 6.7.1 “But if, sir, a unanimous Sangha applies resolution through recollection to one deserving resolution through recollection and applies resolution because of past insanity to one deserving resolution because of past insanity, is that a legitimate procedure, in accordance with the Monastic Law?”
- 6.7.2 “That legal procedure, Upāli, is legitimate, in accordance with the Monastic Law.”
- 6.7.3 “If a unanimous Sangha applies resolution because of past insanity to one deserving resolution because of past insanity, does a procedure of further penalty against one deserving a procedure

of further penalty, does a procedure of condemnation against one deserving a procedure of condemnation, does a procedure of demotion against one deserving a procedure of demotion, does a procedure of banishment against one deserving a procedure of banishment, does a procedure of reconciliation against one deserving a procedure of reconciliation, does a procedure of ejection against one deserving a procedure of ejection, gives probation to one deserving probation, sends back to the beginning one deserving to be sent back to the beginning, gives the trial period to one deserving the trial period, or rehabilitates one deserving rehabilitation and gives full ordination to one deserving full ordination, is that a legitimate procedure, in accordance with the Monastic Law?”

“That legal procedure, Upāli, is legitimate, in accordance with the Monastic Law. If a unanimous Sangha applies resolution through recollection to one deserving resolution through recollection and applies resolution because of past insanity to one deserving resolution because of past insanity, that procedure is legitimate, in accordance with the Monastic Law, and the Sangha isn’t at fault. If a unanimous Sangha applies resolution because of past insanity to one deserving resolution because of past insanity, does a procedure of further penalty against one deserving a procedure of further penalty, does a procedure of condemnation against one deserving a procedure of condemnation, does a procedure of demotion against one deserving a procedure of demotion, does a procedure of banishment against one deserving a procedure of banishment, does a procedure of reconciliation against one deserving a procedure of reconciliation, does a procedure of ejection against one deserving a procedure of ejection, gives probation to one deserving probation, sends back to the beginning one deserving to be sent back to the beginning, gives the trial period to one deserving the trial period, or rehabilitates one deserving rehabilitation and gives full ordination to one deserving full ordination, that procedure is legitimate, in accordance with the Monastic Law, and the Sangha isn’t at fault.” 6.8.1

6.9.1 Soon afterwards the Buddha addressed the monks: “If a unanimous Sangha applies resolution because of past insanity to one deserving resolution through recollection, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous Sangha does a legal procedure of further penalty against one deserving resolution through recollection, does a legal procedure of condemnation against one deserving resolution through recollection, does a legal procedure of demotion against one deserving resolution through recollection, does a legal procedure of banishment against one deserving resolution through recollection, does a legal procedure of reconciliation against one deserving resolution through recollection, does a legal procedure of ejection against one deserving resolution through recollection, gives probation to one deserving resolution through recollection, sends back to the beginning one deserving resolution through recollection, gives the trial period to one deserving resolution through recollection, rehabilitates one deserving resolution through recollection, gives full ordination to one deserving resolution through recollection, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.

6.9.16 If a unanimous Sangha does a legal procedure of further penalty against one deserving resolution because of past insanity, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous Sangha does a legal procedure of condemnation against one deserving resolution because of past insanity, does a legal procedure of demotion against one deserving resolution because of past insanity, does a legal procedure of banishment against one deserving resolution because of past insanity, does a legal procedure of reconciliation against one deserving resolution because of past insanity, does a legal procedure of ejection against one deserving resolution because of past insanity, gives probation to one deserving resolution because of past insanity, sends back to the beginning one deserving resolution because of past insanity, gives the trial period to one deserving resolution because of past

insanity, rehabilitates one deserving resolution because of past insanity, gives full ordination to one deserving resolution because of past insanity, or applies resolution through recollection to one deserving resolution because of past insanity, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.

If a unanimous Sangha does a legal procedure of condemnation 6.9.30
 against one deserving a procedure of further penalty ... against one
 deserving a procedure of condemnation ... against one deserving
 a procedure of demotion ... against one deserving a procedure of
 banishment ... against one deserving a procedure of reconciliation
 ... against one deserving a procedure of ejection ... against one
 deserving probation ... against one deserving to be sent back to the
 beginning ... against one deserving the trial period ... against one
 deserving rehabilitation ... or applies resolution through recollec-
 tion to one deserving full ordination, that procedure is illegitimate,
 contrary to the Monastic Law, and the Sangha is at fault.

If a unanimous Sangha applies resolution because of past in- 6.9.42
 sanity to one deserving full ordination, does a legal procedure of
 further penalty against one deserving full ordination, does a legal
 procedure of condemnation against one deserving full ordination,
 does a legal procedure of demotion against one deserving full ordi-
 nation, does a legal procedure of banishment against one deserving
 full ordination, does a legal procedure of reconciliation against one
 deserving full ordination, does a legal procedure of ejection against
 one deserving full ordination, gives probation to one deserving
 full ordination, sends back to the beginning one deserving full or-
 dination, gives the trial period to one deserving full ordination,
 or rehabilitates one deserving full ordination, that procedure is
 illegitimate, contrary to the Monastic Law, and the Sangha is at
 fault.”

The second section for recitation on Upāli's questions is finished.

9. Discussion of the legal procedure of condemnation

- 7.1.1 “It may be, monks, that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do a procedure of condemnation against him—illegitimately and with an incomplete assembly.
- 7.1.7 He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—illegitimately but with a unanimous assembly.
- 7.1.13 He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—legitimately but with an incomplete assembly.
- 7.1.19 He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—in a legitimate-like way and with an incomplete assembly.
- 7.1.25 He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—in a legitimate-like way but with a unanimous assembly.

“It may be that a monk is quarrelsome and argumentative, one 7.2.1
 who creates legal issues in the Sangha. The monks consider, ‘This
 monk is quarrelsome and argumentative, one who creates legal
 issues in the Sangha. Well then, let’s do a legal procedure of con-
 demnation against him.’ They do a procedure of condemnation
 against him—illegitimately but with a unanimous assembly.

He then goes to another monastery. There too the monks con- 7.2.7
 sider, ‘The Sangha did a legal procedure of condemnation against
 this monk—illegitimately but with a unanimous assembly. Well
 then, let’s do a procedure of condemnation against him.’ They do a
 procedure of condemnation against him—legitimately but with
 an incomplete assembly.

He then goes to yet another monastery. There too the monks 7.2.13
 consider, ‘The Sangha did a legal procedure of condemnation
 against this monk—legitimately but with an incomplete assembly.
 Well then, let’s do a procedure of condemnation against him.’ They
 do a procedure of condemnation against him—in a legitimate-like
 way and with an incomplete assembly.

He then goes to yet another monastery. There too the monks 7.2.19
 consider, ‘The Sangha did a legal procedure of condemnation
 against this monk—in a legitimate-like way and with an incom-
 plete assembly. Well then, let’s do a procedure of condemnation
 against him.’ They do a procedure of condemnation against him—
 in a legitimate-like way but with a unanimous assembly.

He then goes to yet another monastery. There too the monks 7.2.25
 consider, ‘The Sangha did a legal procedure of condemnation
 against this monk—in a legitimate-like way but with a unani-
 mous assembly. Well then, let’s do a procedure of condemnation
 against him.’ They do a procedure of condemnation against him—
 illegitimately and with an incomplete assembly.

“It may be that a monk is quarrelsome and argumentative, one 7.3.1
 who creates legal issues in the Sangha. The monks consider, ‘This
 monk is quarrelsome and argumentative, one who creates legal
 issues in the Sangha. Well then, let’s do a legal procedure of con-

demnation against him.’ They do a procedure of condemnation against him—legitimately but with an incomplete assembly.

7.3.7 He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—in a legitimate-like way and with an incomplete assembly.

7.3.13 He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—in a legitimate-like way but with a unanimous assembly.

7.3.19 He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—illegitimately and with an incomplete assembly.

7.3.25 He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—illegitimately but with a unanimous assembly.

7.4.1 “It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do a procedure of condemnation against him—in a legitimate-like way and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—in a legitimate-like way but with a unanimous assembly. 7.4.7

He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way with a unanimous assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—illegitimately and with an incomplete assembly. 7.4.13

He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—illegitimately but with a unanimous assembly. 7.4.19

He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him—legitimately but with an incomplete assembly. 7.4.25

“It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do a procedure of condemnation against him—in a legitimate-like way but with a unanimous assembly. 7.5.1

He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assem- 7.5.7

bly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him—illegitimately and with an incomplete assembly.

7.5.13 He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him—illegitimately but with a unanimous assembly.

7.5.19 He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him—legitimately but with an incomplete assembly.

7.5.25 He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him—in a legitimate-like way and with an incomplete assembly."

10. Discussion of the legal procedure of demotion

7.6.1 "It may be, monks, that a monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. The monks consider, 'This monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. Well then, let's do a legal procedure of demotion against him.' They do a procedure of demotion against him—illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of demotion against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of demotion against him.’ They do a procedure of demotion against him—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

7.6.7

The permutation series is to be expanded as above.

7.6.16

11. Discussion of the legal procedure of banishment

“It may be that a monk is a corrupter of families and badly behaved. The monks consider, ‘This monk is a corrupter of families and badly behaved. Well then, let’s do a procedure of banishment against him.’ They do a procedure of banishment against him—illegitimately and with an incomplete assembly.

7.7.1

He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of banishment against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of banishment against him.’ They do a procedure of banishment against him—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

7.7.7

The permutation series is to be expanded.

7.7.16

12. Discussion of the legal procedure of reconciliation

“It may be that a monk abuses and reviles householders. The monks consider, ‘This monk abuses and reviles householders. Well then,

7.8.1

let's do a procedure of reconciliation against him.' They do a procedure of reconciliation against him—illegitimately and with an incomplete assembly.

- 7.8.7 He then goes to another monastery. There too the monks consider, 'The Sangha did a legal procedure of reconciliation against this monk—illegitimately and with an incomplete assembly. Well then, let's do a procedure of reconciliation against him.' They do a procedure of reconciliation against him—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ..."

- 7.8.16 The permutation series is to be expanded.

13. Discussion of the legal procedure of ejection for not recognizing

- 7.9.1 "It may be that a monk commits an offense but refuses to recognize it. The monks consider, 'This monk has committed an offense but refuses to recognize it. Well then, let's do a procedure of ejection against him for not recognizing an offense.' They do a procedure of ejection against him—illegitimately and with an incomplete assembly.

- 7.9.7 He then goes to another monastery. There too the monks consider, 'The Sangha did a legal procedure of ejection against this monk for not recognizing an offense—illegitimately and with an incomplete assembly. Well then, let's do a procedure of ejection against him.' They do a procedure of ejection against him—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ..."

- 7.9.16 The permutation series is to be expanded.

14. Discussion of the legal procedure of ejection for not making amends

“It may be that a monk commits an offense but refuses to make amends for it. The monks consider, ‘This monk has committed an offense but refuses to make amends for it. Well then, let’s do a procedure of ejection against him for not making amends for an offense.’ They do a procedure of ejection against him—illegitimately and with an incomplete assembly. 7.10.1

He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of ejection against this monk for not making amends for an offense—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of ejection against him.’ They do a procedure of ejection against him—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...” 7.10.7

The permutation series is to be expanded.

7.10.16

15. Discussion of the legal procedure of ejection for not giving up a bad view

“It may be that a monk refuses to give up a bad view. The monks consider, ‘This monk refuses to give up a bad view. Well then, let’s do a procedure of ejection against him for not giving up a bad view.’ They do a procedure of ejection against him—illegitimately and with an incomplete assembly. 7.11.1

He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of ejection against this monk for not giving up a bad view—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of ejection against him.’ They do a procedure of ejection against him—illegitimately but with a unanimous assembly. ... legitimately but 7.11.7

with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

7.11.16 The permutation series is to be expanded.

16. Discussion of the lifting of the legal procedure of condemnation

7.12.1 “It may be, monks, that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure.⁴¹⁸ The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly.

7.12.7 He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly.

7.12.13 He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately but with a unanimous assem-

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

bly. Well then, let's lift that procedure.' They lift that procedure—legitimately but with an incomplete assembly.

He then goes to yet another monastery. There too the monks 7.12.19 consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way and with an incomplete assembly.

He then goes to yet another monastery. There too the monks 7.12.25 consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way but with a unanimous assembly.

"It may be that the Sangha has done a legal procedure of condemnation 7.13.1 against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—illegitimately but with a unanimous assembly.

He then goes to another monastery. There too the monks con- 7.13.7 sider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure—legitimately but with an incomplete assembly.

He then goes to yet another monastery. There too the monks 7.13.13 consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way and with an incomplete assembly.

He then goes to yet another monastery. There too the monks 7.13.19 consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete

assembly. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way but with a unanimous assembly.

7.13.25 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly.

7.13.31 "It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—legitimately but with an incomplete assembly.

7.13.37 He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way and with an incomplete assembly.

7.13.43 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way but with a unanimous assembly.

7.13.49 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly.

7.13.55 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately and with an incomplete assem-

bly. Well then, let's lift that procedure.' They lift that procedure—illegitimately but with a unanimous assembly.

"It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way and with an incomplete assembly. 7.13.61

He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way but with a unanimous assembly. 7.13.67

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly. 7.13.73

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately but with a unanimous assembly. 7.13.79

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure—legitimately but with an incomplete assembly. 7.13.85

"It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks 7.13.91

for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—in a legitimate-like way but with a unanimous assembly.

7.13.97 He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly.

7.13.103 He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly.

7.13.109 He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let’s lift that procedure.’ They lift that procedure—legitimately but with an incomplete assembly.

7.13.115 He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—in a legitimate-like way and with an incomplete assembly.”

17. Discussion of the lifting of the legal procedure of demotion

7.14.1 “It may be, monks, that the Sangha has done a legal procedure of demotion against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha

has done a legal procedure of demotion against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks 7.14.7 consider, 'The Sangha has lifted a legal procedure of demotion against this monk—illegitimately and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ..."

The permutation series is to be expanded.

7.14.16

18. Discussion of the lifting of the legal procedure of banishment

"It may be that the Sangha has done a legal procedure of banishment 7.14.17.1 against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of banishment against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks 7.14.23 consider, 'The Sangha has lifted a legal procedure of banishment against this monk—illegitimately and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with

an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

7.14.32 The permutation series is to be expanded.

19. Discussion of the lifting of the legal procedure of reconciliation

7.14.33.1 “It may be that the Sangha has done a legal procedure of reconciliation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of reconciliation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly.

7.14.39 He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of reconciliation against this monk—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

7.14.48 The permutation series is to be expanded.

20. Discussion of the lifting of the legal procedure of ejection for not recognizing

7.14.49.1 “It may be that the Sangha has done a legal procedure of ejection against a monk for not recognizing an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against

this monk for not recognizing an offense. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of ejection against this monk for not recognizing an offense—illegitimately and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ..."

The permutation series is to be expanded.

7.14.55
7.14.64

21. Discussion of the lifting of the legal procedure of ejection for not making amends

"It may be that the Sangha has done a legal procedure of ejection against a monk for not making amends for an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of ejection against this monk for not making amends for an offense. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of ejection against this monk for not making amends for an offense—illegitimately and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly.

... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

7.14.81 The permutation series is to be expanded.

22. Discussion of the lifting of the legal procedure of ejection for not giving up a bad view

7.14.82.1 “It may be that the Sangha has done a legal procedure of ejection against a monk for not giving up a bad view, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against this monk for not giving up a bad view. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly.

7.14.88 He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of ejection against this monk for not giving up a bad view—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

7.14.98 The permutation series is to be expanded.

23. Discussion of disputes on the legal procedure of condemnation

7.15.1 “It may be, monks, that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates

legal issues in the Sangha. Well then, let's do a legal procedure of condemnation against him.' They do the procedure—illegitimately and with an incomplete assembly.

The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was an illegitimate legal procedure done with an incomplete assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching. 7.15.8

"It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, 'This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let's do a legal procedure of condemnation against him.' They do the procedure—illegitimately but with a unanimous assembly. 7.16.1

The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was an illegitimate legal procedure done with a unanimous assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching. 7.16.9

"It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, 'This monk is quarrelsome and argumentative, one who creates legal 7.16.14

issues in the Sangha. Well then, let's do a legal procedure of condemnation against him.' They do the procedure—legitimately but with an incomplete assembly.

7.16.20 The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate legal procedure done with an incomplete assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching.

7.16.25 "It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, 'This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let's do a legal procedure of condemnation against him.' They do the procedure—in a legitimate-like way and with an incomplete assembly.

7.16.33 The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with an incomplete assembly,' and those who say,⁴¹⁹ 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching.

419. The Pali mistakenly reads *samagga*, "a complete assembly", instead of *vagga*, "an incomplete assembly".

“It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do the procedure—in a legitimate-like way but with a unanimous assembly. 7.16.38

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.” 7.16.46

24. Discussion of disputes on the legal procedure of demotion

“It may be, monks, that a monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. The monks consider, ‘This monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. Well then, let’s do a legal procedure of demotion against him.’ They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. 7.17.1

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate pro- 7.17.11

cedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections are finished.

25. Discussion of disputes on the legal procedure of banishment

7.18.1 “It may be that a monk is a corrupter of families and badly behaved. The monks consider, ‘This monk is a corrupter of families and badly behaved. Well then, let’s do a legal procedure of banishment against him.’ They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

7.18.11 The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections are finished.

26. Discussion of disputes on the legal procedure of reconciliation

“It may be that a monk abuses and reviles householders. The monks consider, ‘This monk abuses and reviles householders. Well then, let’s do a legal procedure of reconciliation against him.’ They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. 7.18.17.1

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.” 7.18.27

These five contracted sections are finished.

27. Discussion of disputes on the legal procedure of ejection for not recognizing

“It may be that a monk commits an offense but refuses to recognize it. The monks consider, ‘This monk has committed an offense but refuses to recognize it. Well then, let’s do a legal procedure of ejection against him for not recognizing an offense.’ They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and 7.18.33.1

with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

- 7.18.43 The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections are finished.

28. Discussion of disputes on the legal procedure of ejection for not making amends

- 7.18.49.1 “It may be that a monk commits an offense but refuses to make amends for it. The monks consider, ‘This monk has committed an offense but refuses to make amends for it. Well then, let’s do a legal procedure of ejection against him for not making amends for an offense.’ They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

- 7.18.59 The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those

monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections are finished.

29. Discussion of disputes on the legal procedure of ejection for not giving up

“It may be that a monk refuses to give up a bad view. The monks 7.18.66.1 consider, ‘This monk refuses to give up a bad view. Well then, let’s do a legal procedure of ejection against him for not giving up a bad view.’ They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.” 7.18.76

These five contracted sections are finished.

30. Discussion of the lifting of the legal procedure of condemnation

7.19.1 “It may be, monks, that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly.

7.19.7 The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was an illegitimate legal procedure done with an incomplete assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.

7.19.12 “It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly.

7.19.18 The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate pro-

cedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was an illegitimate legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.

“It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—legitimately but with an incomplete assembly. 7.19.23

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate legal procedure done with an incomplete assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching. 7.19.29

“It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He 7.19.34

has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way and with an incomplete assembly.

7.19.40 The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with an incomplete assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching.

7.19.45 "It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way but with a unanimous assembly.

7.19.51 The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with a unanimous assembly,' and those who say, 'The legal procedure is

invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

31. Discussion of the lifting of the legal procedure of demotion

“It may be, monks, that the Sangha has done a legal procedure of demotion against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of demotion against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. . . . illegitimately but with a unanimous assembly. . . . legitimately but with an incomplete assembly. . . . in a legitimate-like way and with an incomplete assembly. . . . in a legitimate-like way but with a unanimous assembly. 7.20.1

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, “The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.” 7.20.11

These five contracted sections, too, are finished.

32. Discussion of the lifting of the legal procedure of banishment

7.20.17.1 “It may be that the Sangha has done a legal procedure of banishment against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of banishment against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

7.20.27 The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections, too, are finished.

33. Discussion of the lifting of the legal procedure of reconciliation

7.20.33.1 “It may be that the Sangha has done a legal procedure of reconciliation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for

the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of reconciliation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.” 7.20.43

These five contracted sections, too, are finished.

34. Discussion of the lifting of the legal procedure of ejection for not recognizing

“It may be that the Sangha has done a legal procedure of ejection against a monk for not recognizing an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against this monk for not recognizing an offense. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete 7.20.50.1

assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

7.20.60 The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections, too, are finished.

35. Discussion of the lifting of the legal procedure of ejection for not making amends

7.20.66.1 “It may be that the Sangha has done a legal procedure of ejection against a monk for not making amends for an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against this monk for not making amends for an offense. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.” 7.20.76

These five contracted sections, too, are finished.

36. Discussion of the lifting of the legal procedure of ejection for not giving up a bad view

“It may be that the Sangha has done a legal procedure of ejection against a monk for not giving up a bad view, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against this monk for not giving up a bad view. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.” 7.20.82.1

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like 7.20.92

procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with a unanimous assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching."

These five contracted sections, too, are finished.

The ninth chapter connected with Campā is finished.

This is the summary:

- 7.20.100 "The Buddha was at Campā,
The account of the village of Vāsabha;
Helping the newly arrived,
He worked for what they wanted.
- 7.20.104 Knowing, "They are knowledgeable',
He made no effort then;
Ejected, 'He did not',
He went to the Victor.
- 7.20.108 Illegitimate legal procedures with incomplete assembly,
And illegitimate legal procedures with unanimous assembly;
And legitimate legal procedures with incomplete assembly,
Legitimate-like with incomplete assembly.
- 7.20.112 Legitimate-like with unanimous assembly,
One person ejects another;
And one ejects two or three,
One ejects a sangha.
- 7.20.116 The same for two and three,
And a sangha ejects a sangha;
The Excellent Omniscient One having heard,
Prohibited the illegitimate.
- 7.20.120 A procedure deficient in motion,
But complete in announcement;
One deficient in announcement,
But complete in motion.

- And one deficient in both, 7.20.124
 And not according to the Teaching;
 The Monastic Law, the Teacher, objected to,
 Reversible, unfit to stand.
- Illegitimate with incomplete assembly, with unanimous as- 7.20.128
 sembly,
 Legitimate, two legitimate-like;
 Just legitimate with a unanimous assembly,
 Was allowed by the Buddha.
- A group of four, a group of five, 7.20.132
 And a group of ten, twenty;
 And a group of more than twenty,
 Thus a five-fold sangha.
- Apart from ordination, 7.20.136
 And the procedure of invitation;
 Together with the procedure of rehabilitation,
 Is done by a group of four.
- Apart from two procedures, 7.20.140
 Ordination in the Middle Country;
 Rehabilitation, a group of five,
 Does all procedures.
- Apart from rehabilitation, 7.20.144
 Is a group of ten monks;
 A sangha that does all procedures,
 Is twenty, a doer of all.
- A nun, and a trainee nun, 7.20.148
 A novice monk, a novice nun;
 Who has renounced, the worst kind of offense,
 Ejected for not seeing an offense.
- For not making amends, for a bad view, 7.20.152
 A paṇḍaka, a fake monk;
 Monastics of another religion, animal,
 Killer of mother, and father.
- A perfected one, a rapist of a nun, 7.20.156
 A schismatic, a shedder of blood;
 A hermaphrodite, a different Buddhist sect,
 Outside the monastery zone, by supernormal power.

- 7.20.160 The one who is subject to the legal procedure,
 These twenty-four are;
 Prohibited by the Fully Awakened One,
 For these do not complete the quorum.
- 7.20.164 If, with one on probation as the fourth,
 It should give probation;⁴²⁰
 Or send to the beginning, give trial, rehabilitate,
 It's invalid, not to be done.
- 7.20.168 One deserving sending back, deserving trial, on trial,
 And even deserving rehabilitation;
 These five cannot do a procedure,
 Explained the Fully Awakened One.
- 7.20.172 A nun, and a trainee nun,
 A novice monk, a novice nun;
 Who has renounced, the worst kind, insane,
 Deranged, pain, for not seeing.
- 7.20.176 For not making amends, for a bad view,
 And also a *paṇḍaka*, hermaphrodite;
 One from a different Buddhist sect, monastery zone,
 Air, and the subject of the procedure.
- 7.20.180 Of these eighteen,
 An objection is invalid;
 Of a regular monk,
 An objection is valid.
- 7.20.184 For one who is pure, the sending away fails,
 For the fool it succeeds;
 The *paṇḍaka*, living together by theft,
 Joined, animal.
- 7.20.188 Of mother, of father, a perfected One,
 A rapist, a schismatic;
 And a shedder of blood,
 And one who is a hermaphrodite.
- 7.20.192 Of these eleven,
 The admittance fails;

420. In these cases, the third person singular agent, the "it", is presumably the Sangha.

Hand, foot, both of them,
Ear, nose, both of them.

Finger, thumb, tendon, 7.20.196
Joined, and hunchback, dwarf;
Goiter, branded, and whipped,
And sentenced, elephantiasis.

Serious, abnormal, and blind in one eye, 7.20.200
Crooked limb, lame, and also the paralyzed;
Crippled, weak,
Blind, and mute, deaf.

Blind and mute, blind and deaf, 7.20.204
Mute and deaf;
And blind and mute and deaf,
Thirty-two exactly.

For them there is admittance, 7.20.208
Explained the Fully Awakened one;
They are to be seen, to be remedied,
There is no sending away.

A procedure of ejection against one, 7.20.212
Seven are illegitimate;
If committed but acting properly,
Those seven too are illegitimate.

If committed and not acting properly, 7.20.216
Seven procedures are legitimate;
Face-to-face, and questioning,
And done with admission.

Recollection, insanity, penalty, 7.20.220
Condemnation, and with demotion;
Banishment, reconciliation,
Ejection, and probation.

Beginning, trial, rehabilitation, 7.20.224
Just so ordination;
If it does one in place of another,⁴²¹
These sixteen are illegitimate.

421. Again, in these cases, the third person singular agent, the “it”, is presumably the Sangha.

- 7.20.228 If it does the right one,⁴²²
 These sixteen are legitimate;
 It would counter accuse reciprocally,⁴²³
 These sixteen are illegitimate.
- 7.20.232 Two and two having that basis,
 Also these sixteen are legitimate;
 The permutation with a one-by-one basis,
 ‘Illegitimate’, said the Victor.
- 7.20.236 It did a legal procedure of condemnation,
 The Sangha, the one who is quarrelsome;
 An illegitimate procedure with incomplete assembly,
 He went to another monastery.
- 7.20.240 There unanimous assembly with illegitimate,
 Did condemnation against him;
 Another incomplete assembly with legitimate,
 Did condemnation against him.
- 7.20.244 Also incomplete assembly with legitimate-like,
 So did a unanimous assembly;
 And a unanimous assembly with illegitimate,
 And an incomplete assembly with legitimate.
- 7.20.248 And incomplete assembly with legitimate-like,
 And unanimous assembly, in these cases;
 Having done the basis one by one,
 A discerning one would link the permutation series.
- 7.20.252 Demotion for the incompetent fool,⁴²⁴
 The corrupter of families should be banished;
 And a procedure of reconciliation,
 Should be done to the abuser.
- 7.20.256 In not recognizing, in not making amends,
 And one who would not give up a view;
 For them there is the procedure of ejection,
 Said the Caravan Leader.

422. Ditto.

423. Ditto.

424. Reading *bālābyattassa*.

With regard to the procedures that have a method,⁴²⁵ 7.20.260
 A wise one should determine condemnation;
 For those who act suitably,
 One who conducts himself properly, he should ask.

The lifting of those procedures, 7.20.264
 And in accordance with the method for the procedure as
 above;
 In regard to whichever procedure,
 And there they dispute.

Invalid, and just badly done, 7.20.268
 And to be done again;
 And also for the lifting of procedures,
 Those monks speak in accordance with the Teaching.

Having seen those afflicted by the disease of failure, 7.20.272
 To those who are ready for the legal procedure;
 The Great Sage declared the lifting,
 Like a surgeon applies the medicine.”

In this chapter there are thirty-six topics.

The chapter connected with Campā is finished.

425. See CPD for this use of *upari*.

Kd 10

The chapter connected with Kosambī

Kosambakakkhandhaka

1. The account of the dispute at Kosambī

1.1.1 At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, a certain monk had committed an offense. He regarded it as an offense, but there were other monks who did not. Some time later he no longer regarded it as an offense, but there were other monks who did. They said to him, "You've committed an offense. Do you recognize it?"

1.1.9 "No, I haven't committed any offense that I should recognize."

1.1.10 Soon afterwards the monks achieved unanimity, and they ejected that monk for not recognizing the offense. But that monk was learned, a master of the tradition; he was an expert on the Teaching, the Monastic Law, and the Key Terms; he was knowledgeable and competent, had a sense of conscience, and was afraid of wrongdoing and fond of the training. He went to his friends and said, "This isn't an offense, and so I haven't committed any. And I haven't been ejected, for the legal procedure was illegitimate, reversible, and unfit to stand. Please side with me, venerables, in accordance with the Teaching and the Monastic Law." He was able

to form a faction. He then sent the same message to his friends in the country, and again he was able to form a faction.

The monks who sided with him went to the monks who had ejected him and said, “This isn’t an offense, and so this monk hasn’t committed any. He hasn’t been ejected, for the legal procedure was illegitimate, reversible, and unfit to stand.” 1.3.1

They replied, “This is an offense, and he’s committed it. And he’s been ejected. The legal procedure was legitimate, irreversible, and fit to stand. Venerables, don’t side with this monk.” But they still sided with him. 1.3.6

Soon afterwards a certain monk went to the Buddha, bowed, sat down, and told him all that had happened. 1.4.1

Realizing that the Sangha of monks was divided, the Buddha got up from his seat, went to those monks who had done the ejecting, and sat down on the prepared seat. He then said to those monks: 1.5.1

“Don’t just eject a monk for any kind of offense merely because it seems clear to you that he’s committed it. 1.5.3

It may be that a monk has committed an offense. He doesn’t regard it as an offense, but there are other monks who do. If they know, ‘This monk is learned and a master of the tradition; he’s an expert on the Teaching, the Monastic Law, and the Key Terms; he’s knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. If we eject him for not recognizing an offense, we won’t be able to do the observance-day ceremony with him. Because of this, there’ll be arguments and disputes in the Sangha; there’ll be schism, fracture, and separation in the Sangha,’ and if they understand the gravity of schism, they shouldn’t eject that monk. 1.6.1

It may be that a monk has committed an offense. He doesn’t regard it as an offense, but there are other monks who do. If they know, ‘This monk is learned and a master of the tradition; he’s an expert on the Teaching, the Monastic Law, and the Key Terms; he’s knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. If we eject him for 1.7.1

not recognizing an offense, we won't be able to do the invitation ceremony with him; we won't be able to do legal procedures with him; we won't share a seat with him; we won't drink congee with him; we won't sit in the dining hall with him; we won't stay in the same room with him; we won't bow down, stand up, raise our joined palms, or do acts of respect toward one another according to seniority. Because of this, there'll be arguments and disputes in the Sangha; there'll be schism, fracture, and separation in the Sangha,' and if they understand the gravity of schism, they shouldn't eject that monk."

1.8.1 The Buddha got up from his seat, went to those monks who were siding with the ejected monk, and sat down on the prepared seat. He then said to those monks:

1.8.2 "If you've committed an offense, don't refuse to make amends for it just because you think that you haven't committed it.

1.8.3 It may be that a monk has committed an offense. He doesn't regard it as an offense, but there are other monks who do. If he knows, 'These monks are learned and masters of the tradition; they're experts on the Teaching, the Monastic Law, and the Key Terms; they're knowledgeable and competent, have a sense of conscience, and are afraid of wrongdoing and fond of the training. They're unlikely, because of me or anyone else, to act wrongly out of favoritism, ill will, confusion, or fear. And if these monks eject me for not recognizing an offense, they won't be able to do the observance-day ceremony with me. Because of this, there'll be arguments and disputes in the Sangha; there'll be schism, fracture, and separation in the Sangha,' and if he understands the gravity of schism, he should confess the offense even out of confidence in the others.

1.8.7 It may be that a monk has committed an offense. He doesn't regard it as an offense, but there are other monks who do. If he knows, 'These monks are learned and masters of the tradition; they're experts on the Teaching, the Monastic Law, and the Key Terms; they're knowledgeable and competent, have a sense of con-

science, and are afraid of wrongdoing and fond of the training. They're unlikely, because of me or anyone else, to act wrongly out of favoritism, ill will, confusion, or fear. And if these monks eject me for not recognizing an offense, they won't be able to do the invitation ceremony with me; they won't be able to do legal procedures with me; they won't share a seat with me; they won't drink congee with me; they won't sit in the dining hall with me; they won't stay in the same room with me; we won't bow down, stand up, raise our joined palms, or do acts of respect toward one another according to seniority. Because of this, there'll be arguments and disputes in the Sangha; there'll be schism, fracture, and separation in the Sangha, and if he understands the gravity of schism, he should confess the offense even out of confidence in the others." The Buddha then got up from his seat and left.

Monks belonging to different Buddhist sects

Soon those monks who sided with the ejected monk did the observance-day ceremony and legal procedures right there within the monastery zone. But the monks who had ejected him went outside the monastery zone and did the observance-day ceremony and legal procedures there. One of the monks who had done the ejecting went to the Buddha, bowed, sat down, and told him what was happening. 1.9.1

The Buddha replied: "If those monks who side with the ejected monk do the observance-day ceremony and legal procedures right there within the monastery zone, and it's in accordance with the motion and announcements as I've laid them down, then those procedures are legitimate, irreversible, and fit to stand. And if you, the monks who did the ejecting, do the observance-day ceremony and legal procedures right there within the monastery zone, and it's in accordance with the motion and announcements as I've laid them down, then those procedures too are legitimate, irreversible, and fit to stand. This is so because you now belong to a different Buddhist sect. 1.9.5

- 1.10.2 There are these two grounds for belonging to a different Buddhist sect. Either one makes oneself belong to a different Buddhist sect, or a unanimous assembly ejects one for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view. And there are these two grounds for belonging to the same Buddhist sect. Either one makes oneself belong to the same Buddhist sect, or a unanimous assembly readmits one who had been ejected for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view.”⁴²⁶

Proper conduct when the Sangha is divided

- 2.1.1 At this time the monks were arguing and disputing in the dining halls in inhabited areas, behaving improperly by body and speech, such as grabbing one another. People complained and criticized them, “How can the Sakyan monastics behave like this?”
- 2.1.4 The monks heard the complaints of those people, and the monks of few desires complained and criticized them, “How can monks behave like this?” They told the Buddha. ... “Is it true, monks, that monks are behaving like this?”
- 2.1.9 “It’s true, sir.”
- 2.1.10 The Buddha rebuked them ... He then gave a teaching and addressed the monks:

“When the Sangha is divided and the monks are behaving contrary to the Teaching and are not on friendly terms, they should sit down and reflect, ‘We won’t behave improperly by body or speech, such as grabbing one another.’ When the Sangha is divided, but the monks are behaving in accordance with the

426. *Nānāsaṃvāsa* (and *samānasaṃvāsa*) need to be carefully distinguished from *nānāsaṃvāsaka* (and *samānasaṃvāsaka*). The former means “belonging to a different community”, as decided by *sīmās*. The latter means “one belonging to a different Buddhist sect”.

Teaching and are on friendly terms, they should sit down one seat apart.”⁴²⁷

The monks were also arguing and disputing in the midst of the Sangha, attacking one another verbally, and were unable to resolve that legal issue. A certain monk went to the Buddha, bowed, and told him what was happening, adding, “Sir, please go to those monks out of compassion.” The Buddha consented by remaining silent. 2.2.1

He then went to those monks, sat down on the prepared seat, and said, “Enough, monks, don’t quarrel and dispute.” 2.2.8

A certain monk who spoke contrary to the Teaching replied, “Wait, sir, you’re the Lord of the Teaching. Be at ease and enjoy the happiness of meditation. We’ll face the consequences of this quarrelling and disputing.” The Buddha repeated his appeal to those monks, but got the same reply. 2.2.10

2. The account of Dīghāvu

The Buddha then said: 2.3.1

“At one time in Benares, monks, there was a king of Kāśi called Brahmadatta. He was rich and powerful, had many vehicles and transport animals, and possessed a large kingdom and much wealth. Then there was Dīghīti, the king of Kosala, who was poor and had little power, who had few vehicles and transport animals, and who possessed only a small kingdom and little wealth. 2.3.2

At one time King Brahmadatta, armed with his fourfold army, marched out to attack King Dīghīti. When King Dīghīti heard about this, he reflected on King Brahmadatta’s superior wealth and power, and he concluded, ‘I’m incapable of repelling even a single strike from Brahmadatta. Let me flee the town before he arrives.’ 2.3.4

427. Sp 3.456: *Ekekaṃ āsanaṃ antaraṃ katvā nisīditabbaṃ*, “They should sit down, having made a gap between each seat.” Presumably this refers to any situation where monks from different sides are sitting next to each other.

2.3.8 And he fled the town together with his queen. King Brahmadatta then conquered and seized King Dīghīti's army, vehicles, and transport animals, as well as his country and wealth.

2.3.10 King Dīghīti and his wife set out for Benares. When they eventually arrived, they stayed in the house of a potter on the edge of the town, disguised as wanderers.

2.4.1 Soon the queen became pregnant. She craved to see the fully equipped fourfold army arrayed on even ground at sunrise and to drink water from the washing of swords. She told the king. He said, 'How can we possibly achieve this when things are so difficult for us?'

2.4.5 She replied, 'Well, if I don't get it, I'll die.'

2.5.1 At that time King Brahmadatta had a brahmin counselor who was a friend of King Dīghīti. King Dīghīti went to his friend and told him about his wife's pregnancy and craving. The brahmin replied, 'Well then, let me see the queen.'

2.5.5 The queen then went to that brahmin. When he saw her coming, he got up from his seat, arrange his upper robe over one shoulder, raise his joined palms, and uttered a heartfelt exclamation three times:

2.5.7 'You have the king of Kosala in your womb!' And he added, 'Be pleased, lady. You'll get to see the fully equipped fourfold army arrayed on even ground at sunrise and to drink water from the washing of swords.'

2.6.1 The brahmin counselor then went to King Brahmadatta and said, 'The omens are such, sir, that tomorrow you should have the fully equipped fourfold army arrayed on even ground at sunrise and have the swords washed.' The king told his people to act accordingly. As a consequence, the queen was able to satisfy her craving.

2.6.5 When she reached her term, the queen gave birth to a son. They called him Dīghāvu. Soon enough Prince Dīghāvu became self-reliant.⁴²⁸ King Dīghīti thought, 'This King Brahmadatta has

428. *Viññutaṃ pāpuṇi*, literally, "reached discernment". Commenting on a similar context at Kd 20:25.1.6, Sp 4.432 explains: *Yāva so dārako viññutaṃ pā-*

caused us much misfortune; he's taken our army, our vehicles and transport animals, and our country and wealth. If he finds out about us, he'll kill all three of us. Let me take Prince Dīghāvu to live out of town.' And he did just that. As he was living outside of town, Prince Dīghāvu was soon training in all branches of knowledge.

At this time King Dīghīti's old barber was living at King Brahmadatta's court. On one occasion he saw King Dīghīti and his wife staying in that potter's house, disguised as wanderers. He then went to King Brahmadatta and told him. The king ordered his people to get King Dīghīti and his wife. When they had done so, he said, 'Bind their arms behind their backs with a strong rope and shave their heads. Parade them from street to street and square to square to the beat of a harsh drum. Then take them out of town through the southern gate, cut them in four, and place the pieces at the four directions.' Saying, 'Yes, sir,' they bound and shaved King Dīghīti and his wife, and paraded them as instructed. 2.8.1

Just then Prince Dīghāvu thought, 'I haven't seen my parents for a long time. Why don't I pay them a visit?' When he entered Benares, he saw what was happening to his parents. As he approached them, King Dīghīti said to him, 'My dear Dīghāvu, see neither long nor short. For hatred never ends through hatred; hatred only ends through love.' 2.10.1

The people there said to King Dīghīti, 'You're insane, King Dīghīti, you're babbling. Who's Dīghāvu? Who are you saying this to?' 2.11.1

'I'm not insane, I'm not babbling. The wise will understand.' 2.11.6

King Dīghīti repeated what he had said to the prince a second and a third time, and the people there reacted as before. 2.11.7

punāṭīti yāva khādituṃ bhuñjituṃ nahāyituṃca maṇḍituṃca attano dhammatāya sakkotīti attho, "Yāva so dārako viññutaṃ pāpunāti means until he is able to eat, bathe, and groom himself."

- 2.11.20 Then, when the parading was finished, they took King Dīghīti and his wife through the southern gate and cut them in four. They placed the pieces at the four directions, set up guard, and departed.
- 2.12.1 Prince Dīghāvu entered Benares, brought back some alcohol, and gave it to the guards. When they were lying drunken on the ground, he collected sticks, built a funeral pyre, and lifted his parents' bodies on top. He then lit the pyre, and raising his joined palms, he circumambulated it with his right side toward it.
- 2.12.3 Just then King Brahmadatta was up in his finest stilt house, and he saw Prince Dīghāvu doing those funeral rites. He thought, 'No doubt this is a relative of King Dīghīti. This is surely a sign of trouble for me, in that nobody has told me.'
- 2.13.1 The prince then went into the wilderness and cried his heart out. Wiping away his tears, he entered Benares and went to the elephant stables next to the royal compound. He said to the elephant trainer, 'Teacher, I wish to learn your profession.'
- 2.13.3 'Well then, young brahmin, I'll teach you.'
- 2.13.4 Soon the prince was getting up early in the morning, singing sweetly and playing his lute in the elephant stables. King Brahmadatta, too, was getting up early, and he heard that music. He asked his people who it was. They replied that it was a young brahmin who was an apprentice of such-and-such an elephant trainer.
- 2.14.3 'Well then, bring him here.'
- 2.14.4 They brought the prince, and the king asked him whether he was the one who had been singing and playing the lute. When the prince confirmed that it was he, the king said, 'Well then, sing and play right here.' Dīghāvu consented and did his best to please the king. The king said, 'Now then, young man, please attend on me.' The prince agreed.
- 2.14.11 The prince then got up before the king and went to bed after him. He willingly performed any services and was pleasant in his conduct and speech. Soon the king put the prince in an intimate position of trust.

On one occasion the king said to the prince, ‘Listen, young man. 2.15.1
 Harness a chariot, and let’s go hunting.’ He did as asked and told
 the king, ‘Sir, the chariot is ready. You may leave when you’re ready.’
 The king mounted the chariot, with the prince driving it. He then
 drove the chariot away from the army.

When they had gone a long way, the king said to the prince, 2.15.8
 ‘Listen, unharness the chariot. I’m tired. I wish to lie down.’ He
 did as asked and then sat down cross-legged on the ground. The
 king lay down, resting his head on the prince’s lap. And because
 he was tired, he quickly fell asleep. The prince thought, ‘This king
 has caused us much misfortune. He took our army, our vehicles
 and transport animals, and our country and wealth. He killed my
 mother and father. This is my chance to take revenge.’ And he drew
 his sword from its scabbard.

He then thought, ‘At the time of his death, my father said to me, 2.16.6
 “My dear Dīghāvu, see neither long nor short. For hatred never
 ends through hatred; hatred only ends through love.” It wouldn’t
 be right for me to ignore my father’s advice.’ And he returned the
 sword to its scabbard.

A second and a third time he had the same thoughts, and each 2.16.11
 time he ended up returning the sword to its scabbard.

Just then King Brahmadatta suddenly got up, frightened and 2.16.28
 alarmed. The prince asked him what was the matter, and the king
 said, ‘I just dreamed that Prince Dīghāvu, the son of Dīghīti the
 king of Kosala, attacked me with a sword.’ Seizing the king’s head
 with his left hand and drawing his sword with his right hand, the
 prince said to the king, ‘Sir, I’m that Prince Dīghāvu, the son of
 Dīghīti the king of Kosala. You’ve caused us much misfortune. You
 took our army, our vehicles and transport animals, and our country
 and wealth. You killed my mother and father. This is my chance to
 take revenge.’

The king bowed down with his head at the prince’s feet and said, 2.17.7
 ‘Dear Dīghāvu, please spare my life.’

- 2.17.9 'Who am I to spare your life? Sir, it's you who should spare mine.'
- 2.17.11 'Well then, Dīghāvu, if you spare my life, I'll spare yours.'
- 2.17.12 The king and Dīghāvu spared each other's lives. They shook hands and made a vow not to harm one another.
- 2.17.13 The king said to the prince, 'Well then, Dīghāvu, harness the chariot and let's go.' He did as asked and told to the king, 'Sir, the chariot is ready. You may leave when you're ready.' The king mounted the chariot, with the prince driving it. And he drove it so that it soon rejoined the army.
- 2.18.1 When he was back in Benares, the king gathered his court and said, 'Now, let me ask you: if you saw Prince Dīghāvu, the son of Dīghīti the king of Kosala, what would you do to him?'
- 2.18.3 They variously replied, 'Sir, we'd cut off his hands;' 'We'd cut off his feet;' 'We'd cut off both his hands and feet;' 'We'd cut off his ears;' 'We'd cut off his nose;' 'We'd cut off both his ears and nose;' 'We'd cut off his head.'
- 2.18.11 'Well, this is Prince Dīghāvu, the son of Dīghīti the king of Kosala. You shouldn't do anything to harm him. I've spared his life and he's spared mine.'
- 2.19.1 Soon afterwards the king said to Dīghāvu, 'Dīghāvu, what's the meaning of that which your father told you at the time of his death?'
- 2.19.5 'When he said, "Not long," he meant, "Don't harbor hate for a long time." When he said, "Not short," he meant, "Don't hastily break with your friends." And when he said, "For hatred never ends through hatred; hatred only ends through love," he was referring to your killing of my mother and father. For if I had killed you, those who wish you well would've killed me, and those who wish me well would in turn have killed them. In this way the hatred would never end through hatred. But now you've spared my life and I've spared yours. In this way hatred ends through love.'
- 2.20.1 The king thought, 'It's amazing how wise Dīghāvu is, as he's able to fully understand the meaning of his father's brief statement.' He

gave him back his father's army, his vehicles and transport animals, and his country and wealth. And he also gave him his own daughter.

"In this way, monks, those kings who had the authority to punish 2.20.4
were actually patient and gentle. But right here, you who've gone forth on this well-proclaimed spiritual path, do you shine with your patience and gentleness?"

A third time the Buddha said to those monks, "Enough, monks, 2.20.6
don't quarrel and dispute." And a third time that monk who spoke contrary to the Teaching replied, "Wait, sir, you're the Lord of the Teaching. Be at ease and enjoy the happiness of meditation. We'll face the consequences of this quarreling and disputing."

The Buddha thought, "These foolish men are consumed by emo- 2.20.12
tions. It's not easy to persuade them," and he got up from his seat and left.

The first section for recitation on Dīghāvu is finished.

Then, after robing up in the morning, the Buddha took his bowl 3.1.1
and robe and entered Kosambī for alms. When he had completed his almsround, eaten his meal, and returned, he put his dwelling in order. He then took his bowl and robe, and while standing in the midst of the Sangha, he spoke these verses:

"When many voices shout at once, 3.1.3
No-one thinks they are a fool.
Even as the Sangha splits,
They do not think it through.⁴²⁹

Forgetting to speak wisely, 3.1.7
They are obsessed by speech;

429. Literally, "They do not think there is something more." Sp 3.464: *Nā-
ññam bhiyyo amaññarunti koci ekopi "aham bālo"ti ca na maññittha; bhiyyo ca
saṅghasmim bhijjamāne aññampi ekam "mayham kāraṇā saṅgho bhijjati"ti idaṃ
kāraṇam na maññitthāti attho*, "The meaning of *nāññam bhiyyo amaññarun*
is: not even one thinks, 'I am a fool.' And more, when the Sangha is being
split, not even one other thinks of this action that, 'The Sangha is being split
because of me.'"

Saying whatever they like,
They don't know what leads them on.

- 3.1.11 'They abused me, they hit me,
 They defeated me, they robbed me.'
 For those who carry on like this,
 Hatred cannot end.
- 3.1.15 'They abused me, they hit me,
 They defeated me, they robbed me.'
 For those who do not carry on like this,
 Hatred has an end.
- 3.1.19 For never does hatred
 End through hatred;
 Only through love does it end—
 This is an ancient law.
- 3.1.23 Others do not know
 That here we need restraint;
 But there are those there who know,⁴³⁰
 That quarrels end like this.⁴³¹
- 3.1.27 Those breaking bones and killing,
 Those taking cows, horses, and wealth,
 Those plundering the country,
 Even they can stay together—
 Why then cannot you?
- 3.1.32 If you find a discerning friend,

430. Sp 3.464: *Ye ca tattha vijānantiti ye tattha paṇḍitā "mayam maccusamīpaṃ gacchāma"ti vijānanti*, "Ye ca tattha vijānanti: those there who are wise, they understand: 'We are going close to death.'"

431. Sp 3.464: *Tato sammanti medhagāti evaṇhi te jānāntā yonisomanasikāraṃ uppādetvā medhagānaṃ kalahānaṃ vūpasamāya paṭipajjanti*, "Tato sammanti medhagā: for they know this by giving rise to wise attention. They practice for the ending of quarrel and strife."

A steadfast companion, good to live with,
Then overcome all problems,
And go with them, glad and mindful.

If you do not find a discerning friend, 3.1.36
A steadfast companion, good to live with,
Then like a king giving up his kingdom,
Wander alone like a mighty elephant in the forest.

It's better to wander alone, 3.1.40
For there is no friendship with fools.
Wander alone and do no bad,
Unconcerned, like a mighty elephant in the forest."

3. The account of going to Bālakaloṇaka

After speaking these verses, the Buddha went to the village of Bālakaloṇaka. At that time Venerable Bhagu was staying near that village. When Bhagu saw the Buddha coming, he prepared a seat and set out a foot stool, a foot scraper, and water for washing the feet. He then went out to meet the Buddha, receiving his bowl and robe. The Buddha sat down on the prepared seat and washed his feet. When Bhagu had bowed and sat down, the Buddha said to him, "I hope you're keeping well, monk, I hope you're getting by? I hope you're not having any trouble getting almsfood?" 4.1.1

"I'm keeping well, sir, I'm getting by. I'm having no trouble getting almsfood." 4.1.9

The Buddha instructed, inspired, and gladdened Bhagu with a teaching. He then got up from his seat and went to the Eastern Bamboo Park. 4.1.11

4. The account of going to the Eastern Bamboo Park

4.2.1 At this time Venerable Anuruddha, Venerable Nandiya, and Venerable Kimila were staying at the Eastern Bamboo Park. The park keeper saw the Buddha coming and said to him, “Ascetic, don’t enter this park. There are three gentlemen here, practicing for their own good. Please, don’t disturb them.” When Anuruddha heard the park keeper advising the Buddha, he said, “Please don’t block the Buddha. It’s our teacher who’s arrived.” Anuruddha then went to Nandiya and Kimila and said, “Come out, venerables, our teacher has arrived.”

4.3.1 The three of them went out to meet the Buddha. One received his bowl and robe, one prepared a seat, and one put out a foot stool, a foot scraper, and water for washing the feet. The Buddha sat down on the prepared seat and washed his feet. When they had bowed and sat down, the Buddha said to them, “I hope you’re all keeping well, Anuruddha, I hope you’re getting by? I hope you’re not having any trouble getting almsfood?”

4.3.7 “We’re keeping well, sir, we’re getting by. We’re not having any trouble getting almsfood.”

4.3.9 “I hope you’re living together in peace and harmony, blending like milk and water, and regarding one another with affection?”

4.3.10 “Yes, we are.”

4.3.11 “And how do you do this?”

4.4.1 “I think like this, ‘How fortunate I am to be living with such fellow monastics!’ And I do acts of good will toward them by body, speech, and mind, both in public and in private. I think, ‘Why don’t I set aside what I wish to do and instead do what these venerables wish?’ And that’s what I do. We’re separate in body, but it might seem as if we’re one in mind.”

4.4.10 Nandiya and Kimila then repeated what Anuruddha had said.

4.5.1 “I hope, Anuruddha, that you’re heedful and energetic?”

4.5.2 “Yes, sir, we are.”

“And how is it that you’re heedful and energetic?” 4.5.3

“Whoever returns first from almsround in the village, he prepares the seats and sets out a foot stool, a foot scraper, and water for washing the feet. He washes the bowl for leftovers and puts it back out, and sets out water for drinking and water for washing. Whoever returns last from almsround may eat the leftovers, or he discards them where there are no cultivated plants⁴³² or in water without life. He puts away the seats and also the foot stool, the foot scraper, and the water for washing the feet. He washes the bowl for leftovers and puts it away, puts away the water for drinking and the water for washing, and sweeps the dining hall.⁴³³ Whoever sees that the pot for drinking water, the pot for washing water, or the waterpot in the restroom is empty fills it. If he can’t do it by himself, he calls someone over by hand signal, and they move it together. We don’t speak because of that. And every five days we sit together the whole night to discuss the Teaching.” 4.5.4

5. The account of going to Pālileyyaka

The Buddha then instructed, inspired, and gladdened Venerable Anuruddha, Venerable Nandīya, and Venerable Kimila with a teaching. He then got up from his seat and set out wandering toward Pālileyyaka. When he eventually arrived, he stayed in a protected forest grove, at the foot of an auspicious sal tree. 4.6.1

Then, while he was reflecting in private, the Buddha thought, “Previously, when I was surrounded by those quarreling monks at 4.6.4

432. *Harita* could in principle refer to all plants, but it is elsewhere defined as what is cultivated, see Bu Pc 19:2.1.14 and Bi Pc 9:2.1.14.

433. “Dining hall” renders *bhaddagga*, literally, “an eating house”. The name suggests that the *bhaddagga* was a separate building for eating. They were found both in private houses and in monasteries, as can be seen from the present passage. Since they were part of houses, “refectory” is not a satisfactory rendering. The fact that kitchens are not mentioned separately may mean that they were part of the *bhaddagga*, except in monasteries. This is supported by a passage at Bu Pj 3:5.3.1 that mentions a cooking implement, a pestle, being stored in a *bhaddagga*.

Kosambī, I wasn't at ease. But now that I'm alone, away from those monks, I'm happy and at ease."

4.6.7 At that time there was a large bull elephant who lived surrounded by a herd—by males and females, by juveniles and babies. He ate grass with the tips broken off and drank muddy water. Other elephants ate the branches that he had pulled down. And when he was immersed in a pool, the female elephants came rubbing their bodies against his. He considered this and thought, "Why don't I leave the herd and stay by myself?"

4.7.1 He then left the herd and went to Pālileyyaka, to where the Buddha was at the foot of the auspicious sal tree. And he attended on the Buddha, using his trunk to set out water for drinking and water for washing, and to clear the vegetation.

4.7.2 He thought, "Previously, when I was surrounded by the other elephants, I wasn't at ease. But now that I'm alone, away from those elephants, I'm happy and at ease."

4.7.5 After considering his own seclusion and reading the mind of the elephant, the Buddha uttered a heartfelt exclamation:

4.7.6 "The mind of this mighty elephant,
With tusks like chariot poles,
Agrees with the mind of the Sage,
Since they each delight in the forest solitude."

5.1.1 When the Buddha had stayed at Pālileyyaka for as long as he liked, he set out wandering toward Sāvattthī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery.

5.1.4 Soon the lay followers in Kosambī considered, "These venerable monks at Kosambī have caused us much misfortune. The Buddha himself left because he was troubled by them. Well then, let's not bow down, rise up, raise our joined palms, or do acts of respect toward them. And let's not honor, respect, esteem, or associate with them, nor give them almsfood. Then, they'll either leave, disrobe, or reconcile with the Buddha." And they did just that.

5.2.2 Soon the monks at Kosambī said, "Well then, let's go to Sāvattthī and resolve this legal issue in the presence of the Buddha."

6. The account of the eighteen grounds

The monks at Kosambī put their dwellings in order, took their bowls and robes, and went to Sāvattthī. When Venerable Sāriputta heard that they were coming, he went to the Buddha, bowed, sat down, and told him, adding, “Sir, how should I act toward these monks?” 5.2.4.1

“Take your stand in accordance with the Teaching.” 5.3.7

“And how do I know what accords with the Teaching and what doesn’t?” 5.3.8

“There are eighteen grounds for knowing that someone is speaking contrary to the Teaching: 5.4.1

1. A monk proclaims what’s contrary to the Teaching as being in accordance with it,⁴³⁴
2. and what’s in accordance with the Teaching as contrary to it.
3. He proclaims what’s contrary to the Monastic Law as being in accordance with it,

434. Sp 4.351: *Adhammaṃ dhammoti dipentitīādisu aṭṭhārasasu bhedakaravattthūsu suttantapariyāyena tāva dasa kusalakammaṃpathā dhammo, dasa akusalakammaṃpathā adhammo. Tathā cattāro satipaṭṭhānā, cattāro sammappa-dhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggoti sattatiṃsa bodhipakkhiyadhammā dhammo nāma; tayo satipaṭṭhānā, tayo sammappadhānā, tayo iddhipādā, cha indriyāni, cha balāni, aṭṭha bojjhaṅgā, navaṅgiko maggoti ca cattāro upādānā, pañca nīvaraṇā, satta anusayā, aṭṭha micchattāti ca ayaṃ adhammo*, “In regard to the meaning of ‘they proclaim what’s contrary to the Teaching as being in accordance with it,’ etc., according to the exposition in the discourses of the eighteen grounds for schism, the ten wholesome ways of action are in accordance with the Teaching, while the ten unwholesome ways of action are contrary to the Teaching. In the same way, the thirty-seven aids to awakening—the four focuses of mindfulness, the four right efforts, the four bases for spiritual power, the five faculties, the five powers, the seven factors of awakening, the noble eightfold path—are in accordance with the Teaching; while the three focuses of mindfulness, the three right efforts, the three bases for spiritual power, the six faculties, the six powers, the eight factors of awakening, the noble ninefold path, as well as the four graspings, the five hindrances, the seven underlying tendencies, and the eight kinds of wrongness are all contrary to the Teaching.”

4. and what's in accordance with the Monastic Law as contrary to it.
5. He proclaims what hasn't been spoken by the Buddha as spoken by him,
6. and what's been spoken by the Buddha as not spoken by him.
7. He proclaims what wasn't practiced by the Buddha as practiced by him,
8. and what was practiced by the Buddha as not practiced by him.
9. He proclaims what wasn't laid down by the Buddha as laid down by him,
10. and what was laid down by the Buddha as not laid down by him.
11. He proclaims a non-offense as an offense,
12. and an offense as a non-offense.
13. He proclaims a light offense as heavy,
14. and a heavy offense as light.
15. He proclaims a curable offense as incurable,
16. and an incurable offense as curable.
17. He proclaims a grave offense as minor,
18. and a minor offense as grave.

5.5.1 And there are eighteen grounds for knowing that someone is speaking in accordance with the Teaching:

1. A monk proclaims what's contrary to the Teaching as such,
2. and what's in accordance with the Teaching as such.
3. He proclaims what's contrary to the Monastic Law as such,
4. and what's in accordance with the Monastic Law as such.
5. He proclaims what hasn't been spoken by the Buddha as such,
6. and what's been spoken by the Buddha as such.
7. He proclaims what wasn't practiced by the Buddha as such,
8. and what was practiced by the Buddha as such.
9. He proclaims what wasn't laid down by the Buddha as such,
10. and what was laid down by the Buddha as such.
11. He proclaims a non-offense as such,
12. and an offense as such.

13. He proclaims a light offense as light,
14. and a heavy offense as heavy.
15. He proclaims a curable offense as curable,
16. and an incurable offense as incurable.
17. He proclaims a grave offense as grave,
18. and a minor offense as minor.”

When Venerable Mahāmoggallāna heard ... When Venerable Mahākassapa heard ... When Venerable Mahākaccāna heard ... When Venerable Mahākotṭhika heard ... When Venerable Mahākappina heard ... When Venerable Mahācunda heard ... When Venerable Anuruddha heard ... When Venerable Revata heard ... When Venerable Upāli heard ... When Venerable Ānanda heard ... When Venerable Rāhula heard that they were coming, he too went to the Buddha, bowed, sat down, and told him, adding, “Sir, how should I act toward these monks?” 5.6.1

“Take your stand in accordance with the Teaching.” 5.6.17

“And how do I know what accords with the Teaching and what doesn’t?” The Buddha told him, too, about the eighteen grounds for knowing that someone is speaking contrary to the Teaching and the eighteen grounds for knowing that someone is speaking in accordance with the Teaching. 5.6.18 5.6.30

When Mahāpajāpati Gotamī heard that they were coming, she too went to the Buddha, bowed, and told him, adding, “Sir, how should I act toward these monks?” 5.7.1

“Well, Gotamī, listen to the teaching from both sides. Then approve of the views, beliefs, and persuasion of those who speak in accordance with the Teaching. And whatever support the Sangha of nuns seeks from the Sangha of monks, they should get it all from those who speak in accordance with the Teaching.” 5.7.7

When Anāthapiṇḍika heard that they were coming, he too went to the Buddha, bowed, sat down, and told him, adding, “Sir, how should I act toward these monks?” 5.8.1

5.8.7 “Well, householder, make offerings to both sides and listen to their teachings. Then approve of the views, beliefs, and persuasion of those who speak in accordance with the Teaching.”

5.9.1 When Visākhā Migāramātā heard that they were coming, she too went to the Buddha, bowed, sat down, and told him, adding, “Sir, how should I act toward these monks?”

5.9.7 “Well, Visākhā, make offerings to both sides and listen to their teachings. Then approve of the views, beliefs, and persuasion of those who speak in accordance with the Teaching.”

5.10.1 Eventually those monks from Kosambī arrived at Sāvattthī. Venerable Sāriputta went to the Buddha, bowed, sat down, and told him, adding, “How should we prepare dwellings for these monks?”

5.10.6 “Give them dwellings in a separate place.”

5.10.7 “But what should we do if there are no dwellings in a separate place?”

5.10.8 “In that case, create separate resting places and then give them out.

Under no circumstances, Sāriputta, should a dwelling be reserved for a more senior monk.⁴³⁵ If you do, you commit an offense of wrong conduct.”

5.10.11 “And what should we do regarding food and requisites?”

5.10.12 “Food and requisites should be distributed equally to everyone.”

435. The point seems to be that if the incoming monks, at least one of whom now belong to a different Buddhist sect, are to stay in the same place as the other monks, then they must be given dwellings according to seniority. If, however, they are staying in a separate location, then seniority only counts within that location. Vmv 3.473: *Vivittam katvāpi dātabbanti vuttattā pana yathāvuḍḍham varasenāsanam adatvā vuḍḍhānampi asaṇṇātānam saṇṇātehi vivittam katvā dātabbanti dāṭṭhabbam*, “Because of what has been said, ‘Create separate resting places and then give them out’ is to be understood like this: not having given the best dwellings according to seniority, (the dwellings) are to be given out after separating the unrestrained senior monastics from the restrained ones.”

7. The instruction to readmit

Then that ejected monk reflected on the Teaching and the Monastic Law, and he concluded, “This is an offense and I’ve committed it. I’ve been ejected, for the legal procedure was legitimate, irreversible, and fit to stand.” He went to those who were siding with him and told them what he had been thinking, adding, “Come, venerables, please readmit me.” 5.11.1

They then took that monk to the Buddha, bowed, sat down, and told him what had happened, adding, “Sir, what should we do now?” 5.12.1

“This is an offense, monks, and this monk has committed it. He’s been ejected, for the legal procedure was legitimate, irreversible, and fit to stand. But since he recognizes this, he should be readmitted.” 5.12.11

8. Discussion of unity in the Sangha

Soon afterwards the monks who had been siding with the ejected monk readmitted him. They then went to the monks who had ejected him and said, “This monk has recognized that he had committed an offense and was ejected. He’s now been readmitted. Because of this, the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been removed.⁴³⁶ To resolve this matter, let’s unify the Sangha.” 5.13.1

The monks who had done the ejecting went to the Buddha, bowed, sat down, and told him what had happened, adding, “How should we proceed with this?” 5.13.4

“This being the case, you should resolve this matter by unifying the Sangha. And it should be done like this. Everyone should 5.14.1

436. A literal translation of the Pali might read as follows: “In regard to which reason there was quarrel, argument, conflict, dispute, schism, fracture, division, and separation in the Sangha, this monk has committed, and has been ejected, and he has seen, and he has been reinstated.” I understand this to mean that the basis for the conflict has been dealt with.

gather in one place, including those who are sick. No-one should give their consent. A competent and capable monk should then inform the Sangha:

5.14.6 ‘Please, venerables, I ask the Sangha to listen. This monk has recognized that he had committed an offense and was ejected. He’s now been readmitted. Because of this, the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been removed. If the Sangha is ready, let’s resolve this matter by unifying the Sangha. This is the motion.

5.14.10 Please, venerables, I ask the Sangha to listen. This monk has recognized that he had committed an offense and was ejected. He’s now been readmitted. Because of this, the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been removed. The Sangha resolves this matter by unifying the Sangha. Any monk who approves of resolving this matter by unifying Sangha should remain silent. Any monk who doesn’t approve should speak up.

5.14.14 The Sangha has resolved this matter by unifying the Sangha. The schism in the Sangha has come to an end. The fracture in the Sangha has come to an end. The separation in the Sangha has come to an end. The Sangha approves and is therefore silent. I’ll remember it thus.’

5.14.17 The observance-day ceremony, the recitation of the Monastic Code, should be done straightaway.”

9. Upāli’s questions about unity in the Sangha

6.1.1 Soon afterwards Venerable Upāli went to the Buddha, bowed, sat down, and said, “Sir, if the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, hasn’t been decided by the Sangha, hasn’t been resolved by the Sangha, yet the Sangha unifies the Sangha—is that unity in the Sangha legitimate?”

6.1.4 “That unity in the Sangha is illegitimate.”

“If the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been decided by the Sangha, has been resolved by the Sangha, and the Sangha then unifies the Sangha—is that unity in the Sangha legitimate?” 6.1.5

“That unity in the Sangha is legitimate.” 6.1.6

“And sir, how many kinds of unity in the Sangha are there?” 6.2.1

“There are two kinds of unity in the Sangha. There’s the unity in the Sangha where the wording is fulfilled, but not the purpose. And there’s the unity in the Sangha where both the wording and the purpose are fulfilled. If the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, hasn’t been decided by the Sangha, hasn’t been resolved by the Sangha, yet the Sangha unifies the Sangha, this is called unity in the Sangha where the wording is fulfilled, but not the purpose. If the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been decided by the Sangha, has been resolved by the Sangha, and the Sangha then unifies the Sangha, this is called unity in the Sangha where both the wording and the purpose are fulfilled.” 6.2.2

Upāli then got up from his seat, arrange his upper robe over one shoulder, raise his joined palms, and spoke to the Buddha in verse: 6.3.1

“In regard to the duties and discussions of the Sangha,
In regard to the business that arises and the investigations— 6.3.2

A person of great value, how does he handle these?
How is a monk fit to deal with these?”

“Blameless in the basic morality,
Watching his own behavior, with senses well-restrained— 6.3.6

His enemies cannot legitimately criticize him;
There’s nothing for them to correct in him.

Having such purity of conduct,
Enabled, he speaks confidently; 6.3.10

Without fear, he doesn't tremble in a gathering;
He doesn't neglect the meaning and speaks naturally.

6.3.14 If then asked a question in a gathering,
He's neither shy nor timid.
His words are timely and pertinent;
He watchfully satisfies a discerning gathering.

6.3.18 Respectful of more senior monks,
Having confidence in his teacher,
Able to investigate, clever in discussion,
Skilled in defeating his opponents.⁴³⁷

6.3.22 Wherever his opponents turn, he refutes them,
And the crowd is convinced.
He doesn't abandon his position,
Yet answers questions without hurting anyone.

6.3.26 He's capable of acting as messenger,
And about the business of the Sangha, they speak to
him.
When speaking, or sent out by the community of
monks,⁴³⁸
He doesn't think, 'I'm doing it.'

6.3.30 As far as the actions by which one commits offenses,
And how they're cleared,
Both these analyses he has learned well.
He's skilled in the ways of clearing offenses.

6.3.34 If one is sent away for one's conduct,
But once sent away one acts rightly,

437. Sp 3.477: *Viraddhikovidoti viraddhatṭhānakusalo*, "Viraddhikovidō: skilled in the cases of failure." That is, the failure of his opponents.

438. Sp 3.477: *Karam vacoti vacanam karonto*, "Karam vaco: when doing speech."

There's readmittance for one who lives thus.
This too he knows, the one skilled in analysis.

Respectful of more senior monks, 6.3.38
Yet whether junior, senior, or of middle standing,
The wise practice for the benefit of the many—
Such a monk is fit to deal with these.”

The tenth chapter on those from Kosambī is finished.

This is the summary:

“The splendid Victor was in Kosambī, 6.3.44
When disputing for not seeing an offense;
One should not eject for just any offense,
One should confess an offense out of faith.

Just there inside the monastery zone, 6.3.48
And just Bālaka, Varṇsadā;
And Pāḷileyyā, Sāvattī,
And Sāriputta, Kolita.

Mahākassapa, and Kaccāna, 6.3.52
Kotṭhika, and with Kappina;
Mahācunda, Anuruddha,
And both Revata and Upāli.

Ānanda, and also Rāhula, 6.3.56
Gotamī, Anāthapiṇḍika;
And separate dwellings,
And food and requisites equally.

No-one is to give their consent, 6.3.60
Questioned by Upāli;
Blameless in morality,
Harmonious in the Teaching of the Victor.”

The chapter connected with Kosambī is finished.

THE GREAT DIVISION IS FINISHED.

THE CANONICAL TEXT OF THE
GREAT DIVISION IS FINISHED.

Appendices

*Appendices for all volumes may be found at the end of the first volume,
The Great Analysis, part I.*

Colophon

The Translator

Bhikkhu Brahmali was born Norway in 1964. He first became interested in Buddhism and meditation in his early 20s after a visit to Japan. Having completed degrees in engineering and finance, he began his monastic training as an anagarika (keeping the eight precepts) in England at Amaravati and Chithurst Buddhist Monastery.

After hearing teachings from Ajahn Brahm he decided to travel to Australia to train at Bodhinyana Monastery. Bhikkhu Brahmali has lived at Bodhinyana Monastery since 1994, and was ordained as a Bhikkhu, with Ajahn Brahm as his preceptor, in 1996. In 2015 he entered his 20th Rains Retreat as a fully ordained monastic and received the title Maha Thera (Great Elder).

Bhikkhu Brahmali's knowledge of the Pali language and of the Suttas is excellent. Bhikkhu Bodhi, who translated most of the Pali Canon into English for Wisdom Publications, called him one of his major helpers for the 2012 translation of *The Numerical Discourses of the Buddha*. He has also published two essays on Dependent Origination and a book called *The Authenticity of the Early Buddhist Texts* with the Buddhist Publication Society in collaboration with Bhante Sujato.

The monastics of the Buddhist Society of WA (BSWA) often turn to him to clarify Vinaya (monastic discipline) or Sutta questions. They also greatly appreciate his Sutta and Pali classes. Furthermore he has been instrumental in most of the building and

maintenance projects at Bodhinyana Monastery and at the emerging Hermit Hill property in Serpentine.

Creation Process

Translated from the Pali. The primary source was the Mahāsaṅgīti edition, with occasional reference to other Pali editions, especially the Chaṭṭha Saṅgāyana edition and the Pali Text Society edition. I cross-checked with I.B. Horner's English translation, "The Book of the Discipline", as well as Bhikkhu Ñāṇatusita's "A Translation and Analysis of the Pātimokkha" and Ajahn Ṭhānissaro's "Buddhist Monastic Code".

The Translation

This is the first complete translation of the Vinaya Piṭaka in English. The aim has been to produce a translation that is easy to read, clear, and accurate, and also modern in vocabulary and style.

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