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Buddhism

# Vinaya — Khandhaka

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*Buddhist tradition (attributed to the Buddha and his disciples)*

*Translation by Bhikkhu Brahmali*

# Credits

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About:

*The 22 chapters on the life of the monastic community: ordination, the fortnightly recitation, the rains retreat, robes, medicines, settling disputes and the founding of the nuns' order.*

*The first chapter tells of the Buddha's awakening and the start of his teaching; the last two, of the councils of Rājagaha and Vesālī.*

*It belongs to the Vinaya Piṭaka, the "basket of discipline", and is divided into two parts, the Mahāvagga and the Cullavagga.*

*Besides the rules, it keeps some of the oldest accounts in Buddhist history: the first sermon, the first ordinations, Devadatta's schism and the first two councils, at which the monks recited the teachings together to fix them.*

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# THE GREAT CHAPTER

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1 1. The account with the Bodhi tree

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

2 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, both the ordinary and the extraordinary sequence:

3 "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.

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

ing 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."

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

6 "When things become clear
To the energetic brahmin who practices absorption,
Then all his doubts are dispelled,
Since he understands the natural order <j>and its conditions."

7 In the middle part of the night, the Buddha again reflected on dependent origination, both the ordinary and the extraordinary sequence:

8 "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."

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

10 "When things become clear
To the energetic brahmin who practices absorption,
Then all his doubts are dispelled,
Since he's understood the end of the conditions."

11 In the last part of the night, the Buddha again reflected on dependent origination, both the ordinary and the extraordinary sequence:

12 "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."

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

14 "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."

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*The account with the Bodhi tree is finished.*

16 2. The account with the goatherd's banyan tree

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.

17 Then a brahmin devoted to mystical mantras went up to the Buddha, exchanged pleasantries with him, and said, "Good Gotama, how is one a brahmin? What are the qualities that make one a brahmin?"

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

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

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

21 3. The account with the powderpuff tree
After seven days, the Buddha came out from that stillness and went 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.

22 Just then an unseasonal storm was approaching, bringing seven 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.”

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

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

25 “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.

26 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.*

28 4. The account with the ape-flower tree
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.

29 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. That will be for your benefit and happiness for a long time.”

30 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.”

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

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

33 When Tapussa and Bhallika knew that the Buddha had finished 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.

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*The account with the ape-flower tree is finished.*

35 5. The account of the supreme being's request

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

36 "I have discovered this profound truth, so hard to see, so hard to comprehend. It's peaceful and sublime, subtle, beyond the intellect, and knowable only to the wise. But human beings delight in holding on, find pleasure in holding on, rejoice in holding on, and because of that it's hard for them to see causal relationships, dependent origination.

36.2 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."

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

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

39 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.”

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

41 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.”

42 Then, just as a strong man might bend or stretch his arm, Sahampati disappeared from the world of supreme beings and appeared in front of the Buddha. He arranged his upper robe over one shoulder, knelt on his right knee, 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.”

43 This is what Sahampati said, and he added:

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

45 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.

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

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

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

64.2 He even saw some who regarded the next world as dangerous and to be avoided, while others did not. It was just like red and white lotuses and blue water lilies, sprouted and grown in a lotus pond: some remain sub-

merged 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:

65 "The doors to the freedom from death are open!
May those who hear release their faith.
Seeing trouble, supreme being,
I did not speak the sublime and subtle Truth."

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

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*The account of the supreme being's request is finished.*

68 6. The account of the group of five

The Buddha thought, "Who should I teach first? Who will understand this Teaching quickly?" And it occurred to him, "Āḷāra 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."

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

70 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."

71 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.”

72 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?”

73 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.

74 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?”

75 The Buddha replied to Upaka in verse:

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

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

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

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

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

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

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

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

84 Seeing him coming, the group of five made an agreement with 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."

84.2 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. The Buddha sat down on the prepared seat and washed his feet. But they still addressed him by name and as "friend".

85 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."

86 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?"

87 The Buddha said, "I haven't given up striving and returned to a life of indulgence," and he repeated what he had said before.

88 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?"

90 "No, sir."

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

92 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.

93 And the Buddha addressed them:

94 "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.

95 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.

96 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.

97 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.

98 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.

99 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.

100 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.

101 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.

101.2 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.

102 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.

102.2 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.

103 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.

103.2 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.

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

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

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

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

108 When the Buddha had set rolling the wheel of the Teaching, the earth gods cried out, "At Benares, in the deer park at Isipatana, the 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 ...

108.2 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."

109 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.

110 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."

111 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.

112 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.

112.2 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.

113 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.”

113.2 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.

114 Then the Buddha addressed the group of five:

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

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

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

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

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

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

121 "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."

122 “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.”

123 “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.”

124 “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.”

125 “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.’

126 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.’

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

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

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

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

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

132 Then there were six perfected ones in the world.

*The account of the group of five is finished.*

*The first section for recitation is finished.*

135 7. The account of the going forth

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

136 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.

136.2 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!"

137 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.

138 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.

139 As he was getting close to the Buddha, Yasa uttered the same heartfelt exclamation: "Oh the oppression! Oh the affliction!"

140 The Buddha said, "This isn't oppressive, Yasa, this isn't afflictive. Come and sit down. I'll give you a teaching."

141 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.

142 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.

142.2 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.

142.3 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."

143 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.

144 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.

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

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

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

148 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.

148.2 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.

148.3 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."

149 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 dark so that one with eyes might see what's there— just so has the Buddha made the Teaching clear in many ways.

149.2 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.

150 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 supernormal powers." And he did.

151 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.

151.2 Would he be able to return to the lower life to enjoy worldly pleasures as he did while still a householder?"

152 "Definitely not."

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

154 "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.

155 Knowing that the Buddha had consented, the merchant got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon after the merchant had left, Yasa said to the Buddha, "Sir, I wish to receive the going forth in your presence. I wish to receive the full ordination." The Buddha said, "Come, monk. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering."

155.2 That was the full ordination of that venerable. Then there were seven perfected ones in the world.

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*The going forth of Yasa is finished.*

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

158 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.

158.2 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.

158.3 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."

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

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

161 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." And they went to Yasa and bowed down to him.

162 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."

163 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.

163.2 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.

163.3 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."

164 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."

164.2 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.

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*The going forth of the four friends is finished.*

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

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

168 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.

168.2 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.

168.3 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.”

169 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.”

169.2 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.*

171 8. The account of the Lord of Death

Then the Buddha addressed those monks: "I'm free from all snares, both human and divine. You, too, are free from all snares, both human and divine. Go wandering, monks, for the benefit and happiness of humanity, out of compassion for the world, for the good, benefit, 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."

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

173 "You're bound by all snares,
Both human and divine.
You're bound by the great bond:
You're not free from me, monastic."

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

175 "The snare is ethereal,
And it comes from the mind.
With that I'll bind you:

You're not free from me, monastic."

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

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

*The account of the Lord of Death is finished.*

179 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.

180 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?"

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

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

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

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

185 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.

186 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.'

187 You should give the going forth and the full ordination through the taking of the three refuges."

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

189 10. The second account of the Lord of Death

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."

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

191 "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."

192 "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!"

193 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.*

195 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.

196 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?"

197 "But, young men, why look for a woman?"

198 They told him what had happened.

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

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

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

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

204 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.

204.2 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.

204.3 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."

205 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.*

208 12. The account of the wonders at Uruvelā

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

209 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?"

210 "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."

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

212 The Buddha then said, "Perhaps it won't harm me. Come on, Kassapa, let me to stay in the fire hut."

213 "Well then, do as you like."

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

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

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

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

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

219 At the Nerañjara the Buddha said
To the dreadlocked ascetic Uruvelā Kassapa,
"If it's convenient for you, Kassapa,
May I stay for a night in your fire hut?"

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

221 “Perhaps it won’t harm me. Come on, Kassapa,
Let me stay in the fire hut.”
When he knew the answer was “Yes,”
He entered without fear.

222 Seeing the sage who had entered,
The angry dragon emitted smoke.
With a mind of good will,
The Great Man, too, emitted smoke.

223 Unable to contain his rage,
The dragon emitted fire.
Well-skilled in the fire element,
The Great Man, too, emitted fire.

224 With both of them emitting flames,
The fire hut was glowing and blazing.
Looking on, the dreadlocked ascetics said,
“He’s handsome, the Great Ascetic,
But the dragon is harming him.”

225 Yet the following morning
The dragon’s flames were extinguished,
While the One with supernormal powers

Had flames of various colors.

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

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

228 Because of this wonder of supernormal power, Uruvelā Kassapa gained confidence in the Buddha and said to him, "Great Ascetic, please stay right here. I'll supply you with food."

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*The first wonder is finished.*

230 Soon afterwards the Buddha stayed in a forest grove not far from Uruvelā Kassapa's hermitage. Then, when the night was well advanced, the magnificent four great kings approached the Buddha, illuminating the whole forest grove. They bowed down to the Buddha and stood at the four cardinal points, appearing like great bonfires.

231 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?"

232 "That was the four great kings. They came to me to hear the Teaching."

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

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

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*The second wonder is finished.*

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

237 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?”

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

239 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.”

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

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*The third wonder is finished.*

242 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.

243 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?"

244 "That was Sahampati, the supreme being. He came to me to hear the Teaching."

245 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."

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

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*The fourth wonder is finished.*

248 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."

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

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

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

252 Uruvelā Kassapa thought, "The Great Ascetic is powerful and mighty, in that he can read the minds of others. But he's not a perfected one like me."

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

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*The fifth wonder is finished.*

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

256 The Buddha thought, "Where can I beat it?" Reading the Buddha's mind once again, Sakka placed a boulder there. And he said to the Buddha, "Sir, please beat it here."

257 The Buddha thought, “What can I hold onto to get out of this pond?” A god living in an arjun tree read the Buddha’s mind. She then bent down a branch and said to the Buddha, “Sir, please come out by holding onto this.”

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

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

261 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.”

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

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

264 “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.

265 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."

266 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."

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

268 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."

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

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

271 "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 Tāvatiṁsa heaven, took a flower from an orchid tree, and then arrived first in the fire hut where he sat down.

272 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."

273 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."

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

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

276 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.”

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

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

279 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.”

280 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.”

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

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

283 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.”

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

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

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

287 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.”

288 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.

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

290 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.”

291 Soon afterwards an unseasonal storm poured down, producing a great flood. The spot where the Buddha was staying was inundated. 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.

292 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?"

293 "It's me, Kassapa."

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

295 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."

296 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."

297 "Kassapa, you're the leader and chief of five hundred dreadlocked ascetics. Tell them first, so that they may take appropriate action."

298 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."

299 "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."

300 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.”

301 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.

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

303 “Yes, this is better.”

304 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.”

305 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.

306 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?”

307 “Yes, this is better.”

308 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.”

309 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.

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

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

312 Then the Buddha addressed the monks:

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

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

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

316 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.

317 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.

318 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.

319 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.

320 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.

321 They are repelled by the nose, repelled by smells, repelled by nose consciousness, repelled by nose contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling that arises because of nose contact.

322 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.

323 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.

324 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.

325 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."

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

*The discourse on burning is finished.*

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

329 13. The account of the meeting with Bimbisāra

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

330 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 Suppatiṭṭha Shrine. That good Gotama has a fine reputation:

331 ‘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.

331.2 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.”

332 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.

332.2 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?”

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

334 “The resident of Uruvelā, <j>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?”

335 “As a reward for the sacrifice, <j>they promise worldly pleasures:
Sights, sounds, and tastes, and women, too.
But knowing the stain of ownership,
I found no delight in worship and sacrifice.”

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

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

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

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

339.2 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.

339.3 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.

340 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!'

340.2 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 dark so that one with eyes might see what's there— just so has the Buddha made the Teaching clear in many ways.

340.3 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.

340.4 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.

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

342 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:

343 "The Tamed One with the tamed ones, <j>previously dreadlocked;
The Liberated One with the liberated ones:
Golden in color,
The Buddha entered Rājagaha.

344 The Freed One with the freed ones, <j>previously dreadlocked;
The Liberated One with the liberated ones:
Golden in color,
The Buddha entered Rājagaha.

345 The One Crossed Over with the ones crossed over, <j>previously dreadlocked;
The Liberated One with the liberated ones:

Golden in color,
The Buddha entered Rājagaha.

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

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

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

349 "Unwavering and tamed in all respects,
Purified, perfected, and without equal;
The one in the world who is happy—
I'm his servant."

350 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.

350.2 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?"

350.3 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?"

351 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:

352 "I allow monasteries."

*The account of the meeting with Bimbisāra is finished.*

354 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.

355 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.

355.2 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."

356 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?"

357 "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."

358 "But what does he teach?"

359 "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."

360 Sāriputta replied, "Yes, please," and he added:

361 "Speak little or much,
But do tell me the meaning.
I just want the meaning,
For what's the point of a detailed exposition?"

362 And Assaji gave this teaching to the wanderer Sāriputta:

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

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

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

366 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?"

367 "I have."

368 "But how did it happen?"

374 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: "Anything that has a beginning has an end."

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

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

377 “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.”

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

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

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

381 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.

382 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.”

383 They had not even reached the Bamboo Grove,
Yet had a profound range of knowledge,
About the supreme end of ownership, <j>about freedom.
And the Teacher said of them:

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

385 Sāriputta and Moggallāna approached the Buddha, bowed down with their heads at his feet, and said, "Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination." The Buddha said, "Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering." That was the full ordination of those venerables.

386 The going forth of the well-known
At that time many well-known gentlemen from Magadha were practicing the spiritual life under the Buddha. People complained and criticized him, "The ascetic Gotama is making us childless; he's making us widows. He's breaking up respectable 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:

387 "The Great Ascetic has arrived
At Giribbaja in Magadha.
After leading away all of Sañcaya's disciples,
Who will he lead away next?"

388 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:

391 'Indeed, the Great Heroes, the Buddhas,
Lead by means of a good teaching.
When you understand this, <j>what indignation can there be
Toward those who lead legitimately?'"

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

393 "The Great Ascetic has arrived
At Giribbaja in Magadha.
After leading away all of Sañcaya's disciples,
Who will he lead away next?"

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

395 "Indeed, the Great Heroes, the Buddhas,
Lead by means of a good teaching.
When you understand this, <j>what indignation can there be
Toward those who lead legitimately?"

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

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

*The fourth section for recitation is finished.*

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

400 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. ...

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

404 "It's true, sir."

405 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."

406 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:

407 "There should be a preceptor.

408 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.

409 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.

409.2 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.

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

411 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.

412 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.

412.2 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.

413 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.

414 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, so that the fold doesn't become worn. He should place the belt in the fold.

415 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.

415.2 He should then dry it and sun it for a short while, but shouldn't leave it in the heat. The student should put away the robe and bowl. When putting 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.

415.3 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.

416 Bathing

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

should prepare that.

417 If the preceptor wants to take a sauna, the student should knead 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.

417.2 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.

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

418 He should also provide assistance to his preceptor in the water. When he has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his preceptor's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be the first to return.

418.2 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.

419 The dwelling

If the dwelling where the preceptor is staying is dirty, the student should clean it if he's able. When he's cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress

and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. 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.

420 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.

420.2 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.

420.3 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.

420.4 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.

420.5 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.

420.6 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.

421 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.

421.2 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.

422 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.

423 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 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.

424 If the Sangha wants to do a legal procedure against his preceptor—whether a procedure of censure, demotion, banishment, reconciliation, or ejection— the student should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his preceptor—whether a procedure of censure, 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.

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

425.2 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.

426 Without asking his preceptor for permission, he shouldn't do any of the following: give away or receive a bowl; give away or receive a robe; give away or receive a requisite; cut anyone's hair or 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.*

428 16. Discussion of the proper conduct toward a student

"And a preceptor should conduct himself properly toward his student. This is the proper conduct:

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

430 Meals and almsround

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.

431 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.

431.2 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.

431.3 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.

432 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.

432.2 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.

432.3 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.

433 Bathing

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

434 If the student wants to take a sauna, the preceptor should knead 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.

434.2 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.

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

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

436 The dwelling

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

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

437 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.

437.2 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.

437.3 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.

437.4 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.

437.5 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.

437.6 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.

438 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.

438.2 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.

439 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.

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

441 If the Sangha wants to do a legal procedure against his student—whether a procedure of censure, 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 censure, 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.

442 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.

442.2 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.*

444 17. Discussion on dismissal

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

445 "It's true, sir."

446 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:

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

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

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

450 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."

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

452 "You should ask for forgiveness."

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

454 "One who has been dismissed should ask for forgiveness. If he doesn't, he commits an offense of wrong conduct."

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

456 "You should forgive."

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

458 "When asked for forgiveness, you should forgive. If you don't, you commit an offense of wrong conduct."

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

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

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

462 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.

463 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.

464 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.

465 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.

466 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.

467 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."

469 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.

471 The Buddha said, "Does anyone remember any act of service from that brahmin?"

472 Venerable Sāriputta replied, "I do, sir."

473 "What service do you remember, Sāriputta?"

474 "When I was walking for almsfood here in Rājagaha, that brahmin gave a ladleful of food."

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

476 "But how should I do it?"

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

478 "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.

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

480 ‘Please, venerables, I ask the Sangha to listen. So-and-so wants the full ordination with venerable so-and-so. 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.

481 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.

482 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.

483 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.

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

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

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

487 "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.

488 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:

489 '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.

490 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.

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

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

493 At that time in Rājagaha, there was a succession of fine meals. A certain brahmin thought, "These Sakyan monastics have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. Why don't I go forth with the Sakyan monastics?"

494 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."

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

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

497 "Yes."

498 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?"

499 They told the Buddha. … “Is it true, monk, that you did this?”

500 “It’s true, sir.”

501 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:

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

503 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.

504 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.

505 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.

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

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

508 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, 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.

509 "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."

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

511 "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."

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

513 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?"

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

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

516 The Buddha said to Upasena, "How long have you been a monk?"

517 "Two years, sir."

518 "And this monk?"

519 "One year."

520 "And what's his relationship to you?"

521 "He's my student."

522 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:

523 "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."

524 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.

525 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."

526 They told the Buddha. He said, "Is it true, monks, that this is happening?"

527 "It's true, sir."

528 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:

529 "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."

530 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. 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.

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

532 The monks heard the complaints of those people. ... They then told the Buddha. "Is it true, monks ... ?"

533 "It's true, sir." ...

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

535 "There should be a teacher.

536 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.

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

538 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.

538.2 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.

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

540 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.

541 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.

541.2 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.

542 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.

543 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.

544 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.

544.2 He should then dry it and sun it for a short while, but shouldn't leave it in the heat. The pupil should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor.

544.3 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.

545 Bathing

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

546 If the teacher wants to take a sauna, the pupil should knead bath powder, moisten the clay, take a sauna bench, and follow behind his teacher. After giving the teacher the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna.

546.2 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.

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

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

547.2 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.

548 The dwelling

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

549 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.

549.2 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.

549.3 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.

549.4 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.

549.5 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.

549.6 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.

550 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.

550.2 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.

551 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.

552 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 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.

553 If the Sangha wants to do a legal procedure against his teacher— whether a procedure of censure, demotion, banishment, reconciliation, or ejection— the pupil should make an effort to stop it or to reduce the pen-

alty. But if the Sangha has already done a legal procedure against his teacher—whether a procedure of censure, 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.

554 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.

554.2 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.

555 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.*

557 19. Discussion of the proper conduct toward a pupil

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

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

559 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.

560 If the pupil wants to enter the village, the teacher should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should rinse his pupil's bowl and give it to him while wet.

560.2 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.

560.3 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.

561 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.

561.2 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.

561.3 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.

562 Bathing

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 pre-

pare that.

563 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.

563.2 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.

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

564 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.

565 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 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.

566 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.

566.2 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.

566.3 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.

566.4 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.

566.5 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.

566.6 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.

567 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.

567.2 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.

568 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.

569 Spiritual support, etc.

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

570 If the Sangha wants to do a legal procedure against his pupil—whether a procedure of censure, 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 censure, 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.

571 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.

571.2 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.*

574 20. Asking for forgiveness when dismissed

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

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

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

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

578 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."

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

580 "You should ask for forgiveness."

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

582 "One who has been dismissed should ask for forgiveness. If he doesn't, he commits an offense of wrong conduct."

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

584 "You should forgive."

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

586 "When asked for forgiveness, you should forgive. If you don't, you commit an offense of wrong conduct."

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

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

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

590 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.

591 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.

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

593 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.

594 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.

595 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."

596 Asking for forgiveness when dismissed is finished.

597 21. The ignorant and incompetent

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

598 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."

599 They told the Buddha. ... "Is it true, monks, that this is happening?"

600 "It's true, sir."

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

602 "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.*

604 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.

605 “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.

606 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.”

*The discussion of the ending of formal support is finished.*

608 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.

609 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.

610 "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.

611 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.

612 "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.

613 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.

614 "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, the higher conduct, and the higher view; and he's ignorant and foolish.

615 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, the higher conduct, or the higher view; he's learned and wise.

616 “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.

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

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

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

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

621 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 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.

622 "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.

623 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.*

625 24. The six requirements for giving the full ordination

"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.

626 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.

627 "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.

628 But a monk who has six 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, and he has ten or more years of seniority.

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

630 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 faith, conscience, moral prudence, energy, mindfulness, and ten or more years of seniority.

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

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

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

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

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

635 "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.

636 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.

637 "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.

638 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.*

640 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.

641 "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.

642 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.

643 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:

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

645 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.

646 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.’

647 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:

648 ‘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.

649 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.

650 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 will remember it thus.'

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

652 He enters the village too early and returns too late in the day.

653 He regularly associates with sex workers, widows, single women, paṇḍakas, and nuns.

654 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.

655 He doesn't have a keen desire for recitation, for questioning, for the higher morality, for the higher mind, or for the higher wisdom.

656 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.

656.2 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.

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

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

659 He doesn't enter the village too early or return too late in the day.

660 He doesn't regularly associate with sex workers, widows, single women, paṇḍakas, or nuns.

661 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.

662 He has a keen desire for recitation, for questioning, for the higher morality, for the higher mind, and for the higher wisdom.

663 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.

663.2 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.

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

665 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-worshiping ascetic who comes to be ordained should be given the full ordination without probation. Why is that?

665.2 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.*

668 26. The five diseases

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

669 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."

670 "We'll give you everything we own, and we'll be your slave, too. Please treat us, doctor."

671 Jīvaka repeated what he had already said. And those people thought, "These Sakyan monastics have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. Why don't we go

forth with the Sakyan monastics? If we do, the monks will nurse us and Jīvaka Komārabhacca will treat us."

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

673 At one time the monks were nursing many sick monks. As a result, they kept on asking, "Please give a meal for the sick and for those nursing the sick. Please give medicines for the sick." And because Jīvaka was treating many sick monks, he was unable to fulfill his duty to King Bimbisāra.

674 Then a certain man who was afflicted with one of the five diseases went to Jīvaka and said, "Doctor, please treat me."

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

676 "I will give you everything I own, and I'll be your slave, too. Please treat me, doctor."

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

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

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

680 “Yes, doctor.”

681 “And why did you do it?”

682 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?”

683 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:

684 “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.”

685 27. Those employed by the king

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

686 “Yes, sir.”

687 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?”

688 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.

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

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

691 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.

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

693 “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.”

694 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:

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

696 28. The criminal Aṅgulimāla

At that time the criminal Aṅgulimāla had gone forth with the monks. When people saw him, they became alarmed and fearful. They 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. ...

697 "You shouldn't give the going forth to a notorious criminal. If you do, you commit an offense of wrong conduct."

698 29. The escaped criminal

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."

699 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."

700 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.

701 "You shouldn't give the going forth to an escaped criminal. If you do, you commit an offense of wrong conduct."

702 30. The wanted criminal

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: "He should be executed wherever he's seen."

703 When people saw him, they said, "There's that wanted criminal. Let's execute him!"

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

705 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 wanted criminal?" They told the Buddha.

706 "You shouldn't give the going forth to a wanted criminal. If you do, you commit an offense of wrong conduct."

707 31. The one who had been whipped

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

708 "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."

709 32. The one who had been branded

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

710 "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."

711 33. The one in debt

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

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

713 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.

714 "You shouldn't give the going forth to one who is indebted. If you do, you commit an offense of wrong conduct."

715 34. The slave

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

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

717 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.

718 "You shouldn't give the going forth to a slave. If you do, you commit an offense of wrong conduct."

719 35. The shaven-headed smith

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."

720 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.

721 "You should get permission from the Sangha to shave someone's head."

722 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.

723 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.

723.2 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."

724 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."

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

726 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.

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

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

729 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?"

730 "It's true, sir."

731 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.

731.2 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:

732 "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."

733 37. The deadly and contagious disease

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!"

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

735 "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."

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

737 Ānanda thought, "The Buddha has laid down a rule that a boy 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.

738 "Are they able, Ānanda, to scare away crows?"

739 "Yes." The Buddha then gave a teaching and addressed the monks:

740 "I allow you to give the going forth to a boy less than fifteen years old if he's able to scare away crows."

741 38. Kaṇṭaka

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

742 "A single monk shouldn't have two novice monks attend on him. If he does, he commits an offense of wrong conduct."

743 39. The obscure

At one time the Buddha was staying right there at Rājagaha during the rainy season, the winter, and the summer. People complained, "The dis-

tricts are left in darkness and obscurity by the Sakyan monastics. They don't brighten them up by their presence."

744 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."

745 Saying, "Yes, sir," he did just that.

747 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."

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

749 40. Discussion of release from formal support

After staying in the Southern Hills for as long as he liked, the Buddha returned to Rājagaha. He then asked Ānanda, "Why 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:

750 "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.

751 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.

752 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.

753 "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.

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

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

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

757 "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.

758 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.

759 "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.

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

*The section consisting of ten groups of five is finished.*

762 "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.

763 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.

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

765 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.

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

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

768 “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.

769 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.*

771 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.

772 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."

772.2 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."

773 "But how, sir?"

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

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

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

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

778 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.

779 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.'"

781 And Sāriputta gave Rāhula the going forth.

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

783 "Buddhas don't grant favors, Gotama."

784 "It's allowable and blameless."

785 "Well then, say what it is."

786 "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."

787 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:

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

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

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

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

792 "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."

793 42. Discussion of the training rules

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

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

795 Abstention from killing living beings,

796 Abstention from stealing,

797 Abstention from sexual activity,

798 Abstention from lying,

799 Abstention from alcoholic drinks that cause heedlessness,

800 Abstention from eating at the wrong time,

801 Abstention from dancing, singing, music, and seeing shows,

802 Abstention from wearing garlands and using scents and cosmetics,

803 Abstention from high and luxurious resting places,

804 Abstention from receiving gold, silver, and money."

806 43. Penalties

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

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

808 He's trying to stop monks from getting material support.

809 He's trying to harm monks.

810 He's trying to make monks lose their place of residence.

811 He abuses and reviles monks.

812 He causes division between monks."

814 The monks didn't know which penalty to impose. They told the Buddha.

815 "I allow you to place restrictions on the novice monks."

816 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.

817 "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."

818 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."

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

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

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

*The account of penalties is finished.*

823 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 hap-

pened, 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.

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

825 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.

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

827 46. The novice Kaṇṭaka

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

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

829 He kills living beings.

830 He steals.

831 He's not celibate.

832 He lies.

833 He drinks alcoholic drinks.

834 He disparages the Buddha.

835 He disparages the Teaching.

836 He disparages the Sangha.

837 He has wrong view.

838 He has raped a nun."

840 47. Paṇḍakas

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."

841 The monks dismissed him, "Go away, paṇḍaka. We don't want you."

842 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.

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

844 The monks heard their complaints and told the Buddha.

845 "A paṇḍaka shouldn't be given the full ordination. If it has been given, he should be expelled."

846 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 ocher robes, and then go to the monastery and live with the monks?" And he did just that.

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

848 "What does 'How many rains' mean?"

849 "Who's your preceptor?"

850 "What's a preceptor?"

851 The monks said to Venerable Upāli, "Upāli, please examine this person."

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

853 "A fake monk shouldn't be given the full ordination. If it has been given, they should be expelled.

854 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."

855 49. Animals

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."

856 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.

857 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.

857.2 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.

858 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."

859 "Why did you do this?" The dragon told them what had happened, and they told the Buddha.

860 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."

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

862 "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.

863 Monks, an animal shouldn't be given the full ordination. If it has been given, it should be expelled."

864 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?" 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."

865 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."

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

867 "A matricide shouldn't be given the full ordination. If it has been given, he should be expelled."

868 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?” 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.”

869 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.”

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

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

872 52. Murderers of perfected ones

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

873 The king’s men came out from Sāvatthī. 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.”

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

875 “Those monks were perfected ones.

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

877 53. Rapists of nuns

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

878 The king's men came out from Sāvatthī. 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."

879 The monks asked, "But what have you done?" They told the monks what had happened, and the monks told the Buddha.

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

881 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.

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

883 54. Gynandromorphs

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

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

885 55. Those without a preceptor, etc.
On one occasion the monks gave the full ordination to someone without a preceptor. They told the Buddha.

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

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

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

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

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

891 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 gynandromorph as preceptor. They told the Buddha.

892 "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 gynandromorph as preceptor. If you do, you commit an offense of wrong conduct."

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

894 "You shouldn't give the full ordination to someone without an almsbowl. If you do, you commit an offense of wrong conduct."

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

896 "You shouldn't give the full ordination to someone without robes. If you do, you commit an offense of wrong conduct."

897 On one occasion the monks gave the full ordination to someone with neither almsbowl nor robes. He walked naked for alms and received it in his hands. People complained and criticized him, "He's just like the

monastics of other religions." They told the Buddha.

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

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

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

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

902 "You shouldn't give the full ordination to someone with borrowed robes. If you do, you commit an offense of wrong conduct."

903 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.

904 "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.*

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

On one occasion the monks gave the going forth to someone without a hand ... to someone without a foot ... to someone without a hand and 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. ...

907 "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, to someone with a cut tendon, to

someone with joined fingers, 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, 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, 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.*

910 58. Formal support for shameless monks

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

911 "You shouldn't give formal support to shameless monks. If you do, you commit an offense of wrong conduct."

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

913 "You shouldn't live with formal support from shameless monks. If you do, you commit an offense of wrong conduct."

914 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.

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

916 59. Formal support for those who are traveling, etc.
On one occasion a certain monk was traveling through the Kosalan country. He thought, “The Buddha has laid down a rule that a monk like me shouldn’t live without formal support. But I’m traveling. So what should I do?” They told the Buddha.

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

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

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

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

921 "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."

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

923 "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."

924 60. The allowance to make proclamations using the family name
At one time a certain person wanted the full ordination with Venerable Mahākassapa. Mahākassapa sent a message to Venerable Ānanda: "Please come, Ānanda, and do the proclamation." Ānanda thought, "Because I respect the elder so much, I can't say his name." They told the Buddha.

925 "I allow you to do the proclamation also using the family name."

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

927 "I allow you to give the full ordination to two people with a single proclamation."

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

929 "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."

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

At that time Venerable Kumārakassapa had been given the full ordination twenty years after he appeared in the womb. He thought, "The Buddha has laid down a rule that a person less than twenty years old shouldn't be given the full ordination. I was ordained twenty years after appearing in the womb. I wonder, have I been ordained or not?" They told the Buddha.

931 "When the mind first appears in the mother's womb, when the consciousness first manifests, that's a person's birth. I allow you to give the full ordination to someone who is twenty years old since appearing in the womb."

932 63. The process of full ordination

At that time the full ordination had been given to people who had leprosy, abscesses, mild leprosy, tuberculosis, and epilepsy. They told the Buddha.

933 "The one who is giving the full ordination should ask about thirteen obstacles.

934 It should be done like this: 'Do you have any of these diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a man? Are you free from slavery? Are you free from debt? Are you em-

ployed 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?'"

935 Soon afterwards they asked those seeking the full ordination about the obstacles without first instructing them. They were embarrassed, humiliated, and unable to respond. They told the Buddha.

936 "You should instruct first and then ask about the obstacles.

937 They instructed them right there in the midst of the Sangha. Once more those seeking the full ordination were embarrassed, humiliated, and unable to respond. They told the Buddha.

938 "You should instruct them at a distance and then ask about the obstacles in the midst of the Sangha.

939 And it should be done like this. First they should be told to choose a preceptor. Their bowls and robes should then be pointed out to them: 'This is your bowl, this your outer robe, this your upper robe, and this your sarong. Now please go and stand over there.'"

940 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.

941 "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."

942 They instructed without having been appointed. They told the Buddha.

943 "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.

944 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:

945 '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.'

947 And how is one appointed through someone else? A competent and capable monk should inform the Sangha:

948 '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.'

950 The appointed monk should go to the one who is seeking the full ordination and say this:

951 '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?

951.2 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?'"'"

952 They then returned to the Sangha together.

953 The Buddha said, "They shouldn't return together. The instructor should come first and inform the Sangha:

954 '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.'

955 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:

956 '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:

957 '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.

958 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?

958.2 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?'

959 A competent and capable monk should then inform the Sangha:

960 '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. 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.

961 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.

962 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.

962.2 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.

963 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.

963.2 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.

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

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*The procedure of full ordination is finished.*

966 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:

967 '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.

968 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.

969 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.

970 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.*

972 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?"

973 "Yes."

974 "It's difficult for those gone forth to get sex. Come, let's have intercourse." He had intercourse with her.

975 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.

976 "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:

977 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.

978 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.

978.2 Just as a fallen, withered leaf is incapable of becoming green again, so too is a monk who, intending to steal, takes an ungiven pāda coin, the value of a pāda, or more than a pāda not an ascetic, not a Sakyan monastic. You shouldn't do this for as long as you live.

979 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.

980 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.

980.2 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."

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*The four things not to be done are finished.*

982 66. The one ejected for not recognizing an offense

At one time a certain monk disrobed after being ejected for not recognizing an offense. He then returned and asked the monks for the full ordination. They told the Buddha.

983 "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.

984 When he's been given the going forth, he should be asked again, 'Will you recognize that offense?' If he says, 'I will,' he should be given the full ordination. If he says, 'I won't,' he should not.

985 When he's been given the full ordination, he should be asked again, 'Will you recognize that offense?' If he says, 'I will,' he should be readmitted. If he says, 'I won't,' he should not.

986 When he's been readmitted, he should be asked again, 'Do you 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.

987 "When a monk disrobes after being ejected for not making amends for an offense, but then returns and asks the monks for the full ordination, he should be asked, 'Will you make amends for that offense?' If he says, 'I will,' he should be given the going forth. If he says, 'I won't,' he should not.

988 When he's been given the going forth, he should be asked again, 'Will you make amends for that offense?' If he says, 'I will,' he should be given the full ordination. If he says, 'I won't,' he should not.

989 When he's been given the full ordination, he should be asked again, 'Will you make amends for that offense?' If he says, 'I will,' he should be readmitted. If he says, 'I won't,' he should not.

990 When he's been readmitted, he should be told, 'Make amends for that offense.' 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.

991 "When a monk disrobes after being ejected for not giving up a bad view, but then returns and asks the monks for the full ordination, he should be asked, 'Will you give up that bad view?' If he says, 'I will,' he should be given the going forth. If he says, 'I won't,' he should not.

992 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.

993 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.

994 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.*

996 This is the summary:

997 "In the great Monastic Law,
Which brings happiness to those who are good,
Restrains those who have bad desires,
And helps those with a sense of conscience;

998 And which is for the upkeep of Buddhism,
In the sphere of the Omniscient Victor,
Not within range of anyone else;
Which is safe, carefully laid down, without doubt—

999 That is, the Chapters and the Monastic Law,
The Compendium and the Key Terms—
In this the skillful who does what's beneficial,
Practices wisely.

1000 One who doesn't understand cattle,
Doesn't guard the herd;
In the same way, not understanding virtue,

How would one guard restraint?

1001 When the discourses are forgotten,
And the same for philosophy,
But the Monastic Law isn't lost,
Then Buddhism still remains.

1002 Therefore, for the purpose of making a collection,
I'll expound the summary, successively,
According to the right method.
Listen to me speak:

1003 Topic, origin story, offense,
Method, and repetition.
It's hard to complete without remainder—
You should know it from the method."

1004 "Bodhi tree, and ape-flower tree,
The goatherd's tree, Sahamapati
The supreme being, Āḷāra, Udaka,
And monk, the sage Upaka.

1005 Koṇḍañña, Vappa, Bhaddiya,
And Mahānāma, Assaji;
Yasa, four, fifty,
He sent all to the districts.

1006 Topic, with the lords of death, and thirty,
Uruvelā, three dreadlocked ascetics;
Fire hut, great kings,
Sakka, and the supreme being, the whole.

1007 Rag, pond,
And boulder, arjun tree, boulder;
Rose-apple tree, and mango tree, emblic myrobalan tree,
And he brought an orchid tree flower.

1008 May they split, may they be lit,
And may they be extinguished, Kassapa;
They immersed themselves, coal pans, cloud,
Gayā, and Cane, of Magadha.

1009 Upatissa and Kolita,
And the well-known went forth;
Shabbily dressed, dismissal,
The thin and haggard brahmin.

1010 He misbehaved,
Stomach, young brahmin, group;
Seniority, by those who are ignorant, went away,
Ten years of formal support.

1011 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.

1012 The five diseases in Magadha,
And one king, finger;
And (the king) of Magadha declared,
Prison, wanted, whipped.

1013 Branded, debt, and slave,
Shaven, Upāli, deadly disease;
Family with faith, and Kaṇṭaka,
And the obscure.

1014 To live, the boy, the training,
And they were, which;
The whole, the mouth, the preceptors,
Luring away, Kaṇṭaka.

1015 Paṇḍakas, theft, and left,
And serpent, about mother, father;
Perfected one, nun, and schism,
And with blood, gynandromorph.

1016 Without preceptor, and with the Sangha,
Group, paṇḍaka, and one without alms-bowl;
Without robe, both of them,
Also the same three with borrowed.

1017 Hand, foot, hand and foot,
Ear, nose, both of them;
Finger, toe, and tendon,
Joined, and hunchback, dwarf.

1018 Goiter, and branded,
Whipped, wanted, and elephantiasis;
Serious, and abnormal appearance,
Blind in one eye, and so crooked limb.

1019 Lame, and paralyzed on one side,
Who is crippled;
Old age, blind, mute, and deaf,
And in regard to the blind and mute.

1020 What is called blind and deaf,
And mute and deaf;
And blind, mute, and deaf,
And formal support for the shameless.

1021 And should live, so traveling,
By one who is asked, notice;
Please come, they argued,
With one preceptor, Kassapa.

1022 And ordained people were seen
Oppressed by sicknesses;
The uninstructed were embarrassed,
Instructing just there.

1023 And so in the Sangha, then the ignorant,
And not appointed, together;
Please lift up, full ordination,
Support, by himself, three.”

1024 In this chapter there are one hundred and seventy-two topics.

*The great chapter is finished.*

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# THE CHAPTER ON THE OBSERVANCE DAY

✦

[1] 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.

[2] 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?"

[3] 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 Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

[4] "You should gather together on the fourteenth, the fifteenth, and the eighth day of the lunar half-month."

[5] 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?"

5.2 The monks heard the complaints of those people and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

6 "When you gather together on the fourteenth, the fifteenth, and the eighth day of the lunar half-month, you should give a teaching."

7 2. The instruction to recite the Monastic Code

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:

8 "You should recite the Monastic Code.

9 And you should do it like this. A competent and capable monk should inform the Sangha:

10 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should do the observance-day ceremony, it should recite the Monastic Code. What is the preliminary duty of the Sangha? The venerables should declare their purity. I will recite the Monastic Code. Everyone present should listen to it and attend carefully. Anyone who has committed an offense should reveal it. If you haven't committed any offense, you should remain silent.

10.2 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.

10.3 A monk who remembers an offense and is seeking purification should therefore reveal it. When it's revealed, he will be at ease.'"

11 Definitions
Monastic Code:

12 this is the beginning, this is the front, this is at the head of wholesome qualities—therefore it is called "Monastic Code".

13 Venerables:

14 this is a term of affection, a term of respect; it is an expression of respect and deference, that is, "venerables".

15 I will recite:

16 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.

17 It:

18 The Monastic Code is what is meant.

19 Everyone present:

20 to whatever extent there are senior monks, junior monks, and monks of middle standing in that gathering—these are called "everyone present".

21 Should listen carefully:

22 should be attentive, should pay attention, should apply their whole mind.

23 Should attend:

24 should listen with a one-pointed mind, with an undistracted mind, with a non-wandering mind.

25 Anyone who has committed an offense:

26 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.

27 Should reveal it:

28 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.

29 If you haven't committed any offense:

30 if you have not committed any offense or you have cleared yourself after committing one.

31 You should remain silent:

32 you should be patient; you shouldn't say anything.

33 I will regard you as pure:

34 I will know; I will remember.

35 Just as one responds when asked individually:

36 just as one would respond when asked privately, so too, one should know of that gathering, “It’s asking me.”

37 This kind of gathering:

38 a gathering of monks is what is meant.

39 When the announcement is made three times:

40 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.

41 Remembers:

42 Knows, perceives.

43 An offense:

44 one that has been committed, or one that has not been cleared after being committed.

45 But doesn’t reveal it:

46 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.

47 He is lying in full awareness:

48 what is there for lying in full awareness? There is an act of wrong conduct.

49 Is called an obstacle by the Buddha:

50 an obstacle for what? It is an obstacle for reaching the first absorption, the second absorption, the third absorption, the fourth absorption; an obstacle for reaching the wholesome qualities of absorption, release, stillness, attainment, renunciation, escape, seclusion.

51 Therefore:

52 for that reason.

53 Who remembers:

54 who knows, who perceives.

55 Is seeking purification:

56 is desiring to be cleared, is desiring purity.

57 An offense:

58 one that has been committed, or one that has not been cleared after being committed.

59 Should reveal it:

60 should reveal it either in the midst of the Sangha, in the midst of a group, or to an individual.

61 When it's revealed, he will be at ease:

62 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.

63 When they heard that the Buddha required the recitation of the Monastic Code, some monks recited it daily. They told the Buddha.

64 "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."

65 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.

66 "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."

67 On one occasion the monks from the group of six recited the Monastic Code separately, each to his own followers.

68 "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."

69 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?"

70 "A complete assembly extends as far as one monastery."

71 3. Mahākappina

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.”

72 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:

73 “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?”

74 “Yes, venerable sir.”

75 “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.”

76 “Yes.”

77 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.

78 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.

79 "I allow you to establish a monastery zone.

80 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:

81 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should establish a monastery zone based on the announced markers, defining who belongs to the same community and who should do the observance-day ceremony together. This is the motion.

82 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.

83 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 will remember it thus.'"

84 When they heard that the Buddha had made an allowance to establish a monastery zone, the monks from the group of six established zones that were too large: 50, 65, and even 80 kilometers across. Monks coming to the

observance-day ceremony arrived while the Monastic Code was being recited or just after, and they had to stop overnight while on the way. They told the Buddha.

85 "You shouldn't establish a monastery zone that is too large, whether 50, 65, or 80 kilometers across. If you do, you commit an offense of wrong conduct. You should establish a monastery zone that is 40 kilometers across at the most."

86 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.

87 "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."

88 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. Newly-arrived monks did not know where the observance-day ceremony was to be held. They told the Buddha.

89 "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.

90 And it should be designated like this. A competent and capable monk should inform the Sangha:

91 ‘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.

92 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.

93 The Sangha has designated such-and-such a dwelling as the observance-day hall. The Sangha approves and is therefore silent. I will remember it thus.’”

94 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.

95 “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.

96 And it should be abolished like this. A competent and capable monk should inform the Sangha:

97 ‘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.

98 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.

99 The Sangha has abolished such-and-such an observance-day hall. The Sangha approves and is therefore silent. I will remember it thus.'"

100 6. The allowance for an observance-day forecourt

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.

101 "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.

102 Still, the Sangha may designate an observance-day forecourt as large as it likes.

103 And it should be designated like this. First the markers should be announced. Then a competent and capable monk should inform the Sangha:

104 '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.

105 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.

106 The Sangha has designated an observance-day forecourt based on these markers. The Sangha approves and is therefore silent. I will remember it thus.'"

107 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.

108 "On the observance day, the senior monks should gather first."

109 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.

110 "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."

111 7. The allowance for a may-stay-apart zone

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.

112 "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-robes area.

113 And it should be designated like this. A competent and capable monk should inform the Sangha:

114 '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-robes area. This is the motion.

115 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-robes area. Any monk who approves of designating this monastery zone as a may-stay-apart-from-the-three-robes area should remain silent. Any monk who doesn't approve should speak up.

116 The Sangha has designated this monastery zone as a may-stay-apart-from-the-three-robes area. The Sangha approves and is therefore silent. I will remember it thus.'"

117 When they heard that the Buddha had allowed the designation of a may-stay-apart-from-the-three-robes area, monks stored their robes in inhabited areas. Their robes were lost, burned, and eaten by rats. As a conse-

quence, they had shabby robes. Other monks asked them why, and they told them what had happened. They told the Buddha.

118 "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-robes area, leaving out inhabited areas and the vicinity of inhabited areas.

119 And it should be designated like this. A competent and capable monk should inform the Sangha:

120 '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-robes area, leaving out inhabited areas and the vicinity of inhabited areas. This is the motion.

121 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-robes area, leaving out inhabited areas and the vicinity of inhabited areas.

121.2 Any monk who approves of designating this monastery zone as a may-stay-apart-from-the-three-robes area, leaving out inhabited areas and the vicinity of inhabited areas, should remain silent. Any monk who doesn't approve should speak up.

122 The Sangha has designated this monastery zone as a may-stay-apart-from-the-three-robes area, leaving out inhabited areas and the vicinity of inhabited areas. The Sangha approves and is therefore silent. I will remember it thus.'

123 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-robes area. And when you're abolishing a monastery zone, the may-stay-apart-from-the-three-robes area should be abolished first. Afterwards you may abolish the zone that defines who belongs to the same community.

124 And this how a may-stay-apart-from-the-three-robes area should be abolished. A competent and capable monk should inform the Sangha:

125 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should abolish this may-stay-apart-from-the-three-robes area. This is the motion.

126 Please, venerables, I ask the Sangha to listen. The Sangha abolishes this may-stay-apart-from-the-three-robes area. Any monk who approves of abolishing this may-stay-apart-from-the-three-robes area should remain silent. Any monk who doesn't approve should speak up.

127 The Sangha has abolished this may-stay-apart-from-the-three-robes area. The Sangha approves and is therefore silent. I will remember it thus.'

128 And a monastery zone should be abolished like this. A competent and capable monk should inform the Sangha:

129 ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should abolish this monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. This is the motion.

130 Please, venerables, I ask the Sangha to listen. The Sangha abolishes this monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. Any monk who approves of abolishing this monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together, should remain silent. Any monk who doesn’t approve should speak up.

131 The Sangha has abolished this monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. The Sangha approves and is therefore silent. I will remember it thus.’

132 9. Zones of inhabited areas, etc.

“There are monks who live supported by inhabited areas where no monastery zone has been established. In these cases, the zone of the inhabited area defines who belongs to the same community and who should do the observance-day ceremony together. If it is an uninhabited area in the wilderness, a distance of 80 meters on all sides defines who belongs to the same community and who should do the observance-day ceremony together. A whole river, a whole ocean, or a whole lake cannot be a monastery zone in its own right. In a river, in the ocean, and in a lake, the zone that

defines who belongs to the same community and who should do the observance-day ceremony together is the distance an average man can splash water in all directions."

133 At one time the monks from the group of six established a monastery zone that overlapped with an existing monastery zone.

134 "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."

135 At one time the monks from the group of six established a monastery zone that enclosed one existing monastery zone within it.

136 "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.

137 When you establish a monastery zone, you should leave a gap to any existing monastery zone."

138 10. Breach of the observance-day ceremony, etc.
The monks thought, "How many observance days are there?" They told the Buddha.

139 "There are two observance days: the fourteenth and the fifteenth day of the lunar half-month."

140 The monks thought, “How many kinds of observance-day procedures are there?”

141 “There are these four kinds:

142 The observance-day procedure that is illegitimate and has an incomplete assembly.

143 The observance-day procedure that is illegitimate but has a complete assembly.

144 The observance-day procedure that is legitimate but has an incomplete assembly.

145 The observance-day procedure that is legitimate and has a complete assembly.

146 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.’”

147 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.

148 “There are these five ways of reciting the Monastic Code:

149 After reciting the introduction, the rest is announced as if heard. This is the first way.

150 After reciting the introduction and the four rules entailing expulsion, the rest is announced as if heard. This is the second way.

151 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.

152 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.

153 In full is the fifth."

155 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.

156 "You shouldn't recite the Monastic Code in brief. If you do, you commit an offense of wrong conduct."

157 At that time, on the observance day in a certain monastery in the Kosalan country, there was a threat from primitive tribes. The monks were unable to recite the Monastic Code in full.

158 "I allow you to recite the Monastic Code in brief when there are threats."

159 The monks from the group of six recited the Monastic Code in brief even when there were no threats.

160 "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."

161 On one occasion the monks from the group of six gave a teaching in the midst of the Sangha without being asked.

162 "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."

163 12. Discussion of questioning on the Monastic Law
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.

164 "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.

165 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:

166 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, I will question so-and-so on the Monastic Law.'

168 And how is one approved through someone else? A competent and capable monk should inform the Sangha:

169 '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.'

171 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.

172 "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."

173 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.

174 "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.

175 And it should be done like this. One is either approved through oneself or through someone else.

176 How is one approved through oneself? A competent and capable monk should inform the Sangha:

177 '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.'

179 And how is one approved through someone else? A competent and capable monk should inform the Sangha:

180 '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.'

182 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.

183 "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."

184 14. Discussion of accusing
At one time the monks from the group of six accused a monk of an offense without first getting his permission to do so.

185 "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.'"

186 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.

187 "Even when you have their permission, you should first evaluate the individual and then accuse them of an offense."

188 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—asked permission from pure monks who had not committed any offenses.

189 "When there is no reason for doing so, you shouldn't ask 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."

190 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.

191 "You shouldn't do illegitimate legal procedures. If you do, you commit an offense of wrong conduct."

192 They still did illegitimate procedures.

193 "You should object when an illegitimate legal procedure is being done."

194 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.

195 "I also allow you to state your view."

196 They did. Once again the monks from the group of six became angry and bitter, making threats of violence.

197 "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.'"

198 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.

199 "When reciting the Monastic Code, you shouldn't deliberately make yourselves inaudible. If you do, you commit an offense of wrong conduct."

200 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?'

201 "The reciter of the Monastic Code should make an effort to be heard. If you make an effort, there's no offense."

202 On one occasion Devadatta recited the Monastic Code in a gathering that included lay people.

203 "You shouldn't recite the Monastic Code in a gathering that includes lay people. If you do, you commit an offense of wrong conduct."

204 On one occasion the monks from the group of six recited the Monastic Code in the midst of the Sangha without being asked.

205 "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.*

207 16. Requesting the recitation of the Monastic Code, etc.
When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Codanāvatthu. When he eventually arrived, he stayed there.

208 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.

209 "In such a case, a competent and capable monk there should be in charge of the recitation of the Monastic Code."

210 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.

210.2 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.

211 "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."

212 The monks thought, "Who is responsible for sending someone?"

213 "The most senior monk should tell a junior monk to go."

214 Although told by the senior monk, the junior monks did not go.

215 "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."

216 17. The instruction to learn the number of the lunar half-month, etc. When he had stayed at Codanāvatthu for as long as he liked, the Buddha returned to Rājagaha.

217 Then, while the monks were walking for almsfood, people asked them which half-month it was. They replied that they did not know. People complained and criticized them, "These Sakyan monastics don't even know the number of the lunar half-month. So how could they possibly know anything truly useful?" They told the Buddha.

218 "You should learn the counting of the lunar half-months."

219 The monks thought, "Who should learn the counting of the lunar half-months?"

220 "You should all learn the counting of the lunar half-months."

221 On another occasion, while the monks were walking for almsfood, 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?"

222 "You should count the monks."

223 The monks thought, "When should we count the monks?"

224 "You should count the monks on the observance day, either by name or by distributing tickets."

225 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.

226 "You should announce, 'Today is the observance day.'"

227 The monks thought, "Who should make the announcement?"

228 "The most senior monk should make the announcement early in the morning."

229 Soon afterwards a certain senior monk forgot to make the announcement early in the morning.

230 "I allow you to make the announcement at the mealtime too."

231 He forgot to make the announcement at the mealtime too.

232 "I allow you to make the announcement whenever you remember."

233 18. The instruction to do the prior duties

On one occasion in a certain monastery, the observance-day hall was dirty. Newly-arrived monks complained, "Why don't the resident monks sweep the hall?" They told the Buddha.

234 "You should sweep the observance-day hall."

235 The monks thought, "Who should sweep it?"

236 "The most senior monk should tell a junior monk."

237 Although told by the senior monk, the junior monks did not sweep.

238 "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."

239 On one occasion no seats were prepared in the observance-day hall. The monks sat on the ground. They got dirty, as did their robes.

240 "You should prepare seats in the observance-day hall."

241 The monks thought, "Who should prepare them?"

242 "The most senior monk should tell a junior monk."

243 Although told by the senior monk, the junior monks did not prepare them.

244 "If a monk isn't sick and he's told by the senior monk to prepare the seats, he should do so. If he doesn't, he commits an offense of wrong conduct."

245 On one occasion there was no lamp in the observance-day hall. Because it was dark, the monks stepped on one another and on one another's robes.

246 "You should light a lamp in the observance-day hall."

247 The monks thought, "Who should light it?"

248 "The most senior monk should tell a junior monk."

249 Although told by the senior monk, the junior monks did not light a lamp.

250 "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."

251 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?"

252 "You should set out water for drinking and water for washing."

253 The monks thought, "Who should do it?"

254 "The most senior monk should tell a junior monk."

255 Although told by the senior monk, the junior monks did not do it.

256 "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."

257 19. Those going to a different region, etc.
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.

258 "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.

259 And if the students go without permission from their teachers and preceptors, they commit an offense of wrong conduct.

260 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 competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training.

261 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. If they don't look after him in this way, they commit an offense of wrong conduct.

262 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.

263 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.

264 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.

264.2 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.

265 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."

266 20. Discussion of the passing on of purity

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."

267 "A sick monk should pass on his purity.

268 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.

269 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.

270 You shouldn't do the observance-day ceremony with an incomplete Sangha. If you do, you commit an offense of wrong conduct.

271 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. If, after the purity 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, 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 gynandromorph, then the purity should be passed on to someone else.

272 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 gynandromorph while on his way to the observance-day ceremony, then the purity hasn't been brought.

273 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 after reaching the Sangha … or admits that he's a gynandromorph after reaching the Sangha, then the purity has been brought.

274 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.

275 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.

276 But there's an offense of wrong conduct for the one who is conveying the purity."

277 21. Discussion on giving consent

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.”

278 “A sick monk should give his consent.

279 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.

280 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.

281 You shouldn’t do a legal procedure with an incomplete sangha. If you do, you commit an offense of wrong conduct.

282 If, after the consent has been given to him, the monk who is 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 gynandromorph, then the consent should be given to someone else.

283 If, after the consent has been given to him, the monk who is 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 gynandromorph while on his way to the legal procedure, then the consent hasn't been brought.

284 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 gynandromorph after reaching the Sangha, then the consent has been brought.

285 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.

286 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.

287 But there is an offense of wrong conduct for the one who is conveying the consent.

288 On the observance day, if the Sangha has business to be done, then anyone passing on their purity should also give their consent."

289 22. Discussion on being seized by relatives, etc.
At one time on the observance day, a certain monk was seized by his relatives. They told the Buddha.

290 "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.'

290.2 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.

291 If not, you shouldn't do the observance-day ceremony with an incomplete sangha. If you do, you commit an offense of wrong conduct.

292 If on the observance day a monk is seized by kings, by bandits, by scoundrels, or by enemies of the monks, other monks should say to those enemies, '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.

292.2 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.

293 If not, you shouldn't do the observance-day ceremony with an incomplete sangha. If you do, you commit an offense of wrong conduct."

294 23. Agreement in regard to insanity

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."

295 "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.

296 For the first one of these, you should make an agreement in regard to insanity.

297 And it should be made like this. A competent and capable monk should inform the Sangha:

298 '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.

298.2 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 goes either to the observance day or to the legal procedures of the Sangha, 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.

299 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.

299.2 The Sangha agrees 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 goes either to the observance day or to the legal procedures of the Sangha, the Sangha should do the observance-day ceremony, it should do the legal procedures of the Sangha, with or without Gagga.

299.3 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 goes either to the observance day or to the legal procedures of the Sangha, 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.

300 The Sangha has agreed on the following in regard to the insanity 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 goes either to the observance day or to the legal procedures of the Sangha, 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 will remember it thus.'"

301 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.

302 "When there are four of you, you should recite the Monastic Code."

303 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?"

304 "When there are three of you, you should do the observance-day ceremony by declaring your purity.

305 And you should do it like this. A competent and capable monk should inform those monks:

306 '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.'

307 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:

308 'I'm pure. Please remember me as pure.' And he should repeat this two more times.

309 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:

310 ‘I’m pure, venerable. Please remember me as pure.’ And he should repeat this two more times.”

311 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?”

312 “When there are two of you, you should do the observance-day ceremony by declaring your purity.

313 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:

314 ‘I’m pure. Please remember me as pure.’ And he should repeat this two more times.

315 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:

316 ‘I’m pure, venerable. Please remember me as pure.’ And he should repeat this two more times.”

317 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?"

318 "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.

319 If other monks arrive, he should do the observance-day ceremony with them. If not, he should determine: 'Today is my observance day.'

320 If he doesn't make a determination, he commits an offense of wrong conduct.

321 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.

322 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.

323 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."

324 25. The process for making amends for an offense

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. And I've committed an offense. So what should I do?" They told the Buddha.

325 "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:

326 'I've committed such-and-such an offense. I confess it.' The other should say, 'Do you recognize it?' — 'Yes, I recognize it.' — 'You should restrain yourself in the future.'

327 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:

328 '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."

329 On one occasion the monks from the group of six confessed shared offenses with one another.

330 "You shouldn't confess shared offenses with one another. If you do, you commit an offense of wrong conduct."

331 On one occasion the monks from the group of six received the confession of shared offenses from one another.

332 "You shouldn't receive the confession of shared offenses from one another. If you do, you commit an offense of wrong conduct."

333 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.

334 "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.

335 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."

336 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?"

337 "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.'

338 If he's able to do this, it's good. If he's not, then a competent and capable monk should inform the Sangha:

339 '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.'

340 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.

341 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:

342 '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.'

343 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.

344 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.'

345 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.'"

346 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.

346.2 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."

346.3 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."

347 Then, because of what the learned monk had said, the other monk made amends for that offense. He then went to the other monks and said, "When someone does such-and-such, he's committed an offense of this name. This is the offense that you've committed. You should make amends for it." But in spite of what he had said, those monks did not want to make amends for that offense. They told the Buddha.

348 "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.*

350 28. The group of fifteen on non-offenses

At one time on the observance day, four or more resident monks had gathered together in a certain monastery. They did not know that there were other resident monks who had not arrived. Perceiving that they were acting according to the Teaching and the Monastic Law, perceiving that the assembly was complete although it was not, they did the observance-day ceremony and recited the Monastic Code. While they were doing it, a greater number of resident monks arrived. They told the Buddha.

351 "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.

352 In such a case, those monks should recite the Monastic Code once more. There's no offense for the reciters.

353 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.

354 In such a case, what has been recited is valid, and the remainder should be listened to. There's no offense for the reciters.

355 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.

356 In such a case, what has been recited is valid, and the remainder should be listened to. There's no offense for the reciters.

357 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.

358 In such a case, those monks should recite the Monastic Code once more. There's no offense for the reciters.

359 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.

360 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.

361 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.

362 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.

363 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 greater number of resident monks arrive.

364 In such a case, those monks should recite the Monastic Code once more. There's no offense for the reciters.

365 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.

366 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.

367 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.

368 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.

369 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 greater number of resident monks arrive.

370 In such a case, those monks should recite the Monastic Code once more. There's no offense for the reciters.

371 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.

372 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.

373 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.

374 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.

375 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 greater number of resident monks arrive.

376 In such a case, those monks should recite the Monastic Code once more. There's no offense for the reciters.

377 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.

378 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.

379 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.

380 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.*

382 29. The group of fifteen on perceiving an incomplete assembly as incomplete

"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.

383 In such a case, those monks should recite the Monastic Code once more. There's an offense of wrong conduct for the reciters.

384 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, an equal number of resident monks arrive.

385 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.

386 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 smaller number of resident monks arrive.

387 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.

388 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.

388.2 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.

389 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.*

391 30. The group of fifteen on being unsure

"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.

392 In such a case, those monks should recite the Monastic Code once more. There's an offense of wrong conduct for the reciters.

393 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.

394 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.

395 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 smaller number of resident monks arrive.

396 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.

397 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 ...

397.2 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.

398 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.*

400 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.

401 In such a case, those monks should recite the Monastic Code once more. There's an offense of wrong conduct for the reciters.

402 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.

403 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.

404 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.

405 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.

406 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 ...

406.2 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.

407 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.*

409 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.

410 In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

411 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.

412 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.

413 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.

414 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.

415 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.

416 In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

417 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.

418 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.

419 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.

420 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.

421 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.

422 In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

423 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.

424 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.

425 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 dis-

appear! 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.

426 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.

427 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 greater number of resident monks arrive.

428 In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

429 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.

430 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.

431 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.

432 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.

433 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.

434 In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

435 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 dis-

appear! 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.

436 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.

437 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.

438 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."

439 The group of fifteen on aiming at schism is finished. The group of seventy-five is finished.

440 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 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. …"

441 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.

442 "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—

443 If the number of resident monks is greater, the newly-arrived monks should fall in line with the resident monks.

444 If the number is the same, the newly-arrived monks should fall in line with the resident monks.

445 If the number of newly-arrived monks is greater, the resident monks should fall in line with the newly-arrived monks.

446 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—

447 If the number of resident monks is greater, the newly-arrived monks should fall in line with the resident monks.

448 If the number is the same, the newly-arrived monks should fall in line with the resident monks.

449 If the number of newly-arrived monks is greater, the resident monks should fall in line with the newly-arrived monks.

450 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—

451 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.

452 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.

453 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.

454 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—

455 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.

456 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.

457 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."

458 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 are well swept. As a consequence, they're unsure whether or not there are resident monks there. Then—

459 If they do the observance-day ceremony without investigating, there's an offense of wrong conduct.

460 If they investigate, but don't see anyone, and then do the observance-day ceremony, there's no offense.

461 If they investigate, and they see someone, and then do the observance-day ceremony together, there's no offense.

462 If they investigate, and they see someone, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

463 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.

464 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—

465 If they do the observance-day ceremony without investigating, there's an offense of wrong conduct.

466 If they investigate, but don't see anyone, and then do the observance-day ceremony, there's no offense.

467 If they investigate, and they see someone, and then do the observance-day ceremony together, there's no offense.

468 If they investigate, and they see someone, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

469 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.

470 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—

471 If they do the observance-day ceremony without investigating, there's an offense of wrong conduct.

472 If they investigate, but don't see anyone, and then do the observance-day ceremony, there's no offense.

473 If they investigate, and they see someone, and then do the observance-day ceremony together, there's no offense.

474 If they investigate, and they see someone, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

475 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.

476 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—

477 If they do the observance-day ceremony without investigating, there's an offense of wrong conduct.

478 If they investigate, but don't see anyone, and then do the observance-day ceremony, there's no offense.

479 If they investigate, and they see someone, and then do the observance-day ceremony together, there's no offense.

480 If they investigate, and they see someone, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

481 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.”

482 35. The doing of the observance-day ceremony with those belonging to a different Buddhist sect, etc.

“It may happen that newly-arrived monks see resident monks who belong to a different Buddhist sect, but they have the view that they belong to the same one. Then—

483 If they don’t ask the resident monks about it, and then do the observance-day ceremony together, there’s no offense.

484 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.

485 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.

486 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—

487 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.

488 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.

489 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.

490 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—

491 If they don't ask the newly-arrived monks about it, and then do the observance-day ceremony together, there's no offense.

492 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.

493 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.

494 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—

495 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.

496 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.

497 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."

498 36. The section on "you shouldn't go"

"On the observance day you shouldn't go from a monastery with monks to one 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. On the observance day you shouldn't go from a monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers.

499 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.

500 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.

500.2 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.

501 On the observance day you shouldn't go from a monastery with monks to one 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.

501.2 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.

502 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.

502.2 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.

502.3 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.

503 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.

503.2 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.

503.3 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."

504 37. The section on "you may go"

"On the observance day you may go from a monastery with monks to one 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.

505 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.

506 On the observance day you may go from a monastery or a non-monastery with monks to a monastery with monks ... to a non-monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect if you know you'll get there on the same day."

507 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.

508 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.

509 You shouldn't recite the Monastic Code with a paṇḍaka seated in the gathering. If you do, you commit an offense of wrong conduct.

509.2 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 has caused a schism in the Sangha, with one who has caused the Buddha to bleed, or with a gynandromorph seated in the gathering. If you do, you commit an offense of wrong conduct.

510 You shouldn't do the observance-day ceremony with a passed-on purity that has expired, except if the gathering is still seated together.

511 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.*

514 This is the summary:

515 "Ascetics of other religions, and Bimbisāra,
To assemble, silent;
Teaching, seclusion, the Monastic Code,
Daily, then once.

516 Separately, complete assembly,
Complete assembly, and Maddakucchi;
Monastery zone, large, with river,
One after another, two, and small.

517 Juniors, and just in Rājagaha,
May-stay-apart zone;
Should establish the monastery zone first,
Should abolish the monastery zone afterwards.

518 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.

519 How many procedures, recitation,
Primitive tribes, and even when there were none;
A teaching, Monastic Law, they made threats,
Again Monastic Law, and threatening.

520 Accusing, when permission is given,
Objecting to what is illegitimate;
Four or five, and others state,
Also if deliberately, one should make an effort.

521 Included lay people, without being asked,
He did not know at Codanā;
A number did not know,
And straightaway, would not go.

522 Which, how many, faraway,
And to announce, he forgot;
Dirty, seat, lamp,
Regions, another who is learned.

523 Straightaway, observance day in the rainy season,
Purity, and procedure, relatives;
Gagga, four, three, two, one,
Offense, shared, he remembered.

524 The whole Sangha, unsure,
They did not know, one who is learned;
Greater, equal, smaller,
And none of the gathering has left.

525 Some have left, entire,
And they know, unsure;
Anxious thinking, ‘It’s allowable’,
Knowing, seeing, and they hear.

526 With resident, newly arrived,
The fourteenth and the fifteenth, again;
The day after, the fifteenth,
Characteristics, belonging to a Buddhist sect, gynandromorph.

527 That has expired, non-observance day
Except to unify the Sangha;
These summaries are detailed,
Making the topics clear.”

528 In this chapter there are eighty-six topics.

*The chapter on the observance day is finished.*

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# THE CHAPTER ON ENTERING THE RAINY-SEASON RESIDENCE

✦

[1] 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."

[2] The monks heard the complaints of those people and told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

[3] "You should enter the rainy-season residence."

[4] The monks thought, "When should we enter the rains residence?" They told the Buddha.

[5] "You should enter the rainy-season residence during the rainy season."

[6] The monks thought, "How many entries to the rains residence are there?"

7 "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."

8 2. The prohibition against wandering during the rainy season, etc.
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.

9 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:

10 "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."

11 The monks from the group of six did not want to enter the rains residence.

12 "You should enter the rainy-season residence. If you don't, you commit an offense of wrong conduct."

13 On the day of the entry to the rains residence, the monks from the group of six deliberately bypassed a monastery because they did not want to enter the rains residence.

14 "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."

15 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.

16 "You should comply with the wishes of kings."

17 3. The allowance for seven-day business
When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Sāvatthī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery.

18 At that time the lay follower Udena had had a dwelling built 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."

19 The monks replied, "The Buddha has laid down a rule that a 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."

20 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!"

21 The monks heard his complaints and they told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

22 "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."

23 Male lay followers
"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.

24 It may happen that a male 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.'

24.2 You should go for seven days, but only if you're asked. And you should return within seven days.

25 It may happen that a male lay follower has had a dwelling built 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-boil-

ing 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, and sends a message to the monks: 'Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks.'

25.2 You should go for seven days, but only if you're asked. And you should return within seven days.

26 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.'

26.2 You should go for seven days, but only if you're asked. And you should return within seven days.

27 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, 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.

27.2 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 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."

28 Female lay followers, etc.

"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.

29 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.'

29.2 You should go for seven days, but only if you're asked. And you should return within seven days.

30 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 …

31 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.

31.2 If she then sends a message to the monks: 'Please come, venerables, and learn this discourse before it disappears,' or she has some duty or business and sends a message to the monks: 'Please come, venerables, I wish to make an offering, hear the Teaching, and see the monks,' you should go for seven days, but only if you're asked. And you should return within seven days.

32 Others send a message

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."

33 4. The allowance to go to any of five kinds of persons even if not asked
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.

34 "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."

35 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.' But you should return within seven days.

36 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.

37 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.

38 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.

39 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 proclamation,' or 'I'll complete the quorum.' But you should return within seven days.

40 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.

41 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.

42 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.

43 It may be that the Sangha wants to do a legal procedure against a monk —whether a procedure of censure, demotion, banishment, reconciliation, or ejection. He sends a message to the monks: ‘Please come, venerables, the Sangha wants to do a legal procedure against me.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘How may the Sangha not do the procedure?’ or ‘How may the Sangha make it lighter?’ But you should return within seven days.

44 Or it may be that the Sangha has done a legal procedure against him— whether a procedure of censure, demotion, banishment, reconciliation, or ejection. He sends a message to the monks: ‘Please come, venerables, the Sangha has done a legal procedure against me.’

44.2 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?’ But you should return within seven days.”

45 A nun sending a message

"It may be, monks, that a sick 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.

46 It may be that a nun 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 her discontent,' 'I'll find someone to allay her discontent', or 'I'll give her a teaching.' But you should return within seven days.

47 It may be that an anxious nun 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 her anxiety,' 'I'll find someone to dispel her anxiety,' or 'I'll give her a teaching.' But you should return within seven days.

48 It may be that a nun 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 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.

49 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.

50 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.

51 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.

52 It may be that the Sangha wants to do a legal procedure against a nun—whether a procedure of censure, 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.

53 Or it may be that the Sangha has done a legal procedure against her—whether a procedure of censure, demotion, banishment, reconciliation, or ejection. She sends a message to the monks: 'Please come, venerables, the Sangha has done a legal procedure against me.'

53.2 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."

54 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.

55 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.

56 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.

57 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.

58 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 his 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 him,’ or ‘I’ll inform him.’ But you should return within seven days.

59 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.

60 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.

61 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.

62 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."

63 5. The allowance to go to any of seven kinds of persons even if not asked
On one occasion the mother of a certain monk was sick. She sent a message to her son: "Please come, I'm sick." That monk thought, "The Buddha has laid down a rule that one should go for seven days to any of seven kinds of persons, but only when asked, and that one should go for seven days to any of five kinds of persons even if not asked, let alone if one is. My mother is sick, but she's not a lay follower. So what should I do?" They told the Buddha.

64 "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.

65 It may be that a monk's mother is sick and sends a message to her son: 'Please come, I'm sick.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll look for food for the sick,' 'I'll look for food for the nurses,' 'I'll look for medicine,' 'I'll enquire about her sickness,' or 'I'll nurse her.' But you should return within seven days.

66 It may be that a monk's father is sick and sends a message to his son: 'Please come, I'm sick.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll look for food for the sick,' 'I'll look for food for the nurses,' 'I'll look for medicine,' 'I'll enquire about his sickness,' or 'I'll nurse him.' But you should return within seven days."

67 6. The allowance to go only when asked

"It may be that a monk's brother is sick and sends a message to his brother: 'Please come, I'm sick.' You should go for seven days, but only if you're asked. And you should return within seven days.

68 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.

69 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.

70 It may be that one who is staying with the monks is sick 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."

71 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.

72 "I allow you to go on business for the Sangha. But you should return within seven days."

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*The section for recitation on the rainy-season residence is finished.*

74 7. The section on no offense for breaking the rains residence when there are dangers

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.

75 "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.

76 It may happen that monks who have entered the rains residence are harassed by creeping animals that attack and bite them. When there's such a danger, you should leave. There's no offense for breaking the rains residence.

77 It may happen that monks who have entered the rains residence 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.

78 It may happen that monks who have entered the rains residence 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.

79 It may happen that the village where monks have entered the 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.

80 It may happen that the dwellings where monks have entered the 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.

81 It may happen that the village where the monks have entered the 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.

82 It may happen that the dwellings where the monks have entered the rains residence are swept away by flooding. 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."

83 At one time in a certain monastery, the village where the monks had entered the rains residence relocated because of criminals.

84 "I allow you to move to where the village is."

85 The village was divided in two.

86 "I allow you to move to where the majority is."

87 The majority had no faith and confidence.

88 "I allow you to move to where those who have faith and confidence are."

89 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.

90 "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.

91 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.

92 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.

93 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.

94 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.'

94.2 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.

95 It may happen that a monk who has entered the rains residence is invited by a sex worker, by a single woman, by a paṇḍaka, by relatives, by kings, by criminals, or by scoundrels: 'Come, venerable, we'll give you money', 'We'll give you gold', 'We'll give you a field', 'We'll give you land', 'We'll give you an ox', 'We'll give you a cow', 'We'll give you a slave', 'We'll give you our daughter as wife', 'We'll bring you another wife.'

95.2 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.

96 It may happen that a monk who has entered the rains residence 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."

97 Monks pursuing schism

"It may happen that a monk who has entered the rains residence sees 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.

98 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, '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.

99 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 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.

100 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.

101 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.

102 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."

103 Nuns pursuing schism

"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.

104 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 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.

105 It may happen that a monk who has entered the rains residence 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.

106 It may happen that a monk who has entered the rains residence 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."

107 9. Entering the rains residence in a cowherd's dwelling, etc.

On one occasion a certain monk wanted to enter the rains residence in a cowherd's dwelling. They told the Buddha.

108 “I allow you to enter the rains residence in a cowherd’s dwelling.”

109 The cowherd’s dwelling was moved.

110 “I allow you to go where the cowherd’s dwelling is.”

111 On one occasion, as the entry to the rains residence was getting close, a certain monk wanted to travel by caravan.

112 “I allow you to enter the rains residence in a caravan.”

113 On one occasion, as the entry to the rains residence was getting close, a certain monk wanted to travel by boat.

114 “I allow you to enter the rains residence on a boat.”

115 10. Places where the rains residence should not be entered
At one time monks entered the rains residence in the hollow of a tree. People complained and criticized them, “They’re just like goblins.”

116 “You shouldn’t enter the rains residence in the hollow of a tree. If you do, you commit an offense of wrong conduct.”

117 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.”

118 “You shouldn’t enter the rains residence in the fork of a tree. If you do, you commit an offense of wrong conduct.”

119 At one time monks entered the rains residence out in the open. When it was raining, they ran for cover under trees and eaves.

120 “You shouldn’t enter the rains residence out in the open. If you do, you commit an offense of wrong conduct.”

121 At one time monks entered the rains residence without a dwelling. They suffered in the cold and the heat.

122 "You shouldn't enter the rains residence without a dwelling. If you do, you commit an offense of wrong conduct."

123 At one time monks entered the rains residence in a charnel house. People complained and criticized them, "They're just like undertakers."

124 "You shouldn't enter the rains residence in a charnel house. If you do, you commit an offense of wrong conduct."

125 At one time monks entered the rains residence under a sunshade. People complained and criticized them, "They're just like cowherds."

126 "You shouldn't enter the rains residence under a sunshade. If you do, you commit an offense of wrong conduct."

127 At one time monks entered the rains residence in a large earthenware pot. People complained and criticized them, "They're just like the monastics of other religions."

128 "You shouldn't enter the rains residence in a large earthenware pot. If you do, you commit an offense of wrong conduct."

129 11. Illegitimate agreements

At one time the Sangha at Sāvatthī had made an agreement that they would not give the going forth during the rains residence. Then, one of Visākhā's grandsons went to the monks and asked for the going forth. The monks told him about their agreement, adding, "Please wait while the monks observe the rains residence. Once we've completed the rains residence, we'll give you the going forth."

130 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?"

131 The monks heard Visākhā's complaints and told the Buddha.

132 "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."

133 12. An offense of wrong conduct for agreeing

On one occasion Venerable Upananda the Sakyan had agreed to spend the first rains residence at the invitation of King Pasenadi of Kosala. As he was going to the monastery provided by the king, he saw two monasteries with much robe-cloth. He thought, "Why don't I spend the rains residence in these two monasteries? That way I'll get much robe-cloth." And he spent the rains residence in those two monasteries.

134 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?"

135 The monks heard the king's complaints, and the monks of few desires complained and criticized Upananda, "How could Upananda act like this?" And they told the Buddha. Soon afterwards the Buddha had the

Sangha gathered and questioned Upananda: "Is it true that you acted like this?"

136 "It's true, sir."

137 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:

138 "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.

139 The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing."

140 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.

141 The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

142 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.

143 The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

144 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.

145 The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

146 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.

147 The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

148 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.

149 The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

150 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.

151 The first rains residence does count for that monk. And there's no offense for agreeing.

152 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.

153 Whether he returns to that monastery or not, the first rains residence does count for that monk. And there's no offense for agreeing."

154 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.

155 The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

156 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. ...

156.2 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.

157 The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

158 ... After staying there for two or three days, he leaves on seven-day business. And he returns within seven days.

159 The first rains residence does count for that monk. And there's no offense for agreeing.

160 ... Seven days before the invitation ceremony, he leaves on seven-day business.

161 Whether he returns to that monastery or not, the first rains residence does count for that monk. And there's no offense for agreeing."

162 The second rains residence: observance-day outside monastery
"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.

163 The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

164 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.

165 The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

166 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.

167 The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

168 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.

169 The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

170 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.

171 The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

172 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.

173 The second rains residence does count for that monk. And there's no offense for agreeing.

174 It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. Seven days before Komudī, the fourth full-moon day of the rainy season, he leaves because of business.

175 Whether he returns to that monastery or not, the second rains residence does count for that monk. And there's no offense for agreeing."

176 The second rains residence: observance day within monastery
"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.

177 The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

178 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. …

178.2 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.

179 The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

180 … After staying there for two or three days, he leaves on seven-day business. And he returns within seven days.

181 The second rains residence does count for that monk. And there's no offense for agreeing.

182 It may happen that a monk agrees to spend the second rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. Seven days before Komudī, the fourth full-moon day of the rainy season, he leaves because of business.

183 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.*

185 This is the summary:

186 "To enter and when,
How many, and during the rains;
And they did not want, deliberately,

To postpone, lay follower.

187 Sick, and mother, father,
And brother, then a relative;
One staying with the monks, dwelling,
And also predatory, creeping animals.

188 And criminals, and demons,
And then burned down twice;
Swept away by flooding, it relocated,
And majority, donors.

189 Coarse or fine, suitable,
And medicine, with attendant;
Woman, sex worker, and single woman,
A paṇḍaka, and by a relative.

190 King, criminals, scoundrels, treasure,
And with eightfold on schism;
A cowherd's dwelling, and a caravan, and a boat,
In a hollow, and in a fork.

191 Rains residence out in the open,
And without a dwelling;
Charnel house, and under a sunshade,
And they entered in a large earthenware pot.

192 Agreement, having agreed,
And observance days outside;
First, second,
Should be understood according to the same method.

193 He departs without business,
And the same with business;
And two or three days, and again,
And on seven-day business.

194 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.”

195 In this chapter there are fifty-two topics.

*The chapter on entering the rainy-season residence is finished.*

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# THE CHAPTER ON THE INVITATION CEREMONY

✦

[1] 1. Being uncomfortable

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, 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. 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 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."

[2] And they did just that.

3 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 Sāvatthī. When they eventually arrived, they went to the Jeta Grove, Anāthapiṇḍika's Monastery. There they approached the Buddha, bowed, and sat down.

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?"

5 "We're keeping well, sir, we're getting by. We had a comfortable and harmonious rains, and got almsfood without trouble."

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. Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

7 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?"

9 When they had told him, the Buddha addressed the monks:

10 "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:

11 "You shouldn't take a vow of silence, like the monastics of other religions. If you do, you commit an offense of wrong conduct.

12 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.

13 This will help you live with one another in the proper way, help you clear yourself of offenses, and help you prioritize the training. And you should do the invitation ceremony like this. A competent and capable monk should inform the Sangha:

14 'Please, venerables, I ask the Sangha to listen. Today is the invitation ceremony. If the Sangha is ready, it should do the invitation ceremony.'

15 The most senior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:

16 '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.'

17 Each junior monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:

18 '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.'"

19 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?"

20 "It's true, sir."

21 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:

22 "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.

23 Everyone should squat on their heels during the invitation ceremony."

24 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.

25 "You should squat on your heels until you have invited correction. Once you have invited, you may sit down."

26 2. Breach of the invitation ceremony
The monks thought, "How many invitation days are there?"

27 "There are two invitation days: the fourteenth and the fifteenth day of the lunar half-month."

28 The monks thought, "How many kinds of invitation procedures are there?"

29 "There are four kinds:

30 The invitation procedure that is illegitimate and has an incomplete assembly.

31 The invitation procedure that is illegitimate but has a complete assembly.

32 The invitation procedure that is legitimate but has an incomplete assembly.

33 The invitation procedure that is legitimate and has a complete assembly.

34 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 invi-

tation procedures that are legitimate and have a complete assembly.'"

35 3. The allowance to pass on the invitation

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."

36 "A sick monk should pass on his invitation.

37 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.'

37.2 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.

38 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.

39 You shouldn't do the invitation ceremony with an incomplete sangha. If you do, you commit an offense of wrong conduct.

40 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. 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 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 gynandromorph, then the invitation should be passed on to someone else.

41 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 caused the Buddha to bleed, or admits that he's a gynandromorph while on his way to the invitation ceremony, then the invitation hasn't been brought.

42 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 gynandromorph after reaching the Sangha, then the invitation has been brought.

43 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.

43.2 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.

44 And if, after the invitation has been passed on to him, the monk who is conveying the invitation reaches the Sangha, but deliberately doesn't announce the invitation, then the invitation has been brought.

45 But there's an offense of wrong conduct for the one who is conveying the invitation.

46 On the invitation day, if the Sangha has business to be done, then anyone passing on their invitation should also give their consent."

47 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.

48 "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.'

48.2 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.

49 If not, you shouldn't do the invitation ceremony with an incomplete sangha. If you do, you commit an offense of wrong conduct.

50 If on the invitation day a monk is seized by kings, by bandits, by scoundrels, or by enemies of the monks, other monks should 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.

50.2 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.

51 If not, you shouldn't do the invitation ceremony with an incomplete sangha. If you do, you commit an offense of wrong conduct."

52 5. Various kinds of invitation ceremonies for the Sangha, etc.

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.

53 "When there are five of you, you should do the invitation ceremony in the Sangha."

54 At one time on the invitation day, there were four monks staying in a certain monastery. They thought, "The Buddha has instructed that the invitation ceremony should be done in the Sangha when there are five monks. But there's only four of us. So how should we do the invitation ceremony?"

55 "When there are four of you, you should do the invitation ceremony with one another.

56 And you should do it like this. A competent and capable monk should inform those monks:

57 '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.'

58 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:

59 '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.'

60 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:

61 '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.'"

62 At one time on the invitation day, there were three 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 four. But there's only three of us. So how should we do the invitation ceremony?"

63 "When there are three of you, you should do the invitation ceremony with one another.

64 And you should do it like this. A competent and capable monk should inform those monks:

65 '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.'

66 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:

67 '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.'

68 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:

69 '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.'"

70 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?"

71 "When there are two of you, you should do the invitation ceremony with each other.

72 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:

73 '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.'

74 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:

75 '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.'"

76 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?"

77 "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.

78 If other monks arrive, he should do the invitation ceremony with them. If not, he should determine: 'Today is my invitation ceremony.'

79 If he doesn't make a determination, he commits an offense of wrong conduct.

80 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.

81 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.

82 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.

83 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."

84 6. The process for making amends for an offense

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.

85 "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:

86 'I've committed such-and-such an offense. I confess it.' The other should say, 'Do you recognize it?' — 'Yes, I recognize it.' — 'You should restrain yourself in the future.'

87 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:

88 '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 do the invitation ceremony. This is not an obstacle to doing the invitation ceremony."

89 7. The process for revealing an offense

At one time a certain monk remembered an offense during the 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.

90 "A monk may remember an offense during the invitation ceremony. 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 invitation ceremony. This is not an obstacle to doing the invitation ceremony.

91 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."

92 8. The process for making amends for a shared offense

At one time on the invitation 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?"

93 “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.’

94 If he’s able to do this, it’s good. If he’s not, then a competent and capable monk should inform the Sangha:

95 ‘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.’

96 Once this has been said, they can do the invitation ceremony. This is not an obstacle to doing the invitation ceremony.

97 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:

98 ‘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.’

99 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.*

101 9. The group of fifteen on non-offenses

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. Perceiving that they were acting according to the Teaching and the Monastic Law, perceiving that the assembly was complete although it was not, they did the invitation ceremony. While they were doing it, a greater number of resident monks arrived. They told the Buddha.

102 "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.

103 In such a case, those monks should do the invitation ceremony once more. There's no offense for those who already have invited.

104 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.

105 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.

106 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.

107 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.

108 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 greater number of resident monks arrive.

109 In such a case, those monks should do the invitation ceremony once more. There's no offense for those who already have invited.

110 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.

111 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.

112 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.

113 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.

114 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.

115 In such a case, those monks should do the invitation ceremony once more. There's no offense for those who already have invited.

116 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.

117 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.

118 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.

119 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.

120 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 greater number of resident monks arrive.

121 In such a case, those monks should do the invitation ceremony once more. There's no offense for those who already have invited.

122 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.

123 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.

124 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.

125 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.

126 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.

127 In such a case, those monks should do the invitation ceremony once more. There's no offense for those who already have invited.

128 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.

129 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.

130 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.

131 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.*

133 10. The group of fifteen on perceiving an incomplete assembly as incomplete

"On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other 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.

134 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.

135 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.

136 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.

137 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.

138 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.

139 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 ...

139.2 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.

140 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.*

142 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.

143 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.

144 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the invitation ceremony or not?' Being unsure, they do the invitation ceremony. While they're doing it, an equal number of resident monks arrive.

145 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.

146 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.

147 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.

148 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 …

148.2 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.

149 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.*

151 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.

152 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.

153 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.

154 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.

155 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.

156 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.

157 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 ...

157.2 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.

158 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.*

160 13. The group of fifteen on aiming at schism

"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.

161 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.

162 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.

163 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.

164 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.

165 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.

166 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.

167 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.

168 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.

169 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.

170 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.

171 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.

172 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.

173 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.

174 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.

175 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.

176 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.

177 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.

178 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.

179 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.

180 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.

181 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.

182 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.

183 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.

184 On the invitation day, five or more resident monks may have gathered together in a certain monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and the entire gathering has left, a greater number of resident monks arrive.

185 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.

186 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.

187 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.

188 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.

189 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.*

192 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. ..."

193 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.

194 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—

195 If the number of resident monks is greater, the newly-arrived monks should fall in line with the resident monks.

196 If the number is the same, the newly-arrived monks should fall in line with the resident monks.

197 If the number of newly-arrived monks is greater, the resident monks should fall in line with the newly-arrived monks.

198 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—

199 If the number of resident monks is greater, the newly-arrived monks should fall in line with the resident monks.

200 If the number is the same, the newly-arrived monks should fall in line with the resident monks.

201 If the number of newly-arrived monks is greater, the resident monks should fall in line with the newly-arrived monks.

202 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—

203 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.

204 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.

205 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.

206 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—

207 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.

208 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.

209 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."

210 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—

211 If they do the invitation ceremony without investigating, there's an offense of wrong conduct.

212 If they investigate, but don't see anyone, and then do the invitation ceremony, there's no offense.

213 If they investigate, and they see someone, and then do the invitation ceremony together, there's no offense.

214 If they investigate, and they see someone, but then do the invitation ceremony separately, there's an offense of wrong conduct.

215 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.

216 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—

217 If they do the invitation ceremony without investigating, there's an offense of wrong conduct.

218 If they investigate, but don't see anyone, and then do the invitation ceremony, there's no offense.

219 If they investigate, and they see someone, and then do the invitation ceremony together, there's no offense.

220 If they investigate, and they see someone, but then do the invitation ceremony separately, there's an offense of wrong conduct.

221 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.

222 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—

223 If they do the invitation ceremony without investigating, there's an offense of wrong conduct.

224 If they investigate, but don't see anyone, and then do the invitation ceremony, there's no offense.

225 If they investigate, and they see someone, and then do the invitation ceremony together, there's no offense.

226 If they investigate, and they see someone, but then do the invitation ceremony separately, there's an offense of wrong conduct.

227 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.

228 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—

229 If they do the invitation ceremony without investigating, there's an offense of wrong conduct.

230 If they investigate, but don't see anyone, and then do the invitation ceremony, there's no offense.

231 If they investigate, and they see someone, and then do the invitation ceremony together, there's no offense.

232 If they investigate, and they see someone, but then do the invitation ceremony separately, there's an offense of wrong conduct.

233 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."

234 17. The doing of the invitation ceremony with those belonging to a different Buddhist sect, etc.
"It may happen that newly-arrived monks see resident monks who belong to a different Buddhist sect, but they have the view that they belong to the same one. Then—

235 If they don't ask the resident monks about it, and then do the invitation ceremony together, there's no offense.

236 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.

237 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.

238 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—

239 If they don't ask the resident monks about it, and then do the invitation ceremony together, there's an offense of wrong conduct.

240 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.

241 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.

242 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—

243 If they don't ask the newly-arrived monks about it, and then do the invitation ceremony together, there's no offense.

244 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.

245 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.

246 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—

247 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.

248 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.

249 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."

250 18. The section on "you shouldn't go"

"On the invitation day you shouldn't go from a monastery with monks to one 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. 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.

251 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.

252 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.

252.2 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.

253 On the invitation day you shouldn't go from a monastery with monks to one 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.

253.2 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.

254 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.

254.2 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.

254.3 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.

255 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.

255.2 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.

255.3 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."

256 19. The section on "you may go"

"On the invitation day you may go from a monastery with monks to one 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.

257 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.

258 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."

259 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.

260 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.

261 You shouldn't do the invitation ceremony with a paṇḍaka seated in the gathering. If you do, you commit an offense of wrong conduct.

261.2 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 has caused a schism in the Sangha, with one who has caused the Buddha to bleed, or with a gynandromorph seated in the gathering. If you do, you commit an offense of wrong conduct.

262 You shouldn't do the invitation ceremony with a passed-on invitation that has expired, except if the gathering is still seated together.

263 You shouldn't do the invitation ceremony on a non-invitation day, except to unify the Sangha."

*The second section for recitation is finished.*

265 21. Invitation ceremonies by means of two statements

At one time on the invitation day in a certain monastery in the Kosalan country, there was a threat from primitive tribes. The monks were unable to do the invitation ceremony by means of three statements.

266 "I allow you to do the invitation ceremony by means of two statements."

267 The threat from primitive tribes increased. The monks were unable to do the invitation ceremony by means of two statements.

268 "I allow you to do the invitation ceremony by means of one statement."

269 The threat from primitive tribes increased further. The monks were unable to do the invitation ceremony by means of one statement.

270 "I allow you to do the invitation ceremony in groups according to the year of seniority."

271 On one occasion on the invitation day in a certain monastery, most of the night had been spent with people making offerings. The monks considered this and thought, "If the Sangha does the invitation ceremony by means of three statements, we won't finish before dawn. What should we do?"

272 "In such a case, a competent and capable monk should inform the Sangha:

273 'Please, venerables, I ask the Sangha to listen. Most of the night has been spent with people making offerings. If the Sangha does the invitation ceremony by means of three statements, we won't finish before dawn. If

the Sangha is ready, it should do the invitation ceremony by means of two statements.' Or, 'If the Sangha is ready, it should do the invitation ceremony by means of one statement.' Or, 'If the Sangha is ready, it should do the invitation ceremony in groups according to the year of seniority.'

274 It may happen on the invitation day that most of the night in a monastery is spent with monks giving teachings, with experts on the discourses reciting discourses, with experts on the Monastic Law discussing the Monastic Law, with expounders of the Teaching discussing the Teaching, or with the monks arguing. If the monks consider this and think, 'If the Sangha does the invitation ceremony by means of three statements, we won't finish before dawn,' then a competent and capable monk should inform the Sangha:

275 'Please, venerables, I ask the Sangha to listen. Most of the night has been spent with the monks arguing. If the Sangha does the invitation ceremony by means of three statements, we won't finish before dawn. If the Sangha is ready, it should do the invitation ceremony by means of two statements.' Or, 'If the Sangha is ready, it should do the invitation ceremony by means of one statement.' Or, 'If the Sangha is ready, it should do the invitation ceremony in groups according to the year of seniority.'"

276 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.

277 "In such a case, a competent and capable monk should inform the Sangha:

278 '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.'

278.2 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.'

279 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:

280 'Please, venerables, I ask the Sangha to listen. This is a threat to the monastic life. If the Sangha does the invitation ceremony by means of three statements, we won't finish before the threat manifests. If the Sangha is ready, it should do the invitation ceremony by means of two statements.' Or, 'If the Sangha is ready, it should do the invitation ceremony by means of one statement.' Or, 'If the Sangha is ready, it should do the invitation ceremony in groups according to the year of seniority.'"

281 22. The cancellation of the invitation

At that time the monks from the group of six invited correction while having unconfessed offenses.

282 "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."

283 Soon afterwards, when asked for permission, the monks from the group of six refused to give it.

284 "If anyone doesn't give their permission, you should cancel their invitation.

285 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:

286 'Please, venerables, I ask the Sangha to listen. Such-and-such a person has an unconfessed offense. I cancel their invitation. The invitation ceremony shouldn't be done in their presence.'

287 Their invitation has then been canceled."

288 Improper cancellation of the invitation

On one occasion the monks from the group of six— thinking to act before the good monks canceled their invitation, but having no reason for doing so—canceled the invitation of pure monks who had not committed any offenses. They also canceled the invitation of those who already had invited.

289 "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.

290 And this is how the invitation is canceled and how it isn't canceled.

291 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.

293 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.

294 It may happen on the invitation day that a monk cancels another 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.

295 It may happen on the invitation day that a monk cancels another monk's invitation. If other monks know about the first monk: 'This venerable is pure in bodily conduct, but impure in verbal conduct and liveli-

hood; 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.

296 It may happen on the invitation day that a monk cancels another 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.

297 It may happen on the invitation day that a monk cancels another 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."

298 Questioning of the accusing monk

"It may happen on the invitation day that a monk cancels another 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?'

299 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?’

300 If he says, ‘I do,’ he should be asked what they are.

301 If he says, ‘The four offenses entailing expulsion and the thirteen entailing suspension are failure in morality,’ ‘The serious offenses, the offenses entailing confession, the offenses entailing acknowledgment, the offenses of wrong conduct, and the offenses of wrong speech are failure in conduct,’ ‘Wrong views and extreme views are failure in view,’ he should be asked, ‘Are you canceling this monk’s invitation because of what you’ve seen, what you’ve heard, or what you suspect?’

302 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?

302.2 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?’

303 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?

303.2 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?

303.3 Or did you hear it from kings, a king’s officials, the monastics of another religion, or the lay followers of another religion?’

304 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?

304.2 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?

304.3 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?'

305 He might say, 'I didn't cancel this monk's invitation because of what I suspect. I don't know why I canceled his invitation.'

306 If the accusing monk, when questioned, isn't able to satisfy his 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.'

307 If the accusing monk admits to a groundless charge of an offense 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.

307.2 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.

308 If the accused monk admits to having committed an offense entailing expulsion, he should be expelled. The Sangha should then do the invitation ceremony. If the accused monk admits to having committed an offense entailing suspension, he should be charged with that offense. The Sangha should then do the invitation ceremony.

308.2 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."

309 23. Grounds for a serious offense, etc.

"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:

310 'This monk has made amends for the offense he has committed. If the Sangha is ready, it should do the invitation ceremony.'

311 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. ...

311.2 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:

312 'This monk has made amends for the offense he has committed. If the Sangha is ready, it should do the invitation ceremony.'

313 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:

314 'This monk has made amends for the offense he has committed. If the Sangha is ready, it should do the invitation ceremony.'

315 On the invitation day, a monk may have committed an offense of wrong speech. Some monks regard it as an offense of wrong speech, but others as a serious offense. … Some monks regard it as an offense of wrong speech, but others as an offense entailing confession. … Some monks regard it as an offense of wrong speech, but others as an offense entailing acknowledgment. …

315.2 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:

316 'This monk has made amends for the offense he has committed. If the Sangha is ready, it should do the invitation ceremony.'"

317 24. Setting aside an offense, etc.

"It may happen on the invitation day that a monk announces in the midst of the Sangha:

318 ‘Please, venerables, I ask the Sangha to listen. I know about an offense, but not who the offender is. If the Sangha is ready, it should set aside the offense and then do the invitation ceremony.’

319 They should say to him, ‘The Buddha has laid down a rule that the invitation ceremony is for those who are pure. If you know the offense, but not the offender, then say now who it is that you suspect.’

320 It may happen on the invitation day that a monk announces in the midst of the Sangha:

321 ‘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.’

322 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.’

323 It may happen on the invitation day that a monk announces in the midst of the Sangha:

324 ‘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.’

325 They should say to him, ‘The Buddha has laid down a rule that the invitation ceremony should be done in a complete assembly by those who are pure. If you know an offender and their offense, then say now what they are.’

326 If the offense is known about before the invitation ceremony, but the offender only afterwards, the offender should be corrected. If the offender is known about before the invitation ceremony, but the offense only afterwards, the offender should be corrected. If both the offense and the offender are known about before the invitation ceremony, and someone reopens the case after the invitation ceremony has been done, he commits an offense entailing confession for the reopening."

327 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.

328 "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.

329 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.'

330 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.

330.2 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.'

331 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:

332 '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.'

333 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.'

334 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:

335 '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 wax-

ing phase of the moon.'

336 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.'

337 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."

338 Invitation with the sick

"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.

339 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.

340 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.

341 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."

342 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. They considered this and thought, "If we do the invitation ceremony now, monks might set out wandering. We'll then lose this deep meditation. So what should we do?" They told the Buddha.

343 "In such a case, I allow those monks to make an agreement about the invitation ceremony.

344 And it should be made like this. Everyone should gather in one place. A competent and capable monk should then inform the Sangha:

345 '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, monks might set out wandering. We'll then lose this deep meditation. If the Sangha is ready, it should make an agreement about the invitation ceremony: we'll now do the observance-day ceremony

and recite the Monastic Code, and we'll do the invitation ceremony on the day of Komudī, the fourth full moon of the rainy season. This is the motion.

346 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, monks might set out wandering. We'll then lose this deep meditation.

346.2 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.

346.3 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.

347 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 will remember it thus.'

348 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.'

349 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.'

350 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.

351 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.'

352 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."

*The fourth chapter on the invitation ceremony is finished.*

354 This is the summary:

355 "Completed rains residence in Kosala,
They went to see the Teacher;
Living uncomfortably like animals,
One another in the proper way.

356 Inviting, and in the seat,
Legal procedure, sick, relatives;
King, and bandits, and scoundrels,

So enemies of monks.

357 Five, four, three, two, one,
Committed, unsure, he remembered;
The whole Sangha, unsure,
Greater, and equal, smaller.

358 Residents, fourteenth,
Characteristics, belonging to a Buddhist sect, both;
May go, not with seated,
About giving consent, invitation.

359 With primitive tribes, spent, storm,
And threat, invitation;
They refused, before their,
And isn't canceled, a monk's.

360 'Or why', and what,
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."

361 In this chapter there are forty-six topics.

*The chapter on the invitation ceremony is finished.*

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# THE CHAPTER ON SKINS

✦

[1] 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.

[2] 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."

[2.2] 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.

[3] 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."

[4] 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?"

5 "Well then, please wait here for a moment, while I announce you to the Buddha."

6 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?"

7 "Well then, Sāgata, prepare a seat in the shade of the dwelling."

8 "Yes, sir."

9 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.

10 After reading their minds, the Buddha said to Sāgata, "Well then, Sāgata, show us more superhuman abilities, more wonders of supernormal power."

11 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."

11.2 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.

12 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.

12.2 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.

12.3 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."

13 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 dark so that one with eyes might see what's there— just so has the Buddha made the Teaching clear in many ways.

13.2 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."

14 The going forth of Soṇa Koḷivisa

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?"

15 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.

16 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 homelessness. Please give me the going forth." Soṇa received the going forth and the full ordination in the Buddha's presence.

17 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?"

18 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.

19 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.

20 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'?"

21 "Yes, sir."

22 "Well, let me ask you, Soṇa: when you were previously a householder, weren't you a skilled lute player?"

23 "Yes."

24 "When the strings were too tight, was the lute in tune and easy to play?"

25 "No."

26 "When the strings were too loose, was the lute in tune and easy to play?"

27 "No."

28 "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?"

29 "Yes."

30 "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."

31 "Yes, sir."

32 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.

33 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.

33.2 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.

34 He then thought, "Why don't I declare perfect insight to the Buddha?" He then went to the Buddha, bowed, sat down, and said:

35 "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.

36 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 see anything to be done in himself, nor anything that needs improving.

36.2 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.

37 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.

37.2 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.

38 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.

38.2 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.

39 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.

40 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.

41 He is committed to the end of grasping, to the end of craving, and to non-confusion because of the ending of confusion, because he is without confusion.

42 Sir, for a monk who is fully freed in this way, even if he sees compelling sights, his mind is not overpowered by them. It remains unaffected, steady, and unshakeable, and he observes its disappearance. Even if he hears compelling sounds, smells compelling odors, tastes compelling flavors, touches compelling objects, or experiences compelling mental phenomena, his mind is not overpowered by them. It remains unaffected, steady, and unshakeable, and he observes its disappearance.

43 It's just like a granite mountain, a single, solid mass without 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.

44 For one committed to renunciation
And to seclusion of the mind,
For one committed to harmlessness
And to the end of grasping,

45 For one committed to the end of craving
And to clarity of mind,
Having seen the arising of the senses,
Their mind is fully freed.

46 For one who is fully freed,
The monastic with a peaceful mind,
There is nothing to improve
And nothing to be done.

47 Just as a single, solid rock,
Is unshaken by the wind,
So too, all sights, and sounds,
Smells, tastes, and touches,

48 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."

49 2. The prohibition against sandals with double-layered soles, etc.
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."

50 The Buddha then said to Soṇa, “Soṇa, you were brought up in great comfort. I allow you to use sandals with single-layered soles.”

51 “When I went forth into homelessness, sir, I left behind eighty cartloads of gold coins and a troop of seven elephants. If I were to walk around in sandals with single-layered soles, some people would say, ‘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:

52 “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.”

53 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.

54 “You shouldn’t wear sandals that are entirely blue, entirely yellow, entirely red, entirely magenta, entirely black, entirely orange, or entirely beige. If you do, you commit an offense of wrong conduct.”

55 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!”

56 “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.”

57 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!”

58 “You shouldn’t wear 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, or decorated in various ways. If you do, you commit an offense of wrong conduct.”

59 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!”

60 “You shouldn’t wear sandals decorated with lionskin, tiger skin, leopard skin, deerskin, otter skin, cat skin, squirrel skin, or bat skin. If you do, you commit an offense of wrong conduct.”

61 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. He then bowed to the attendant monk and asked him, "Venerable, why are you limping?"

62 "Because my feet are cracked."

63 "Well then, take these sandals."

64 "Thanks, but the Buddha has prohibited sandals with multi-layered soles."

65 But the Buddha said, "Please take the sandals." Soon afterwards the Buddha gave a teaching and addressed the monks:

66 "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."

67 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?"

68 "It's true, sir."

69 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.

69.2 This will affect people's confidence ..." After rebuking them ... the Buddha gave a teaching and addressed the monks:

70 "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.

71 And you shouldn't wear sandals within a monastery. If you do, you commit an offense of wrong conduct."

72 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?"

73 "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:

74 "I allow you to wear sandals if your feet are painful or cracked, or you have a corn on your foot."

75 Then the monks made use of the beds and benches with dirty feet. Their robes and the furniture got dirty.

76 "When you know that you are about to make use of a bed or a bench, I allow you to wear sandals."

77 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.

78 "I allow you to wear sandals within a monastery, and also to use a torch, a lamp, and a walking stick."

79 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.

80 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:

81 "You shouldn't wear wooden shoes. If you do, you commit an offense of wrong conduct."

82 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.

83 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."

84 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?"

85 "It's true, sir."

86 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:

87 "You shouldn't wear shoes made of palm leaves. If you do, you commit an offense of wrong conduct."

88 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 ...

89 You shouldn't wear shoes made of bamboo leaves. If you do, you commit an offense of wrong conduct."

90 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.

91 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. The monks of few desires complained and criticized them, "How can the monks in Bhaddiya do this?"

92 They told the Buddha. ... "Is it true, monks, that the monks in Bhaddiya do this?"

93 "It's true, sir."

94 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:

95 "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. If you do, you commit an offense of wrong conduct.

96 And you shouldn't use shoes. If you do, you commit an offense of wrong conduct. I allow three kinds of foot stands that are fixed in place and immobile: foot stands for defecating, foot stands for urinating, and foot stands for restroom ablutions."

97 When the Buddha had stayed at Bhaddiya for as long as he liked, he set out wandering toward Sāvatthī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery.

98 At this time, the monks from the group of six would grab cattle as they were crossing the Aciravatī 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!"

99 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:

100 "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.

101 And you shouldn't touch their genitals motivated by lust. If you do, you commit a serious offense.

102 And you shouldn't kill a calf. If you do, you should be dealt with according to the rule."

103 7. The prohibition against vehicles, etc.
At that time the monks from the group of six traveled in vehicles, sometimes pulled by a female animal with a man driving, at other times pulled by a male animal with a woman driving. People complained and criticized them, "You'd think they were at the Ganges festival!" They told the Buddha.

104 "You shouldn't travel in a vehicle. If you do, you commit an offense of wrong conduct."

105 Soon afterwards a monk who was traveling through the Kosalan country on his way to visit the Buddha at Sāvatthī 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?"

106 "I'm going to Sāvatthī to visit the Buddha."

107 "Please come with us."

108 "I can't. I'm sick."

109 "Then please come inside the vehicle."

110 "Thank you, but the Buddha has prohibited us from traveling in vehicles."

111 He did not accept because he was afraid of wrongdoing. Then, when he arrived at Sāvatthī, he told the monks what had happened. They in turn told the Buddha.

112 “I allow a vehicle when you’re sick.”

113 The monks thought, “Pulled by a female or by a male?”

114 “I allow a rickshaw pulled by men.”

115 Soon afterwards a certain monk was even more uncomfortable when jolted around in a vehicle.

116 “I allow a palanquin and a litter.”

117 8. The prohibition against high and luxurious beds

At that time the monks from the group of six used high and luxurious beds, such as: high couches, luxurious couches, long-fleeced woolen rugs, multi-colored woolen rugs, white woolen rugs, red woolen rugs, cotton-down quilts, woolen rugs decorated with the images of predatory animals, woolen rugs with long fleece on one side, woolen rugs with long fleece on both sides, sheets of silk embroidered with gems, silken sheets, woolen rugs like a dancer’s rug, 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.

118 “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, ele-

phant-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. If you do, you commit an offense of wrong conduct."

119 9. The prohibition against all skins

Soon afterwards when the monks from the group of six heard that the Buddha had prohibited high and luxurious beds, they used luxurious skins: lionskins, tiger skins, and leopard skins. They cut them to fit their beds and benches, and used them both there and elsewhere. When people walking about the dwellings saw this, they complained and criticized them, "They're just like householders who indulge in worldly pleasures!" They told the Buddha.

120 "You shouldn't use luxurious skins: lionskins, tiger skins, or leopard skins. If you do, you commit an offense of wrong conduct."

121 Soon afterwards when the monks from the group of six heard 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.

122 At this time a certain bad monk was associating with the family 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.

123 At that time that lay follower had a beautiful young calf with 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."

124 The bad lay follower then slaughtered the calf, skinned it, and 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?"

125 When he told them what had happened, they asked, "So did you encourage someone to kill?"

126 "Yes."

127 The monks of few desires complained and criticized him, "How 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.

128 Soon afterwards the Buddha had the Sangha gathered and questioned that bad monk: "Is it true, monk, that you encouraged someone to kill?"

129 "It's true, sir." ...

130 "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:

131 "You shouldn't make others kill. If you do, you should be dealt with according to the rule.

132 And you shouldn't use cattle hide. If you do, you commit an offense of wrong conduct.

133 And you shouldn't use any kind of skin. If you do, you commit an offense of wrong conduct."

134 10. The allowance regarding the belongings of a householder, etc.
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.

135 "I allow you to sit down on what belongs to a householder, but not to lie down on it."

136 The dwellings were held together by straps of leather. Being afraid of wrongdoing, the monks did not sit down.

137 "I allow you to sit down against a mere binding made of skin."

138 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.

139 "You shouldn't enter the village wearing sandals. If you do, you commit an offense of wrong conduct."

140 Soon afterwards a certain sick monk was unable to go to the village without sandals.

141 "I allow sick monks to enter the village wearing sandals."

142 11. The account of Soṇa Kuṭikaṇṇa
At one time Venerable Mahākaccāna was staying in Avantī on Papataka Hill at Kuraraghara. At that time the lay follower Soṇa Kuṭikaṇṇa was his

supporter.

143 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."

144 "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.

145 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.

146 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.

147 12. The making known of the five favors for Mahākaccāna

After completing the rainy-season residence, Soṇa was reflecting in private: "I've heard that the Buddha is like this and like that, but I haven't seen this for myself. If my preceptor allows me, I shall go and visit the Buddha, the Perfected One, the fully Awakened One."

148 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:

149 ‘In the southern region of Avantī, sir, there are few monks. Only after three years, with much trouble and difficulty, was it possible to gather a sangha of ten monks from here and there to give me the full ordination. Would the Buddha allow a smaller group of monks to give the full ordination in Avantī?

150 In Avantī the ground is dark and hard, made rough by the hooves of cattle. Would the Buddha allow sandals with multi-layered soles in Avantī?

151 In Avantī people value bathing and cleanliness. Would the Buddha allow unrestricted bathing in Avantī?

152 In Avantī sheepskins, goatskins, and deerskins are used as rugs, just as eragu grass, chaff-flower grass, majjāru grass, and jantu grass are used in the central Ganges plain. Would the Buddha allow sheepskins, goatskins, and deerskins as rugs in Avantī?

153 At present people give robe-cloth to monks who are outside the monastery zone, saying, “We give this robe-cloth to so-and-so.” When those monks return to the monastery, they are told, “Such-and-such people have given you robe-cloth.” But being afraid of wrongdoing, they don’t accept, thinking, “We might commit an offense entailing relinquishment.” Would the Buddha point out a way to deal with robe-cloth?’”

154 Soṇa replied, “Yes, sir.”

155 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 Sāvatthī. When he eventually arrived, he went to the Jeta Grove, Anāthapiṇḍika’s Monastery where he approached the Buddha, bowed, and sat down.

156 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.

157 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.”

158 Saying, “Yes, sir,” he chanted the entire Chapter of Eights.

159 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?”

160 “One year, sir.”

161 “But why did it take you so long to go forth?”

162 “Well, I have long seen the downside of worldly pleasures. Still, because household life is crowded and busy, I was not able to leave.”

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

164 “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.”

165 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.

167 Soon afterwards the Buddha gave a teaching and addressed the monks:

168 “In the southern region of Avantî 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.

169 In this regard, the following is outside the central Ganges plain:

170 In the eastern direction there is a town called Gajaṅgala, 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.

171 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.

172 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.

173 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.

174 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.

176 In Avantī the ground is dark and hard, made rough by the hooves of cattle.

177 Outside the central Ganges plain, I allow sandals with multi-layered soles.

178 In Avantī people value bathing and cleanliness.

179 Outside the central Ganges plain, I allow unrestricted bathing.

180 In Avantī sheepskins, goatskins, and deerskins are used as rugs, just as eragu grass, chaff-flower grass, majjāru grass, and jantu grass are used in the central Ganges plain.

181 Outside the central Ganges plain, I allow rugs of sheepskin, goatskin, and deerskin.

182 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.'

183 I allow you to accept it and not start counting the days until you receive it in your hands."

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*The fifth chapter on skins is finished.*

185 This is the summary:

186 "The king of Magadha and Soṇa,
Eighty thousand chiefs;
Sāgata on the Vulture Peak,
Showed much that was super-human.

187 Going forth, energetic, they cracked,
Lute, single-layered soles;
Blue, yellow, red,
Magenta, and just black.

188 Orange, beige,
And he prohibited straps;
Leather, and enclosing, covering,
Cotton, partridge, ram, goat.

189 Scorpion, peacock, and various,
Lion, and tiger, leopard;
Deer, otter, and cat,

Squirrel, bat, decorated.

190 Cracked, sandals, corn,
Washed, stumps, clacking;
Palm, bamboo, and just grass,
Reed, fish-tail palm.

191 Grass, wool, gold,
Silver, gems, beryl;
Crystal, bronze, and glass,
Tin, and lead, copper.

192 Cow, vehicle, and sick,
Pulled by men, palanquin;
Beds, luxurious skins,
And the bad one with a cattle hide.

193 Of householders, straps of leather,
They enter, being sick;
Mahākaccāyana, Soṇa,
Chanted the Chapter of Eights.

194 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,
For Soṇa, the senior monk."

195 In this chapter there are sixty-three topics.

*The chapter on skins is finished.*

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# THE CHAPTER ON MEDICINES

✦

[1] 1. Discussion of the five tonics

At one time the Buddha was staying at Sāvatthī 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 bodies. The Buddha noticed this and asked Venerable Ānanda why they were looking so sickly. Ānanda told him.

[2] 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— ghee, butter, oil, honey, and syrup— that are generally regarded as tonics, serve as nourishment, but aren't considered substantial food. Why don't I allow them these five tonics, to be received and consumed before midday?"

[3] In the evening, when the Buddha had come out from seclusion, he gave a teaching and then told the monks what he had thought, adding:

[4] "I allow these five tonics, to be received and consumed before midday."

[5] The monks then received and consumed the five tonics before midday. But even ordinary food did not agree with them, let alone greasy food. As a 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:

6 "I allow the five tonics to be received and consumed both before and after midday."

7 At that time the sick monks needed fat as a tonic. They told the Buddha.

8 "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.

8.2 If you receive, melt, and mix them with oil before midday, and then use them, there is no offense."

9 2. Discussion of root medicines, etc.
At that time the sick monks needed medicinal roots.

10 "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. 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."

11 Soon afterwards the sick monks needed medicinal root flour.

12 “I allow a grinding stone.”

13 The sick monks needed bitter medicines.

14 “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.”

15 The sick monks needed medicinal leaves.

16 “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.”

17 The sick monks needed medicinal fruits.

18 “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.”

19 The sick monks needed medicinal gum.

20 "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.

20.2 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."

21 The sick monks needed medicinal salts.

22 "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. 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."

23 Allowable medical equipment and more

At this time Venerable Ānanda's preceptor, Venerable Belaṭṭhasīsa, 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?"

24 "He has carbuncles, sir. That's why we're doing this." Soon afterwards the Buddha gave a teaching and addressed the monks:

25 “For anyone who has an itch, a boil, a running sore, a carbuncle, or whose body smells, I allow medicinal powders. If you’re not sick, I allow detergent, soap, and cleaning agents. And I allow a mortar and pestle.”

26 Soon afterwards the sick monks needed sifted medicinal powders.

27 “I allow a powder sieve.”

28 They needed finely sifted powder.

29 “I allow a cloth sieve.”

30 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.

31 “For one who is possessed, I allow raw meat and raw blood.”

32 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?”

33 “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:

34 “I allow these ointments: black ointment, mixed ointment, river ointment, red ocher, and soot.”

35 They needed scented ointments.

36 “I allow sandal, crape jasmine, Indian valerian, coffee plum, and nut grass.”

37 At that time the monks put their ointments in pots and scoops. The ointment was contaminated with grass, dust, and dirt.

38 "I allow an ointment box."

39 Soon afterwards the monks from the group of six used luxurious ointment boxes made with gold or silver. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" They told the Buddha.

40 "You shouldn't use luxurious ointment boxes. If you do, you commit an offense of wrong conduct.

41 I allow ointment boxes made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, or shell."

42 At that time the ointment boxes were not covered. The ointment was contaminated with grass, dust, and dirt.

43 "I allow a lid."

44 The lids fell off.

45 "I allow you to tie it onto the ointment box with a string."

46 The ointment boxes split.

47 "I allow you to sew it together with thread."

48 At that time the monks put the ointment on with their fingers. As a result their eyes hurt.

49 "I allow an ointment stick."

50 Soon afterwards the monks from the group of six used luxurious ointment sticks made with gold or silver. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" They told the Buddha.

51 "You shouldn't use luxurious ointment sticks. If you do, you commit an offense of wrong conduct.

52 I allow ointment sticks made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, or shell."

53 The monks dropped the ointment sticks on the ground. The sticks became rough.

54 "I allow a case for the ointment stick."

55 The monks carried the ointment boxes and sticks in their hands.

56 "I allow a bag for the ointment box."

57 They did not have a shoulder strap.

58 "I allow a shoulder strap and a string for tying it."

59 At one time Venerable Pilindavaccha had a headache.

60 "I allow oil for the head."

61 He did not get better.

62 "I allow treatment through the nose."

63 The oil dripped from the nose.

64 "I allow a nose dropper."

65 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.

66 “You shouldn’t use luxurious nose droppers. If you do, you commit an offense of wrong conduct.

67 I allow nose droppers made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, or shell.”

68 The nose dropper dripped unevenly.

69 “I allow a double nose dropper.”

70 He did not get better.

71 “I allow you to inhale smoke.”

72 They just lit the wick and inhaled the smoke. They burned their throat.

73 “I allow a tube.”

74 Soon the monks from the group of six used luxurious tubes made with gold or silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha.

75 “You shouldn’t use luxurious tubes. If you do, you commit an offense of wrong conduct.

76 I allow tubes made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, or shell.”

77 At that time the tubes were not covered. Insects crawled inside of them.

78 “I allow a lid.”

79 At that time the monks carried the tubes in their hands.

80 “I allow a bag for the tubes.”

81 The tubes scratched each other.

82 “I allow a bag with two compartments.”

83 They did not have a shoulder strap.

84 “I allow a shoulder strap and a string for fastening it.”

85 Allowable medical treatments and more
At one time Venerable Pilindavaccha had a certain disease. The doctors said he needed a heated concoction of oil.

86 “I allow a heated concoction of oil.”

87 They wanted to add alcohol to that concoction.

88 “I allow alcohol in a heated concoction of oil.”

89 Soon afterwards the monks from the group of six heated oil with too much alcohol. They drank it and became drunk.

90 “You shouldn’t drink heated oil with too much alcohol. If you do, you should be dealt with according to the rule.

91 I allow you to drink heated oil if there is no discernible color, smell, or taste of alcohol.”

92 The monks had heated much oil with too much alcohol. They did not know what to do with it.

93 “I allow you to determine it for external use.”

94 Pilindavaccha had more heated oil, but there was no vessel for storing it.

95 “I allow three kinds of vessels: made of metal, made of wood, made of fruit.”

96 At that time Pilindavaccha had arthritis of the hands and feet.

97 “I allow treatment through sweating.”

98 He did not get better.

99 “I allow sweating with herbs.”

100 He still did not get better.

101 “I allow heavy sweating.”

102 He still did not get better.

103 “I allow hemp water.”

104 He still did not get better.

105 “I allow a bathtub.”

106 Pilindavaccha had arthritis.

107 “I allow bloodletting.”

108 He did not get better.

109 “I allow bloodletting and receiving it in a horn.”

110 Pilindavaccha had cracked feet.

111 “I allow salve for the feet.”

112 He did not get better.

113 “I allow you to make foot salve.”

114 At that time a monk was afflicted with abscesses.

115 “I allow surgery.”

116 They needed bitter water.

117 “I allow bitter water.”

118 They needed sesame paste.

119 “I allow sesame paste.”

120 They needed flour paste.

121 “I allow flour paste.”

122 They needed a dressing.

123 “I allow a dressing.”

124 The sore was itching.

125 “I allow you to sprinkle it with mustard powder.”

126 The sore festered.

127 “I allow you to fumigate it.”

128 The flesh protruded.

129 “I allow you to cut it with a razor.”

130 The sore did not heal.

131 “I allow oil for the sore.”

132 The oil dripped off.

133 “I allow a bandage and all treatments for sores.”

134 On one occasion a certain monk was bitten by a snake.

135 “I allow you to give him the four foul edibles: feces, urine, ash, and clay.”

136 The monks thought, “Do they need to be received or not?”

137 “They should be received if there is an attendant. If there isn’t, I allow you to take them yourself and then eat them.”

138 On one occasion a monk had drunk poison.

139 “I allow you to give him feces to drink.”

140 The monks thought, “Does it need to be received or not?”

141 “I allow the one who is excreting it to receive it. When he’s received it, it doesn’t need to be received again.”

142 On one occasion a monk was sick from a drug.

143 “I allow him to drink mud from a plow.”

144 On one occasion a certain monk had indigestion.

145 “I allow him to drink lye.”

146 On one occasion a certain monk suffered from jaundice.

147 “I allow him to drink chebulic myrobalan soaked in cattle urine.”

148 On one occasion a certain monk suffered from a skin disease.

149 “I allow you to make a scented ointment.”

150 On one occasion a monk's body was full of impurities.

151 "I allow him to drink a purgative."

152 He needed clear congee.

153 "I allow clear congee."

154 He needed mung-bean broth.

155 "I allow mung-bean broth."

156 He needed oily mung-bean broth.

157 "I allow oily mung-bean broth."

158 He needed meat broth.

159 "I allow meat broth."

160 3. The account of Pilindavaccha

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?"

161 "I'm clearing the hillside, great king. I want to build a shelter."

162 "Do you need a monastery worker?"

163 "The Buddha hasn't allowed monastery workers."

164 "Well then, sir, please ask the Buddha and tell me the outcome."

165 "Yes."

166 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.

167 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:

168 "Monks, I allow monastery workers."

169 Once again King Bimbisāra went to Pilindavaccha, bowed, sat down, and said, "Sir, has the Buddha allowed monastery workers?"

170 "Yes, great king."

171 "Well then, I'll provide you with a monastery worker."

172 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?"

173 "No, sir, he hasn't."

174 "How long has it been since we made that promise?"

175 The official counted the days and said, "It's been five hundred days."

176 "Well then, provide him with five hundred monastery workers."

177 "Yes."

178 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.

179 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.

179.2 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."

179.3 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.

180 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.

181 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.

182 "The king had jailed them, venerable, because of that golden garland."

183 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?"

184 "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."

185 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?"

186 "Understood, sir! It's your supernormal power." And he released that family.

187 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.

187.2 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.

187.3 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!"

188 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?"

189 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:

190 "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.*

192 4. The allowance for sugar, etc.

When the Buddha had stayed at Sāvatthī for as long as he liked, he set out wandering toward Rājagaha. While they were traveling, Venerable Revata the Doubter saw a sugar factory. As he approached, he noticed they were mixing the sugar with flour and ash. He thought, "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?"

193 "To harden it, sir."

194 "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."

195 While still traveling, Revata noticed mung beans sprouting from feces. He thought, "Mung beans are unallowable. They sprout even after being digested," and being afraid of wrongdoing, he and his followers did not eat mung beans. They told the Buddha.

196 "Although mung beans may sprout after being digested, I allow you to eat as much of it as you like."

197 On one occasion a certain monk who had a stomachache drank a salty purgative and was cured.

198 "I allow salty purgatives when you're sick. If you're not sick, I allow you to drink it mixed with water."

199 5. Discussion of the prohibition against storing indoors, etc.
Wandering on, the Buddha eventually arrived at Rājagaha where he stayed in the Bamboo Grove, the squirrel sanctuary.

200 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." 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."

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

202 So he said to Ānanda, "Ānanda, where does this congee come from?" Ānanda told him.

203 The Buddha rebuked him, "It's not suitable, Ānanda, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How could you be so indulgent? What's been stored indoors in a monastery is unallowable; what's been cooked indoors in a monastery is unallowable; 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:

204 "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.

205 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.

206 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.

207 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.

208 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.

209 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.

210 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.

211 If you eat what's been stored outside, and cooked outside, but cooked by yourselves, you commit one offense of wrong conduct.

212 If you eat what's been stored outside, and cooked outside, and cooked by others, there is no offense."

213 When the monks heard that the Buddha had prohibited cooking, being afraid of wrongdoing, they did not reheat.

214 "I allow you to reheat what's already been cooked."

215 At that time Rājagaha was short of food. People brought salt, oil, rice, and fresh food to the monastery. The monks stored it outdoors, but it was eaten by vermin and stolen by thieves.

216 "I allow you to store food indoors."

217 The monks stored it indoors, but it was cooked outside. They were surrounded by scrap-eaters, and the monks ate in fear.

218 "I allow cooking indoors."

219 Because of the famine, the attendants took more for themselves and gave less to the monks.

220 "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."

221 6. Receiving what has been picked up
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.

222 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?"

223 "We're keeping well, sir, we're getting by," and they told him what had happened. Soon afterwards the Buddha gave a teaching and addressed the monks:

224 "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."

225 On one occasion a certain brahmin had obtained fresh sesame seed and fresh honey. He thought, "Why don't I give this to the Sangha of monks headed by the Buddha?" He then went to the Buddha, exchanged pleasantries with him, and said, "Please accept tomorrow's meal from me together with the Sangha of monks." The Buddha consented by remaining silent. Knowing that the Buddha had consented, the brahmin left.

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

227 The Buddha robed up, took his bowl and robe, and went to that brahmin's house where he sat down on the prepared seat. That brahmin personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, the brahmin sat down to one side. The Buddha then instructed, inspired, and gladdened him with a teaching, after which he got up and left.

228 Soon after the Buddha had left, that brahmin thought, "I invited the Sangha of monks headed by the Buddha to give them the fresh sesame seed and honey, but I forgot. Why don't I take the sesame seed and honey to the monastery in basins and 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."

229 "Well then, brahmin, give it to the monks."

230 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.

231 "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."

232 7. The allowance for what has been received, etc.

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.

233 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.

234 "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."

235 When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Sāvatthī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery.

236 At that time Venerable Sāriputta had a fever. Venerable Mahāmoggallāna went to him and asked, “When you previously had a fever, Sāriputta, how did you get better?”

237 “I had lotus roots and tubers.”

238 Then, just as a strong man might bend or stretch his arm, Mahāmoggallāna disappeared from the Jeta Grove and reappeared on the banks of the Mandākinī lotus pond. An elephant saw Mahāmoggallāna coming and said to him, “Welcome, Venerable Mahāmoggallāna, please come. What do you need, venerable? What may I give?”

239 “I need lotus roots and tubers.”

240 The elephant told another elephant, “Listen, give as many roots 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.

240.2 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.

240.3 Mahāmoggallāna then brought those lotus roots and tubers to Sāriputta. When he had eaten them, his fever subsided. But there was much left over.

241 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 in-

vited, being afraid of wrongdoing, they did not accept.

242 "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."

243 On one occasion in Sāvatthī, much fruit had been given, but there was no attendant. Being afraid of wrongdoing, the monks did not eat it.

244 "I allow you to eat fruit that hasn't been made allowable if it's seedless or the seeds have been removed."

245 8. Discussion of the prohibition against surgery

When the Buddha had stayed at Sāvatthī 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.

246 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."

247 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?"

248 "There is, sir."

249 "What's his illness?"

250 "He has hemorrhoids, and the doctor Ākāsagotta is performing surgery."

251 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 heel 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:

252 "You shouldn't have surgery on the private parts. If you do, you commit a serious offense."

253 When they heard that the Buddha had prohibited surgery, the monks from the group of six had enemas. 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:

254 "You shouldn't get surgery within 3.5 centimeters of the private parts or have enemas. If you do, you commit a serious offense."

255 9. Discussion of the prohibition against human flesh

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.

256 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.

257 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."

258 She then returned to her house and told a servant, "Go and get some meat." 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."

259 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.

260 When Suppiya returned home, he asked the slave where his wife was. The slave told him.

261 He then went to see her, and she told him what had happened. He thought, "It's astonishing and amazing how much faith and confidence Suppiyā has, as she gives up even her own flesh. Is there anything she would not give?"

262 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.

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

264 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.

265 “Well then, please tell her to come.”

266 “She’s not able, sir.”

267 “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.

267.2 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.

268 Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Who asked Suppiyā for meat?" The responsible monk told the Buddha.

269 "Did you get the meat?"

270 "I did, sir."

271 "Did you eat it?"

272 "Yes."

273 "Were you circumspect about it?"

274 "No, sir."

275 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:

276 "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.

277 You shouldn't eat flesh without being circumspect. If you do, you commit an offense of wrong conduct."

278 10. Discussion of the prohibition against elephant meat, etc.
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 com-

plained 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.

279 “You shouldn’t eat elephant meat. If you do, you commit an offense of wrong conduct.”

280 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.

281 “You shouldn’t eat horse meat. If you do, you commit an offense of wrong conduct.”

282 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.

283 “You shouldn’t eat dog meat. If you do, you commit an offense of wrong conduct.”

284 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.

284.2 He bowed down to the Buddha 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:

285 “You shouldn’t eat snake meat. If you do, you commit an offense of wrong conduct.”

286 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.

287 “You shouldn’t eat lion meat. If you do, you commit an offense of wrong conduct.”

288 On one occasion hunters killed a tiger … a leopard … a bear … a hyena and ate the hyena meat. They also gave hyena meat to monks who were walking for alms. After eating it, those monks returned to the wilderness. And because of the smell of hyena meat, hyenas attacked them.

289 “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.*

291 11. The allowance for congee and honey balls

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.

292 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.

292.2 Why don't I inspect the dining hall and prepare whatever is lacking?" When he did, he saw that two things were missing: congee and honey balls. He then went to Venerable Ānanda and told what he had been thinking, adding, "Good Ānanda, if I were to prepare congee and honey balls, would Good Gotama accept it?"

293 "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.

294 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."

295 "Well then, brahmin, give it to the monks."

296 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:

297 "Brahmin, there are these ten benefits of congee. 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.

299 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,

300 And eloquence, too, one gets from that;
Hunger, thirst, and wind are removed,
The bladder is cleaned and the food digested.
This tonic is praised by the Accomplished One.

301 Therefore, for a person looking for happiness—
One wishing for heavenly bliss
Or desiring human prosperity—
It's appropriate to give congee regularly."

302 The Buddha then got up from his seat and left. Soon afterwards he gave a teaching and addressed the monks:

303 "I allow congee and honey balls."

304 12. The government official with recently acquired faith

When people heard that the Buddha had allowed congee and honey balls, they prepared rice porridge and honey balls early in the morning. 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.

305 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."

306 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."

307 "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."

308 "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."

309 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."

310 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.

311 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?"

312 "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."

313 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?"

314 "It's true, sir."

315 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:

316 “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.”

317 13. The account of Belaṭṭha Kaccāna

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.

318 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.”

319 “Well then, Kaccāna, just bring one jar of sugar.”

320 Saying, “Yes, sir,” he got a jar of sugar, returned to the Buddha, and said, “Here is the jar. What should I do next?”

321 “Now give sugar to the monks.”

322 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?”

323 “Give the monks as much sugar as they need.”

324 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?”

325 “Give the monks as much sugar as they want.”

326 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?”

327 “Give to those who live on scraps.”

328 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?”

329 “Give them as much sugar as they need.”

330 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?”

331 “Give them as much sugar as they want.”

332 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?”

333 "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."

334 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.

335 Belaṭṭha 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.

335.2 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.

335.3 And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Belaṭṭha Kaccāna experienced the stainless vision of the Truth: "Anything that has a beginning has an end."

336 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 dark so that one with eyes might see what's there— just so has the Buddha made the Teaching clear in many ways.

336.2 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."

337 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.

338 "I allow you to take sugar when you're sick and sugar mixed in water when you're not."

339 14. Pāṭaligāma

When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Pāṭaligāma with a large sangha of twelve-hundred and fifty monks. When he eventually arrived, he stayed there.

340 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.

340.2 Knowing that he had consented, they got up from their seats, bowed down, and circumambulated him with their right sides toward him. They then went to the guesthouse, spread mats on the floor, prepared

seats, put out a large 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."

341 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.

341.2 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:

342 "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.

343 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."

344 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."

345 Saying, "Yes, sir," they got up from their seats, bowed down, circumambulated him with their right sides toward him, and left. Soon after the lay followers of Pāṭaligāma had left, the Buddha entered an empty cubicle.

346 15. Sunidha and Vassakāra

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.

347 The Buddha said to Venerable Ānanda, "Who's building a fortress in Pāṭaligāma?"

348 "Sunidha and Vassakāra, sir."

349 "They are building the fortress, Ānanda, as if they had consulted with the Tāvatiṁsa 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. And there will be three dangers for Pāṭaliputta: fire, water, and internal dissent."

350 Sunidha and Vassakāra then went to the Buddha and exchanged pleasantries with him, adding, "Please accept tomorrow's meal from us together with the Sangha of monks." The Buddha consented by remaining silent. Knowing that he had consented, they left.

351 Having had various kinds of fine foods prepared, they had the 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:

352 "In whatever place
The wise decide to live,
There they feed the virtuous,
The restrained monastics.

353 One should dedicate the offering
To whatever gods are there.
Being revered and honored,
They return the favor to you.

354 And they have compassion for you,
As a mother for her own child.
The person the gods have compassion for
Always has good fortune."

355 The Buddha then got up from his seat and left.

356 But Sunidha and Vassakāra followed behind him, thinking, "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."

357 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.

358 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.

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

360 "Whoever crosses the flowing mass of water,
They build a bridge, leaving the water behind.
While ordinary people put together a raft,
The wise have crossed already."

361 16. Discussion of the truths at Koṭigāma

The Buddha then went to Koṭigāma and stayed there. And he addressed the monks:

362 "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.

362.2 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.

363 Because of not properly seeing
The four noble truths,
You have transmigrated for a long time
Among the various kinds of rebirth.

364 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."

365 17–18. The account of Ambapālī and the Licchavīs

The courtesan Ambapālī heard that the Buddha had arrived at Koṭigāma. 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 Buddha on foot. After bowing down to the Buddha, she sat down, and the Buddha instructed, inspired, and gladdened her with a teaching. 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.

366 The Licchavīs of Vesālī, too, heard that the Buddha had arrived 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.

367 When Ambapālī met the young Licchavīs, she turned her carriage 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!"

368 "We'll give you a hundred thousand for this meal, Ambapālī."

369 "Even if you gave me the whole of Vesālī and the adjoining countryside, I would not give you this meal."

370 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.

371 When the Buddha saw them coming, he said to the monks, “Those of you who haven’t seen the Tāvatiṁsa gods, look at the Licchavîs. The Licchavîs are similar to the Tāvatiṁsa gods.”

372 The Licchavîs 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.”

373 “I have already accepted tomorrow’s meal from Ambapālî.”

374 The Licchavîs 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.

375 When the Buddha had stayed at Koṭigāma for as long as he liked, he went to Nātikā, where he stayed in the brick guesthouse.

376 The following morning Ambapālî 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 Ambapālî’s meal offering where he sat down on the prepared seat together with the Sangha of monks.

376.2 Ambapālî 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.

376.3 After instructing, inspiring, and gladdening her with a teaching, he got up from his seat and went to the Great Wood near Vesālī, where he stayed in the house with the peaked roof.

*The third section for recitation on the Licchavīs is finished.*

378 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. 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 Ñātika and said, "Sir, I wish to visit the ascetic Gotama."

379 "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.

380 The same sequence of events happened a second time.

381 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."

382 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.

382.2 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 blamed? I don't wish to misrepresent you."

383 "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?

384 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.

385 There's also a way one could rightly say of me that I believe in action, that I teach action, and that I train my disciples in that. What's that way? I teach the doing of good conduct by body, speech, and mind. I teach the doing of the various kinds of good and wholesome actions.

386 There's a way one could rightly say of me that I'm an annihilationist, that I teach for the sake of annihilation, and that I train my disciples in that. What's that way? I teach the annihilation of sensual desire, ill will,

and confusion. I teach the annihilation of the various kinds of bad and unwholesome qualities.

387 There's a way one could rightly say of me that I'm disgusting, that I teach for the sake of disgust, and that I train my disciples in that. What's that way? I am disgusted by misconduct by body, speech, and mind. I am disgusted by the various kinds of bad and unwholesome qualities.

388 There's a way one could rightly say of me that I'm an exterminator, that I teach for the sake of extermination, and that I train 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.

389 There's a way one could rightly say of me that I'm austere, that I teach for the sake of austerity, and that I train my disciples in that. What's that way? I say that bad, unwholesome qualities— misconduct by body, speech, and mind—are to be disciplined.

389.2 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.

389.3 Indeed the Buddha has abandoned the bad, unwholesome qualities that are to be disciplined, has cut them off at the root, made them like a palm stump, eradicated them, and made them incapable of reappearing in the future.

390 There's a way one could rightly say of me that I've withdrawn, that I teach for the sake of withdrawal, and that I train my disciples in that. What's that way?

390.2 One who has withdrawn 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 withdrawn.

390.3 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.

391 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."

392 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 dark 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."

393 "Consider it carefully, Sīha. It's good for well-known people such as yourself to reflect carefully."

394 "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."

395 "For a long time, Sīha, your family has been a wellspring of support for the Jain ascetics. When they come to you, you should still consider giving them almsfood."

396 "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."

397 The Buddha then gave Sīha a progressive talk— on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation.

397.2 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.

397.3 And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Sīha 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.

397.4 He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher's instruction.

398 He then said to the Buddha, "Sir, Please accept tomorrow's meal from me together with the Sangha of monks." The Buddha consented by remaining silent. Knowing that the Buddha had consented, Sīha got up

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

399 Sīha then told a man, "Go and get some meat." The following morning Sīha had various kinds of fine foods prepared. He then had the Buddha informed that the meal was ready.

400 The Buddha robed up, took his bowl and robe, and went to General Sīha's house where he sat down on the prepared seat together with the Sangha of monks.

401 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 Sīha 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!"

402 A certain man went up to Sīha and whispered to him what the Jains were doing. Sīha 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."

403 Sīha then personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Sīha sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching. He then got up from his seat and left.

404 Soon afterwards the Buddha gave a teaching and addressed the monks:

405 "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."

406 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?"

407 When the Buddha had come out from seclusion, he asked Venerable Ānanda about this. He replied, "They do, sir."

408 Soon afterwards the Buddha gave a teaching and addressed the monks:

409 "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.

410 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.

411 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."

412 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.

412.2 Those people went to Venerable Ānanda and told him what was happening, adding, "What should we do 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. And it should be done like this. A competent and capable monk should inform the Sangha:

413 '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.

414 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.

415 The Sangha has designated such-and-such a dwelling as a food-storage area. The Sangha approves and is therefore silent. I will remember it thus.'"

416 Soon afterwards people used the designated food-storage area for various purposes: to cook congee and rice, to prepare curries, to chop meat, and to split firewood. Getting up early in the morning, the Buddha heard loud noises, like the cawing of crows. He asked Venerable Ānanda what was going on, and Ānanda told him. Soon afterwards the Buddha gave a teaching and addressed the monks:

417 "You shouldn't use a designated food-storage area. If you do, you commit an offense of wrong conduct. I allow three places as food-storage areas: a building made according to a proclamation, a cow stall, and a building given for the purpose by a householder."

418 Soon afterwards Venerable Yasoja was sick. People brought him tonics and the monks stored them outside. Vermin ate them and thieves stole them.

419 "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."

*The fourth section for recitation on Sīha is finished.*

421 21. The account of the householder Meṇḍaka

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. Even his slave had supernormal powers. While plowing with a single plow, he made seven furrows.

422 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."

423 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.

424 "Good. Now show me your wife's supernormal powers." Meṇḍaka told his wife, "Please serve a meal to the fourfold army." She sat down next to a pot of rice and a pot of curry and served a meal to the fourfold army. The food was not exhausted until she got up.

425 “Good. Now show me your son’s supernormal powers.” Meṇḍaka told his son, “Please give wages for six months to the fourfold army.” He got a bag containing a thousand coins and gave the fourfold army its wages for six months. That purse did not go empty as long as he held it.

426 “Good. Now show me your daughter-in-law’s supernormal powers.” Meṇḍaka told his daughter-in-law, “Please give rice for six months to the fourfold army.” She sat down next to a four-liter basket and gave rice for six months to the fourfold army. The rice was not exhausted until she got up.

427 “Good. Now show me your slave’s supernormal powers.”

428 “Sir, we have to go to the field to see that.”

429 “Forget about it, then. I consider it as seen.”

430 That official then returned to Rājagaha with the fourfold army and told the king what had happened.

431 When the Buddha had stayed at Vesālī for as long as he liked, he 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.

432 Meṇḍaka heard: “Sir, the ascetic Gotama, the Sakyan, who has 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:

433 ‘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 in-

sight 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.

433.2 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."

434 Meṇḍaka 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 Meṇḍaka coming, and they said to him, "Where are you going, householder?"

435 "I'm going to visit the Buddha, sir, the ascetic Gotama."

436 "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."

437 Meṇḍaka 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.

437.2 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.

437.3 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.

437.4 And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Meṇḍaka 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.

437.5 He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher's instruction.

438 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 dark 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.

438.2 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.

439 The following morning Meṇḍaka had various kinds of fine foods prepared and then had the Buddha informed that the meal was ready.

440 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.

440.2 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.

440.3 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.

441 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 fifty dairy cows. We'll give the Buddha fresh milk wherever we see him."

442 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.

443 The following morning Meṇḍaka had various kinds of fine foods prepared and then had the Buddha informed that the meal was ready.

444 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."

444.2 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. The Buddha said, "Accept, monks, and drink."

444.3 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.

445 Soon afterwards the Buddha gave a teaching and addressed the monks:

446 "I allow five products from cows: milk, curd, buttermilk, butter, and ghee.

447 There are wilderness roads where there's little water and little food, where it's not easy to travel without provisions. I allow you to look for provisions: whatever you need of rice, mung beans, black gram, salt, sugar, oil, and ghee.

448 There are people who have faith and confidence. They may deposit money with an attendant, saying, "With this, please get something allowable for the venerable." I allow you to consent to anything allowable from

that fund. But I say that under no circumstances should you look for or consent to gold, silver, or money."

449 23. The account of Keṇiya the dreadlocked ascetic

Wandering on, the Buddha eventually arrived at Āpaṇa. Keṇiya 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."

450 He then had a large quantity of drinks prepared. Lifting them with carrying poles, he went to the Buddha. He exchanged pleasantries with the Buddha and said, "Good Gotama, please accept these drinks."

451 "Please give them to the monks, Keṇiya."

452 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 was finished, 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.”

453 “The Sangha is large, Keṇiya. There are twelve hundred and fifty monks. And you have faith in the brahmins.”

454 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.

455 Soon afterwards the Buddha gave a teaching and addressed the monks:

456 “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.

457 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.”

458 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.

459 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:

460 "Sacrifice is the best fire worship,
Sāvittī the best meter;
A king is the best of humans,
The ocean the chief of rivers.

461 The moon is the best in the night sky,
The sun the best of all that shines.
But for those making offerings, desiring merit,
The Sangha is indeed the best."

462 And the Buddha got up from his seat and left.

463 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 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.

464 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."

465 "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."

466 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."

467 "That's not difficult for the Buddha, Ānanda."

468 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."

469 "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."

470 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.

470.2 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.

470.3 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.

470.4 He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher's instruction.

471 He then said to the Buddha, "Sir, please have the venerables accept robe-cloth, almsfood, dwellings, and medicinal supplies from me, and not from others."

472 "Roja, those who have seen the Truth with a trainee's knowledge and vision, as you have, think like this. But listen, Roja, the monks will have to receive both from you and others."

473 At this time in Kusinārā there was a succession of fine meals. Not being able to get a turn, Roja thought, "Why don't I inspect the dining hall and then prepare whatever is lacking?" When he did, he saw that two things were missing: potherbs and fresh food made of flour. 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?"

474 "Well, Roja, let me ask the Buddha." Venerable Ānanda told the Buddha, who said, "Allow it to be prepared, Ānanda." Ānanda passed the message on to Roja.

475 The following morning Roja prepared many potherbs and much fresh food made with flour and brought it to the Buddha, saying, "Sir, please accept the potherbs and the fresh food made with flour."

476 "Well then, Roja, give it to the monks." He did, but being afraid of wrongdoing, they did not accept. The Buddha said, "Accept, monks, and eat." Roja then personally served many potherbs and much fresh food made with flour to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Roja sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching, after which he got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

477 "I allow all potherbs and all fresh food made of flour."

478 25. The account of the one who had gone forth when old
When the Buddha had stayed at Kusinārā for as long as he liked, he set out wandering toward Ātumā with a large sangha of twelve-hundred and fifty monks. At that time at Ātumā there was a monk who was previously a barber and who had gone forth when old. He had two boys, sweet-voiced and articulate, who were skilled barbers.

479 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."

480 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.

481 When the Buddha eventually arrived at Ātumā, he stayed in a dwelling made of husk. 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."

482 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.

483 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:

484 "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."

485 When the Buddha had stayed at Ātumā for as long as he liked, he set out wandering toward Sāvatthī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time in Sāvatthī there was much fruit. The monks thought, "Which fruits has the Buddha allowed and which not?" They told the Buddha.

486 "I allow all fruits."

487 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.

488 "If seeds belonging to the Sangha have been planted on land belonging to an individual, that person should be given a share, and the produce may then be eaten. 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."

489 26. Discussion of the four great standards

At that time the monks were anxious about all sorts of matters, thinking, "What has the Buddha allowed and what hasn't he allowed?" They told the Buddha.

490 "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.

490.2 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."

491 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.

492 "When mixed with ordinary food, post-midday tonics are allowable before midday on the day they are received, but not after midday. When mixed with ordinary food, seven-day tonics are allowable before midday on the day they are received, but not after midday. When mixed with ordinary food, lifetime tonics are allowable before midday on the day they are received, but not after midday. When mixed with post-midday tonics, seven-day tonics are allowable after midday on the day they are received, but not beyond dawn. When mixed with post-midday tonics, lifetime tonics are allowable after midday on the day they are received, but not beyond dawn.

492.2 When mixed with seven-day tonics, lifetime tonics are allowable for seven days, but not beyond."

*The sixth chapter on medicines is finished.*

494 This is the summary:

495 "In autumn, also after midday,
Fat, about root, and with flours;
With bitter, leaf, fruit,
Gum, salt, and detergent.

496 Powder, sieve, and meat,
Ointment, scented;
Ointment box, luxurious, uncovered,

Ointment stick, ointment stick case.

497 Bag, shoulder strap, string,
Head oil, and nose;
Nose dropper, and smoke,
And tube, lid, bag.

498 In a concoction of oil, and alcohol,
Too much, external use;
Vessel, sweat, and herbs,
Heavy, and so hemp water.

499 Bathtub, and blood,
Horn, salve for the feet;
Foot salve, knife, and bitter,
Sesame paste, flour paste.

500 Cloth, and mustard powder,
Smoke, and with a razor;
Sore oil, bandage,
And foul, receiving.

501 Feces, excreting, and mixture,
Lye, chebulic myrobalan in urine;
Scented, and purgative,
Clear congee, mung-bean broth, oily mung-bean broth.

502 Meat broth, hillside,
Monastery, and with seven days;
Sugar, mung beans, and purgative,
Cooking oneself, reheating.

503 He allowed again, when short of food,
And fruit, sesame, fresh food;
Before eating, fever,
And removed, hemorrhoids.

504 And enema, and Suppi,
And human flesh;
Elephant, horse, and dog,
Snake, lion, leopard.

505 Bear, and hyena flesh,
And turn, and congee;
Recent, apart from, sugar,
Sunidha, guesthouse.

506 Ganges, Koṭi, speaking the truths,
And Ambapālī, Licchavī;
Killed for, plenty of food,
He prohibited again.

507 Storm, Yasa, and Meṇḍaka,
Product of a cow, and with provisions;
Keṇi, mango, rose apple, bananas with seeds,
Seedless bananas, licorice, grapes, lotus tubers.

508 Falsa fruit, potherbs, flour,
At Ātuma, barber;
At Sāvatthī, fruit, seed,
And about all sorts of matters, in the time period.”

509 In this chapter there are one hundred and six topics.

*The chapter on medicines is finished.*

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# THE CHAPTER ON THE ROBE-MAKING CEREMONY

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1 1. The allowance for a robe-making ceremony

At one time the Buddha was staying at Sāvatthī 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 Sāvatthī to visit the Buddha. Because the entry to the rainy-season residence was approaching, they were unable to reach Sāvatthī, 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."

2 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 Sāvatthī, they were exhausted, their robes soaked. When they arrived at Sāvatthī, they went to Anāthapiṇḍika's Monastery, bowed to the Buddha, and sat down.

2.2 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?"

3 "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 Sāvatthī.

4 Soon afterwards the Buddha gave a teaching and addressed the monks:

5 "I allow monks who have completed the rainy-season residence to participate in a robe-making ceremony. 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.

7 And the robe-making ceremony should be performed like this. A competent and capable monk should inform the Sangha:

8 '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.

9 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.

10 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 will remember it thus.'

12 And, monks, how has the robe-making ceremony not been performed? The robe-making ceremony hasn't been performed merely by marking the cloth, merely by washing the cloth, merely by planning the robe, merely by cutting the cloth, merely by tacking the cloth, merely by sewing a hem, merely by marking with a strip of cloth, merely by strengthening, merely by adding a border lengthwise, merely by adding a border crosswise, merely by patching, merely by partial dyeing; nor has it been performed if a monk has made an indication, if a monk has given a hint, if the robe-cloth has been borrowed, if it has been stored, if it is to be relinquished, if it hasn't been marked, 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, if the robe-making ceremony wasn't performed by an individual, or if the robe-making ceremony has been performed correctly but the appreciation for the ceremony was expressed outside the monastery zone. In this way the robe-making ceremony hasn't been performed.

13 And how has the robe-making ceremony been performed? The robe-making ceremony has been performed if the cloth is brand new, if it's nearly new, if it's old, if it's a rag, if it's from a shop; it has been performed if a monk hasn't made an indication, if a monk hasn't given a hint, if the robe-cloth hasn't been borrowed, if it hasn't been stored, if it's not to be relinquished, if it has been marked, if it's an outer robe or an upper robe or a sarong; it has been performed if the robe has been made on that very day with five or 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. In this way the robe-making ceremony has been performed.

14 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."

15 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.

16 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.

17 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.

18 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.

19 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.

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," 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.

21 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.

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*The group of seven on "takes" is finished.*

23 3. The group of seven on "with"

A monk who has participated in the robe-making ceremony leaves the monastery with a finished robe, thinking, "I won't return." For that monk the robe season ends when he departs from the monastery.

24 A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

25 A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

26 A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

27 A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season.

28 A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone until the end of the robe season. For that monk the robe season ends while he is outside the monastery zone.

29 A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, "I'll return," and they reach the end of the robe season together. For that monk the robe season ends together with the other monks.

*The group of seven on "with" is finished.*

31 4. The group of six on "takes"

A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery. When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season ends when the robe is finished.

32 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.

33 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.

34 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.

35 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.

36 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," 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.*

38 5. The group of six on "with"

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.

39 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.

40 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

41 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season.

42 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.

43 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.*

[45] 6. The group of fifteen on "takes"

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.

[46] 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.

[47] 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.*

[49] A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I won't return." When he is outside the monastery zone, he thinks, "I'll make the robe right here." He

then has the robe made. For that monk the robe season ends when the robe is finished.

50 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I won't return." When he is outside the monastery zone, he thinks, "I won't make a robe." For that monk the robe season ends when he makes that decision.

51 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I won't return." When he is outside the monastery zone, he thinks, "I'll make the robe right here." He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

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*The group of three is finished.*

53 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season ends when the robe is finished.

54 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, "I won't make a robe, and I won't return." For that monk the robe season ends when he makes that decision.

55 A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

*The group of three is finished.*

57 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.

58 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.

59 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.

60 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.

61 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.

62 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.

63 The group of six is finished. The group of fifteen on "takes" is finished.

64 7. The group of fifteen on "with", etc.
A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth. ...

> Note
> *(To be expanded in detail as in the section on "takes", <a href='https://suttacentral.net/pli-tv-kd7#6.1.1'>Kd 7:6.1.1</a>–6.4.23.)*

66 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.

> Note
>
> *(To be expanded in detail as in the section on “with”, <a href='https://suttacentral.net/pli-tv-kd7#7.1.1'>Kd 7:7.1.1</a>–7.1.2 = <a href='https://suttacentral.net/pli-tv-kd7#6.1.1'>Kd 7:6.1.1</a>–6.4.23.)*

68 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.

69 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.

70 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

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*The group of three is finished.*

72 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.

73 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.

74 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.

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*The group of three is finished.*

76 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.

77 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.

78 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 has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

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*The group of three is finished.*

80 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, "I'll return." When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season ends when the robe is finished.

81 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, "I'll return." When he is outside the monastery zone, he thinks, "I won't make a robe, and I won't return." For that monk the robe season ends when he makes that decision.

82 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, "I'll return." When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

83 A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season ends when he hears about the end of the robe season.

84 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.

85 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.

86 The group of six is finished. The group of fifteen on "with" is finished.

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*The section for recitation on "takes" is finished.*

88 9. The group of twelve on "not as expected"

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but

not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

89 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.

90 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.

91 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he thinks, “I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

92 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I won’t return.” When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here.” He then has the robe made. For that monk the robe season ends when the robe is finished.

93 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I won't return." When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I won't make a robe." For that monk the robe season ends when he makes that decision.

94 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I won't return." When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I'll make the robe right here." He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

95 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I won't return." When he is outside the monastery zone, he thinks, "I'll deal with that expectation right here." He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

96 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. He has not decided whether he will return or not. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season ends when the robe is finished.

97 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.

98 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.

99 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.

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*The group of twelve on "not as expected" is finished.*

101 10. The group of twelve on "as expected"

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.

102 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 won't make a robe, and I won't return." For that monk the robe season ends when he makes that decision.

103 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He thinks, "I'll make the robe right here. I won't return." He has the robe made, but it is lost while being made. For that monk the robe season ends when the robe-cloth is lost.

104 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he thinks, "I'll deal with that expectation right here. 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.

105 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.”

105.2 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.

106 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.”

106.2 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.

107 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.”

107.2 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.

108 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.

108.2 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.

109 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.

110 A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he thinks, "I'll deal with that expectation right here. 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.

111 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 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.

112 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 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.

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*The group of twelve on “as expected” is finished.*

114 11. The group of twelve on business

A monk who has participated in the robe-making ceremony leaves the monastery on some business. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

115 A monk who has participated in the robe-making ceremony leaves the monastery on some business. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season ends when he makes that decision.

116 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.

117 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.

118 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.

119 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.

120 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.

121 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 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.

122 A monk who has participated in the robe-making ceremony leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He 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.

123 A monk who has participated in the robe-making ceremony leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He 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.

124 A monk who has participated in the robe-making ceremony leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He 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.

125 A monk who has participated in the robe-making ceremony leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He thinks, "I'll deal with that expectation right here. I won't return." He then deals with that expectation, but it is disappointed. For that monk the robe season ends when the expectation is disappointed.

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*The group of twelve on business is finished.*

127 12. The group of nine on "without taking"

A monk who has participated in the robe-making ceremony leaves the monastery for a different region without taking his share of robe-cloth. When he has gone to that region, the monks there ask him, "Where did you complete the rains residence? Where's your share of robe-cloth?" He replies, "I completed the rains residence in such-and-such a monastery. That's where my share of robe-cloth is." They say, "Go and get that robe-cloth, and we'll make a robe for you." He then goes to that monastery and asks the monks, "Where's my share of the robe-cloth?" They reply, "This is your share. Where are you going?" He says, "I'm going to such-and-such a monastery. The monks there will make me a robe." They say, "There's no

need to go. We'll make a robe for you here." He thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season ends when the robe is finished.

128 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.

129 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.

130 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."

130.2 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.

130.3 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.

131 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."

131.2 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.

131.3 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.

132 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.

133 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."

133.2 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.

134 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.

135 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.

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*The group of nine on “without taking” is finished.*

137 13. The group of five on “meditation going well”

A monk who has participated in the robe-making ceremony and whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, “I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season ends when the robe is finished.

138 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.

138.2 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.

139 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.

139.2 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.

140 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.

140.2 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.

141 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.

141.2 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.*

143 14. Discussion on obstacles and removal of obstacles

"Monks, there are two obstacles for the ending of the robe season: the monastery obstacle and the robe obstacle. What's the monastery obstacle? A monk stays in that monastery or he leaves intending to return. What's the robe obstacle? A monk hasn't made a robe, or he hasn't finished it, or he's expecting more robe-cloth.

144 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.*

146 This is the summary:

147 "Thirty monks from Pāva,
Stayed discontented in Sāketa;
Completed the rains, with soaked,
Went to see the Victor.

148 This is the basis for the robe-making ceremony,
And five things are allowable;
Without informing, going without taking,
Just so eating in a group.

149 And as much as you need, the given,
Is for those who have participated <j>in the robe-making ceremony;
Motion, just thus performed,
Just thus not performed.

150 Marking, and just washing,
And planning, cutting;
Tacking, hem, strip of cloth,
Strengthening, border lengthwise.

151 Border crosswise, patch,
Dyeing, indication, hint;
Borrowed, stored, to be relinquished,

Not marked, apart from those three.

152 Apart from five or more,
With cut sections with panels;
Not apart from an individual, correctly,
He appreciates outside the monastery zone.

153 The robe-making ceremony is not performed,
Thus it was taught by the Buddha;
Brand new, nearly new, old,
Rag, and from a shop.

154 Without indication, without hint,
And not borrowed, not stored;
Not to be relinquished, marked,
And so with the three robes.

155 Five or more,
Cut sections made with panels;
Performed by an individual, correctly,
He appreciates inside the monastery zone.

156 In this way is the robe-making ceremony performed,
Eight key phrases for ending;
Departing, finished,
And decision, lost.

157 Hearing, disappointed expectation,
Monastery zone, ending together as the eighth;
Takes a finished robe,
He goes, thinking, "I won't return."

158 So, for him the robe season ends,
When he departs;
He goes taking robe-cloth,
Outside the monastery zone he thinks:

159 “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.”

160 So, for him the robe season ends,
When he decides;
He goes taking robe-cloth,
Outside the monastery zone he thinks:

161 “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.

162 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.

163 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.

164 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.

165 Taking it, he goes, thinking, "I'll return",
He has the robe made outside;
When the robe is finished, thinking, "I'll return",
The robe season ends together with.

166 So, for him the robe season ends,
Together with the monks;
And takes, with,
Seven with sevenfold outcome.

167 There is no ending by departing,
The outcome in the unfinished set of six;
Takes, outside the monastery zone,
"I'll make", he produces.

168 Finished, and decision,
Lost, these three;
Taking it, he goes, thinking, "I won't return",
"I'll make outside the monastery zone".

169 Finished, also decision,
Also lost, these three;
Not decided, he does not think,
Below is the threefold method.

170 Taking it, he goes, thinking, “I’ll return”,
When outside the monastery zone, thinking, “I’ll make”;
“I’ll not return”, he has it made,
The robe season ends when the robe is finished.

171 Decision, and lost,
Hearing, outside the monastery zone;
Together with the monks,
Thus is the outcome of the fifteen.

172 With, unfinished,
Thus again with;
These four sections,
Are all fifteenfold.

173 And not as expected, as expected,
And business those three;
By this method one should here understand,
Three, twelve, twelve.

174 Here the nine on without taking,
Fivefold on good meditation there;
Obstacles, removal of obstacles,
The summary is made from this method.”

175 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.*

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# THE CHAPTER ON ROBES

✦

[1] 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 houses 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.

[2] On one occasion the householder association of Rājagaha traveled to Vesālī on business, 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."

[3] "Well then, find a suitable girl."

[4] 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.

5 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.”

6 “Yes, ma’am.”

7 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.”

8 Saying, “Yes, ma’am,” she did just that.

9 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?”

10 “It’s a boy, sir.”

11 “Is he alive?”

12 “Yes, he’s alive.”

13 “Well then, take him to our compound and give him to the wet-nurses to feed.”

14 Saying, “Yes,” they did as requested.

15 When they knew that he would live, they gave him the name Jīvaka, “Survivor”. And because a prince brought him up, they also gave him the name Komārabhacca, “Prince-reared”.

16 When Jīvaka reached the age of discernment, he went to Prince Abhaya and asked him, “Who, sir, are my mother and father?”

17 "I don't know who your mother is, but I'm your father, because I brought you up."

18 On a later occasion Jīvaka thought, "It's not easy to make a living in a royal family without a profession. Why don't I learn a profession?"

19 At that time the pre-eminent physician in the world was living at Takkasilā. Then, without asking permission from Prince Abhaya, Jīvaka left for Takkasilā. When he eventually arrived, he went to that physician and said, "Teacher, I wish to learn the profession."

20 "Well then, Jīvaka, please do so."

21 Jīvaka learned much, and he learned quickly; he remembered well and did not forget. After seven years, Jīvaka 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."

22 He went to that physician and told him what he had thought, adding, "When will I complete the training for this profession?"

23 "Listen, Jīvaka. Take a spade and walk as far as 13 kilometers all around Takkasilā and bring back whatever plants you see that are not medicinal."

24 Saying, "Yes, teacher," he did just that. But he did not see any non-medicinal plants. He then went back to the physician and told him what had happened. The physician said, "You're well-trained, Jīvaka. It's enough for you to live on." And he gave Jīvaka a small amount of provisions for the journey.

25 Jīvaka left for Rājagaha, but the provisions were exhausted by the time he got to Sāketa. Jīvaka 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."

26 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 Jīvaka arrived at Sāketa, he asked people, "Is there anyone who's sick whom I might treat?"

27 "There's a wealthy merchant whose wife has had a headache for seven years. Go, doctor, and treat her."

28 Jīvaka 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.'"

29 Saying, "Yes, doctor," he did as asked.

30 She replied, "What sort of doctor is it?"

31 "A young one."

32 "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."

33 The doorman returned to Jīvaka and told him what the merchant's wife had said.

34 Jīvaka 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.”

35 Saying, “Yes, doctor,” he told the merchant’s wife.

37 She said, “Well then, let him in.”

38 Saying, “Yes, ma’am,” he went to Jīvaka and told him.

39 Jīvaka 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. Jīvaka 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.”

40 Jīvaka 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.”

41 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.”

42 Jīvaka 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.

43 Jīvaka 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."

44 "There's no need, Jīvaka. You should keep it all. But please build a house in our compound."

45 Saying, "Yes," he did just that.

46 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.

47 Soon afterwards he told Prince Abhaya what had happened, adding, "Abhaya, please find a doctor to treat me."

48 "Sir, our young doctor Jīvaka is excellent. He'll treat you."

49 "Well then, Abhaya, send for Jīvaka."

50 Prince Abhaya then sent for Jīvaka. Saying, "Yes, sir," Jīvaka took some medicine on his nail and went to King Bimbisāra. He said, "Sir, let me see your affliction." Jīvaka then cured King Bimbisāra's hemorrhoids with one application of ointment. When the king was well, he had five hundred

women adorned with every kind of ornament. He then had the ornaments removed and made into a pile. And he said to Jīvaka, "Jīvaka, these ornaments from five hundred women are all yours."

51 "There's no need. Please just remember my act of service."

52 "Well then, Jīvaka, please attend on me, the harem, and the Sangha of monks headed by the Buddha."

53 "Yes, sir."

54 4. The account of the wealthy merchant of Rājagaha

At that time a wealthy merchant of Rājagaha had had a headache for seven years. Many of the most famous physicians in the world had come to see him, but none was able to cure him. They were very expensive, yet they gave up on him. Some of them said, "The merchant will die in five days." Others said, "The merchant will die in seven days."

55 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."

56 They then went to the king and told him about the merchant, adding, "Sir, please ask doctor Jīvaka to treat the merchant."

57 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?"

58 "I would give you all my wealth, doctor, and I would become your slave."

59 "Are you able to lie on one side for seven months?"

60 "I am."

61 "Are you able to lie on the other side for seven months?"

62 "I am."

63 "Are you able to lie on your back for seven months?"

64 "I am."

65 Jīvaka 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.

65.2 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.

66 After seven days the merchant said to Jīvaka, "Doctor, I'm unable to lie on one side for seven months."

67 "But didn't you say you were?"

68 "I did, but I'll die. I'm unable to do it."

69 "Well then, lie on the other side for seven months."

70 After seven days the merchant said to Jīvaka, “Doctor, I’m unable to lie on the other side for seven months.”

71 “But didn’t you say you were?”

72 “I did, but I’ll die. I’m unable to do it.”

73 “Well then, lie on your back for seven months.”

74 After seven days the merchant said to Jīvaka, “Doctor, I’m unable to lie on my back for seven months.”

75 “But didn’t you say you were?”

76 “I did, but I’ll die. I’m unable to do it.”

77 “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?”

78 “All my wealth is yours, doctor, and I’m your slave.”

79 “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.

80 5. The account of the wealthy merchant’s son

On one occasion the son of a wealthy merchant in Benares twisted his gut while turning somersaults. Because of that, he was not able to digest congee or food, and he couldn’t urinate or defecate. He became thin, haggard, and pale, with veins protruding all over his body. The merchant considered this and thought, “Why don’t I go to Rājagaha and ask the king for doctor Jīvaka to treat my son?”

81 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."

82 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.

82.2 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.

83 6. The account of King Pajjota

At that time King Pajjota had jaundice. Many of the most famous physicians in the world had come to see him, but none was able to cure him. And they were very expensive. King Pajjota then sent a message to King Bimbisāra: "Sir, I have such-and-such a disease. Please ask doctor Jīvaka to treat me."

84 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."

85 "Forget it, Jīvaka. Make whatever will cure me that doesn't contain ghee. I hate ghee; it's disgusting."

86 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.

86.2 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.

87 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.

88 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.”

89 “Sir, he’s fled the city on Bhaddavatikā.”

90 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.”

91 Kāka caught up with Jīvaka at Kosambī, while he was still on his way and having breakfast. Kāka said, “Doctor, the king is asking you to return.”

92 “Wait, Kāka, until I’ve finished eating. Why don’t you have something too?”

93 “There’s no need. The king told me that doctors are full of tricks and that I shouldn’t receive anything from you.”

94 Jīvaka 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 Jīvaka, “Will I survive?”

95 “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.”

96 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, Jīvaka, that you didn’t return. That king is temperamental and might even have had you executed.”

97 When King Pajjota was cured, he sent a message to Jīvaka: “Come, Jīvaka, I wish to give you a gift.”

98 He replied, “There’s no need, sir. Please just remember my act of service.”

99 7. The account of the two valuable cloths

Soon afterwards King Pajjota obtained two valuable cloths. They were extremely exquisite and fine, one in a million. The king sent them to Jīvaka. Jīvaka thought, "No one is worthy of these except the Buddha, the Perfected and fully Awakened One, or King Bimbisāra."

100 8. The account of the thirty purgings

On one occasion the Buddha's body was full of impurities. He said to Venerable Ānanda, "Ānanda, my body is full of impurities. I would like to take a purgative." Ānanda went to Jīvaka and told him what the Buddha had said. And Jīvaka replied, "Well then, Venerable Ānanda, oil the Buddha's body for a few days."

101 After doing as instructed, Ānanda returned to Jīvaka to let him know, adding, "Please continue the treatment."

102 Jīvaka thought, "It would not be appropriate for me to give the Buddha a powerful purgative." He then prepared three handfuls of blue water-lily 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."

102.2 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.

103 When he was outside the gatehouse, Jīvaka thought, "I've given thirty purgings to the Buddha, for his body is full of impurities. But he'll only be purged twenty-nine times. After being purged, however, he'll take a

bath, which will count as one purging. In this way the Buddha will have had exactly thirty purgings."

104 The Buddha read Jīvaka's mind. He told Ānanda about it, adding, "Well then, Ānanda, prepare hot water," and Ānanda did as requested.

105 Jīvaka then went back to the Buddha, bowed, sat down, and asked, "Sir, are you purged?"

106 "I am, Jīvaka."

107 Jīvaka told him what he had thought outside the gatehouse, adding, "Sir, please bathe." The Buddha had a hot bath. When he had bathed, the Buddha was purged once, adding up to a total of thirty purgings. Jīvaka said to the Buddha, "Sir, until your body is back to normal, please don't take any mung-bean broth."

108 9. The account of asking for a favor

Soon the Buddha's body was back to normal. Jīvaka then took those two valuable cloths and went to the Buddha. He bowed, sat down, and said, "Sir, I wish to ask for a favor."

109 "Buddhas don't grant favors, Jīvaka."

110 "It's allowable and blameless."

111 "Well then, say what it is."

112 "The Buddha and the Sangha of monks wear rag robes. 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."

113 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:

114 "Monks, I allow you to use robe-cloth given by householders. Anyone who wishes may wear rag robes and anyone who wishes may accept robe-cloth from householders. But I praise contentment with one or the other."

115 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.

116 At that time, a fleecy robe was offered to the Sangha. They told the Buddha.

117 "I allow fleecy robes."

118 And a silken, fleecy robe was offered.

119 "I allow silken, fleecy robes."

120 And a woolen, fleecy robe was offered.

121 "I allow woolen, fleecy robes."

*The first section for recitation is finished.*

123 10. Discussion on the allowance of wool

On one occasion the king of Kāsi sent a valuable, woolen Kāsi cloth to Jīvaka. Jīvaka took the cloth and went to the Buddha. He bowed, sat down, and told him what had happened, adding, "Sir, please accept this woolen cloth for my long-lasting benefit and happiness." The Buddha received the woolen cloth. He then instructed, inspired, and gladdened Jīvaka with a teaching, after which Jīvaka got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

124 "I allow wool."

125 At that time various kinds of robe-cloth were offered to the Sangha. The monks thought, "What kind of robe-cloth has and hasn't the Buddha allowed?" They told the Buddha.

126 "I allow six kinds of robe-cloth: linen, cotton, silk, wool, sunn hemp, and hemp."

127 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.

128 "I allow you to accept rags after receiving robe-cloth from a householder. But I praise contentment with both."

129 11. Discussion on searching for rags

On one occasion when a number of monks were traveling through the Kosalan country, some of them entered a charnel ground to look for rags, while the others walked on. The former monks got hold of rags, and the others said, "Please give us a share."

130 “But why didn’t you wait, then? We won’t give you a share.” They told the Buddha.

131 “If you’re unwilling, you don’t have to give a share to those who don’t wait.”

132 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.”

133 “But why didn’t you come with us, then? We won’t give you a share.”

134 “Even if you’re unwilling, you should give a share to those who wait.”

135 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.”

136 “But why did you come in afterwards, then? We won’t give you a share.”

137 “If you’re unwilling, you don’t have to give a share to those who enter afterwards.”

138 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. Some of them got hold of rags, while others did not. The latter monks said, “Please give us a share.”

139 “But why didn’t you get any? We won’t give you a share.”

140 “Even if you’re unwilling, you should give a share to those who enter together with you.”

141 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. Some of them got hold of rags, while others did not. The latter monks said, “Please give us a share.”

142 “But why didn’t you get any? We won’t give you a share.”

143 “Even if you’re unwilling, if you have made an agreement about it, you should give a share to those who enter.”

144 12. Discussion on the appointment of a receiver of robe-cloth
At that time people brought robe-cloth to the monastery, but not finding anyone to receive it, they took it back. As a result, only a little robe-cloth was given at that monastery. They told the Buddha.

145 “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.

146 And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

147 ‘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.

148 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.

149 The Sangha has appointed monk so-and-so as the receiver of robe-cloth. The Sangha approves and is therefore silent. I will remember it thus.'"

150 Soon, after receiving cloth, the receivers of robe-cloth left it right there and went away. The robe-cloth was lost.

151 "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.

152 And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

153 '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.

154 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.

155 The Sangha has appointed monk so-and-so as the keeper of robe-cloth. The Sangha approves and is therefore silent. I will remember it thus.'"

156 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.

157 "I allow you to designate a dwelling, a stilt house, or a cave as a storeroom.

158 And this is how it should be designated. A competent and capable monk should inform the Sangha:

159 '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.

160 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.

161 The Sangha has designated such-and-such a dwelling as a storeroom. The Sangha approves and is therefore silent. I will remember it thus.'"

162 Soon, the robe-cloth in the Sangha's storeroom was not looked after.

163 "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.

164 And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

165 '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.

166 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.

167 The Sangha has appointed monk so-and-so as the storeman. The Sangha approves and is therefore silent. I will remember it thus.'"

168 Soon afterwards the monks from the group of six dismissed the storeman.

169 "You shouldn't dismiss the storeman. If you do, you commit an offense of wrong conduct."

170 The distribution of robe-cloth
At one time there was much robe-cloth in the Sangha's storeroom.

171 "The present Sangha should distribute it."

172 Soon afterwards there was a racket as the Sangha was distributing that robe-cloth.

173 "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.

174 And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

175 '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.

176 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 re-

main silent. Any monk who doesn't approve should speak up.

177 The Sangha has appointed monk so-and-so as the distributor of robe-cloth. The Sangha approves and is therefore silent. I will remember it thus.'"

178 The monks who were the distributors of robe-cloth thought, "How should we distribute the robe-cloth?"

179 "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."

180 The monks who were distributors of robe-cloth thought, "What share of the robe-cloth should we give to the novices?"

181 "I allow you to give half a share to the novices."

182 On one occasion a monk wanted to take his own share and leave.

183 "You should give a share to one who's leaving."

184 On another occasion a monk wanted to take an extra share and leave.

185 "I allow you to give an extra share to anyone who gives something in return."

186 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?"

187 "You should satisfy those in need and then give out the remainder by drawing lots."

188 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.

189 "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."

190 The monks dyed the robes in cold water. The robes were smelly.

191 "I allow a dye-pot to boil the dye."

192 The dye boiled over.

193 "I allow you to attach a collar."

194 The monks did not know whether the dye was ready or not.

195 "You should put a drop in water or on the back of your nail."

196 To empty the pot, the monks tilted it. The pot broke.

197 "I allow a dye-ladle, with or without a handle."

198 The monks did not have a vessel for the dye.

199 "I allow a basin for dye, a waterpot for dye."

200 The monks were kneading the robes in basins and bowls. The robes tore.

201 "I allow a dyeing trough."

202 The monks spread the robes on the ground. The robes got dirty.

203 "I allow a spread of grass."

204 The grass was eaten by termites.

205 "I allow a bamboo robe rack and a clothesline."

206 They hung up the robes by the middle. The dye dripped from both sides.

207 "You should fasten them at the edge."

208 The edge became worn.

209 "I allow a string for the edge."

210 The dye dripped from one edge.

211 "You should dye them by repeatedly turning them over, and you shouldn't leave while they're still dripping."

212 The robes were starchy.

213 "You should rinse them in water."

214 The robes were stiff.

215 "You should beat them with your hands."

216 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.

217 "You shouldn't wear robes consisting of a single piece of cloth. If you do, you commit an offense of wrong conduct."

218 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, "Ānanda, have a look at these fields."

219 "Yes, sir."

220 "Are you able to make this kind of robe for the monks?"

221 "I am."

222 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."

223 Soon afterwards the Buddha gave a teaching and addressed the monks:

224 "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.

225 Your outer robe should be made of pieces and so should your upper robe and sarong."

226 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."

227 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.

227.2 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.

227.3 He thought, "Even those on this spiritual path who come from respectable 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."

228 Soon afterwards the Buddha gave a teaching and addressed the monks. He told them what had happened and what he had thought, adding:

229 "I allow you three robes: a double-layered outer robe, a single-layered upper robe, and a single-layered sarong."

230 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:

231 "You shouldn't keep extra robes. If you do, you should be dealt with according to the rule."

232 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?"

233 "Nine or ten days."

234 Soon afterwards the Buddha gave a teaching and addressed the monks:

235 "You should keep an extra robe for ten days at the most."

236 Soon the monks were given extra robes. Not knowing what to do with them, they told the Buddha.

237 "I allow you to assign an extra robe to another."

238 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.

239 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." And that's what he did.

240 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?"

241 "I'm patching my robe, sir."

242 "Well done. It's good that you are patching your robe."

243 Soon afterwards the Buddha gave a teaching and addressed the monks:

244 "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."

245 18. The account of Visākhā

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

246 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.

247 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."

248 Saying, "Yes, sir," they took off their robes and bathed in the rain.

249 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."

250 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.

251 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.

252 When the message had been delivered, the Buddha said to the monks, "Get your bowls and robes. It's time for the meal."

253 "Yes, sir."

254 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.

255 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."

256 "Buddhas don't grant favors, Visākhā."

257 "It's allowable and blameless."

258 "Well then, say what it is."

259 "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."

260 "But, Visākhā, what reason do you have for asking me for these eight favors?"

261 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.

262 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.

263 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.

264 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.

265 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.

266 Also, if the sick monks don't get suitable medicines, their illness might get worse or they might die. But if they get medicine from me, their illness won't get worse, and they won't die. This is why I wish to give medicine to the Sangha for as long as I live.

267 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.

268 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."

269 "But, Visākhā, what benefit do you see that you ask me for these eight favors?"

270 "Well, it will happen that monks who have completed the rainy-season residence in the various regions will come to Sāvatthī 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 streamentry, the fruit of once-returning, the fruit of non-returning, or perfection.

270.2 I'll then ask those monks whether that dead monk had previously visited Sāvatthī. 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.'

270.3 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."

271 "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:

272 "Rejoicing in giving food and drink,
A virtuous disciple of the Accomplished One,
Overcoming stinginess, gives a gift.
It leads to heaven, eliminates sadness, <j>and brings bliss.

273 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."

274 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:

275 "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.*

277 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.

278 Soon afterwards the Buddha was walking about the dwellings with Venerable Ānanda as his attendant. Noticing that soiled furniture, he asked Ānanda what had happened. Ānanda told him, and the Buddha said, "That's how it is, Ānanda. For those who go to sleep absentminded and heedless, semen is emitted while dreaming. But for those who fall asleep mindful and heedful, this doesn't happen, nor does it for ordinary people who are free from sensual desire. And, Ānanda, it's impossible for a perfected one to emit semen."

279 Soon afterwards the Buddha gave a teaching and addressed the monks, telling them what had happened. He then said:

280 "There are these five drawbacks to going to sleep absentminded and heedless: you don't sleep well; you wake up feeling miserable; you have nightmares; the gods don't guard you; and you emit semen.

281 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.

283 And, monks, I allow a sitting mat to protect the body, the robes, and the furniture."

284 But the sitting mat was too small. It did not protect the entire piece of furniture.

285 "I allow you to make a sheet as large as you like."

286 On one occasion Venerable Ānanda's preceptor, Venerable Belaṭṭhasīsa, 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?"

287 "He has carbuncles, sir. That's why we're doing this." Soon afterwards the Buddha gave a teaching and addressed the monks:

288 "For anyone who has an itch, a boil, a running sore, or a carbuncle, I allow an itch-covering cloth."

289 On one occasion Visākhā took a washcloth and went to the Buddha. She bowed, sat down, and said, "Sir, please accept this washcloth for my long-lasting benefit and happiness." The Buddha accepted it and then instructed, inspired, and gladdened her with a teaching. She got up from her seat, bowed down, circumambulated him with her right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

290 "I allow washcloths."

291 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.

292 "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."

293 At that time the monks had enough robes, but they needed water filters and bags.

294 "I allow cloth for requisites."

295 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.

296 "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."

297 The monks thought, "What's the size of the smallest robe-cloth that can be assigned to another?"

298 "The smallest robe-cloth you should assign to another is one that's eight standard fingerbreadths long and four wide."

299 At that time Venerable Mahākassapa's rag robes were heavy.

300 "I allow you to mend roughly with thread."

301 The corners became deformed.

302 “I allow you to remove the deformity.”

303 The cloth frayed.

304 “I allow you to add a lengthwise border and a crosswise border.”

305 On one occasion the panels of an outer robe were breaking up.

306 “I allow you to darn.”

307 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.

308 “I allow two robes made of pieces and one that isn’t.”

309 There was not enough cloth to make two out of pieces.

310 “I allow one robe made of pieces and two that are not.”

311 There was not enough cloth to make one out of pieces.

312 “I allow you to add a further supply. But you shouldn’t wear robes none of which are cut into pieces. If you do, you commit an offense of wrong conduct.”

313 On one occasion a monk who had been given much robe-cloth wanted to give it to his mother and father.

314 “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. If you do, you commit an offense of wrong conduct.”

315 On one occasion a monk left one of his robes in the Blind Men's Grove and then entered the village for alms in just his sarong and upper robe. Thieves stole that robe, and as a result he became poorly dressed. When other monks asked him why, he told them what had happened.

316 "You shouldn't enter a village in just your sarong and upper robe. If you do, you commit an offense of wrong conduct."

317 Soon afterwards Venerable Ānanda, being absentminded, entered a village in just his sarong and upper robe. The monks said to him, "Hasn't the Buddha laid down a rule against entering the village in just a sarong and an upper robe?" Ānanda told them what had happened. They told the Buddha.

318 "There are five reasons for leaving behind the outer robe, the upper robe, or the sarong: 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.

320 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."

321 21. Discussion of robe-cloth given to the Sangha

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, intend-

ing it for the Sangha. Let me take it to Sāvatthī." He then took that robe-cloth to Sāvatthī and told the Buddha what had happened. The Buddha said, "This robe-cloth is yours until the end of the robe season.

322 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."

323 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 Sāvatthī." He then took that robe-cloth to Sāvatthī and told the monks, who in turn told the Buddha. He said, "The present Sangha should distribute it.

324 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.

324.2 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."

325 On one occasion, after completing the rainy-season residence at Sāvatthī, 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.

325.2 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."

326 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?"

327 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."

328 22. Upananda the Sakyan

At one time, after completing the rainy-season residence at Sāvatthī, Venerable Upananda the Sakyan went to a certain village monastery. Just then the monks there had gathered to distribute the robe-cloth. They said to Upananda, "We're distributing the Sangha's robe-cloth. Would you like a share?"

329 "Yes, I would."

330 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?"

331 "Yes, I would."

332 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?"

333 "Yes, I would."

334 He then took that share too, made a large bundle of robe-cloth, and returned to Sāvatthī.

335 The monks said to him, "You have much merit, Upananda, as you've been given so much robe-cloth."

336 "This has nothing to do with merit." And he told them how he had obtained so much robe-cloth.

337 "So you spent the rains residence in one place and accepted a share of the robe-cloth from somewhere else?"

338 "Yes."

339 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?"

340 "It's true, sir."

341 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:

342 "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."

343 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.

344 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."

345 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?"

346 "I have dysentery, sir."

347 “But don’t you have a nurse?”

348 “No.”

349 “Why don’t the monks nurse you?”

350 “Because I don’t do anything for them.”

351 The Buddha said to Ānanda, “Go and get some water, Ānanda. Let’s give him a wash.”

352 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.

353 Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is there a sick monk in that dwelling?”

354 “Yes, sir.”

355 “What’s his illness?”

356 “He has dysentery.”

357 “Does he have a nurse?”

358 “No.”

359 “But why don’t you nurse him?”

360 “Because he doesn’t do anything for us.”

361 “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.

362 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.

362.2 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.

363 "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.

364 A sick person who has five qualities is easy to nurse: they do what's beneficial for curing the sickness; they know the right amount in what's beneficial; they take their medicine; they accurately describe the state of their illness—whether it's getting worse, better, or remaining the same—to the one who's nursing them and wishing them well; they're able to bear up with bodily feelings that are painful, severe, sharp, and life-threatening.

365 An attendant who has five qualities is unsuited to nurse the sick: they're incapable of preparing medicine; not knowing what's beneficial and what's harmful, they bring what's harmful and remove what's beneficial; they nurse the sick for the sake of worldly gain, not with a mind of good will; they're disgusted at having to clean up feces, urine, spit, or vomit; they're incapable of instructing, inspiring, and gladdening the sick person with a teaching from time to time.

366 An attendant who has five qualities is suited to nurse the sick: 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."

368 24. Discussion of inheritance

On one occasion two monks were traveling through the Kosalan 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 Sāvatthī, where they told the Buddha what had happened.

369 "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.

370 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:

371 '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.

372 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.

373 The Sangha has given the three robes and the bowl to the nurses. The Sangha approves and is therefore silent. I will remember it thus.'"

374 On one occasion a novice monk had died.

375 "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.

376 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:

377 ‘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.

378 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.

379 The Sangha has given the robes and the bowl to the nurses. The Sangha approves and is therefore silent. I will remember it thus.’”

380 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?”

381 “I allow you to give an equal share to the novice-monk nurse.”

382 On one occasion a monk with many possessions had died.

383 “When a monk dies, the Sangha becomes the owner of his bowl and robes. Still, the nurses have been very helpful. I allow the Sangha to give the three robes and the bowl to the nurses. The present Sangha should distribute his ordinary possessions. His valuable possessions are for the Sangha as a whole, both present and future. They’re not to be given out, not to be distributed.”

384 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."

385 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:

386 "You shouldn't undertake the practice of nakedness, like the monastics of other religions. If you do, you commit a serious offense."

387 26. Discussion of the prohibition against grass robes, etc.

On one occasion a monk put on a sarong made of grass ... a sarong made of bark ... a sarong made of bits of wood ... 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."

388 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:

389 "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."

390 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."

391 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:

392 "You shouldn't dress in a sarong made of jute. If you do, you commit an offense of wrong conduct."

393 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, and entirely beige robes; 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, Lodh-tree robes, and turbans. People complained and criticized them, "How can the Sakyan monastics wear turbans? They're just like householders who indulge in worldly pleasures!"

394 "You shouldn't wear entirely blue robes, entirely yellow robes, entirely red robes, entirely magenta robes, entirely black robes, entirely orange robes, entirely beige robes, robes with borders made from a single piece of cloth, robes with long borders, robes with floral borders, robes with borders decorated with snakes' hoods, close-fitting jackets, Lodh-tree robes, or turbans. If you do, you commit an offense of wrong conduct."

395 28. Discussion of robe-cloth that has not yet been offered to those who have completed the rainy-season residence

At that time, the monks who had completed the rainy-season residence left before the robe-cloth was offered. They disrobed, died, admitted to being novice monks, admitted to having renounced the training, admitted to having committed the worst kind of offense, admitted to being insane, admitted to being deranged, admitted to being overwhelmed by pain, admitted to having been ejected for 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 gynandromorphs before the robe-cloth was offered. They told the Buddha.

396 "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.

397 It may be that a monk who's completed the rains residence disrobes, dies, admits to being a novice monk, admits to having renounced the training, or admits to having committed the worst kind of offense before the robe-cloth is offered. Then the Sangha becomes the owner of that robe-cloth.

398 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.

399 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 gynandromorph before the robe-cloth is offered. Then the Sangha becomes the owner of that robe-cloth.

400 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.

401 It may be that, after robe-cloth has been offered but before it's distributed, a monk who's completed the rains residence disrobes, dies, admits to being a novice monk, admits to having renounced the training, or admits

to having committed the worst kind of offense. Then the Sangha becomes the owner of that robe-cloth.

402 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.

403 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 gynandromorph. Then the Sangha becomes the owner of that robe-cloth."

404 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.

405 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.

406 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.

407 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.

408 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."

409 30. Discussion of what is properly and improperly taken
On one occasion, Venerable Revata gave a robe to a monk to take to Venerable Sāriputta, saying, "Please give this robe to the elder." While on his way, that monk took that robe on trust from Revata.

410 Later, when Revata met Sāriputta, Revata asked him whether he had received that robe. He replied that he had not.

411 Revata then asked the other monk, "I gave you a robe to take to the elder. Where's that robe?"

412 "I took it on trust from you." They told the Buddha.

413 "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.

414 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.

415 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.

416 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.

417 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.

418 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.

419 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.

420 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.

421 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.

422 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."

423 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.

424 Someone gives within a monastery zone: it should be distributed by the monks within that zone.

425 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.

426 Someone gives where alms are prepared: someone gives where the Sangha is regularly working.

427 Someone gives to the Sangha: the present Sangha should distribute it.

428 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.

429 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.

430 Someone gives according to a specification: relating to congee, a meal, fresh food, robe-cloth, a dwelling, or medicine.

431 Someone gives to an individual: 'I give this robe-cloth to so-and-so.'"

*The eighth chapter on robes is finished.*

433 This is the summary:

434 “The householder association of Rājagaha,
Having seen the courtesan in Vesālī;
Returned to Rājagaha,
Announced it to the king.

435 The son of Sālavatī,
But the child of Abhaya;
Because the boy lived,
He was called Jīvaka.

436 He went to Takkasilā,
Having learned, a great physician;
A seven-year illness,
He cured by nose treatment.

437 The king’s hemorrhoids,
Applied ointment;
Attended on me and the harem,
And the Buddha and the Sangha.

438 And the merchant of Rājagaha,
Treated the twisted gut;
The great illness of Pajjota,
He cured with a drink of ghee.

439 And service, valuable cloth,
Full of, he oiled;
With three handfuls of water-lily flowers,
Thirty purgings exactly.

440 He asked for a blameless favor,
And he received the valuable cloths;
And robes given by householders,
Was allowed by the Buddha.

441 In Rājagaha, in the country,
Many robes were given;
A fleecy robe, and silken,
Woolen fleecy robe, valuable Kāsi cloth.

442 And various kinds, contented,
Didn't wait, and did wait;
First, after, together,
And agreement, took it back.

443 Storeroom, and not looked after,
And just so they dismissed;
Much, and racket,
How should one distribute, what should one give.

444 His own, with an extra share,
How should a share be given;
With dung, cold water,
Boiled over, they did not know.

445 Tilting, and vessel,
And in a basin, and on the ground;
Termites, in the middle, they became worn,
From one edge, and with starch.

446 Stiff, uncut, rectangles,
He saw them loaded up;
Having tested, the Sakyan Sage,
Allowed three robes.

447 With another extra,
Was given, and just a hole;
Four-continent, she asked for a favor,
To give a rainy-season robe.

448 And newly-arrived, departing, and sick,
And nurse, medicine;
Regular, and bathing robe,
Fine, too small.

449 Carbuncles, washcloth, linen,
Enough, determining;
Smallest, made heavy,
Deformed corner, frayed.

450 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.

451 Two brothers, in Rājagaha,
Upananda, again in two;
Dysentery, illness,
And just both, belonging to the sick.

452 Naked, grass, bark,
Bits of wood, human hair;
Horse-hair, and owls' wings,
Antelope, stalks of crown flower.

453 Jute, and blue, yellow,
Red, and with magenta;
Black, orange, beige,
So uncut borders.

454 Long, floral, snake's hood borders,
Jacket, Lodh tree, turban;
Not yet offered, he left,
The Sangha is divided just then.

455 They give to one side, to the Sangha,
Venerable Revata sent;
Taking on trust, determined,
Eight key phrases on robes."

456 In this chapter there are ninety-six topics.

*The chapter on robes is finished.*

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# THE CHAPTER ON LEGAL PROCEDURES

✦

[1] 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, 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.

[2] 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.

[2.2] 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.

[3] 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.

4 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.”

5 Soon afterwards those newly-arrived monks gathered and confronted Kassapagotta with what had happened, adding, “You’ve committed an offense. Do you recognize that offense?”

6 “No. I haven’t committed any offense that I should recognize.”

7 Those newly-arrived monks then ejected Kassapagotta for not recognizing an offense.

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.”

9 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?”

10 “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.”

11 "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."

12 "Yes, sir." He got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and set out for Vāsabha.

13 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."

14 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?"

15 "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."

16 "Are you the ones who ejected the resident monk?"

17 "Yes, sir."

18 "For what reason?"

19 "Without any reason."

20 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:

21 “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.”

22 Those monks then got up from their seats, arranged their upper robes over one shoulder, bowed down with their heads at the Buddha’s feet, and said, “Sir, we have made a mistake. We’ve been foolish, confused, and unskillful in ejecting, without reason, a pure monk who hadn’t committed any offense. Please accept our confession so that we may restrain ourselves in the future.”

23 “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.”

24 2. Discussion of illegitimate legal procedures done by an incomplete assembly, etc.

At that time the monks at Campā did legal procedures such as these: illegitimate legal procedures done by an incomplete assembly, illegitimate legal procedures done by a unanimous assembly, legitimate legal procedures done by an incomplete assembly, legitimate-like legal procedures done by an incomplete assembly, legitimate-like legal procedures done by a unani-

mous assembly, one person ejecting another, one ejecting two, one ejecting three, one ejecting a sangha, two ejecting one, two ejecting two, two ejecting three, two ejecting a sangha, three ejecting one, three ejecting two, three ejecting three, three ejecting a sangha, a sangha ejecting a sangha.

25 The monks of few desires complained and criticized them, "How can the monks at Campā do such legal procedures?"

26 They told the Buddha. ... "Is it true, monks, that the monks at Campā do this?"

27 "It's true, sir."

28 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:

29 "Illegitimate legal procedures done by an incomplete assembly are invalid and not to be done.

30 Illegitimate legal procedures done by a unanimous assembly are invalid and not to be done.

31 Legitimate legal procedures done by an incomplete assembly are invalid and not to be done.

32 Legitimate-like legal procedures done by an incomplete assembly are invalid and not to be done.

33 Legitimate-like legal procedures done by a unanimous assembly are invalid and not to be done.

34 One person ejecting another is invalid and not to be done.

35 One ejecting two is invalid and not to be done.

36 One ejecting three is invalid and not to be done.

37 One ejecting a sangha is invalid and not to be done.

38 Two ejecting one is invalid and not to be done.

39 Two ejecting two is invalid and not to be done.

40 Two ejecting three is invalid and not to be done.

41 Two ejecting a sangha is invalid and not to be done.

42 Three ejecting one is invalid and not to be done.

43 Three ejecting two is invalid and not to be done.

44 Three ejecting three is invalid and not to be done.

45 Three ejecting a sangha is invalid and not to be done.

46 A sangha ejecting a sangha is invalid and not to be done.

47 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.

48 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.

49 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.

50 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.

51 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.

52 And so, monks, you should train yourselves like this: 'We will perform legitimate legal procedures done by a unanimous assembly.'"

53 3. Discussion of legal procedures deficient in motion, etc.
At that time the monks from the group of six did legal procedures such as these: illegitimate procedures done by an incomplete assembly; illegitimate procedures done by a unanimous assembly; legitimate procedures done by an incomplete assembly; legitimate-like procedures done by an incomplete assembly; legitimate-like procedures done by a unanimous assembly; procedures deficient in motion but complete in announcement; procedures deficient in announcement but complete in motion; procedures deficient in both motion and announcement; procedures not done according to the Teaching; procedures not done according to the 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.

54 The monks of few desires complained and criticized them, "How can the monks from the group of six do such legal procedures?"

56 They told the Buddha. ... "Is it true, monks, that the monks from the group of six do this?"

57 "It's true, sir."

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

59 "Illegitimate legal procedures done by an incomplete assembly are invalid and not to be done.

60 Illegitimate legal procedures done by a unanimous assembly are invalid and not to be done.

61 Legitimate legal procedures done by an incomplete assembly are invalid and not to be done.

62 Legitimate-like legal procedures done by an incomplete assembly are invalid and not to be done.

63 Legitimate-like legal procedures done by a unanimous assembly are invalid and not to be done.

64 Legal procedures deficient in motion but complete in announcement are invalid and not to be done.

65 Legal procedures deficient in announcement but complete in motion are invalid and not to be done.

66 Legal procedures deficient in both motion and announcement are invalid and not to be done.

67 Legal procedures not done according to the Teaching are invalid and not to be done.

68 Legal procedures not done according to the Monastic Law are invalid and not to be done.

69 Legal procedures not done according to the Teacher's instructions are invalid and not to be done.

70 Legal procedures that have been objected to, that are illegitimate, reversible, and unfit to stand are invalid and not to be done.

71 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.

72 What's an illegitimate legal procedure?

73 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.

73.2 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.

74 If a procedure requires one motion and three announcements, but they do it with one motion and no announcement, it's 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.

74.2 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.

74.3 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.

74.4 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.

75 And what's a legal procedure done by an incomplete assembly?

76 When a procedure requires one motion and one announcement, but the monks who should be present 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.

76.2 When a procedure requires one motion and one announcement, and the monks who should be present 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.

76.3 When a procedure requires one motion and one announcement, and the monks who should be present 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.

77 When a procedure requires one motion and three announcements, but the monks who should be present 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.

77.2 When a procedure requires one motion and three announcements, and the monks who should be present 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.

77.3 When a procedure requires one motion and three announcements, and the monks who should be present 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.

78 And what's a legal procedure done by a unanimous assembly?

79 When a procedure requires one motion and one announcement, and the monks who should be present 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 be present 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.

80 And what's a legitimate-like legal procedure done by an incomplete assembly?

81 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 be present 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.

81.2 When a procedure requires one motion and one announcement, but they make the announcement first and put forward the motion afterwards, yet the monks who should be present 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.

81.3 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 be present 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.

82 When a procedure requires one motion and three announcements, but they make the announcements first and put forward the motion afterwards, and the monks who should be present 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.

82.2 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 be present 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.

82.3 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 be present 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.

83 And what's a legitimate-like legal procedure done by a unanimous assembly?

84 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 be present 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 be present 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.

85 And what is a legitimate legal procedure done by a unanimous assembly?

86 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 be present 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 be present 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."

87 4. Discussion of what can be done by a group of four, etc.

"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.

[88] 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.

[89] 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.

[90] A sangha of monks consisting of a group of ten—unanimous, acting legitimately—is able to do all legal procedures except one: rehabilitation.

[91] A sangha of monks consisting of a group of twenty—unanimous, acting legitimately—is able to do all legal procedures.

[92] A sangha of monks consisting of a group of more than twenty—unanimous, acting legitimately—is able to do all legal procedures.

[93] 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, 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 mem-

ber, 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 gynandromorph as the fourth member, with one belonging to a different Buddhist sect as the fourth member, with one who's outside the monastery zone as the fourth member, 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."

94 Procedures requiring a group of four is finished.

95 "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 gynandromorph 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."

96 Procedures requiring a group of five is finished.

97 "If a legal procedure that requires a group of ten is done with a 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 a fake monk 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 gynandromorph as the tenth member,

with one belonging to a different Buddhist sect as the tenth member, with one who's outside the monastery zone as the tenth member, with one floating in the air by supernormal power as the tenth member, or with one who's subject to the legal procedure as the tenth member, it's invalid and not to be done."

98 Procedures requiring a group of ten is finished.

99 "If a legal procedure that requires a group of twenty is done with a nun as the twentieth member, it's invalid and not to be done. If a legal procedure that requires a group of twenty is done with a trainee nun as the twentieth member, with a novice monk as the twentieth member, with a novice nun as the twentieth member, with one who's renounced the training as the twentieth member, with one who's committed the worst kind of offense as the twentieth member, with one who's been ejected for not recognizing an offense as the twentieth member, with one who's been ejected for not making amends for an offense as the twentieth member, with one who's been ejected for not giving up a bad view as the twentieth member, with a paṇḍaka as the twentieth member, with a fake monk as the twentieth member, with one who's previously left to join the monastics of another religion as the twentieth member, with an animal as the twentieth member, with a matricide as the twentieth member, with a patricide as the twentieth member, with a murderer of a perfected one as the twentieth member, with one who's raped a nun as the twentieth member, with one who's caused a schism in the Sangha as the twentieth member, with one who's caused the Buddha to bleed as the twentieth member, with a gynandromorph 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."

100 Procedures requiring a group of twenty is finished.

101 5. Discussion of the one on probation, etc.

"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 period, or a group with one deserving the 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 the 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.

102 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?

103 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 gynandromorph, of one belonging to a different Buddhist sect, of one who's outside the monastery zone, of one floating in the air by supernormal power, or of one who's subject to the legal procedure is invalid.

104 And whose objections are valid in the midst of the Sangha?

105 In the midst of the Sangha, the objection of a regular monk, one belonging to the same Buddhist sect and staying within the same monastery zone, even if just declared to a monk sitting next to him, is valid.

106 6. Discussion of the two kinds of sending away, etc.
"There are two kinds of sending away. If the Sangha sends away someone who doesn't have the attributes needed to be sent away, the sending away

may succeed or fail.

107 When does it fail? It fails if the monk is pure, without offenses.

108 When does it succeed? It succeeds if the monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders.

109 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.

110 When does it fail? A paṇḍaka doesn't have the attributes needed to be admitted, and if the Sangha admits him, his admittance fails.

110.2 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 gynandromorph doesn't have the attributes needed to be admitted, and if the Sangha admits him, his admittance fails.

111 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, one with a cut tendon, one with joined fingers, a hunchback, a dwarf, one with goiter, one who's branded, one who's been whipped, a wanted criminal, one with elephantiasis, one with a serious sickness, one with abnormal appearance, one blind in one eye, one with a crooked limb, one

who's lame, one paralyzed on one side, one crippled, 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.*

113 A pure monk

"It may be that a monk doesn't have any offense he needs to recognize, yet a sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it?' If he says, 'I haven't committed any offense that I should recognize,' yet the Sangha ejects him for not recognizing an offense, then the legal procedure is illegitimate.

114 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.

115 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.

116 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.

117 It may be that a monk doesn't have any offense he needs to recognize, nor any bad view he needs to give up, yet a sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it? And you have a bad view that you need to give up.'

117.2 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.

118 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.'

118.2 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.

119 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.'

119.2 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."

120 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.

121 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.

122 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.

123 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.

123.2 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."

124 A monk who does not recognise his offense, etc.

"It may be that a monk has an offense he needs to recognize, and a sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it?' If he says, 'I haven't committed any offense that I should recognize,' and the Sangha ejects him for not recognizing an offense, then the legal procedure is legitimate.

125 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.

126 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.

127 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.

127.2 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."

128 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?"

129 "That legal procedure, Upāli, is illegitimate, contrary to the Monastic Law."

130 "If a unanimous sangha does a procedure without questioning that should be done with questioning, does a procedure without admission that should be done with admission, applies resolution because of past insanity to one deserving resolution through recollection, does a procedure of further penalty against one deserving resolution because of past insanity, does a procedure of censure against one deserving a procedure of further penalty, does a procedure of demotion against one deserving a procedure of censure, 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?"

131 "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.

131.2 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 censure against one deserving a pro-

cedure of further penalty, does a legal procedure of demotion against one deserving a procedure of censure, does a legal procedure of banishment against one deserving a procedure of demotion, does a legal procedure of reconciliation against one deserving a procedure of banishment, does a legal procedure of ejection against one deserving a procedure of reconciliation, gives probation to one deserving a procedure of ejection, sends back to the beginning one deserving probation, gives the trial period to one deserving to be sent back to the beginning, rehabilitates one deserving the trial period, or gives full ordination to one deserving rehabilitation, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault."

132 "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?"

133 "That legal procedure, Upāli, is legitimate, in accordance with the Monastic Law."

134 "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 censure against one deserving a procedure of censure, 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 deserv-

ing 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?"

135 "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.

135.2 If a unanimous sangha does a legal procedure with questioning that should be done with questioning, does a legal procedure with admission that should be done with admission, applies resolution through recollection to one deserving resolution through recollection, applies resolution because of past insanity to one deserving resolution because of past insanity, does a legal procedure of further penalty against one deserving a procedure of further penalty, does a legal procedure of censure against one deserving a procedure of censure, 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 rehabilita-

tion, 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."

136 "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?"

137 "That legal procedure, Upāli, is illegitimate, contrary to the Monastic Law."

138 "If a unanimous sangha does a procedure of further penalty against one deserving resolution because of past insanity and applies resolution because of past insanity to one deserving a procedure of further penalty, does a procedure of censure against one deserving a procedure of further penalty and does a procedure of further penalty against one deserving a procedure of censure, does a procedure of demotion against one deserving a procedure of censure and does a procedure of censure 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 full ordination, is that a legitimate procedure, in accordance with the Monastic Law?"

139 "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.

139.2 If a unanimous sangha does a legal procedure of further penalty against one deserving resolution because of past insanity and applies resolution because of past insanity to one deserving a procedure of further penalty, does a legal procedure of censure against one deserving a procedure of further penalty and does a procedure of further penalty against one deserving a procedure of censure, does a legal procedure of demotion against one deserving a procedure of censure and does a procedure of censure 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, or 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."

140 "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?"

141 "That legal procedure, Upāli, is legitimate, in accordance with the Monastic Law."

142 "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 censure against one deserving a procedure of censure, 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?"

143 "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.

143.2 If a unanimous sangha applies resolution because of past insanity to one deserving resolution because of past insanity, does a procedure of further penalty against one deserving a procedure of further penalty, does a procedure of censure against one deserving a procedure of censure, 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."

144 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 censure 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.

145 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 censure 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 reso-

lution 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.

146 If a unanimous sangha does a legal procedure of censure against one deserving a procedure of further penalty ... against one deserving a procedure of censure ... against one deserving a procedure of demotion ... against one deserving a procedure of banishment ... against one deserving a procedure of reconciliation ... against one deserving a procedure of ejection ... against one deserving probation ... against one deserving to be sent back to the beginning ... against one deserving the trial period ... against one deserving rehabilitation ... or applies resolution through recollection to one deserving full ordination, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.

147 If a unanimous sangha applies resolution because of past insanity to one deserving full ordination, does a legal procedure of further penalty against one deserving full ordination, does a legal procedure of censure against one deserving full ordination, does a legal procedure of demotion against one deserving full ordination, does a legal procedure of banishment against one deserving full ordination, does a legal procedure of reconciliation against one deserving full ordination, does a legal procedure of

ejection against one deserving full ordination, gives probation to one deserving full ordination, sends back to the beginning one deserving full ordination, gives the trial period to one deserving full ordination, or rehabilitates one deserving full ordination, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault."

*The second section for recitation on Upāli's questions is finished.*

149 9. Discussion of the legal procedure of censure

"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 censure against him.' They do the procedure against him— illegitimately and with an incomplete assembly.

150 He then goes to another monastery. There too the monks consider, 'The Sangha did a legal procedure of censure against this monk—illegitimately and with an incomplete assembly. Well then, let's do a procedure of censure against him.' They do the procedure against him— illegitimately but with a unanimous assembly.

151 He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of censure against this monk—illegitimately but with a unanimous assembly. Well then, let's do a procedure of censure against him.' They do the procedure against him— legitimately but with an incomplete assembly.

152 He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of censure against this monk—legitimately but with an incomplete assembly. Well then, let's do a procedure of censure against him.' They do the procedure against him— in a legitimate-like way and with an incomplete assembly.

153 He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of censure against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's do a procedure of censure against him.' They do the procedure against him— in a legitimate-like way but with a unanimous assembly.

154 "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 censure against him.' They do the procedure against him— illegitimately but with a unanimous assembly.

155 He then goes to another monastery. There too the monks consider, 'The Sangha did a legal procedure of censure against this monk—illegitimately but with a unanimous assembly. Well then, let's do a procedure of censure against him.' They do the procedure against him— legitimately but with an incomplete assembly.

156 He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of censure against this monk—legitimately but with an incomplete assembly. Well then, let's do a procedure of censure against him.' They do the procedure against him— in a legitimate-like way and with an incomplete assembly.

157 He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of censure against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's do a procedure of censure against him.' They do the procedure against him—in a legitimate-like way but with a unanimous assembly.

158 He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of censure against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let's do a procedure of censure against him.' They do the procedure against him—illegitimately and with an incomplete assembly.

159 "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 censure against him.' They do the procedure against him— legitimately but with an incomplete assembly.

160 He then goes to another monastery. There too the monks consider, 'The Sangha did a legal procedure of censure against this monk—legitimately but with an incomplete assembly. Well then, let's do a procedure of censure against him.' They do the procedure against him— in a legitimate-like way and with an incomplete assembly.

161 He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of censure against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's do a procedure of censure against him.' They do the procedure against him—in a legitimate-like way but with a unanimous assembly.

162 He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of censure against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let’s do a procedure of censure against him.’ They do the procedure against him—illegitimately and with an incomplete assembly.

163 He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of censure against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of censure against him.’ They do the procedure against him— illegitimately but with a unanimous assembly.

164 “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 censure against him.’ They do the procedure against him— in a legitimate-like way and with an incomplete assembly.

165 He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of censure against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let’s do a procedure of censure against him.’ They do the procedure against him—in a legitimate-like way but with a unanimous assembly.

166 He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of censure against this monk—in a legitimate-like way with a unanimous assembly. Well then, let’s do a proce-

dure of censure against him.' They do the procedure against him— illegitimately and with an incomplete assembly.

167 He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of censure against this monk—illegitimately and with an incomplete assembly. Well then, let's do a procedure of censure against him.' They do the procedure against him— illegitimately but with a unanimous assembly.

168 He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of censure against this monk—illegitimately but with a unanimous assembly. Well then, let's do a procedure of censure against him.' They do the procedure against him— legitimately but with an incomplete assembly.

169 "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 censure against him.' They do the procedure against him— in a legitimate-like way but with a unanimous assembly.

170 He then goes to another monastery. There too the monks consider, 'The Sangha did a legal procedure of censure against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let's do a procedure of censure against him.' They do the procedure against him— illegitimately and with an incomplete assembly.

171 He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of censure against this monk—illegitimately and with an incomplete assembly. Well then, let's do a procedure of censure against him.' They do the procedure against him— illegitimately but with a unanimous assembly.

172 He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of censure against this monk—illegitimately but with a unanimous assembly. Well then, let's do a procedure of censure against him.' They do the procedure against him— legitimately but with an incomplete assembly.

173 He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of censure against this monk—legitimately but with an incomplete assembly. Well then, let's do a procedure of censure against him.' They do the procedure against him— in a legitimate-like way and with an incomplete assembly."

174 10. Discussion of the legal procedure of demotion

"It may be, monks, that a monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. The monks consider, 'This monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. Well then, let's do a legal procedure of demotion against him.' They do the procedure against him— illegitimately and with an incomplete assembly.

175 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 the procedure 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. ..."

176 The permutation series is to be expanded as above.

177 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 legal procedure of banishment against him.' They do the procedure against him— illegitimately and with an incomplete assembly.

178 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 the procedure 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. ..."

179 The permutation series is to be expanded.

180 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, let's do a le-

gal procedure of reconciliation against him.' They do the procedure against him— illegitimately and with an incomplete assembly.

181 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 the procedure 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. ..."

182 The permutation series is to be expanded.

183 13. Discussion of the legal procedure of ejection for not recognizing
"It may be that a monk commits an offense but refuses to recognize it. The monks consider, 'This monk has committed an offense but refuses to recognize it. Well then, let's do a legal procedure of ejection against him for not recognizing an offense.' They do the procedure against him— illegitimately and with an incomplete assembly.

184 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 the procedure 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. ..."

185 The permutation series is to be expanded.

186 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 legal procedure of ejection against him for not making amends for an offense.' They do the procedure against him— illegitimately and with an incomplete assembly.

187 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.'

187.2 They do the procedure 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. ..."

188 The permutation series is to be expanded.

189 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 legal procedure of ejection against him for not giving up a bad view.' They do the procedure against him— illegitimately and with an incomplete assembly.

190 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 the procedure 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. ..."

191 The permutation series is to be expanded.

192 16. Discussion of the lifting of the legal procedure of censure
"It may be, monks, that the Sangha has done a legal procedure of censure 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 censure 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.

193 He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of censure 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.

194 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of censure 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.

195 He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of censure 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.

196 He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of censure 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.

197 “It may be that the Sangha has done a legal procedure of censure 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 censure 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.

198 He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of censure 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.

199 He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of censure 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.

200 He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of censure 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.

201 He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of censure 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.

202 “It may be that the Sangha has done a legal procedure of censure 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 censure 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.

203 He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of censure 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.

204 He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of censure 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.

205 He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of censure 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.

206 He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of censure 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.

207 “It may be that the Sangha has done a legal procedure of censure 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 censure 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.

208 He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of censure 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.

209 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of censure 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.

210 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of censure 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.

211 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of censure 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.

212 "It may be that the Sangha has done a legal procedure of censure 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 censure 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.

213 He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of censure 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.

214 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of censure 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.

215 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of censure 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.

216 He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of censure 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."

217 17. Discussion of the lifting of the legal procedure of demotion

"It may be, monks, that the Sangha has done a legal procedure of demotion against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha 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.

218 He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of demotion against this monk—illegitimately and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure— illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ..."

219 The permutation series is to be expanded.

220 18. Discussion of the lifting of the legal procedure of banishment

"It may be that the Sangha has done a legal procedure of banishment against a monk, that he then conducts himself properly and suitably so as

to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of banishment against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure— illegitimately and with an incomplete assembly.

221 He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of banishment against this monk —illegitimately and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure— illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ..."

222 The permutation series is to be expanded.

223 19. Discussion of the lifting of the legal procedure of reconciliation

"It may be that the Sangha has done a legal procedure of reconciliation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of reconciliation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure— illegitimately and with an incomplete assembly.

224 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. ..."

225 The permutation series is to be expanded.

226 20. Discussion of the lifting of the legal procedure of ejection for not recognizing

"It may be that the Sangha has done a legal procedure of ejection against a monk for not recognizing an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of ejection against 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.

227 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. ..."

228 The permutation series is to be expanded.

229 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.

230 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. ..."

231 The permutation series is to be expanded.

232 22. Discussion of the lifting of the legal procedure of ejection for not giving up a bad view

"It may be that the Sangha has done a legal procedure of ejection against a monk for not giving up a bad view, that he then conducts himself prop-

erly 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.

233 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. ..."

234 The permutation series is to be expanded.

235 23. Discussion of disputes on the legal procedure of censure

"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 censure against him.' They do the procedure— illegitimately and with an incomplete assembly.

236 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 in-

complete 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.

237 "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 censure against him.' They do the procedure— illegitimately but with a unanimous assembly.

238 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.

239 "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 censure against him.' They do the procedure— legitimately but with an incomplete assembly.

240 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.

241 "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 censure against him.' They do the procedure— in a legitimate-like way and with an incomplete assembly.

242 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.

243 "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 censure against him.' They do the procedure— in a legitimate-like way but with a unanimous assembly.

244 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."

245 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.

246 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."

247 These five contracted sections are finished.

248 25. Discussion of disputes on 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 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.

249 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 pro-

cedure 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."

250 These five contracted sections are finished.

251 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.

252 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."

253 These five contracted sections are finished.

254 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 with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

255 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."

256 These five contracted sections are finished.

257 28. Discussion of disputes on the legal procedure of ejection for not making amends

"It may be that a monk commits an offense but refuses to make amends for it. The monks consider, 'This monk has committed an offense but refuses to make amends for it. Well then, let's do a legal procedure of ejec-

tion 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.

258 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."

259 These five contracted sections are finished.

260 29. Discussion of disputes on 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 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.

261 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."

262 These five contracted sections are finished.

263 30. Discussion of the lifting of the legal procedure of censure

"It may be, monks, that the Sangha has done a legal procedure of censure 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 censure 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.

264 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.

265 "It may be that the Sangha has done a legal procedure of censure 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 censure 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.

266 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.

267 "It may be that the Sangha has done a legal procedure of censure 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 cen-

sure 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.

268 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.

269 "It may be that the Sangha has done a legal procedure of censure 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 censure 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.

270 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 in-

complete 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.

271 "It may be that the Sangha has done a legal procedure of censure 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 censure 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.

272 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."

273 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.

274 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."

275 These five contracted sections, too, are finished.

276 32. Discussion of the lifting of the legal procedure of banishment

"It may be that the Sangha has done a legal procedure of banishment against a monk, that he then conducts himself properly and suitably so as

to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of banishment against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure— illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

277 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."

278 These five contracted sections, too, are finished.

279 33. Discussion of the lifting of the legal procedure of reconciliation

"It may be that the Sangha has done a legal procedure of reconciliation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for 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.

280 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."

281 These five contracted sections, too, are finished.

282 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 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.

283 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."

284 These five contracted sections, too, are finished.

285 35. Discussion of the lifting of the legal procedure of ejection for not making amends

"It may be that the Sangha has done a legal procedure of ejection against a monk for not making amends for an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of ejection against this monk for not making amends for an offense. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure— illegiti-

mately 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.

286 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."

287 These five contracted sections, too, are finished.

288 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. … le-

gitimately 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.

289 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."

290 These five contracted sections, too, are finished.

*The ninth chapter on legal procedures is finished.*

292 This is the summary:

293 "The Buddha was at Campā,
The account of the village of Vāsabha;
Helping the newly arrived,
He worked for what they wanted.

294 Knowing, 'They are knowledgeable',
He made no effort then;
Ejected, 'He did not',
He went to the Victor.

295 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.

296 Legitimate-like with unanimous assembly,
One person ejects another;
And one ejects two or three,
One ejects a sangha.

297 The same for two and three,
And a sangha ejects a sangha;
The Excellent Omniscient One having heard,
Prohibited the illegitimate.

298 A procedure deficient in motion,
But complete in announcement;
One deficient in announcement,
But complete in motion.

299 And one deficient in both,
And not according to the Teaching;
The Monastic Law, the Teacher, objected to,
Reversible, unfit to stand.

300 Illegitimate with incomplete assembly, <j>with unanimous assembly,
Legitimate, two legitimate-like;
Just legitimate with a unanimous assembly,
Was allowed by the Buddha.

301 A group of four, a group of five,
And a group of ten, twenty;
And a group of more than twenty,
Thus a five-fold sangha.

302 Apart from ordination,
And the procedure of invitation;
Together with the procedure of rehabilitation,
Is done by a group of four.

303 Apart from two procedures,
Ordination in the Middle Country;
Rehabilitation, a group of five,
Does all procedures.

304 Apart from rehabilitation,
Is a group of ten monks;
A sangha that does all procedures,
Is twenty, a doer of all.

305 A nun, and a trainee nun,
A novice monk, a novice nun;
Who has renounced, the worst kind of offense,
Ejected for not seeing an offense.

306 For not making amends, for a bad view,
A paṇḍaka, a fake monk;
Monastics of another religion, animal,
Killer of mother, and father.

307 A perfected one, a rapist of a nun,
A schismatic, a shedder of blood;
A gynandromorph, a different Buddhist sect,
Outside the monastery zone, by supernormal power.

308 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.

309 If, with one on probation as the fourth,
It should give probation;
Or send to the beginning, give trial, rehabilitate,
It's invalid, not to be done.

310 One deserving sending back, deserving trial, on trial,
And even deserving rehabilitation;
These five cannot do a procedure,
Explained the Fully Awakened One.

311 A nun, and a trainee nun,
A novice monk, a novice nun;
Who has renounced, the worst kind, insane,
Deranged, pain, for not seeing.

312 For not making amends, for a bad view,
And also a paṇḍaka, gynandromorph;
One from a different Buddhist sect, monastery zone,
Air, and the subject of the procedure.

313 Of these eighteen,
An objection is invalid;
Of a regular monk,
An objection is valid.

314 For one who is pure, the sending away fails,
For the fool it succeeds;
The paṇḍaka, living together by theft,
Joined, animal.

315 Of mother, of father, a perfected One,
A rapist, a schismatic;
And a shedder of blood,
And one who is a gynandromorph.

316 Of these eleven,
The admittance fails;
Hand, foot, both of them,
Ear, nose, both of them.

317 Finger, thumb, tendon,
Joined, and hunchback, dwarf;
Goiter, branded, and whipped,
And sentenced, elephantiasis.

318 Serious, abnormal, and blind in one eye,
Crooked limb, lame, and also the paralyzed;
Crippled, weak,
Blind, and mute, deaf.

319 Blind and mute, blind and deaf,
Mute and deaf;
And blind and mute and deaf,
Thirty-two exactly.

320 For them there is admittance,
Explained the Fully Awakened one;
They are to be seen, to be remedied,
There is no sending away.

321 A procedure of ejection against one,
Seven are illegitimate;
If committed but acting properly,
Those seven too are illegitimate.

322 If committed and not acting properly,
Seven procedures are legitimate;
Face-to-face, and questioning,
And done with admission.

323 Recollection, insanity, penalty,
Censure, and with demotion;
Banishment, reconciliation,
Ejection, and probation.

324 Beginning, trial, rehabilitation,
Just so ordination;
If it does one in place of another,
These sixteen are illegitimate.

325 If it does the right one,
These sixteen are legitimate;
It would counter accuse reciprocally,
These sixteen are illegitimate.

326 Two and two having that basis,
Also these sixteen are legitimate;
The permutation with a one-by-one basis,
'Illegitimate', said the Victor.

327 It did a legal procedure of censure,
The Sangha, the one who is quarrelsome;
An illegitimate procedure with incomplete assembly,
He went to another monastery.

328 There unanimous assembly with illegitimate,
Did censure against him;
Another incomplete assembly with legitimate,
Did censure against him.

329 Also incomplete assembly with legitimate-like,
So did a unanimous assembly;
And a unanimous assembly with illegitimate,
And an incomplete assembly with legitimate.

330 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.

331 Demotion for the incompetent fool,
The corrupter of families should be banished;
And a procedure of reconciliation,
Should be done to the abuser.

332 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.

333 With regard to the procedures that have a method,
A wise one should determine censure;
For those who act suitably,
One who conducts himself properly, he should ask.

334 The lifting of those procedures,
And in accordance with the method <j>for the procedure as above;
In regard to whichever procedure,
And there they dispute.

335 Invalid, and just badly done,
And to be done again;
And also for the lifting of procedures,
Those monks speak in accordance with the Teaching.

336 Having seen those afflicted by the disease of failure,
To those who are ready for the legal procedure;
The Great Sage declared the lifting,
Like a surgeon applies the medicine."

337 In this chapter there are thirty-six topics.

*The chapter on legal procedures is finished.*

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# THE CHAPTER ON DIVISION IN THE SANGHA

✦

1 1. The account of the dispute at Kosambī

At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, a certain monk had committed an offense. He regarded it as an offense, but there were other monks who did not. Some time later he no longer regarded it as an offense, but there were other monks who did. They said to him, "You've committed an offense. Do you recognize it?"

2 "No, I haven't committed any offense that I should recognize."

3 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.

3.2 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.

3.3 He then sent the same message to his friends in the country, and again he was able to form a faction.

4 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."

5 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.

6 Soon afterwards a certain monk went to the Buddha, bowed, sat down, and told him all that had happened.

7 Realizing that the Sangha of monks was divided, the Buddha got up from his seat, went to those monks who had done the ejection, and sat down on the prepared seat. He then said to those monks:

8 "Don't just eject a monk for any kind of offense merely because it seems clear to you that he's committed it.

9 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.

9.2 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.

10 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.

10.2 If we eject him for not recognizing an offense, we won't be able to do the invitation ceremony with him; we won't be able to do legal procedures with him; we won't share a seat with him; we won't drink congee with him; we won't sit in the dining hall with him; we won't stay in the same room with him; we won't bow down, stand up, raise our joined palms, or do acts of respect toward one another according to seniority.

10.3 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."

11 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:

12 "If you've committed an offense, don't refuse to make amends for it just because you think that you haven't committed it.

13 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.

13.2 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 do the observance-day ceremony with me.

13.3 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.

14 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.

14.2 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.

14.3 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.

15 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 ejection went to the Buddha, bowed, sat down, and told him what was happening.

16 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.

16.2 And if you, the monks who did the ejection, 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.

17 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.

17.2 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."

18 Proper conduct when the Sangha is divided

At this time the monks were arguing and disputing in the dining halls in inhabited areas, behaving improperly by body and speech, such as grabbing one another. People complained and criticized them, "How can the Sakyan monastics behave like this?"

19 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?"

20 "It's true, sir."

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

22 "When the Sangha is divided and the monks are behaving contrary to the Teaching and are not on friendly terms, they should sit down and reflect, 'We won't behave improperly by body or speech, such as grabbing one another.' When the Sangha is divided, but the monks are behaving in accordance with the Teaching and are on friendly terms, they should sit down one seat apart."

23 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.

24 He then went to those monks, sat down on the prepared seat, and said, "Enough, monks, don't quarrel and dispute."

25 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 quarreling and disputing." The Buddha repeated his appeal to those monks, but got the same reply.

26 2. The account of Dīghāvu
The Buddha then said:

27 "At one time in Benares, monks, there was a king of Kāsi 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.

28 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.'

29 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.

30 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.

31 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?’

32 She replied, ‘Well, if I don’t get it, I’ll die.’

33 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.’

34 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:

35 ‘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.’

36 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.

37 When she reached her term, the queen gave birth to a son. They called him Dīghāvu. Soon enough Prince Dīghāvu became self-reliant. King Dīghīti thought, ‘This King Brahmadatta has caused us much misfortune; he’s taken our army, our vehicles and transport animals, and our country and wealth. If he finds out about us, he’ll kill all three of us. Let me take

Prince Dīghāvu to live out of town.' And he did just that. As he was living outside of town, Prince Dīghāvu was soon training in all branches of knowledge.

38 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.

38.2 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.'

38.3 Saying, 'Yes, sir,' they bound and shaved King Dīghīti and his wife, and paraded them as instructed.

39 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.'

40 The people there said to King Dīghīti, 'You're insane, King Dīghīti, you're babbling. Who's Dīghāvu? Who are you saying this to?'

41 'I'm not insane, I'm not babbling. The wise will understand.'

42 King Dīghīti repeated what he had said to the prince a second and a third time, and the people there reacted as before.

45 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.

46 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 placed his parents' remains on top. He then lit the pyre, and raising his joined palms, he circumambulated it with his right side toward it.

47 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.'

48 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.'

49 'Well then, young brahmin, I'll teach you.'

50 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.

51 'Well then, bring him here.'

52 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.

53 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.

54 On one occasion the king said to the prince, 'Listen, young man. 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.

55 When they had gone a long way, the king said to the prince, '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.

56 He then thought, 'At the time of his death, my father said to me, "My dear Dīghāvu, see neither long nor short. For hatred never ends through hatred; hatred only ends through love." It wouldn't be right for me to ignore my father's advice.' And he returned the sword to its scabbard.

57 A second and a third time he had the same thoughts, and each time he ended up returning the sword to its scabbard.

60 Just then King Brahmadatta suddenly got up, frightened and alarmed. The prince asked him what was the matter, and the king said, 'I just dreamed that Prince Dīghāvu, the son of Dīghīti the king of Kosala, attacked me with a sword.'

60.2 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.'

61 The king bowed down with his head at the prince's feet and said, 'Dear Dīghāvu, please spare my life.'

62 'Who am I to spare your life? Sir, it's you who should spare mine.'

63 'Well then, Dīghāvu, if you spare my life, I'll spare yours.'

64 The king and Dīghāvu spared each other's lives. They shook hands and made a vow not to harm one another.

65 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.

66 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?’

67 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.’

68 ‘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.’

69 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?’

71 ‘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.

71.2 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.’

73 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.

74 “In this way, monks, those kings who had the authority to punish 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?”

75 A third time the Buddha said to those monks, “Enough, monks, 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.”

76 The Buddha thought, “These foolish men are consumed by emotions. It’s not easy to persuade them,” and he got up from his seat and left.

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*The first section for recitation on Dīghāvu is finished.*

78 Then, after robing up in the morning, the Buddha took his bowl and robe and entered Kosambī for alms. When he had completed his alms-sround, 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:

79 “When many voices shout at once,
No one thinks they are a fool.
Even as the Sangha splits,
They do not think it through.

80 Forgetting to speak wisely,
They are obsessed by speech;
Saying whatever they like,

They don't know what leads them on.

81 'They abused me, they hit me,
They defeated me, they robbed me.'
For those who carry on like this,
Hatred cannot end.

82 '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.

83 For never does hatred
End through hatred;
Only through love does it end—
This is an ancient law.

84 Others do not know
That here we need restraint;
But there are those there who know,
That quarrels end like this.

85 Those breaking bones and killing,
Those taking cows, horses, and wealth,
Those plundering the country,
Even they can stay together—
Why then cannot you?

86 If you find a discerning friend,
A steadfast companion, good to live with,
Then overcome all problems,

And go with them, glad and mindful.

87 If you do not find a discerning friend,
A steadfast companion, good to live with,
Then like a king giving up his kingdom,
Wander alone like a mighty elephant in the forest.

88 It's better to wander alone,
For there is no friendship with fools.
Wander alone and do no bad,
Unconcerned, like a mighty elephant in the forest."

89 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?"

90 "I'm keeping well, sir, I'm getting by. I'm having no trouble getting almsfood."

91 The Buddha instructed, inspired, and gladdened Bhagu with a teaching. He then got up from his seat and went to the Eastern Bamboo Park.

92 4. The account of going to the Eastern Bamboo Park

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."

93 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?"

94 "We're keeping well, sir, we're getting by. We're not having any trouble getting almsfood."

95 "I hope you're living together in peace and harmony, blending like milk and water, and regarding one another with affection?"

96 "Yes, we are."

97 "And how do you do this?"

98 "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."

99 Nandiya and Kimila then repeated what Anuruddha had said.

100 "I hope, Anuruddha, that you're heedful and energetic?"

101 "Yes, sir, we are."

102 "And how is it that you're heedful and energetic?"

103 "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 plants 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.

103.2 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."

105 5. The account of going to Pālileyyaka

The Buddha then instructed, inspired, and gladdened Venerable Anuruddha, Venerable Nandiya, and Venerable Kimila with a teaching.

He then got up from his seat and set out wandering toward Pālileyyaka. When he eventually arrived, he stayed in a protected forest grove, at the foot of an auspicious sal tree.

106 Then, while he was reflecting in private, the Buddha thought, "Previously, when I was surrounded by those quarreling monks at Kosambī, I wasn't at ease. But now that I'm alone, away from those monks, I'm happy and at ease."

107 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?"

108 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.

109 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."

110 After considering his own seclusion and reading the mind of the elephant, the Buddha uttered a heartfelt exclamation:

111 "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."

112 When the Buddha had stayed at Pālileyyaka for as long as he liked, he set out wandering toward Sāvatthī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery.

113 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.

114 Soon the monks at Kosambī said, "Well then, let's go to Sāvatthī and resolve this legal issue in the presence of the Buddha."

115 6. The account of the eighteen grounds

The monks at Kosambī put their dwellings in order, took their bowls and robes, and went to Sāvatthī. 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?"

116 "Take your stand in accordance with the Teaching."

117 "And how do I know what accords with the Teaching and what doesn't?"

118 "There are eighteen grounds for knowing that someone is speaking contrary to the Teaching:

119 A monk proclaims what's contrary to the Teaching as being in accordance with it,

120 and what's in accordance with the Teaching as contrary to it.

121 He proclaims what's contrary to the Monastic Law as being in accordance with it,

122 and what's in accordance with the Monastic Law as contrary to it.

123 He proclaims what hasn't been spoken by the Buddha as spoken by him,

124 and what's been spoken by the Buddha as not spoken by him.

125 He proclaims what wasn't practiced by the Buddha as practiced by him,

126 and what was practiced by the Buddha as not practiced by him.

127 He proclaims what wasn't laid down by the Buddha as laid down by him,

128 and what was laid down by the Buddha as not laid down by him.

129 He proclaims a non-offense as an offense,

130 and an offense as a non-offense.

131 He proclaims a light offense as heavy,

132 and a heavy offense as light.

133 He proclaims a curable offense as incurable,

134 and an incurable offense as curable.

135 He proclaims a grave offense as minor,

136 and a minor offense as grave.

138 And there are eighteen grounds for knowing that someone is speaking in accordance with the Teaching:

139 A monk proclaims what's contrary to the Teaching as such,

140 and what's in accordance with the Teaching as such.

141 He proclaims what's contrary to the Monastic Law as such,

142 and what's in accordance with the Monastic Law as such.

143 He proclaims what hasn't been spoken by the Buddha as such,

144 and what's been spoken by the Buddha as such.

145 He proclaims what wasn't practiced by the Buddha as such,

146 and what was practiced by the Buddha as such.

147 He proclaims what wasn't laid down by the Buddha as such,

148 and what was laid down by the Buddha as such.

149 He proclaims a non-offense as such,

150 and an offense as such.

151 He proclaims a light offense as light,

152 and a heavy offense as heavy.

153 He proclaims a curable offense as curable,

154 and an incurable offense as incurable.

155 He proclaims a grave offense as grave,

156 and a minor offense as minor."

158 When Venerable Mahāmoggallāna heard ... When Venerable Mahākassapa heard ... When Venerable Mahākaccāna heard ... When Venerable Mahākoṭṭhika heard ... When Venerable Mahākappina heard ... When Venerable Mahācunda heard ... When 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?"

159 "Take your stand in accordance with the Teaching."

160 "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.

162 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?"

163 "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."

164 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?”

165 “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.”

166 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?”

167 “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.”

168 Eventually those monks from Kosambī arrived at Sāvatthī. Venerable Sāriputta went to the Buddha, bowed, sat down, and told him, adding, “How should we prepare dwellings for these monks?”

169 “Give them dwellings in a separate place.”

170 “But what should we do if there are no dwellings in a separate place?”

171 “In that case, create separate resting places and then give them out.

172 Under no circumstances, Sāriputta, should a dwelling be reserved for a more senior monk. If you do, you commit an offense of wrong conduct.”

173 “And what should we do regarding food and requisites?”

174 “Food and requisites should be distributed equally to everyone.”

175 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."

176 They then took that monk to the Buddha, bowed, sat down, and told him what had happened, adding, "Sir, what should we do now?"

177 "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."

178 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. To resolve this matter, let's unify the Sangha."

179 The monks who had done the ejection went to the Buddha, bowed, sat down, and told him what had happened, adding, "How should we proceed with this?"

180 "This being the case, you should resolve this matter by unifying the Sangha. And it should be done like this. Everyone should gather in one place, including those who are sick. No one should give their consent. A

competent and capable monk should then inform the Sangha:

181 '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.

182 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.

183 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 will remember it thus.'

184 The observance-day ceremony, the recitation of the Monastic Code, should be done straightaway."

185 9. Upāli's questions about unity in the Sangha

Soon afterwards Venerable Upāli went to the Buddha, bowed, sat down, and said, "Sir, if the basis for the arguments and disputes in the Sangha,

for the schism, fracture, and separation in the Sangha, hasn't been decided by the Sangha, hasn't been resolved by the Sangha, yet the Sangha unifies the Sangha—is that unity in the Sangha legitimate?"

186 "That unity in the Sangha is illegitimate."

187 "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?"

188 "That unity in the Sangha is legitimate."

189 "And sir, how many kinds of unity in the Sangha are there?"

190 "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.

190.2 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.

190.3 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."

191 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:

192 "In regard to the duties and discussions of the Sangha,
In regard to the business that arises <j>and the investigations—
A person of great value, how does he handle these?
How is a monk fit to deal with these?"

193 "Blameless in the basic morality,
Watching his own behavior, <j>with senses well-restrained—
His enemies cannot legitimately criticize him;
There's nothing for them to correct in him.

194 Having such purity of conduct,
Enabled, he speaks confidently;
Without fear, he doesn't tremble in a gathering;
He doesn't neglect the meaning and speaks naturally.

195 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.

196 Respectful of more senior monks,
Having confidence in his teacher,
Able to investigate, clever in discussion,
Skilled in defeating his opponents.

197 Wherever his opponents turn, he refutes them,
And the crowd is convinced.
He doesn't abandon his position,

Yet answers questions without hurting anyone.

198 He's capable of acting as messenger,
And about the business of the Sangha, <j>they speak to him.
When speaking, <j>or sent out by the community of monks,
He doesn't think, 'I'm doing it.'

199 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.

200 If one is sent away for one's conduct,
But once sent away one acts rightly,
There's readmittance for one who lives thus.
This too he knows, the one skilled in analysis.

201 Respectful of more senior monks,
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."

202 The tenth chapter on division in the Sangha.

203 This is the summary:

204 "The splendid Victor was in Kosambī,
When disputing for not seeing an offense;
One should not eject for just any offense,
One should confess an offense out of faith.

205 Just there inside the monastery zone,
And just Bālaka, Bamboo Park;
And Pālileyyā, Sāvatthī,
And Sāriputta, Kolita.

206 Mahākassapa, and Kaccāna,
Koṭṭhika, and with Kappina;
Mahācunda, Anuruddha,
And both Revata and Upāli.

207 Ānanda, and also Rāhula,
Gotamī, Anāthapiṇḍika;
And separate dwellings,
And food and requisites equally.

208 No one is to give their consent,
Questioned by Upāli;
Blameless in morality,
Harmonious in the Teaching of the Victor."

*The chapter on division in the Sangha is finished.*

*The Great Division is finished.*

*The canonical text of the Great Division is finished.*

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# THE CHAPTER ON PENALTY PROCEDURES

✦

1 1. The legal procedure of censure

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

2 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks Paṇḍuka and Lohitaka were quarrelsome, argumentative, and creators of legal issues in the Sangha. They went to other monks who were also quarrelsome, argumentative, and creators of legal issues in the Sangha, and said to them, "Don't let him beat you.

2.2 Argue back forcefully. You're wiser, more competent, more learned, and more capable than he. Don't be afraid of him. We'll take your side." Because of that, new quarrels started and existing quarrels became worse.

3 The monks of few desires complained and criticized them, "How can the monks Paṇḍuka and Lohitaka act like this?"

4 They told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

5 "Is it true, monks, that the monks Paṇḍuka and Lohitaka are acting like this?"

6 "It's true, sir."

7 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, causing new quarrels to start and existing quarrels to become worse? This will affect people’s confidence, and cause some to lose it.”

8 The Buddha then 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:

9 “Well then, monks, the Sangha should do a legal procedure of censure against the monks Paṇḍuka and Lohitaka. And this is how it should be done. First you should accuse the monks Paṇḍuka and Lohitaka. They should then be reminded of what they’ve done, before they’re charged with an offense. A competent and capable monk should then inform the Sangha:

10 ‘Please, venerables, I ask the Sangha to listen. These monks Paṇḍuka and Lohitaka are quarrelsome, argumentative, and creators of legal issues in the Sangha. They go to other monks who are also quarrelsome, argumentative, and creators of legal issues in the Sangha, and they say to them, “Don’t let him beat you. Argue back forcefully. You’re wiser, more competent, more learned, and more capable than he.

10.2 Don’t be afraid of him. We’ll take your side.” Because of this, new quarrels start and existing quarrels become worse. If the Sangha is ready, it should do a legal procedure of censure against the monks Paṇḍuka and

Lohitaka. This is the motion.

11 Please, venerables, I ask the Sangha to listen. These monks Paṇḍuka and Lohitaka are quarrelsome, argumentative, and creators of legal issues in the Sangha. They go to other monks who are also quarrelsome, argumentative, and creators of legal issues in the Sangha, and they say to them, "Don't let him beat you. Argue back forcefully.

11.2 You're wiser, more competent, more learned, and more capable than he. Don't be afraid of him. We'll take your side." Because of this, new quarrels start and existing quarrels become worse. The Sangha does a legal procedure of censure against the monks Paṇḍuka and Lohitaka.

11.3 Any monk who approves of doing a legal procedure of censure against the monks Paṇḍuka and Lohitaka should remain silent. Any monk who doesn't approve should speak up.

12 For the second time, I speak on this matter. Please, venerables, I ask the Sangha to listen. These monks Paṇḍuka and Lohitaka are quarrelsome, argumentative, and creators of legal issues in the Sangha. They go to other monks who are also quarrelsome, argumentative, and creators of legal issues in the Sangha, and they say to them, "Don't let him beat you. Argue back forcefully.

12.2 You're wiser, more competent, more learned, and more capable than he. Don't be afraid of him. We'll take your side." Because of this, new quarrels start and existing quarrels become worse. The Sangha does a legal procedure of censure against the monks Paṇḍuka and Lohitaka.

12.3 Any monk who approves of doing a legal procedure of censure against the monks Paṇḍuka and Lohitaka should remain silent. Any monk who doesn't approve should speak up.

13 For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. These monks Paṇḍuka and Lohitaka are quarrelsome, argumentative, and creators of legal issues in the Sangha. They go to other monks who are also quarrelsome, argumentative, and creators of legal issues in the Sangha, and they say to them, "Don't let him beat you. Argue back forcefully.

13.2 You're wiser, more competent, more learned, and more capable than he. Don't be afraid of him. We'll take your side." Because of this, new quarrels start and existing quarrels become worse. The Sangha does a legal procedure of censure against the monks Paṇḍuka and Lohitaka.

13.3 Any monk who approves of doing a legal procedure of censure against the monks Paṇḍuka and Lohitaka should remain silent. Any monk who doesn't approve should speak up.

14 The Sangha has done the legal procedure of censure against the monks Paṇḍuka and Lohitaka. The Sangha approves and is therefore silent. I will remember it thus.'"

15 The group of twelve on illegitimate legal procedures

"When a legal procedure of censure has three qualities, it's illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done without questioning the accused, it's done without the admission of the accused.

16 When a procedure of censure has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done against one who's committed an offense that isn't clearable by confession, it's done against one who's confessed their offense.

17 When a procedure of censure has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done without having reminded the person of their offense, it's done without having charged the person with their offense.

18 "When a procedure of censure has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done illegitimately, it's done by an incomplete assembly.

19 When a procedure of censure has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without questioning the accused, it's done illegitimately, it's done by an incomplete assembly.

20 When a procedure of censure has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without the admission of the accused, it's done illegitimately, it's done by an incomplete assembly.

21 "When a procedure of censure has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done illegitimately, it's done by an incomplete assembly.

22 When a procedure of censure has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's committed an offense that isn't clearable by confession, it's done illegitimately, it's done by an incomplete assembly.

23 When a procedure of censure has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's confessed their offense, it's done illegitimately, it's done by an incomplete assembly.

24 "When a procedure of censure has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

25 When a procedure of censure has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having reminded the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

26 When a procedure of censure has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having charged the person with their offense, it's done illegitimately, it's done by an incomplete assembly."

*The group of twelve on illegitimate legal procedures is finished.*

28 The group of twelve on legitimate legal procedures

"When a legal procedure of censure has three qualities, it's legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done with the questioning of the accused, it's done with the admission of the accused.

29 When a procedure of censure has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done against one who's committed an offense that's clearable by confession, it's done against one who hasn't confessed their offense.

30 When a procedure of censure has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done after reminding the person of their offense, it's done after charging the person with their offense.

31 "When a procedure of censure has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done legitimately, it's done by a unanimous assembly.

32 When a procedure of censure has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the questioning of the accused, it's done legitimately, it's done by a unanimous assembly.

33 When a procedure of censure has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the admission of the accused, it's done legitimately, it's done by a unanimous assembly.

34 "When a procedure of censure has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done legitimately, it's

done by a unanimous assembly.

35 When a procedure of censure has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense that's clearable by confession, it's done legitimately, it's done by a unanimous assembly.

36 When a procedure of censure has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who hasn't confessed their offense, it's done legitimately, it's done by a unanimous assembly.

37 "When a procedure of censure has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done legitimately, it's done by a unanimous assembly.

38 When a procedure of censure has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after reminding the person of their offense, it's done legitimately, it's done by a unanimous assembly.

39 When a procedure of censure has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after charging the person with their offense, it's done legitimately, it's done by a unanimous assembly."

*The group of twelve on legitimate legal procedures is finished.*

41 The group of six on wishing

"When a monk has three qualities, the Sangha may, if it wishes, do a legal procedure of censure against him: he's quarrelsome, argumentative, and a creator of legal issues in the Sangha; he's ignorant and incompetent, often committing offenses, and lacking in boundaries; he's constantly and improperly socializing with householders.

42 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of censure against him: he has failed in the higher morality; he has failed in the higher conduct; he has failed in the higher view.

43 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of censure against him: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

44 The Sangha may, if it wishes, do a procedure of censure against three kinds of monks: those who are quarrelsome, argumentative, and creators of legal issues in the Sangha; those who are ignorant and incompetent, often committing offenses, and lacking in boundaries; those who are constantly and improperly socializing with householders.

45 The Sangha may, if it wishes, do a procedure of censure against three other kinds of monks: those who've failed in the higher morality; those who've failed in the higher conduct; those who've failed in the higher view.

46 The Sangha may, if it wishes, do a procedure of censure against three other kinds of monks: those who disparage the Buddha; those who disparage the Teaching; those who disparage the Sangha."

*The group of six on wishing is finished.*

48 The eighteen kinds of conduct

"A monk who's had a legal procedure of censure done against him should conduct himself properly. This is the proper conduct:

49 He shouldn't give the full ordination.

50 He shouldn't give formal support.

51 He shouldn't have a novice monk attend on him.

52 He shouldn't accept being appointed as an instructor of the nuns.

53 Even if appointed, he shouldn't instruct the nuns.

54 He shouldn't commit the same offense as the offense for which the Sangha did the procedure of censure against him.

55 He shouldn't commit an offense similar to the offense for which the Sangha did the procedure of censure against him.

56 He shouldn't commit an offense worse than the offense for which the Sangha did the procedure of censure against him.

57 He shouldn't criticize the procedure.

58 He shouldn't criticize those who did the procedure.

59 He shouldn't cancel the observance-day ceremony of a regular monk.

60 He shouldn't cancel the invitation ceremony of a regular monk.

61 He shouldn't direct a regular monk.

62 He shouldn't give instructions to a regular monk.

63 He shouldn't ask a regular monk for permission to correct him.

64 He shouldn't accuse a regular monk of an offense.

65 He shouldn't remind a regular monk of an offense.

66 He shouldn't associate inappropriately with other monks."

*The eighteen kinds of conduct in regard to the legal procedure of censure are finished.*

68 The group of eighteen on not to be lifted

When the Sangha had done a legal procedure of censure against the monks Paṇḍuka and Lohitaka, they conducted themselves properly and suitably, and deserved to be released. They then went to the monks and told them about this, adding, "What should we do now?" The monks told the Buddha ...

69 "Well then, lift that legal procedure of censure against the monks Paṇḍuka and Lohitaka.

70 When a monk has five qualities, a legal procedure of censure against him shouldn't be lifted: he gives the full ordination; he gives formal support; he has a novice monk attend on him; he accepts being appointed as an instructor of the nuns; he instructs the nuns, whether appointed or not.

71 When a monk has another five qualities, a procedure of censure against him shouldn't be lifted: he commits the same offense as the offense for which the Sangha did the procedure of censure against him; he commits an offense similar to the one for which the Sangha did the procedure of censure against him; he commits an offense worse than the one for which the Sangha did the procedure of censure against him; he criticizes the procedure; he criticizes those who did the procedure.

72 When a monk has eight qualities, a procedure of censure against him shouldn't be lifted: he cancels the observance-day ceremony of a regular monk; he cancels the invitation ceremony of a regular monk; he directs a regular monk; he gives instructions to a regular monk; he asks a regular monk for permission to correct him; he accuses a regular monk of an offense; he reminds a regular monk of an offense; he associates inappropriately with other monks."

*The group of eighteen on not to be lifted is finished.*

74 The group of eighteen on to be lifted

"When a monk has five qualities, a legal procedure of censure against him should be lifted: he doesn't give the full ordination; he doesn't give formal support; he doesn't have a novice monk attend on him; he doesn't accept being appointed as an instructor of the nuns; he doesn't instruct the nuns, whether appointed or not.

75 When a monk has another five qualities, a procedure of censure against him should be lifted: he doesn't commit the same offense as the offense for which the Sangha did the procedure of censure against him; he doesn't commit an offense similar to the one for which the Sangha did the proce-

dure of censure against him; he doesn't commit an offense worse than the one for which the Sangha did the procedure of censure against him; he doesn't criticize the procedure; he doesn't criticize those who did the procedure.

76 When a monk has eight qualities, a procedure of censure against him should be lifted: he doesn't cancel the observance-day ceremony of a regular monk; he doesn't cancel the invitation ceremony of a regular monk; he doesn't direct a regular monk; he doesn't give instructions to a regular monk; he doesn't ask a regular monk for permission to correct him; he doesn't accuse a regular monk of an offense; he doesn't remind a regular monk of an offense; he doesn't associate inappropriately with other monks."

*The group of eighteen on to be lifted is finished.*

78 "And this is how it should be lifted. After approaching the Sangha, the monks Paṇḍuka and Lohitaka should arrange their upper robes over one shoulder, pay respect at the feet of the senior monks, squat on their heels, raise their joined palms, and say, 'Venerables, the Sangha has done a legal procedure of censure against us. We're now conducting ourselves properly and suitably, and deserve to be released. We ask for that legal procedure of censure to be lifted.'

78.2 And they should ask a second and a third time. A competent and capable monk should then inform the Sangha:

79 'Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of censure against these monks Paṇḍuka and Lohitaka. They're now conducting themselves properly and suitably, and deserve to

be released. They're asking for that legal procedure of censure to be lifted. If the Sangha is ready, it should lift that legal procedure of censure against the monks Paṇḍuka and Lohitaka. This is the motion.

80 Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of censure against these monks Paṇḍuka and Lohitaka. They're now conducting themselves properly and suitably, and deserve to be released. They're asking for that legal procedure of censure to be lifted. The Sangha lifts that legal procedure of censure against the monks Paṇḍuka and Lohitaka.

80.2 Any monk who approves of lifting that legal procedure of censure against the monks Paṇḍuka and Lohitaka should remain silent. Any monk who doesn't approve should speak up.

81 For the second time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of censure against these monks Paṇḍuka and Lohitaka. They're now conducting themselves properly and suitably, and deserve to be released. They're asking for that legal procedure of censure to be lifted.

81.2 The Sangha lifts that legal procedure of censure against the monks Paṇḍuka and Lohitaka. Any monk who approves of lifting that legal procedure of censure against the monks Paṇḍuka and Lohitaka should remain silent. Any monk who doesn't approve should speak up.

82 For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of censure against these monks Paṇḍuka and Lohitaka. They're now conducting themselves properly and suitably, and deserve to be released. They're asking for that legal procedure of censure to be lifted.

82.2 The Sangha lifts that legal procedure of censure against the monks Paṇḍuka and Lohitaka. Any monk who approves of lifting that legal procedure of censure against the monks Paṇḍuka and Lohitaka should remain silent. Any monk who doesn't approve should speak up.

83 The Sangha has lifted that legal procedure of censure against the monks Paṇḍuka and Lohitaka. The Sangha approves and is therefore silent. I will remember it thus.'"

*The first section on the legal procedure of censure is finished.*

85 2. The legal procedure of demotion

At that time Venerable Seyyasaka was ignorant and incompetent, often committing offenses, and lacking in boundaries. And he was constantly and improperly socializing with householders. In addition, the monks regularly gave him probation, sent him back to the beginning, gave him trial periods, and rehabilitated him.

86 The monks of few desires complained and criticized him, "How can Venerable Seyyasaka go on like this?" They told the Buddha.

87 Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

88 "Is it true, monks, that the monk Seyyasaka goes on like this?"

89 "It's true, sir."

90 The Buddha rebuked him, "It's not suitable 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 be ignorant and incompetent, often committing of-

fenses, and lacking in boundaries? How can he constantly and improperly socialize with householders?

90.2 And how can it be that the monks regularly give him probation, send him back to the beginning, give him trial periods, and rehabilitate him? This will affect people's confidence ..." After rebuking him ... the Buddha gave a teaching and addressed the monks:

91 "Well then, the Sangha should do a legal procedure of demotion against the monk Seyyasaka, instructing him to live with formal support. And this is how it should be done. First you should accuse the monk Seyyasaka. He should then be reminded of what he has done, before he's charged with an offense. A competent and capable monk should then inform the Sangha:

92 'Please, venerables, I ask the Sangha to listen. This monk Seyyasaka is ignorant and incompetent, often committing offenses, and lacking in boundaries. He's constantly and improperly socializing with householders. In addition, the monks regularly give him probation, send him back to the beginning, give him the trial period, and rehabilitate him. If the Sangha is ready, it should do a legal procedure of demotion against the monk Seyyasaka, instructing him to live with formal support. This is the motion.

93 Please, venerables, I ask the Sangha to listen. This monk Seyyasaka is ignorant and incompetent, often committing offenses, and lacking in boundaries. He's constantly and improperly socializing with householders. In addition, the monks regularly give him probation, send him back to the beginning, give him the trial period, and rehabilitate him.

93.2 The Sangha does a legal procedure of demotion against the monk Seyyasaka, instructing him to live with formal support. Any monk who approves of doing a legal procedure of demotion against the monk Seyyasaka, instructing him to live with formal support, should remain silent. Any monk who doesn't approve should speak up.

94 For the second time, I speak on this matter. … For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. This monk Seyyasaka is ignorant and incompetent, often committing offenses, and lacking in boundaries. He's constantly and improperly socializing with householders.

94.2 In addition, the monks regularly give him probation, send him back to the beginning, give him the trial period, and rehabilitate him. The Sangha does a legal procedure of demotion against the monk Seyyasaka, instructing him to live with formal support.

94.3 Any monk who approves of doing a legal procedure of demotion against the monk Seyyasaka, instructing him to live with formal support, should remain silent. Any monk who doesn't approve should speak up.

95 The Sangha has done the legal procedure of demotion against the monk Seyyasaka, instructing him to live with formal support. The Sangha approves and is therefore silent. I will remember it thus.'"

96 The group of twelve on illegitimate legal procedures

"When a legal procedure of demotion has three qualities, it's illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done without questioning the accused, it's done without the admission of the accused.

97 When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done against one who's committed an offense that isn't clearable by confession, it's done against one who's confessed their offense.

98 When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done without having reminded the person of their offense, it's done without having charged the person with their offense.

99 "When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done illegitimately, it's done by an incomplete assembly.

100 When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without questioning the accused, it's done illegitimately, it's done by an incomplete assembly.

101 When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without the admission of the accused, it's done illegitimately, it's done by an incomplete assembly.

102 "When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done illegiti-

mately, it's done by an incomplete assembly.

103 When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's committed an offense that isn't clearable by confession, it's done illegitimately, it's done by an incomplete assembly.

104 When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's confessed their offense, it's done illegitimately, it's done by an incomplete assembly.

105 "When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

106 When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having reminded the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

107 When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having charged the person with their offense, it's done illegitimately, it's done by an incomplete assembly."

*The group of twelve on illegitimate legal procedures is finished.*

109 The group of twelve on legitimate legal procedures
"When a legal procedure of demotion has three qualities, it's legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done with the questioning of the accused, it's done with the admission of the accused.

110 When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done against one who's committed an offense that's clearable by confession, it's done against one who hasn't confessed their offense.

111 When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done after reminding the person of their offense, it's done after charging the person with their offense.

112 "When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done legitimately, it's done by a unanimous assembly.

113 When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the questioning of the accused, it's done legitimately, it's done by a unanimous assembly.

114 When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the admission of the accused, it's done legitimately, it's done by a unanimous assembly.

115 "When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done legitimately, it's done by a unanimous assembly.

116 When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense that's clearable by confession, it's done legitimately, it's done by a unanimous assembly.

117 When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who hasn't confessed their offense, it's done legitimately, it's done by a unanimous assembly.

118 "When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done legitimately, it's done by a unanimous assembly.

119 When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after reminding the person of their offense, it's done legitimately, it's done by a unanimous assembly.

120 When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after charging the person with their offense, it's done legitimately, it's done by a unanimous assembly."

*The group of twelve on legitimate legal procedures is finished.*

122 The group of six on wishing

"When a monk has three qualities, the Sangha may, if it wishes, do a legal procedure of demotion against him: he's quarrelsome, argumentative, and a creator of legal issues in the Sangha; he's ignorant and incompetent, often committing offenses, and lacking in boundaries; he's constantly and improperly socializing with householders.

123 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of demotion against him: he has failed in the higher morality; he has failed in the higher conduct; he has failed in the higher view.

124 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of demotion against him: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

125 The Sangha may, if it wishes, do a procedure of demotion against three kinds of monks: those who are quarrelsome, argumentative, and creators of legal issues in the Sangha; those who are ignorant and incompetent, often committing offenses, and lacking in boundaries; those who are constantly and improperly socializing with householders.

126 The Sangha may, if it wishes, do a procedure of demotion against three other kinds of monks: those who've failed in the higher morality; those who've failed in the higher conduct; those who've failed in the higher view.

127 The Sangha may, if it wishes, do a procedure of demotion against three other kinds of monks: those who disparage the Buddha; those who disparage the Teaching; those who disparage the Sangha."

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*The group of six on wishing is finished.*

129 The eighteen kinds of conduct

"A monk who's had a legal procedure of demotion done against him should conduct himself properly. This is the proper conduct:

130 He shouldn't give the full ordination.

131 He shouldn't give formal support.

132 He shouldn't have a novice monk attend on him.

133 He shouldn't accept being appointed as an instructor of the nuns.

134 Even if appointed, he shouldn't instruct the nuns.

135 He shouldn't commit the same offense as the offense for which the Sangha did the procedure of demotion against him.

136 He shouldn't commit an offense similar to the offense for which the Sangha did the procedure of demotion against him.

137 He shouldn't commit an offense worse than the offense for which the Sangha did the procedure of demotion against him.

138 He shouldn't criticize the procedure.

139 He shouldn't criticize those who did the procedure.

140 He shouldn't cancel the observance-day ceremony of a regular monk.

141 He shouldn't cancel the invitation ceremony of a regular monk.

142 He shouldn't direct a regular monk.

143 He shouldn't give instructions to a regular monk.

144 He shouldn't ask permission from a regular monk to correct him.

145 He shouldn't accuse a regular monk of an offense.

146 He shouldn't remind a regular monk of an offense.

147 He shouldn't associate inappropriately with other monks."

*The eighteen kinds of conduct in regard to the legal procedure of demotion are finished.*

149 Soon the Sangha did a legal procedure of demotion against the monk Seyyasaka, instructing him to live with formal support. Then, by associating with good friends, by having them recite, and by questioning them, he became learned and a master of the tradition; he became an expert on the Teaching, the Monastic Law, and the Key Terms; he became knowledgeable and competent, had a sense of conscience, and was afraid of wrongdoing and fond of the training.

149.2 And he conducted himself properly and suitably, and deserved to be released. He then went to the monks and told them about this, adding, "What should I do now?" The monks told the Buddha. He had the monks

gathered and said, “Well then, lift that legal procedure of demotion against the monk Seyyasaka.”

150 The group of eighteen on not to be lifted

“When a monk has five qualities, a legal procedure of demotion against him shouldn’t be lifted: he gives the full ordination; he gives formal support; he has a novice monk attend on him; he accepts being appointed as an instructor of the nuns; he instructs the nuns, whether appointed or not.

151 When a monk has another five qualities, a procedure of demotion against him shouldn’t be lifted: he commits the same offense as the offense for which the Sangha did the procedure of demotion against him; he commits an offense similar to the one for which the Sangha did the procedure of demotion against him; he commits an offense worse than the one for which the Sangha did the procedure of demotion against him; he criticizes the procedure; he criticizes those who did the procedure.

152 When a monk has eight qualities, a procedure of demotion against him shouldn’t be lifted: he cancels the observance-day ceremony of a regular monk; he cancels the invitation ceremony of a regular monk; he directs a regular monk; he gives instructions to a regular monk; he asks a regular monk for permission to correct him; he accuses a regular monk of an offense; he reminds a regular monk of an offense; he associates inappropriately with other monks.”

*The group of eighteen on not to be lifted is finished.*

154 The group of eighteen on to be lifted

"When a monk has five qualities, a legal procedure of demotion against him should be lifted: he doesn't give the full ordination; he doesn't give formal support; he doesn't have a novice monk attend on him; he doesn't accept being appointed as an instructor of the nuns; he doesn't instruct the nuns, whether appointed or not.

155 When a monk has another five qualities, a procedure of demotion against him should be lifted: he doesn't commit the same offense as the offense for which the Sangha did the procedure of demotion against him; he doesn't commit an offense similar to the one for which the Sangha did the procedure of demotion against him; he doesn't commit an offense worse than the one for which the Sangha did the procedure of demotion against him; he doesn't criticize the procedure; he doesn't criticize those who did the procedure.

156 When a monk has eight qualities, a procedure of demotion against him should be lifted: he doesn't cancel the observance-day ceremony of a regular monk; he doesn't cancel the invitation ceremony of a regular monk; he doesn't direct a regular monk; he doesn't give instructions to a regular monk; he doesn't ask a regular monk for permission to correct him; he doesn't accuse a regular monk of an offense; he doesn't remind a regular monk of an offense; he doesn't associate inappropriately with other monks."

*The group of eighteen on to be lifted is finished.*

158 "And this is how it should be lifted. After approaching the Sangha, the monk Seyyasaka should arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say, 'Venerables, the Sangha has done a legal procedure of demotion against me. I'm now conducting myself properly and suitably, and deserve to be released. I ask for that legal procedure of demotion to be lifted.'

158.2 And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

159 'Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of demotion against the monk Seyyasaka. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure of demotion to be lifted. If the Sangha is ready, it should lift that legal procedure of demotion against the monk Seyyasaka. This is the motion.

160 Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of demotion against the monk Seyyasaka. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure of demotion to be lifted. The Sangha lifts that legal procedure of demotion against the monk Seyyasaka. Any monk who approves of lifting that legal procedure of demotion against the monk Seyyasaka should remain silent. Any monk who doesn't approve should speak up.

161 For the second time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of demotion against the monk Seyyasaka. He's now conducting himself properly and

suitably, and deserves to be released. He's asking for that legal procedure of demotion to be lifted.

161.2 The Sangha lifts that legal procedure of demotion against the monk Seyyasaka. Any monk who approves of lifting that legal procedure of demotion against the monk Seyyasaka should remain silent. Any monk who doesn't approve should speak up.

162 For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of demotion against the monk Seyyasaka. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure of demotion to be lifted.

162.2 The Sangha lifts that legal procedure of demotion against the monk Seyyasaka. Any monk who approves of lifting that legal procedure of demotion against the monk Seyyasaka should remain silent. Any monk who doesn't approve should speak up.

163 The Sangha has lifted that legal procedure of demotion against the monk Seyyasaka. The Sangha approves and is therefore silent. I will remember it thus.'"

*The second section on the legal procedure of demotion is finished.*

165 3. The legal procedure of banishment

At one time the bad and shameless monks Assaji and Punabbasuka were staying at Kīṭāgiri. They were misbehaving in many ways.

166 They planted flowering trees, watered and plucked them, and then tied the flowers together. They made the flowers into garlands, garlands with stalks on one side and garlands with stalks on both sides. They made flower arrangements, wreaths, ornaments for the head, ornaments for the ears, and ornaments for the chest. And they had others do the same. They then took these things, or sent them, to the women, the daughters, the girls, the daughters-in-law, and the female slaves of respectable families.

167 They ate from the same plates as these women and drank from the same vessels. They sat on the same seats as them, and they lay down on the same beds, on the same sheets, under the same covers, and both on the same sheets and under the same covers. They ate at the wrong time, drank alcohol, and wore garlands, perfumes, and cosmetics. They danced, sang, played instruments, and performed. While the women were dancing, singing, playing instruments, and performing, so would they.

168 They played various games: eight-row checkers, ten-row checkers, imaginary checkers, hopscotch, pick-up-sticks, board games, tipcat, painting with the hand, dice, leaf flutes, toy plows, somersaults, pinwheels, toy measures, toy carriages, toy bows, guessing from syllables, thought guessing, mimicking deformities.

169 They trained in elephant riding, in horsemanship, in carriage riding, in archery, in swordsmanship. And they ran in front of elephants, horses, and carriages, and they ran backward and forward. They whistled, clapped their hands, wrestled, and boxed. They spread their outer robe on a stage and said to the dancing girls, “Dance here, sister,” and they made gestures of approval. And they misbehaved in a variety of ways.

170 Just then a monk who had completed the rains residence in Kāsi was on his way to visit the Buddha at Sāvatthī when he arrived at Kīṭāgiri. In the morning he robed up, took his bowl and robe, and entered Kīṭāgiri to collect 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.

170.2 His eyes were lowered, and he was perfect in deportment. When people saw him, they said, "Who's this, acting like a moron and always frowning? Who's gonna give almsfood to him? Almsfood should be given to our Venerables Assaji and Punabbasuka, for they're gentle, congenial, pleasant to speak with, greeting one with a smile, welcoming, friendly, open, the first to speak."

171 A certain lay follower saw that monk walking for alms in Kīṭāgiri. He approached him, bowed, and said, "Venerable, have you received any almsfood?"

172 "No, I haven't."

173 "Come, let's go to my house."

174 He took that monk to his house and gave him a meal. He then said, "Where are you going, venerable?"

175 "I'm going to Sāvatthī to see the Buddha."

176 "Well then, would you please pay respect at the Buddha's feet in my name and say, 'Sir, the monastery at Kīṭāgiri has been corrupted. The bad and shameless monks Assaji and Punabbasuka are staying there. And they're misbehaving in many ways. They plant flowering trees, water them ...

177 And they misbehave in a variety of ways. Those who previously had faith and confidence have now lost it, and there's no longer any support for the Sangha. The good monks have left and the bad monks are staying on. Sir, please send monks to stay at the monastery at Kīṭāgiri.'"

178 The monk agreed, got up, and set out for Sāvatthī. When he eventually arrived, he went to the Buddha in Anāthapiṇḍika's Monastery. He bowed to the Buddha and sat down. Since it is the custom for Buddhas to greet newly-arrived monks, the Buddha said to him, "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?"

179 "I'm keeping well, sir, I'm getting by. I'm not tired from traveling." He then told the Buddha all that had happened at Kīṭāgiri, adding, "That's where I've come from, sir."

180 Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that the bad and shameless monks Assaji and Punabbasuka are staying at Kīṭāgiri and misbehaving in this way? And is it true that those people who previously had faith and confidence have now lost it, that there's no longer any support for the Sangha, and that the good monks have left and the bad monks are staying on?"

181 "It's true, sir."

182 The Buddha rebuked them, "It's not suitable ... How can those foolish men misbehave in this way? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed Sāriputta and

Moggallāna: “Go to Kīṭāgiri and do a legal procedure of banishment from Kīṭāgiri against the monks Assaji and Punabbasuka. They’re your students.”

183 “Sir, how can we do a procedure of banishment against these monks? They’re temperamental and harsh.”

184 “Well then, take many monks.”

185 “Yes, sir.”

186 “And this is how it should be done. First you should accuse the monks Assaji and Punabbasuka. They should then be reminded of what they’ve done, before they’re charged with an offense. A competent and capable monk should then inform the Sangha:

187 ‘Please, venerables, I ask the Sangha to listen. These monks, Assaji and Punabbasuka, are corrupters of families and badly behaved. Their bad behavior has been seen and heard about, and the families corrupted by them have been seen and heard about. If the Sangha is ready, it should do a legal procedure of banishment from Kīṭāgiri against the monks Assaji and Punabbasuka, prohibiting them from staying at Kīṭāgiri. This is the motion.

188 Please, venerables, I ask the Sangha to listen. These monks, Assaji and Punabbasuka, are corrupters of families and badly behaved. Their bad behavior has been seen and heard about, and the families corrupted by them are have been seen and heard about.

188.2 The Sangha does a legal procedure of banishment from Kīṭāgiri against the monks Assaji and Punabbasuka, prohibiting them from staying at Kīṭāgiri. Any monk who approves of doing a legal procedure of ban-

ishment from Kīṭāgiri against the monks Assaji and Punabbasuka, prohibiting them from staying at Kīṭāgiri, should remain silent. Any monk who doesn't approve should speak up.

189 For the second time, I speak on this matter. ... For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. These monks, Assaji and Punabbasuka, are corrupters of families and badly behaved. Their bad behavior has been seen and heard about, and the families corrupted by them have been seen and heard about.

189.2 The Sangha does a legal procedure of banishment from Kīṭāgiri against the monks Assaji and Punabbasuka, prohibiting them from staying at Kīṭāgiri. Any monk who approves of doing a legal procedure of banishment from Kīṭāgiri against the monks Assaji and Punabbasuka, prohibiting them from staying at Kīṭāgiri, should remain silent. Any monk who doesn't approve should speak up.

190 The Sangha has done the legal procedure of banishment from Kīṭāgiri against the monks Assaji and Punabbasuka, prohibiting them from staying at Kīṭāgiri. The Sangha approves and is therefore silent. I will remember it thus.'"

191 The group of twelve on illegitimate legal procedures

"When a legal procedure of banishment has three qualities, it's illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done without questioning the accused, it's done without the admission of the accused.

192 When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done against one who's committed an offense that isn't clearable by confession, it's done against one who's confessed their offense.

193 When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done without having reminded the person of their offense, it's done without having charged the person with their offense.

194 "When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done illegitimately, it's done by an incomplete assembly.

195 When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without questioning the accused, it's done illegitimately, it's done by an incomplete assembly.

196 When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without the admission of the accused, it's done illegitimately, it's done by an incomplete assembly.

197 "When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done illegiti-

mately, it's done by an incomplete assembly.

198 When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's committed an offense that isn't clearable by confession, it's done illegitimately, it's done by an incomplete assembly.

199 When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's confessed their offense, it's done illegitimately, it's done by an incomplete assembly.

200 "When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

201 When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having reminded the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

202 When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having charged the person with their offense, it's done illegitimately, it's done by an incomplete assembly."

*The group of twelve on illegitimate legal procedures is finished.*

204 The group of twelve on legitimate legal procedures

"When a legal procedure of banishment has three qualities, it's legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done with the questioning of the accused, it's done with the admission of the accused.

205 When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done against one who's committed an offense that's clearable by confession, it's done against one who hasn't confessed their offense.

206 When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done after reminding the person of their offense, it's done after charging the person with their offense.

207 "When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done legitimately, it's done by a unanimous assembly.

208 When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the questioning of the accused, it's done legitimately, it's done by a unanimous assembly.

209 When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the admission of the accused, it's done legitimately, it's done by a unanimous assembly.

210 "When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done legitimately, it's done by a unanimous assembly.

211 When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense that's clearable by confession, it's done legitimately, it's done by a unanimous assembly.

212 When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who hasn't confessed their offense, it's done legitimately, it's done by a unanimous assembly.

213 "When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done legitimately, it's done by a unanimous assembly.

214 When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after reminding the person of their offense, it's done legitimately, it's done by a unanimous assembly.

215 When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after charging the person with their offense, it's done legitimately, it's done by a unanimous assembly."

*The group of twelve on legitimate legal procedures is finished.*

217 The group of fourteen on wishing

"When a monk has three qualities, the Sangha may, if it wishes, do a legal procedure of banishment against him: he's quarrelsome, argumentative, and a creator of legal issues in the Sangha; he's ignorant and incompetent, often committing offenses, and lacking in boundaries; he's constantly and improperly socializing with householders.

218 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of banishment against him: he has failed in the higher morality; he has failed in the higher conduct; he has failed in the higher view.

219 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of banishment against him: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

220 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of banishment against him: his bodily conduct is frivolous; his verbal conduct is frivolous; his bodily and verbal conduct are frivolous.

221 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of banishment against him: he's improperly behaved by body; he's improperly behaved by speech; he's improperly behaved by

body and speech.

222 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of banishment against him: his bodily conduct is harmful; his verbal conduct is harmful; his bodily and verbal conduct are harmful.

223 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of banishment against him: he has wrong livelihood by body; he has wrong livelihood by speech; he has wrong livelihood by body and speech.

224 "The Sangha may, if it wishes, do a procedure of banishment against three kinds of monks: those who are quarrelsome, argumentative, and creators of legal issues in the Sangha; those who are ignorant and incompetent, often committing offenses, and lacking in boundaries; those who are constantly and improperly socializing with householders.

225 The Sangha may, if it wishes, do a procedure of banishment against three other kinds of monks: those who've failed in the higher morality; those who've failed in the higher conduct; those who've failed in the higher view.

226 The Sangha may, if it wishes, do a procedure of banishment against three other kinds of monks: those who disparage the Buddha; those who disparage the Teaching; those who disparage the Sangha.

227 The Sangha may, if it wishes, do a procedure of banishment against three other kinds of monks: those who are frivolous in bodily conduct; those who are frivolous in verbal conduct; those who are frivolous in bodily and verbal conduct.

228 The Sangha may, if it wishes, do a procedure of banishment against three other kinds of monks: those who are improperly behaved by body; those who are improperly behaved by speech; those who are improperly behaved by body and speech.

229 The Sangha may, if it wishes, do a procedure of banishment against three other kinds of monks: those whose bodily conduct is harmful; those whose verbal conduct is harmful; those whose bodily and verbal conduct are harmful.

230 The Sangha may, if it wishes, do a procedure of banishment against three other kinds of monks: those who have wrong livelihood by body; those who have wrong livelihood by speech; those who have wrong livelihood by body and speech."

*The group of fourteen on wishing is finished.*

232 The eighteen kinds of conduct

"A monk who's had a legal procedure of banishment done against him should conduct himself properly. This is the proper conduct:

233 He shouldn't give the full ordination.

234 He shouldn't give formal support.

235 He shouldn't have a novice monk attend on him.

236 He shouldn't accept being appointed as an instructor of the nuns.

237 Even if appointed, he shouldn't instruct the nuns.

238 He shouldn't commit the same offense as the offense for which the Sangha did the procedure of banishment against him.

239 He shouldn't commit an offense similar to the offense for which the Sangha did the procedure of banishment against him.

240 He shouldn't commit an offense worse than the offense for which the Sangha did the procedure of banishment against him.

241 He shouldn't criticize the procedure.

242 He shouldn't criticize those who did the procedure.

243 He shouldn't cancel the observance-day ceremony of a regular monk.

244 He shouldn't cancel the invitation ceremony of a regular monk.

245 He shouldn't direct a regular monk.

246 He shouldn't give instructions to a regular monk.

247 He shouldn't ask a regular monk for permission to correct him.

248 He shouldn't accuse a regular monk of an offense.

249 He shouldn't remind a regular monk of an offense.

250 He shouldn't associate inappropriately with other monks."

*The eighteen kinds of conduct in regard to the legal procedure of banishment are finished.*

252 Soon afterwards a sangha of monks, headed by Sāriputta and Moggallāna, went to Kīṭāgiri and did the legal procedure of banishment against the monks Assaji and Punabbasuka, prohibiting them from staying at Kīṭāgiri. Even so, they did not conduct themselves properly or suitably so as to deserve to be released, nor did they ask the monks for forgiveness.

252.2 Instead they abused and reviled them, and they slandered them as acting from favoritism, ill will, confusion, and fear. And they left and they disrobed. The monks of few desires complained and criticized them, "How can these monks act like this when the Sangha has done a legal procedure of banishment against them?"

253 They told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that the monks Assaji and Punabbasuka are acting like this?"

254 "It's true, sir."

255 The Buddha rebuked them ... "It's not suitable ... 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:

256 "Well then, don't lift that legal procedure of banishment."

257 The group of eighteen on not to be lifted
"When a monk has five qualities, a legal procedure of banishment against him shouldn't be lifted: he gives the full ordination; he gives formal support; he has a novice monk attend on him; he accepts being appointed as an instructor of the nuns; he instructs the nuns, whether appointed or not.

258 When a monk has another five qualities, a procedure of banishment against him shouldn't be lifted: he commits the same offense as the offense for which the Sangha did the procedure of banishment against him; he commits an offense similar to the one for which the Sangha did the procedure of banishment against him; he commits an offense worse than the one for which the Sangha did the procedure of banishment against him; he criticizes the procedure; he criticizes those who did the procedure.

259 When a monk has eight qualities, a procedure of banishment against him shouldn't be lifted: he cancels the observance-day ceremony of a regular monk; he cancels the invitation ceremony of a regular monk; he directs a regular monk; he gives instructions to a regular monk; he asks a regular monk for permission to correct him; he accuses a regular monk of an offense; he reminds a regular monk of an offense; he associates inappropriately with other monks."

*The group of eighteen on not to be lifted is finished.*

261 The group of eighteen on to be lifted

"When a monk has five qualities, a legal procedure of banishment against him should be lifted: he doesn't give the full ordination; he doesn't give formal support; he doesn't have a novice monk attend on him; he doesn't accept being appointed as an instructor of the nuns; he doesn't instruct the nuns, whether appointed or not.

262 When a monk has another five qualities, a procedure of banishment against him should be lifted: he doesn't commit the same offense as the offense for which the Sangha did the procedure of banishment against him; he doesn't commit an offense similar to the one for which the Sangha did the procedure of banishment against him; he doesn't commit an offense worse than the one for which the Sangha did the procedure of banishment against him; he doesn't criticize the procedure; he doesn't criticize those who did the procedure.

263 When a monk has eight qualities, a procedure of banishment against him should be lifted: he doesn't cancel the observance-day ceremony of a regular monk; he doesn't cancel the invitation ceremony of a regular

monk; he doesn't direct a regular monk; he doesn't give instructions to a regular monk; he doesn't ask a regular monk for permission to correct him; he doesn't accuse a regular monk of an offense; he doesn't remind a regular monk of an offense; he doesn't associate inappropriately with other monks."

*The group of eighteen on to be lifted is finished.*

265 "And this is how it should be lifted. After approaching the Sangha, the monk who's had a legal procedure of banishment done against him should arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say, 'Venerables, the Sangha has done a legal procedure of banishment against me. I'm now conducting myself properly and suitably, and deserve to be released.

265.2 I ask for that legal procedure of banishment to be lifted.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

266 'Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of banishment against monk so-and-so. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure of banishment to be lifted. If the Sangha is ready, it should lift that legal procedure of banishment against monk so-and-so. This is the motion.

267 Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of banishment against monk so-and-so. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure of banishment to be lifted. The Sangha lifts that

legal procedure of banishment against monk so-and-so. Any monk who approves of lifting that legal procedure of banishment against monk so-and-so should remain silent. Any monk who doesn't approve should speak up.

268 For the second time, I speak on this matter. ... For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of banishment against monk so-and-so. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure of banishment to be lifted.

268.2 The Sangha lifts that legal procedure of banishment against monk so-and-so. Any monk who approves of lifting that legal procedure of banishment against monk so-and-so should remain silent. Any monk who doesn't approve should speak up.

269 The Sangha has lifted that legal procedure of banishment against monk so-and-so. The Sangha approves and is therefore silent. I will remember it thus.'"

*The second section on the legal procedure of banishment is finished.*

271 4. The legal procedure of reconciliation

At one time Venerable Sudhamma was the staying at the householder Citta's monastery at Macchikāsaṇḍa. He was in charge of the building work and received a regular supply of food. Whenever Citta wanted to invite the Sangha, a group of monks, or an individual monk, he would not do so without getting permission from Sudhamma.

272 On one occasion a number of senior monks—Venerable Sāriputta, Venerable Mahāmoggallāna, Venerable Mahākaccāna, Venerable Mahākoṭṭhika, Venerable Mahākappina, Venerable Mahācunda, Venerable Anuruddha, Venerable Revata, Venerable Upāli, Venerable Ānanda, Venerable Rāhula—were wandering in Kāsi, when they arrived at Macchikāsaṇḍa.

273 When Citta heard that they had arrived, he went to them, bowed, and sat down. After Sāriputta had instructed, inspired, and gladdened Citta with a teaching, Citta said, "Venerables, please accept a meal for newly-arrived monks from me tomorrow." They accepted by remaining silent.

274 When he knew that they had accepted, Citta got up from his seat, bowed down, circumambulated them with his right side toward them, and went to Sudhamma. He bowed to him and said, "Venerable, please accept tomorrow's meal from me together with the senior monks."

275 Sudhamma thought, "Previously when Citta wanted to invite the Sangha, a group of monks, or an individual monk, he wouldn't do so without getting my permission. But now he has. He's been corrupted, this Citta. He's uninterested and has no affection for me." He said to Citta, "There's no need. I won't accept." Citta asked him a second and a third time, but got the same reply.

275.2 He thought, "What difference does it make to me whether Sudhamma accepts or not?" He then bowed, circumambulated Sudhamma with his right side toward him, and left.

276 The following morning Citta prepared various kinds of fine foods for the senior monks. Sudhamma thought, "Why don't I go and see what Citta has prepared for the senior monks?" He then robed up, took his bowl and robe, and went to Citta's house where he sat down on the prepared seat. Citta approached Sudhamma, bowed, and sat down. And Sudhamma said to him, "You have prepared many kinds of food. But there's one that's missing: sesame cookies."

277 "When there are so many jewels in the word of the Buddha, sir, you speak of sesame cookies. In the past there were some traders from the south who went to an eastern country to trade. From there they brought back a hen. That hen mated with a crow and because of that she had a chick. When that chick wanted to caw like a crow, it cried, 'caw-ca-doodle-doo.' And when that chick wanted to crow like a rooster, it cried, 'cock-a-doodle-caw.' In the same way, when there are so many jewels in the word of the Buddha, you speak of sesame cookies."

278 "Householder, you're abusing and insulting me. I will leave your monastery."

279 "I'm not abusing and insulting you. Please stay at Macchikāsaṇḍa. The mango grove is delightful. I'll do my best to provide you with robe-cloth, almsfood, a dwelling, and medicinal supplies."

280 Sudhamma repeated what he had said a second time and Citta responded as before. When Sudhamma repeated it a third time, Citta said, "Where will you go?"

281 "I'll go to Sāvatthī to visit the Buddha."

282 "Well then, please tell the Buddha of our entire conversation. And I would not be surprised if you returned to Macchikāsaṇḍa."

283 Sudhamma put his dwelling in order, took his bowl and robe, and left for Sāvatthī. When he eventually arrived, he went to the Buddha in Anāthapiṇḍika's Monastery. He bowed to the Buddha, sat down, and told him about the conversation he had had with Citta.

284 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 demean and insult Citta, who has faith and confidence, who's a donor, benefactor, and supporter of the Sangha? This will affect people's confidence ..." After rebuking him ... he gave a teaching and addressed the monks:

285 "Well then, do a legal procedure of reconciliation against the monk Sudhamma, instructing him to ask Citta for forgiveness. And it should be done like this. First you should accuse the monk Sudhamma. He should then be reminded of what he has done, before he's charged with an offense. A competent and capable monk should then inform the Sangha:

286 'Please, venerables, I ask the Sangha to listen. This monk Sudhamma has demeaned and insulted the householder Citta, who has faith and confidence, who's a donor, benefactor, and supporter of the Sangha. If the Sangha is ready, the Sangha should do a legal procedure of reconciliation against the monk Sudhamma, instructing him to ask Citta for forgiveness. This is the motion.

287 Please, venerables, I ask the Sangha to listen. This monk Sudhamma has demeaned and insulted the householder Citta, who has faith and confidence, who's a donor, benefactor, and supporter of the Sangha. The Sangha does a legal procedure of reconciliation against the monk Sudhamma, instructing him to ask Citta for forgiveness.

287.2 Any monk who approves of doing a legal procedure of reconciliation against the monk Sudhamma, instructing him to ask Citta for forgiveness, should remain silent. Any monk who doesn't approve should speak up.

288 For the second time, I speak on this matter. ... For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. This monk Sudhamma has demeaned and insulted the householder Citta, who has faith and confidence, who's a donor, benefactor, and supporter of the Sangha.

288.2 The Sangha does a legal procedure of reconciliation against the monk Sudhamma, instructing him to ask Citta for forgiveness. Any monk who approves of doing a legal procedure of reconciliation against the monk Sudhamma, instructing him to ask Citta for forgiveness, should remain silent. Any monk who doesn't approve should speak up.

289 The Sangha has done the legal procedure of reconciliation against the monk Sudhamma, instructing him to ask Citta for forgiveness. The Sangha approves and is therefore silent. I will remember it thus.'"

290 The group of twelve on illegitimate legal procedures

"When a legal procedure of reconciliation has three qualities, it's illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done

in the absence of the accused, it's done without questioning the accused, it's done without the admission of the accused.

291 When a procedure of reconciliation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done against one who's committed an offense that isn't clearable by confession, it's done against one who's confessed their offense.

292 When a procedure of reconciliation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done without having reminded the person of their offense, it's done without having charged the person with their offense.

293 "When a procedure of reconciliation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done illegitimately, it's done by an incomplete assembly.

294 When a procedure of reconciliation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without questioning the accused, it's done illegitimately, it's done by an incomplete assembly.

295 When a procedure of reconciliation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without the admission of the accused, it's done illegitimately, it's done by an incomplete assembly.

296 “When a procedure of reconciliation has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done against one who hasn’t committed any offense, it’s done illegitimately, it’s done by an incomplete assembly.

297 When a procedure of reconciliation has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done against one who’s committed an offense that isn’t clearable by confession, it’s done illegitimately, it’s done by an incomplete assembly.

298 When a procedure of reconciliation has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done against one who’s confessed their offense, it’s done illegitimately, it’s done by an incomplete assembly.

299 “When a procedure of reconciliation has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done without having accused the person of their offense, it’s done illegitimately, it’s done by an incomplete assembly.

300 When a procedure of reconciliation has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done without having reminded the person of their offense, it’s done illegitimately, it’s done by an incomplete assembly.

301 When a procedure of reconciliation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having charged the person with their offense, it's done illegitimately, it's done by an incomplete assembly."

*The group of twelve on illegitimate legal procedures of reconciliation is finished.*

303 The group of twelve on legitimate legal procedures

"When a legal procedure of reconciliation has three qualities, it's legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done with the questioning of the accused, it's done with the admission of the accused.

304 When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done against one who's committed an offense that's clearable by confession, it's done against one who hasn't confessed their offense.

305 When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done after reminding the person of their offense, it's done after charging the person with their offense.

306 "When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done legitimately, it's done by a unanimous assembly.

307 When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the questioning of the accused, it's done legitimately, it's done by a unanimous assembly.

308 When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the admission of the accused, it's done legitimately, it's done by a unanimous assembly.

309 "When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done legitimately, it's done by a unanimous assembly.

310 When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense that's clearable by confession, it's done legitimately, it's done by a unanimous assembly.

311 When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who hasn't confessed their offense, it's done legitimately, it's done by a unanimous assembly.

312 "When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done legitimately, it's done by a unanimous assembly.

313 When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after reminding the person of their offense, it's done legitimately, it's done by a unanimous assembly.

314 When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after charging the person with their offense, it's done legitimately, it's done by a unanimous assembly."

*The group of twelve on legitimate legal procedures of reconciliation is finished.*

316 The group of four on wishing

"When a monk has five qualities, the Sangha may, if it wishes, do a legal procedure of reconciliation against him: he's trying to stop householders from getting things; he's trying to harm householders; he's trying to get householders to lose their place of residence; he abuses and reviles householders; he causes division between householders.

317 When a monk has another five qualities, the Sangha may, if it wishes, do a procedure of reconciliation against him: he disparages the Buddha to householders; he disparages the Teaching to householders; he disparages the Sangha to householders; he demeans and insults householders; he doesn't fulfill legitimate promises to householders.

318 The Sangha may, if it wishes, do a procedure of reconciliation against five kinds of monks: those who are trying to stop householders from getting things; those who are trying to harm householders; those who are try-

ing to get householders to lose their place of residence; those who abuse and revile householders; those who cause division between householders.

319 The Sangha may, if it wishes, do a procedure of reconciliation against another five kinds of monks: those who disparage the Buddha to householders; those who disparage the Teaching to householders; those who disparage the Sangha to householders; those who demean and insult householders; those who don't fulfill legitimate promises to householders."

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*The group of four on wishing is finished.*

321 The eighteen kinds of conduct

"A monk who's had a legal procedure of reconciliation done against him should conduct himself properly. This is the proper conduct:

322 He shouldn't give the full ordination.

323 He shouldn't give formal support.

324 He shouldn't have a novice monk attend on him.

325 He shouldn't accept being appointed as an instructor of the nuns.

326 Even if appointed, he shouldn't instruct the nuns.

327 He shouldn't commit the same offense as the offense for which the Sangha did the procedure of reconciliation against him.

328 He shouldn't commit an offense similar to the offense for which the Sangha did the procedure of reconciliation against him.

329 He shouldn't commit an offense worse than the offense for which the Sangha did the procedure of reconciliation against him.

330 He shouldn't criticize the procedure.

331 He shouldn't criticize those who did the procedure.

332 He shouldn't cancel the observance-day ceremony of a regular monk.

333 He shouldn't cancel the invitation ceremony of a regular monk.

334 He shouldn't direct a regular monk.

335 He shouldn't give instructions to a regular monk.

336 He shouldn't ask a regular monk for permission to correct him.

337 He shouldn't accuse a regular monk of an offense.

338 He shouldn't remind a regular monk of an offense.

339 He shouldn't associate inappropriately with other monks."

*The eighteen kinds of conduct in regard to the legal procedure of reconciliation are finished.*

341 Soon afterwards the Sangha did a legal procedure of reconciliation against the monk Sudhamma, instructing him to ask Citta for forgiveness. He went to Macchikāsaṇḍa, but feeling humiliated, he was unable to ask Citta for forgiveness. He returned to Sāvatthī. The monks asked him if he had asked Citta for forgiveness, and he told them what had happened. The monks told the Buddha. He had the monks gathered and said:

342 "Well then, the Sangha should give a companion messenger to the monk Sudhamma to ask Citta for forgiveness. And this is how the messenger should be given. First you should ask a monk, and then a competent and capable monk should inform the Sangha:

343 ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should give monk so-and-so as a companion messenger to the monk Sudhamma to ask Citta for forgiveness. This is the motion.

344 Please, venerables, I ask the Sangha to listen. The Sangha gives monk so-and-so as a companion messenger to the monk Sudhamma to ask Citta for forgiveness. Any monk who approves of giving monk so-and-so as a companion messenger to the monk Sudhamma to ask Citta for forgiveness should remain silent. Any monk who doesn’t approve should speak up.

345 The Sangha has given monk so-and-so as a companion messenger to the monk Sudhamma to ask Citta for forgiveness. The Sangha approves and is therefore silent. I will remember it thus.’

346 Sudhamma should now go to Macchikāsaṇḍa with that monk as a companion messenger to ask Citta for forgiveness, saying, ‘Please forgive me, householder; I wish to reconcile with you.’ If he forgives, all is well. If not, the companion messenger should say, ‘Please forgive this monk, householder; he wishes to reconcile with you.’ If he forgives, all is well.

346.2 If not, the companion messenger should say, ‘Please forgive this monk, householder; I wish to reconcile with you.’ If he forgives, all is well. If not, the companion messenger should say, ‘Please forgive this monk, householder; I ask in the name of the Sangha.’ If he forgives, all is well.

346.3 If not, then within sight and hearing of Citta, the monk Sudhamma should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and confess that offense.”

347 Soon afterwards Sudhamma went to Macchikāsaṇḍa with a monk as a companion messenger, and he asked Citta for forgiveness. And he conducted himself properly and suitably, and deserved to be released. He then went to the monks and told them about this, adding, "What should I do now?" The monks told the Buddha. He had the monks gathered and said,

348 "Well then, lift that legal procedure of reconciliation against the monk Sudhamma."

349 The group of eighteen on not to be lifted
"When a monk has five qualities, a legal procedure of reconciliation against him shouldn't be lifted: he gives the full ordination; he gives formal support; he has a novice monk attend on him; he accepts being appointed as an instructor of the nuns; he instructs the nuns, whether appointed or not.

350 When a monk has another five qualities, a procedure of reconciliation against him shouldn't be lifted: he commits the same offense as the offense for which the Sangha did the procedure of reconciliation against him; he commits an offense similar to the one for which the Sangha did the procedure of reconciliation against him; he commits an offense worse than the one for which the Sangha did the procedure of reconciliation against him; he criticizes the procedure; he criticizes those who did the procedure.

351 When a monk has eight qualities, a procedure of reconciliation against him shouldn't be lifted: he cancels the observance-day ceremony of a regular monk; he cancels the invitation ceremony of a regular monk; he directs

a regular monk; he gives instructions to a regular monk; he asks a regular monk for permission to correct him; he accuses a regular monk of an offense; he reminds a regular monk of an offense; he associates inappropriately with other monks."

*The group of eighteen on not to be lifted is finished.*

353 The group of eighteen on to be lifted

"When a monk has five qualities, a legal procedure of reconciliation against him should be lifted: he doesn't give the full ordination; he doesn't give formal support; he doesn't have a novice monk attend on him; he doesn't accept being appointed as an instructor of the nuns; he doesn't instruct the nuns, whether appointed or not.

354 When a monk has another five qualities, a procedure of reconciliation against him should be lifted: he doesn't commit the same offense as the offense for which the Sangha did the procedure of reconciliation against him; he doesn't commit an offense similar to the one for which the Sangha did the procedure of reconciliation against him; he doesn't commit an offense worse than the one for which the Sangha did the procedure of reconciliation against him; he doesn't criticize the procedure; he doesn't criticize those who did the procedure.

355 When a monk has eight qualities, a procedure of reconciliation against him should be lifted: he doesn't cancel the observance-day ceremony of a regular monk; he doesn't cancel the invitation ceremony of a regular monk; he doesn't direct a regular monk; he doesn't give instructions to a regular monk; he doesn't ask a regular monk for permission to correct him;

he doesn't accuse a regular monk of an offense; he doesn't remind a regular monk of an offense; he doesn't associate inappropriately with other monks."

*The group of eighteen on to be lifted is finished.*

357 "And this is how it should be lifted. The monk Sudhamma should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say, 'Venerables, the Sangha has done a legal procedure of reconciliation against me. I'm now conducting myself properly and suitably, and deserve to be released. I ask for that legal procedure of reconciliation to be lifted.'

357.2 And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

358 'Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of reconciliation against the monk Sudhamma. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure of reconciliation to be lifted. If the Sangha is ready, it should lift that legal procedure of reconciliation against the monk Sudhamma. This is the motion.

359 Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of reconciliation against the monk Sudhamma. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure of reconciliation to be lifted. The Sangha lifts that legal procedure of reconciliation against the monk Sudhamma.

359.2 Any monk who approves of lifting that legal procedure of reconciliation against the monk Sudhamma should remain silent. Any monk who doesn't approve should speak up.

360 For the second time, I speak on this matter. ... For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of reconciliation against the monk Sudhamma. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure of reconciliation to be lifted.

360.2 The Sangha lifts that legal procedure of reconciliation against the monk Sudhamma. Any monk who approves of lifting that legal procedure of reconciliation against the monk Sudhamma should remain silent. Any monk who doesn't approve should speak up.

361 The Sangha has lifted that legal procedure of reconciliation against the monk Sudhamma. The Sangha approves and is therefore silent. I will remember it thus.'"

*The fourth section on the legal procedure of reconciliation is finished.*

363 5. The legal procedure of ejection for not recognizing an offense

At one time the Buddha was staying at Kosambī in Ghosita's Monastery. At that time Venerable Channa had committed an offense, but refused to recognize it. The monks of few desires complained and criticized him, "How can Venerable Channa commit an offense, but then refuse to recognize it?" They told the Buddha.

364 Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is it true, monks, that Channa is acting like this?”

365 “It’s true, sir.”

366 The Buddha rebuked him, “It’s not suitable … How can Channa commit an offense, but then refuse to recognize it? This will affect people’s confidence …” After rebuking him … he gave a teaching and addressed the monks:

367 “Well then, the Sangha should do a legal procedure of ejection against the monk Channa for not recognizing an offense, prohibiting him from living with the Sangha. And this is how it should be done. First you should accuse the monk Channa. He should then be reminded of what he has done, before he’s charged with an offense. A competent and capable monk should then inform the Sangha:

368 ‘Please, venerables, I ask the Sangha to listen. This monk Channa has committed an offense, but refuses to recognize it. If the Sangha is ready, it should do a legal procedure of ejection against the monk Channa for not recognizing an offense, prohibiting him from living with the Sangha. This is the motion.

369 Please, venerables, I ask the Sangha to listen. This monk Channa has committed an offense, but refuses to recognize it. The Sangha does a legal procedure of ejection against the monk Channa for not recognizing an offense, prohibiting him from living with the Sangha. Any monk who approves of doing a legal procedure of ejection against the monk Channa for not recognizing an offense, prohibiting him from living with the Sangha, should remain silent. Any monk who doesn’t approve should speak up.

370 For the second time, I speak on this matter. … For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. This monk Channa has committed an offense, but refuses to recognize it. The Sangha does a legal procedure of ejection against the monk Channa for not recognizing an offense, prohibiting him from living with the Sangha.

370.2 Any monk who approves of doing a legal procedure of ejection against the monk Channa for not recognizing an offense, prohibiting him from living with the Sangha, should remain silent. Any monk who doesn't approve should speak up.

371 The Sangha has done the legal procedure of ejection against the monk Channa for not recognizing an offense, prohibiting him from living with the Sangha. The Sangha approves and is therefore silent. I will remember it thus.'

372 Monks, you should proclaim from monastery to monastery that the Sangha has done a legal procedure of ejection against the monk Channa for not recognizing an offense, prohibiting him from living with the Sangha."

373 The group of twelve on illegitimate legal procedures

"When a legal procedure of ejection for not recognizing an offense has three qualities, it's illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done without questioning the accused, it's done without the admission of the accused.

374 When a procedure of ejection for not recognizing an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done against one who's committed an offense that isn't clearable by confession, it's done against one who's confessed their offense.

375 When a procedure of ejection for not recognizing an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done without having reminded the person of their offense, it's done without having charged the person with their offense.

376 "When a procedure of ejection for not recognizing an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done illegitimately, it's done by an incomplete assembly.

377 When a procedure of ejection for not recognizing an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without questioning the accused, it's done illegitimately, it's done by an incomplete assembly.

378 When a procedure of ejection for not recognizing an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without the admission of the accused, it's done illegitimately, it's done by an incomplete assembly.

379 "When a procedure of ejection for not recognizing an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed

any offense, it's done illegitimately, it's done by an incomplete assembly.

380 When a procedure of ejection for not recognizing an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's committed an offense that isn't clearable by confession, it's done illegitimately, it's done by an incomplete assembly.

381 When a procedure of ejection for not recognizing an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's confessed their offense, it's done illegitimately, it's done by an incomplete assembly.

382 "When a procedure of ejection for not recognizing an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

383 When a procedure of ejection for not recognizing an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having reminded the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

384 When a procedure of ejection for not recognizing an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having charged the person with their offense, it's done illegitimately, it's done by an incomplete assembly."

*The group of twelve on illegitimate legal procedures of ejection for not recognizing an offense is finished.*

386 The group of twelve on legitimate legal procedures

"When a legal procedure of ejection for not recognizing an offense has three qualities, it's legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done with the questioning of the accused, it's done with the admission of the accused.

387 When a procedure of ejection for not recognizing an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done against one who's committed an offense that's clearable by confession, it's done against one who hasn't confessed their offense.

388 When a procedure of ejection for not recognizing an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done after reminding the person of their offense, it's done after charging the person with their offense.

389 “When a procedure of ejection for not recognizing an offense has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done in the presence of the accused, it’s done legitimately, it’s done by a unanimous assembly.

390 When a procedure of ejection for not recognizing an offense has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done with the questioning of the accused, it’s done legitimately, it’s done by a unanimous assembly.

391 When a procedure of ejection for not recognizing an offense has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done with the admission of the accused, it’s done legitimately, it’s done by a unanimous assembly.

392 “When a procedure of ejection for not recognizing an offense has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done against one who’s committed an offense, it’s done legitimately, it’s done by a unanimous assembly.

393 When a procedure of ejection for not recognizing an offense has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done against one who’s committed an offense that’s clearable by confession, it’s done legitimately, it’s done by a unanimous assembly.

394 When a procedure of ejection for not recognizing an offense has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done against one who hasn’t confessed their offense, it’s done legitimately, it’s done by a unanimous assembly.

395 "When a procedure of ejection for not recognizing an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done legitimately, it's done by a unanimous assembly.

396 When a procedure of ejection for not recognizing an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after reminding the person of their offense, it's done legitimately, it's done by a unanimous assembly.

397 When a procedure of ejection for not recognizing an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after charging the person with their offense, it's done legitimately, it's done by a unanimous assembly."

*The group of twelve on legitimate legal procedures of ejection for not recognizing an offense is finished.*

399 The group of six on wishing

"When a monk has three qualities, the Sangha may, if it wishes, do a legal procedure of ejection against him for not recognizing an offense: he's quarrelsome, argumentative, and a creator of legal issues in the Sangha; he's ignorant and incompetent, often committing offenses, and lacking in boundaries; he's constantly and improperly socializing with householders.

400 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of ejection against him for not recognizing an offense: he has failed in the higher morality; he has failed in the higher conduct; he has failed in the higher view.

401 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of ejection against him for not recognizing an offense: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

402 The Sangha may, if it wishes, do a procedure of ejection for not recognizing an offense against three kinds of monks: those who are quarrelsome, argumentative, and creators of legal issues in the Sangha; those who are ignorant and incompetent, often committing offenses, and lacking in boundaries; those who are constantly and improperly socializing with householders.

403 The Sangha may, if it wishes, do a procedure of ejection for not recognizing an offense against three other kinds of monks: those who've failed in the higher morality; those who've failed in the higher conduct; those who've failed in the higher view.

404 The Sangha may, if it wishes, do a procedure of ejection for not recognizing an offense against three other kinds of monks: those who disparage the Buddha; those who disparage the Teaching; those who disparage the Sangha."

*The group of six on wishing in regard to a procedure of ejection for not recognizing an offense is finished.*

406 The forty-three kinds of conduct

"A monk who's had a legal procedure of ejection for not recognizing an offense done against him should conduct himself properly. This is the proper conduct:

407 He shouldn't give the full ordination.

408 He shouldn't give formal support.

409 He shouldn't have a novice monk attend on him.

410 He shouldn't accept being appointed as an instructor of the nuns.

411 Even if appointed, he shouldn't instruct the nuns.

412 He shouldn't commit the same offense as the offense for which the Sangha did the procedure of ejection against him for not recognizing an offense.

413 He shouldn't commit an offense similar to the offense for which the Sangha did the procedure of ejection against him for not recognizing an offense.

414 He shouldn't commit an offense worse than the offense for which the Sangha did the procedure of ejection against him for not recognizing an offense.

415 He shouldn't criticize the procedure.

416 He shouldn't criticize those who did the procedure.

417 He shouldn't consent to a regular monk bowing down to him.

418 He shouldn't consent to a regular monk standing up for him.

419 He shouldn't consent to a regular monk raising his joined palms to him.

420 He shouldn't consent to a regular monk doing acts of respect toward him.

421 He shouldn't consent to a regular monk offering him a seat.

422 He shouldn't consent to a regular monk offering him a bed.

423 He shouldn't consent to a regular monk offering him water for washing his feet and a foot stool.

424 He shouldn't consent to a regular monk offering him a foot scraper.

425 He shouldn't consent to a regular monk receiving his bowl and robe.

426 He shouldn't consent to a regular monk massaging his back when bathing.

427 He shouldn't charge a regular monk with failure in morality.

428 He shouldn't charge a regular monk with failure in conduct.

429 He shouldn't charge a regular monk with failure in view.

430 He shouldn't charge a regular monk with failure in livelihood.

431 He shouldn't cause division between monks.

432 He shouldn't wear lay clothes.

433 He shouldn't wear the robes of the monastics of other religions.

434 He shouldn't associate with the monastics of other religions.

435 He should associate with monks.

436 He should train in the monks' training.

437 He shouldn't, in a monastery, stay in the same room as a regular monk.

438 He shouldn't, in a non-monastery, stay in the same room as a regular monk.

439 He shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk.

440 He should get up from his seat when he sees a regular monk.

441 He shouldn't dismiss a regular monk, whether indoors or outdoors.

442 He shouldn't cancel the observance-day ceremony of a regular monk.

443 He shouldn't cancel the invitation ceremony of a regular monk.

444 He shouldn't direct a regular monk.

445 He shouldn't give instructions to a regular monk.

446 He shouldn't ask a regular monk for permission to correct him.

447 He shouldn't accuse a regular monk of an offense.

448 He shouldn't remind a regular monk of an offense.

449 He shouldn't associate inappropriately with other monks."

*The forty-three kinds of conduct in regard to the legal procedure of ejection for not recognizing an offense are finished.*

451 Soon afterwards the Sangha did a legal procedure of ejection against the monk Channa for not recognizing an offense, prohibiting him from living with the Sangha. He then left that monastery and went to another one. The monks there did not bow down to him, stand up for him, raise their joined palms to him, or do acts of respect toward him.

451.2 They did not honor, respect, or esteem him. Because of this, he left that monastery too and went to yet another one. There too the monks did not bow down to him, stand up for him, raise their joined palms to him, or

do acts of respect toward him. They did not honor, respect, or esteem him. Because of this, he left that monastery too and went to yet another one.

451.3 There too the monks did not bow down to him, stand up for him, raise their joined palms to him, or do acts of respect toward him. They did not honor, respect, or esteem him. Because of this, he left that monastery too and returned to Kosambī.

452 He then conducted himself properly and suitably, and deserved to be released. He went to the monks and told them about this, adding, "What should I do now?" The monks told the Buddha. He had the monks gathered and said, "Well then, lift that legal procedure of ejection against the monk Channa for not recognizing an offense."

453 The group of forty-three on not to be lifted

"When a monk has five qualities, a legal procedure of ejection against him for not recognizing an offense shouldn't be lifted: he gives the full ordination; he gives formal support; he has a novice monk attend on him; he accepts being appointed as an instructor of the nuns; he instructs the nuns, whether appointed or not.

454 When a monk has another five qualities, a procedure of ejection against him for not recognizing an offense shouldn't be lifted: he commits the same offense as the offense for which the Sangha did the procedure of ejection against him for not recognizing an offense; he commits an offense similar to the one for which the Sangha did the procedure of ejection against him for not recognizing an offense; he commits an offense worse than the one for which the Sangha did the procedure of ejection against him for not recognizing an offense; he criticizes the procedure; he criticizes those who did the procedure.

455 When a monk has another five qualities, a procedure of ejection against him for not recognizing an offense shouldn't be lifted: he consents to a regular monk bowing down to him; he consents to a regular monk standing up for him; he consents to a regular monk raising his joined palms to him; he consents to a regular monk doing acts of respect toward him; he consents to a regular monk offering him a seat.

456 When a monk has another five qualities, a procedure of ejection against him for not recognizing an offense shouldn't be lifted: he consents to a regular monk offering him a bed; he consents to a regular monk offering him water for washing his feet and a foot stool; he consents to a regular monk offering him a foot scraper; he consents to a regular monk receiving his bowl and robe; he consents to a regular monk massaging his back when bathing.

457 When a monk has another five qualities, a procedure of ejection against him for not recognizing an offense shouldn't be lifted: he charges a regular monk with failure in morality; he charges a regular monk with failure in conduct; he charges a regular monk with failure in view; he charges a regular monk with failure in livelihood; he causes division between monks.

458 When a monk has another five qualities, a procedure of ejection against him for not recognizing an offense shouldn't be lifted: he wears lay clothes; he wears the robes of the monastics of other religions; he associates with the monastics of other religions; he doesn't associate with monks; he doesn't train in the monks' training.

459 When a monk has another five qualities, a procedure of ejection against him for not recognizing an offense shouldn't be lifted: he stays in a monastery in the same room as a regular monk; he stays in a non-monastery in the same room as a regular monk; he stays in a monastery or a non-monastery in the same room as a regular monk; he doesn't get up from his seat when he sees a regular monk; he dismisses a regular monk, whether indoors or outdoors.

460 When a monk has eight qualities, a procedure of ejection against him for not recognizing an offense shouldn't be lifted: he cancels the observance-day ceremony of a regular monk; he cancels the invitation ceremony of a regular monk; he directs a regular monk; he gives instructions to a regular monk; he asks a regular monk for permission to correct him; he accuses a regular monk of an offense; he reminds a regular monk of an offense; he associates inappropriately with other monks."

*The group of forty-three on not to be lifted in regard to the legal procedure of ejection for not recognizing an offense is finished.*

462 The group of forty-three on to be lifted

"When a monk has five qualities, a legal procedure of ejection against him for not recognizing an offense should be lifted: he doesn't give the full ordination; he doesn't give formal support; he doesn't have a novice monk attend on him; he doesn't accept being appointed as an instructor of the nuns; he doesn't instruct the nuns, whether appointed or not.

463 When a monk has another five qualities, a procedure of ejection against him for not recognizing an offense should be lifted: he doesn't commit the same offense as the offense for which the Sangha did the procedure of

ejection against him for not recognizing an offense; he doesn't commit an offense similar to the one for which the Sangha did the procedure of ejection against him for not recognizing an offense; he doesn't commit an offense worse than the one for which the Sangha did the procedure of ejection against him for not recognizing an offense; he doesn't criticize the procedure; he doesn't criticize those who did the procedure.

464 When a monk has another five qualities, a procedure of ejection against him for not recognizing an offense should be lifted: he doesn't consent to a regular monk bowing down to him; he doesn't consent to a regular monk standing up for him; he doesn't consent to a regular monk raising his joined palms to him; he doesn't consent to a regular monk doing acts of respect toward him; he doesn't consent to a regular monk offering him a seat.

465 When a monk has another five qualities, a procedure of ejection against him for not recognizing an offense should be lifted: he doesn't consent to a regular monk offering him a bed; he doesn't consent to a regular monk offering him water for washing his feet and a foot stool; he doesn't consent to a regular monk offering him a foot scraper; he doesn't consent to a regular monk receiving his bowl and robe; he doesn't consent to a regular monk massaging his back when bathing.

466 When a monk has another five qualities, a procedure of ejection against him for not recognizing an offense should be lifted: he doesn't charge a regular monk with failure in morality; he doesn't charge a regular monk with failure in conduct; he doesn't charge a regular monk with failure in view; he doesn't charge a regular monk with failure in livelihood; he doesn't cause division between monks.

467 When a monk has another five qualities, a procedure of ejection against him for not recognizing an offense should be lifted: he doesn't wear lay clothes; he doesn't wear the robes of the monastics of other religions; he doesn't associate with the monastics of other religions; he associates with monks; he trains in the monks' training.

468 When a monk has another five qualities, a procedure of ejection against him for not recognizing an offense should be lifted: he doesn't, in a monastery, stay in the same room as a regular monk; he doesn't, in a non-monastery, stay in the same room as a regular monk; he doesn't, in a monastery or a non-monastery, stay in the same room as a regular monk; he gets up from his seat when he sees a regular monk; he doesn't dismiss a regular monk, whether indoors or outdoors.

469 When a monk has eight qualities, a procedure of ejection against him for not recognizing an offense should be lifted: he doesn't cancel the observance-day ceremony of a regular monk; he doesn't cancel the invitation ceremony of a regular monk; he doesn't direct a regular monk; he doesn't give instructions to a regular monk; he doesn't ask a regular monk for permission to correct him; he doesn't accuse a regular monk of an offense; he doesn't remind a regular monk of an offense; he doesn't associate inappropriately with other monks."

*The group of forty-three on to be lifted in regard to the legal procedure of ejection for not recognizing an offense is finished.*

471 "And this is how it should be lifted. The monk Channa should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms,

and say, 'Venerables, the Sangha has done a legal procedure of ejection against me for not recognizing an offense. I'm now conducting myself properly and suitably, and deserve to be released. I ask for that legal procedure of ejection for not recognizing an offense to be lifted.'

471.2 And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

472 'Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of ejection against the monk Channa for not recognizing an offense. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure of ejection for not recognizing an offense to be lifted. If the Sangha is ready, it should lift that legal procedure of ejection against the monk Channa for not recognizing an offense. This is the motion.

473 Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of ejection against the monk Channa for not recognizing an offense. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure of ejection for not recognizing an offense to be lifted.

473.2 The Sangha lifts that legal procedure of ejection against the monk Channa for not recognizing an offense. Any monk who approves of lifting that legal procedure of ejection for not recognizing an offense should remain silent. Any monk who doesn't approve should speak up.

474 For the second time, I speak on this matter. ... For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of ejection against the monk Channa

for not recognizing an offense. He's now conducting himself properly and suitably, and deserves to be released.

474.2 He's asking for that legal procedure of ejection for not recognizing an offense to be lifted. The Sangha lifts that legal procedure of ejection against the monk Channa for not recognizing an offense. Any monk who approves of lifting that legal procedure of ejection for not recognizing an offense should remain silent. Any monk who doesn't approve should speak up.

475 The Sangha has lifted that legal procedure of ejection against the monk Channa for not recognizing an offense. The Sangha approves and is therefore silent. I will remember it thus.'"

*The fifth section on the legal procedure of ejection for not recognizing an offense is finished.*

477 6. The legal procedure of ejection for not making amends for an offense At one time the Buddha was staying at Kosambī in Ghosita's Monastery. At this time Venerable Channa had committed an offense, but refused to make amends for it. The monks of few desires complained and criticized him, "How can Venerable Channa commit an offense, but refuse to make amends for it?" They told the Buddha.

478 Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that Channa is acting like this?"

479 "It's true, sir."

480 The Buddha rebuked him, "It's not suitable ... How can Channa commit an offense, but refuse to make amends for it? This will affect people's confidence ..." After rebuking him ... he gave a teaching and addressed the monks:

481 "Well then, the Sangha should do a legal procedure of ejection against the monk Channa for not making amends for an offense, prohibiting him from living with the Sangha. And this is how it should be done. First you should accuse the monk Channa. He should then be reminded of what he has done, before he's charged with an offense. A competent and capable monk should then inform the Sangha:

482 'Please, venerables, I ask the Sangha to listen. This monk Channa has committed an offense, but refuses to make amends for it. If the Sangha is ready, it should do a legal procedure of ejection against the monk Channa for not making amends for an offense, prohibiting him from living with the Sangha. This is the motion.

483 Please, venerables, I ask the Sangha to listen. This monk Channa has committed an offense, but refuses to make amends for it. The Sangha does a legal procedure of ejection against the monk Channa for not making amends for an offense, prohibiting him from living with the Sangha. Any monk who approves of doing a legal procedure of ejection against the monk Channa for not making amends for an offense, prohibiting him from living with the Sangha, should remain silent. Any monk who doesn't approve should speak up.

484 For the second time, I speak on this matter. … For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. This monk Channa has committed an offense, but refuses to make amends for it. The Sangha does a legal procedure of ejection against the monk Channa for not making amends for an offense, prohibiting him from living with the Sangha.

484.2 Any monk who approves of doing a legal procedure of ejection against the monk Channa for not making amends for an offense, prohibiting him from living with the Sangha, should remain silent. Any monk who doesn't approve should speak up.

485 The Sangha has done the legal procedure of ejection against the monk Channa for not making amends for an offense, prohibiting him from living with the Sangha. The Sangha approves and is therefore silent. I will remember it thus.'

486 Monks, you should proclaim from monastery to monastery that the Sangha has done a legal procedure of ejection against the monk Channa for not making amends for an offense, prohibiting him from living with the Sangha."

487 The group of twelve on illegitimate legal procedures

"When a legal procedure of ejection for not making amends for an offense has three qualities, it's illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done without questioning the accused, it's done without the admission of the accused.

488 When a procedure of ejection for not making amends for an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done against one who's committed an offense that isn't clearable by confession, it's done against one who's confessed their offense.

489 When a procedure of ejection for not making amends for an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done without having reminded the person of their offense, it's done without having charged the person with their offense.

490 "When a procedure of ejection for not making amends for an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done illegitimately, it's done by an incomplete assembly.

491 When a procedure of ejection for not making amends for an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without questioning the accused, it's done illegitimately, it's done by an incomplete assembly.

492 When a procedure of ejection for not making amends for an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without the admission of the accused, it's done illegitimately, it's done by an incomplete assembly.

493 "When a procedure of ejection for not making amends for an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't com-

mitted any offense, it's done illegitimately, it's done by an incomplete assembly.

494 When a procedure of ejection for not making amends for an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's committed an offense that isn't clearable by confession, it's done illegitimately, it's done by an incomplete assembly.

495 When a procedure of ejection for not making amends for an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's confessed their offense, it's done illegitimately, it's done by an incomplete assembly.

496 "When a procedure of ejection for not making amends for an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

497 When a procedure of ejection for not making amends for an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having reminded the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

498 When a procedure of ejection for not making amends for an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having charged the person

with their offense, it's done illegitimately, it's done by an incomplete assembly."

*The group of twelve on illegitimate legal procedures of ejection for not making amends for an offense is finished.*

500 The group of twelve on legitimate legal procedures

"When a legal procedure of ejection for not making amends for an offense has three qualities, it's legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done with the questioning of the accused, it's done with the admission of the accused.

501 When a procedure of ejection for not making amends for an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done against one who's committed an offense that's clearable by confession, it's done against one who hasn't confessed their offense.

502 When a procedure of ejection for not making amends for an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done after reminding the person of their offense, it's done after charging the person with their offense.

503 "When a procedure of ejection for not making amends for an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done legitimately, it's done by a unanimous assembly.

504 When a procedure of ejection for not making amends for an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the questioning of the accused, it's done legitimately, it's done by a unanimous assembly.

505 When a procedure of ejection for not making amends for an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the admission of the accused, it's done legitimately, it's done by a unanimous assembly.

506 "When a procedure of ejection for not making amends for an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done legitimately, it's done by a unanimous assembly.

507 When a procedure of ejection for not making amends for an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense that's clearable by confession, it's done legitimately, it's done by a unanimous assembly.

508 When a procedure of ejection for not making amends for an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who hasn't confessed their offense, it's done legitimately, it's done by a unanimous assembly.

509 “When a procedure of ejection for not making amends for an offense has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done after accusing the person of their offense, it’s done legitimately, it’s done by a unanimous assembly.

510 When a procedure of ejection for not making amends for an offense has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done after reminding the person of their offense, it’s done legitimately, it’s done by a unanimous assembly.

511 When a procedure of ejection for not making amends for an offense has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done after charging the person with their offense, it’s done legitimately, it’s done by a unanimous assembly.”

*The group of twelve on legitimate legal procedures of ejection for not making amends for an offense is finished.*

513 The group of six on wishing

“When a monk has three qualities, the Sangha may, if it wishes, do a legal procedure of ejection against him for not making amends for an offense: he’s quarrelsome, argumentative, and a creator of legal issues in the Sangha; he’s ignorant and incompetent, often committing offenses, and lacking in boundaries; he’s constantly and improperly socializing with householders.

514 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of ejection against him for not making amends for an offense: he has failed in the higher morality; he has failed in the higher conduct; he has failed in the higher view.

515 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of ejection against him for not making amends for an offense: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

516 The Sangha may, if it wishes, do a procedure of ejection for not making amends for an offense against three kinds of monks: those who are quarrelsome, argumentative, and creators of legal issues in the Sangha; those who are ignorant and incompetent, often committing offenses, and lacking in boundaries; those who are constantly and improperly socializing with householders.

517 The Sangha may, if it wishes, do a procedure of ejection for not making amends for an offense against three other kinds of monks: those who've failed in the higher morality; those who've failed in the higher conduct; those who've failed in the higher view.

518 The Sangha may, if it wishes, do a procedure of ejection for not making amends for an offense against three other kinds of monks: those who disparage the Buddha; those who disparage the Teaching; those who disparage the Sangha."

*The group of six on wishing in regard to the legal procedure of ejection for not making amends for an offense is finished.*

520 The forty-three kinds of conduct

"A monk who's had a legal procedure of ejection for not making amends for an offense done against him should conduct himself properly. This is the proper conduct:

521 He shouldn't give the full ordination.

522 He shouldn't give formal support.

523 He shouldn't have a novice monk attend on him.

524 He shouldn't accept being appointed as an instructor of the nuns.

525 Even if appointed, he shouldn't instruct the nuns.

526 He shouldn't commit the same offense as the offense for which the Sangha did the procedure of ejection against him for not making amends for an offense.

527 He shouldn't commit an offense similar to the offense for which the Sangha did the procedure of ejection against him for not making amends for an offense.

528 He shouldn't commit an offense worse than the offense for which the Sangha did the procedure of ejection against him for not making amends for an offense.

529 He shouldn't criticize the procedure.

530 He shouldn't criticize those who did the procedure.

531 He shouldn't consent to a regular monk bowing down to him.

532 He shouldn't consent to a regular monk standing up for him.

533 He shouldn't consent to a regular monk raising his joined palms to him.

534 He shouldn't consent to a regular monk doing acts of respect toward him.

535 He shouldn't consent to a regular monk offering him a seat.

536 He shouldn't consent to a regular monk offering him a bed.

537 He shouldn't consent to a regular monk offering him water for washing his feet and a foot stool.

538 He shouldn't consent to a regular monk offering him a foot scraper.

539 He shouldn't consent to a regular monk receiving his bowl and robe.

540 He shouldn't consent to a regular monk massaging his back when bathing.

541 He shouldn't charge a regular monk with failure in morality.

542 He shouldn't charge a regular monk with failure in conduct.

543 He shouldn't charge a regular monk with failure in view.

544 He shouldn't charge a regular monk with failure in livelihood.

545 He shouldn't cause division between monks.

546 He shouldn't wear lay clothes.

547 He shouldn't wear the robes of the monastics of other religions.

548 He shouldn't associate with the monastics of other religions.

549 He should associate with monks.

550 He should train in the monks' training.

551 He shouldn't, in a monastery, stay in the same room as a regular monk.

552 He shouldn't, in a non-monastery, stay in the same room as a regular monk.

553 He shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk.

554 He should get up from his seat when he sees a regular monk.

555 He shouldn't dismiss a regular monk, whether indoors or outdoors.

556 He shouldn't cancel the observance-day ceremony of a regular monk.

557 He shouldn't cancel the invitation ceremony of a regular monk.

558 He shouldn't direct a regular monk.

559 He shouldn't give instructions to a regular monk.

560 He shouldn't ask a regular monk for permission to correct him.

561 He shouldn't accuse a regular monk of an offense.

562 He shouldn't remind a regular monk of an offense.

563 He shouldn't associate inappropriately with other monks."

*The forty-three kinds of conduct in regard to the legal procedure of ejection for not making amends for an offense are finished.*

565 Soon afterwards the Sangha did a legal procedure of ejection against the monk Channa for not making amends for an offense, prohibiting him from living with the Sangha. He then left that monastery and went to an-

other one. The monks there did not bow down to him, stand up for him, raise their joined palms to him, or do acts of respect toward him.

565.2 They did not honor, respect, or esteem him. Because of this, he left that monastery too and went to yet another one. There too the monks did not bow down to him, stand up for him, raise their joined palms to him, or do acts of respect toward him. They did not honor, respect, or esteem him. Because of this, he left that monastery too and went to yet another one.

565.3 There too the monks did not bow down to him, stand up for him, raise their joined palms to him, or do acts of respect toward him. They did not honor, respect, or esteem him. Because of this, he left that monastery too and returned to Kosambī.

566 He then conducted himself properly and suitably, and deserved to be released. He went to the monks and told them about this, adding, "What should I do now?" The monks told the Buddha. ...

567 "Well then, lift that legal procedure of ejection against the monk Channa for not making amends for an offense."

568 The group of forty-three on not to be lifted

"When a monk has five qualities, a legal procedure of ejection against him for not making amends for an offense shouldn't be lifted: he gives the full ordination; he gives formal support; he has a novice monk attend on him; he accepts being appointed as an instructor of the nuns; he instructs the nuns, whether appointed or not.

569 When a monk has another five qualities, a procedure of ejection against him for not making amends for an offense shouldn't be lifted: he commits the same offense as the offense for which the Sangha did the procedure of

ejection against him for not making amends for an offense; he commits an offense similar to the one for which the Sangha did the procedure of ejection against him for not making amends for an offense; he commits an offense worse than the one for which the Sangha did the procedure of ejection against him for not making amends for an offense; he criticizes the procedure; he criticizes those who did the procedure. ... he consents to a regular monk bowing down to him; he consents to a regular monk standing up for him; he consents to a regular monk raising his joined palms to him; he consents to a regular monk doing acts of respect toward him; he consents to a regular monk offering him a seat. ... he consents to a regular monk offering him a bed; he consents to a regular monk offering him water for washing his feet and a foot stool; he consents to a regular monk offering him a foot scraper; he consents to a regular monk receiving his bowl and robe; he consents to a regular monk massaging his back when bathing. ... he charges a regular monk with failure in morality; he charges a regular monk with failure in conduct; he charges a regular monk with failure in view; he charges a regular monk with failure in livelihood; he causes division between monks. ... he wears lay clothes; he wears the robes of the monastics of other religions; he associates with the monastics of other religions; he doesn't associate with monks; he doesn't train in the monks' training. ... he stays in a monastery in the same room as a regular monk; he stays in a non-monastery in the same room as a regular monk; he stays in a monastery or a non-monastery in the same room as a regular monk; he doesn't get up from his seat when he sees a regular monk; he dismisses a regular monk, whether indoors or outdoors.

570 When a monk has eight qualities, a procedure of ejection against him for not making amends for an offense shouldn't be lifted: he cancels the observance-day ceremony of a regular monk; he cancels the invitation ceremony of a regular monk; he directs a regular monk; he gives instructions to a regular monk; he asks a regular monk for permission to correct him; he accuses a regular monk of an offense; he reminds a regular monk of an offense; he associates inappropriately with other monks."

*The group of forty-three on not to be lifted in regard to the legal procedure of ejection for not making amends for an offense is finished.*

572 The group of forty-three on to be lifted

"When a monk has five qualities, a legal procedure of ejection against him for not making amends for an offense should be lifted: he doesn't give the full ordination; he doesn't give formal support; he doesn't have a novice monk attend on him; he doesn't accept being appointed as an instructor of the nuns; he doesn't instruct the nuns, whether appointed or not.

573 When a monk has another five qualities, a procedure of ejection against him for not making amends for an offense should be lifted: he doesn't commit the same offense as the offense for which the Sangha did the procedure of ejection against him for not making amends for an offense; he doesn't commit an offense similar to the one for which the Sangha did the procedure of ejection against him for not making amends for an offense; he doesn't commit an offense worse than the one for which the Sangha did the procedure of ejection against him for not making amends for an offense; he doesn't criticize the procedure; he doesn't criticize those who did the procedure. ... he doesn't consent to a regular monk bowing down to

him; he doesn't consent to a regular monk standing up for him; he doesn't consent to a regular monk raising his joined palms to him; he doesn't consent to a regular monk doing acts of respect toward him; he doesn't consent to a regular monk offering him a seat. … he doesn't consent to a regular monk offering him a bed; he doesn't consent to a regular monk offering him water for washing his feet and a foot stool; he doesn't consent to a regular monk offering him a foot scraper; he doesn't consent to a regular monk receiving his bowl and robe; he doesn't consent to a regular monk massaging his back when bathing. … he doesn't charge a regular monk with failure in morality; he doesn't charge a regular monk with failure in conduct; he doesn't charge a regular monk with failure in view; he doesn't charge a regular monk with failure in livelihood; he doesn't cause division between monks. … he doesn't wear lay clothes; he doesn't wear the robes of the monastics of other religions; he doesn't associate with the monastics of other religions; he associates with monks; he trains in the monks' training. … he doesn't, in a monastery, stay in the same room as a regular monk; he doesn't, in a non-monastery, stay in the same room as a regular monk; he doesn't, in a monastery or a non-monastery, stay in the same room as a regular monk; he gets up from his seat when he sees a regular monk; he doesn't dismiss a regular monk, whether indoors or outdoors.

574 When a monk has eight qualities, a procedure of ejection against him for not making amends for an offense should be lifted: he doesn't cancel the observance-day ceremony of a regular monk; he doesn't cancel the invitation ceremony of a regular monk; he doesn't direct a regular monk; he doesn't give instructions to a regular monk; he doesn't ask a regular monk

for permission to correct him; he doesn't accuse a regular monk of an offense; he doesn't remind a regular monk of an offense; he doesn't associate inappropriately with other monks."

*The group of forty-three on to be lifted in regard to the legal procedure of ejection for not making amends for an offense is finished.*

576 "And this is how it should be lifted. The monk Channa should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say, 'Venerables, the Sangha has done a legal procedure of ejection against me for not making amends for an offense. I'm now conducting myself properly and suitably, and deserve to be released. I ask for that legal procedure of ejection for not making amends for an offense to be lifted.'

576.2 And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

577 'Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of of ejection against the monk Channa for not making amends for an offense. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure of ejection for not making amends for an offense to be lifted. If the Sangha is ready, it should lift that legal procedure of of ejection against the monk Channa for not making amends for an offense. This is the motion.

578 Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of ejection against the monk Channa for not making amends for an offense. He's now conducting himself properly and suit-

ably, and deserves to be released. He's asking for that legal procedure of ejection for not making amends for an offense to be lifted.

578.2 The Sangha lifts that legal procedure of ejection against the monk Channa for not making amends for an offense. Any monk who approves of lifting that legal procedure of ejection against the monk Channa for not making amends for an offense should remain silent. Any monk who doesn't approve should speak up.

579 For the second time, I speak on this matter. ... For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of ejection against the monk Channa for not making amends for an offense. He's now conducting himself properly and suitably, and deserves to be released.

579.2 He's asking for that legal procedure of ejection for not making amends for an offense to be lifted. The Sangha lifts that legal procedure of ejection against the monk Channa for not making amends for an offense. Any monk who approves of lifting that legal procedure of ejection against the monk Channa for not making amends for an offense should remain silent. Any monk who doesn't approve should speak up.

580 The Sangha has lifted that legal procedure of ejection against the monk Channa for not making amends for an offense. The Sangha approves and is therefore silent. I will remember it thus.'"

*The sixth section on the legal procedure of ejection for not making amends for an offense is finished.*

582 7. The legal procedure of ejection for not giving up a bad view

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monk Ariṭṭha, the ex-vulture-hunter, had the following bad and erroneous view: "As I understand the Teaching of the Buddha, the things he calls obstacles are not able to obstruct one who indulges in them."

583 A number of monks heard that Ariṭṭha had that view.

584 They went to him and asked, "Is it true, Ariṭṭha, that you have such a view?"

585 "Yes, indeed. As I understand the Buddha's Teaching, the things he calls obstacles are not able to obstruct one who indulges in them."

586 "No, Ariṭṭha, don't misrepresent the Buddha, for it's not good to misrepresent him. The Buddha would never say such a thing. The Buddha has given many discourses about the obstacles being obstructive and how they obstruct one who indulges in them.

586.2 The Buddha has said that the enjoyment provided by worldly pleasures is small, whereas the suffering and trouble with them are huge, and so their drawbacks are greater.

586.3 The Buddha has said that worldly pleasures are similar to a skeleton, similar to a piece of meat, similar to a grass torch, similar to a pit of coals, similar to a dream, similar to borrowed goods, similar to fruits on a tree, similar to a knife and chopping block, similar to swords and stakes, and similar to a snake's head. The suffering and trouble with them are huge, and so their drawbacks are greater."

587 But even though the monks corrected Ariṭṭha in this way, he stubbornly held on to that bad and erroneous view, and continued to insist on it. And since they were unable to make him give up that view, they went to the Buddha and told him what had happened. Soon afterwards the Buddha had the Sangha gathered and questioned Ariṭṭha:

588 "Is it true, Ariṭṭha, that you have a bad and erroneous view such as this: 'As I understand the Buddha's Teaching, the things he calls obstacles are not able to obstruct one who indulges in them'?"

589 "Yes indeed, sir."

590 "Foolish man, who do you think I've taught like this? Haven't I given many discourses about the obstacles being obstructive and how they obstruct one who indulges in them? I've said that the enjoyment provided by worldly pleasures is small, whereas the suffering and trouble with them are huge, and so their drawbacks are greater.

590.2 I've said that worldly pleasures are similar to a skeleton, similar to a piece of meat, similar to a grass torch, similar to a pit of coals, similar to a dream, similar to borrowed goods, similar to fruits on a tree, similar to a knife and chopping block, similar to swords and stakes, and similar to a snake's head.

590.3 The suffering and trouble with them are huge, and so their drawbacks are greater. And yet by misunderstanding, you have misrepresented me, hurt yourself, and made much demerit. This will be for your long-lasting harm and suffering. And this will affect people's confidence ..." After rebuking him ... he gave a teaching and addressed the monks:

591 "Well then, the Sangha should do a legal procedure of ejection against Ariṭṭha for not giving up that bad view, prohibiting him from living with the Sangha. And this is how it should be done. First you should accuse the monk Ariṭṭha. He should then be reminded of what he has done, before he's charged with an offense. A competent and capable monk should then inform the Sangha:

592 'Please, venerables, I ask the Sangha to listen. The monk Ariṭṭha, the ex-vulture-hunter, has the following bad and erroneous view: "As I understand the Teaching of the Buddha, the things he calls obstacles are not able to obstruct one who indulges in them." He's not giving up that view. If the Sangha is ready, it should do a legal procedure of ejection against the monk Ariṭṭha for not giving up that bad view, prohibiting him from living with the Sangha. This is the motion.

593 Please, venerables, I ask the Sangha to listen. The monk Ariṭṭha, the ex-vulture-hunter, has the following bad and erroneous view: "As I understand the Teaching of the Buddha, the things he calls obstacles are not able to obstruct one who indulges in them." He's not giving up that view.

593.2 The Sangha does a legal procedure of ejection against the monk Ariṭṭha for not giving up that bad view, prohibiting him from living with the Sangha. Any monk who approves of doing a legal procedure of ejection against the monk Ariṭṭha for not giving up that bad view, prohibiting him from living with the Sangha, should remain silent. Any monk who doesn't approve should speak up.

594 For the second time, I speak on this matter. ... For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The monk Ariṭṭha, the ex-vulture-hunter, has the following bad and erroneous

view: "As I understand the Teaching of the Buddha, the things he calls obstacles are not able to obstruct one who indulges in them." He's not giving up that view.

594.2 The Sangha does a legal procedure of ejection against the monk Ariṭṭha for not giving up that bad view, prohibiting him from living with the Sangha. Any monk who approves of doing a legal procedure of ejection against the monk Ariṭṭha for not giving up that bad view, prohibiting him from living with the Sangha, should remain silent. Any monk who doesn't approve should speak up.

595 The Sangha has done the legal procedure of ejection against the monk Ariṭṭha for not giving up that bad view, prohibiting him from living with the Sangha. The Sangha approves and is therefore silent. I will remember it thus.'

596 Monks, you should proclaim from monastery to monastery that the Sangha has done a legal procedure of ejection against the monk Ariṭṭha for not giving up that bad view, prohibiting him from living with the Sangha."

597 The group of twelve on illegitimate legal procedures

"When a legal procedure of ejection for not giving up a bad view has three qualities, it's illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done without questioning the accused, it's done without the admission of the accused.

598 When a procedure of ejection for not giving up a bad view has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any of-

fense, it's done against one who's committed an offense that isn't clearable by confession, it's done against one who's confessed their offense.

599 When a procedure of ejection for not giving up a bad view has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done without having reminded the person of their offense, it's done without having charged the person with their offense.

600 "When a procedure of ejection for not giving up a bad view has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done illegitimately, it's done by an incomplete assembly.

601 When a procedure of ejection for not giving up a bad view has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without questioning the accused, it's done illegitimately, it's done by an incomplete assembly.

602 When a procedure of ejection for not giving up a bad view has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without the admission of the accused, it's done illegitimately, it's done by an incomplete assembly.

603 "When a procedure of ejection for not giving up a bad view has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done illegitimately, it's done by an incomplete assembly.

604 When a procedure of ejection for not giving up a bad view has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's committed an offense that isn't clearable by confession, it's done illegitimately, it's done by an incomplete assembly.

605 When a procedure of ejection for not giving up a bad view has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's confessed their offense, it's done illegitimately, it's done by an incomplete assembly.

606 "When a procedure of ejection for not giving up a bad view has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

607 When a procedure of ejection for not giving up a bad view has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having reminded the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

608 When a procedure of ejection for not giving up a bad view has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having charged the person with their offense, it's done illegitimately, it's done by an incomplete assembly."

*The group of twelve on illegitimate legal procedures of ejection for not giving up a bad view is finished.*

610 The group of twelve on legitimate legal procedures

"When a legal procedure of ejection for not giving up a bad view has three qualities, it's legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done with the questioning of the accused, it's done with the admission of the accused.

611 When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done against one who's committed an offense that's clearable by confession, it's done against one who hasn't confessed their offense.

612 When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done after reminding the person of their offense, it's done after charging the person with their offense.

613 "When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done legitimately, it's done by a unanimous assembly.

614 When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the questioning of the accused, it's done legitimately, it's done by a unanimous assembly.

615 When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the admission of the accused, it's done legitimately, it's done by a unanimous assembly.

616 "When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done legitimately, it's done by a unanimous assembly.

617 When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense that's clearable by confession, it's done legitimately, it's done by a unanimous assembly.

618 When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who hasn't confessed their offense, it's done legitimately, it's done by a unanimous assembly.

619 "When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done legitimately, it's done by a unanimous assembly.

620 When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after reminding the person of their offense, it's done legitimately, it's done by a unanimous assembly.

621 When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after charging the person with their offense, it's done legitimately, it's done by a unanimous assembly."

*The group of twelve on legitimate legal procedures of ejection for not giving up a bad view is finished.*

623 The group of six on wishing

"When a monk has three qualities, the Sangha may, if it wishes, do a legal procedure of ejection against him for not giving up a bad view: he's quarrelsome, argumentative, and a creator of legal issues in the Sangha; he's ignorant and incompetent, often committing offenses, and lacking in boundaries; he's constantly and improperly socializing with householders.

624 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of ejection against him for not giving up a bad view: he has failed in the higher morality; he has failed in the higher conduct; he has failed in the higher view.

625 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of ejection against him for not giving up a bad view: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

626 The Sangha may, if it wishes, do a procedure of ejection for not giving up a bad view against three kinds of monks: those who are quarrelsome, argumentative, and creators of legal issues in the Sangha; those who are ignorant and incompetent, often committing offenses, and lacking in boundaries; those who are constantly and improperly socializing with householders.

627 The Sangha may, if it wishes, do a procedure of ejection for not giving up a bad view against three other kinds of monks: those who've failed in the higher morality; those who've failed in the higher conduct; those who've failed in the higher view.

628 The Sangha may, if it wishes, do a procedure of ejection for not giving up a bad view against three other kinds of monks: those who disparage the Buddha; those who disparage the Teaching; those who disparage the Sangha."

*The group of six on wishing in regard to the legal procedure of ejection for not giving up a bad view is finished.*

630 The forty-three kinds of conduct

"A monk who's had a legal procedure of ejection for not giving up a bad view done against him should conduct himself properly. This is the proper conduct:

631 He shouldn't give the full ordination.

632 He shouldn't give formal support.

633 He shouldn't have a novice monk attend on him.

634 He shouldn't accept being appointed as an instructor of the nuns.

635 Even if appointed, he shouldn't instruct the nuns.

636 He shouldn't commit the same offense as the offense for which the Sangha did the procedure of ejection against him for not giving up a bad view.

637 He shouldn't commit an offense similar to the offense for which the Sangha did the procedure of ejection against him for not giving up a bad view.

638 He shouldn't commit an offense worse than the offense for which the Sangha did the procedure of ejection against him for not giving up a bad view.

639 He shouldn't criticize the procedure.

640 He shouldn't criticize those who did the procedure.

641 He shouldn't consent to a regular monk bowing down to him.

642 He shouldn't consent to a regular monk standing up for him.

643 He shouldn't consent to a regular monk raising his joined palms to him.

644 He shouldn't consent to a regular monk doing appropriate duties for him.

645 He shouldn't consent to a regular monk offering him a seat.

646 He shouldn't consent to a regular monk offering him a bed.

647 He shouldn't consent to a regular monk offering him water for washing his feet and a foot-stool.

648 He shouldn't consent to a regular monk offering him a foot-scraper.

649 He shouldn't consent to a regular monk receiving his bowl and robe.

650 He shouldn't consent to a regular monk massaging his back when bathing.

651 He shouldn't charge a regular monk with failure in morality.

652 He shouldn't charge a regular monk with failure in conduct.

653 He shouldn't charge a regular monk with failure in view.

654 He shouldn't charge a regular monk with failure in livelihood.

655 He shouldn't cause division between monks.

656 He shouldn't wear lay clothes.

657 He shouldn't wear the robes of the monastics of other religions.

658 He shouldn't associate with the monastics of other religions.

659 He should associate with monks.

660 He should train in the monks' training.

661 He shouldn't, in a monastery, stay in the same room as a regular monk.

662 He shouldn't, in a non-monastery, stay in the same room as a regular monk.

663 He shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk.

664 He should get up from his seat when he sees a regular monk.

665 He shouldn't dismiss a regular monk, whether indoors or outdoors.

666 He shouldn't cancel the observance-day ceremony of a regular monk.

667 He shouldn't cancel the invitation ceremony of a regular monk.

668 He shouldn't direct a regular monk.

669 He shouldn't give instructions to a regular monk.

670 He shouldn't ask a regular monk for permission to correct him.

671 He shouldn't accuse a regular monk of an offense.

672 He shouldn't remind a regular monk of an offense.

673 He shouldn't associate inappropriately with other monks."

*The forty-three kinds of conduct in regard to the legal procedure of ejection for not giving up a bad view are finished.*

675 Soon afterwards the Sangha did a legal procedure of ejection against the monk Ariṭṭha for not giving up that bad view, prohibiting him from living with the Sangha. He then disrobed. The monks of few desires complained and criticized him, "How could the monk Ariṭṭha disrobe after the Sangha had done a legal procedure of ejection against him for not giving up that bad view?" The monks told the Buddha.

676 Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

677 "Is it true, monks, that the monk Ariṭṭha disrobed after the Sangha had done a procedure of ejection against him for not giving up that bad view?"

678 "It's true, sir."

679 The Buddha rebuked him … "It's not suitable … How could that foolish man disrobe after the Sangha had done a procedure of ejection against him for not giving up that bad view? This will affect people's confidence …" After rebuking him … he gave a teaching and addressed the monks:

680 "Well then, the Sangha should lift that legal procedure of ejection for not giving up a bad view."

681 The group of forty-three on not to be lifted

"When a monk has five qualities, a legal procedure of ejection against him for not giving up a bad view shouldn't be lifted: he gives the full ordination; he gives formal support; he has a novice monk attend on him; he accepts being appointed as an instructor of the nuns; he instructs the nuns, whether appointed or not.

682 When a monk has another five qualities, a procedure of ejection against him for not giving up a bad view shouldn't be lifted: he commits the same offense as the offense for which the Sangha did the procedure of ejection against him for not giving up a bad view; he commits an offense similar to the one for which the Sangha did the procedure of ejection against him for not giving up a bad view; he commits an offense worse than the one for which the Sangha did the procedure of ejection against him for not giving up a bad view; he criticizes the procedure; he criticizes those who did the procedure. ... he consents to a regular monk bowing down to him; he consents to a regular monk standing up for him; he consents to a regular monk raising his joined palms to him; he consents to a regular monk doing appropriate duties for him; he consents to a regular monk offering him a seat. ... he consents to a regular monk offering him a bed; he consents to a regular monk offering him water for washing his feet and a foot stool; he consents to a regular monk offering him a foot scraper; he consents to a regular monk receiving his bowl and robe; he consents to a regular monk massaging his back when bathing. ... he charges a regular monk with failure in morality; he charges a regular monk with failure in conduct; he

charges a regular monk with failure in view; he charges a regular monk with failure in livelihood; he causes division between monks. … he wears lay clothes; he wears the robes of the monastics of other religions; he associates with the monastics of other religions; he doesn't associate with monks; he doesn't train in the monks' training. … he stays in a monastery in the same room as a regular monk; he stays in a non-monastery in the same room as a regular monk; he stays in a monastery or a non-monastery in the same room as a regular monk; he doesn't get up from his seat when he sees a regular monk; he dismisses a regular monk, whether indoors or outdoors.

683 When a monk has eight qualities, a procedure of ejection against him for not giving up a bad view shouldn't be lifted: he cancels the observance-day ceremony of a regular monk; he cancels the invitation ceremony of a regular monk; he directs a regular monk; he gives instructions to a regular monk; he asks a regular monk for permission to correct him; he accuses a regular monk of an offense; he reminds a regular monk of an offense; he associates inappropriately with other monks."

*The group of forty-three on not to be lifted in regard to the legal procedure of ejection for not giving up a bad view is finished.*

685 The group of forty-three on to be lifted

"When a monk has five qualities, a legal procedure of ejection against him for not giving up a bad view should be lifted: he doesn't give the full ordination; he doesn't give formal support; he doesn't have a novice monk attend on him; he doesn't accept being appointed as an instructor of the nuns; he doesn't instruct the nuns, whether appointed or not.

686 When a monk has another five qualities, a procedure of ejection against him for not giving up a bad view should be lifted: he doesn't commit the same offense as the offense for which the Sangha did the procedure of ejection against him for not giving up a bad view; he doesn't commit an offense similar to the one for which the Sangha did the procedure of ejection against him for not giving up a bad view; he doesn't commit an offense worse than the one for which the Sangha did the procedure of ejection against him for not giving up a bad view; he doesn't criticize the procedure; he doesn't criticize those who did the procedure. ... he doesn't consent to a regular monk bowing down to him; he doesn't consent to a regular monk standing up for him; he doesn't consent to a regular monk raising his joined palms to him; he doesn't consent to a regular monk doing appropriate duties for him; he doesn't consent to a regular monk offering him a seat. ... he doesn't consent to a regular monk offering him a bed; he doesn't consent to a regular monk offering him water for washing his feet and a foot stool; he doesn't consent to a regular monk offering him a foot scraper; he doesn't consent to a regular monk receiving his bowl and robe; he doesn't consent to a regular monk massaging his back when bathing. ... he doesn't charge a regular monk with failure in morality; he doesn't charge a regular monk with failure in conduct; he doesn't charge a regular monk with failure in view; he doesn't charge a regular monk with failure in livelihood; he doesn't cause division between monks. ... he doesn't wear lay clothes; he doesn't wear the robes of the monastics of other religions; he doesn't associate with the monastics of other religions; he associates with monks; he trains in the monks' training. ... he doesn't, in a monastery, stay in the same room as a regular monk; he doesn't, in a non-monastery, stay in the same room as a regular monk; he doesn't, in a monastery or a

non-monastery, stay in the same room as a regular monk; he gets up from his seat when he sees a regular monk; he doesn't dismiss a regular monk, whether indoors or outdoors.

687 When a monk has eight qualities, a procedure of ejection against him for not giving up a bad view should be lifted: he doesn't cancel the observance-day ceremony of a regular monk; he doesn't cancel the invitation ceremony of a regular monk; he doesn't direct a regular monk; he doesn't give instructions to a regular monk; he doesn't ask a regular monk for permission to correct him; he doesn't accuse a regular monk of an offense; he doesn't remind a regular monk of an offense; he doesn't associate inappropriately with other monks."

*The group of forty-three on to be lifted in regard to the legal procedure of ejection for not giving up a bad view is finished.*

689 "And this is how it should be lifted. The monk who's been ejected by the Sangha for not giving up a bad view should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say, 'Venerables, the Sangha has done a legal procedure of ejection against me for not giving up a bad view. I'm now conducting myself properly and suitably, and deserve to be released.

689.2 I ask for that legal procedure of ejection for not giving up a bad view to be lifted.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

690 'Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of ejection against monk so-and-so for not giving up a bad view. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure of ejection for not giving up a bad view to be lifted. If the Sangha is ready, it should lift that legal procedure of ejection against monk so-and-so for not giving up a bad view. This is the motion.

691 Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of ejection against monk so-and-so for not giving up a bad view. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure of ejection for not giving up a bad view to be lifted.

691.2 The Sangha lifts that legal procedure of ejection against monk so-and-so for not giving up a bad view. Any monk who approves of lifting that legal procedure of ejection against monk so-and-so for not giving up a bad view should remain silent. Any monk who doesn't approve should speak up.

692 For the second time, I speak on this matter. ... For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of ejection against monk so-and-so for not giving up a bad view. He's now conducting himself properly and suitably, and deserves to be released.

692.2 He's asking for that legal procedure of ejection for not giving up a bad view to be lifted. The Sangha lifts that legal procedure of ejection against monk so-and-so for not giving up a bad view. Any monk who ap-

proves of lifting that legal procedure of ejection against monk so-and-so for not giving up a bad view should remain silent. Any monk who doesn't approve should speak up.

693 The Sangha has lifted that legal procedure of ejection against monk so-and-so for not giving up a bad view. The Sangha approves and is therefore silent. I will remember it thus.'"

*The seventh section on the legal procedure of ejection for not giving up a bad view is finished.*

695 The first chapter on penalty procedures is finished. In this chapter there are seven topics.

696 This is the summary:

697 "The monks Paṇḍu and Lohitaka,
Themselves quarrelsome;
They went to those of the same kind,
And encouraged quarrels.

698 They gave rise to new ones,
And worsened the existing ones;
The good monks of few desires,
Criticized. The One who Shows,

699 The Buddha, standing in the True Dhamma,
Independent, the Supreme Person;
The Victor: at Sāvatthī he ordered
The procedure of censure.

700 In the absence, without questioning,
Without admission, and done against
One without offense, not clearable by confession,
Done against one who has confessed.

701 Not having accused, not having reminded,
And done without having charged;
In the absence, with illegitimate,
And also done with an incomplete assembly.

702 Without questioning, with illegitimate,
Again done with an incomplete assembly.
Without admission, with illegitimate,
And also done with an incomplete assembly.

703 One without offense, with illegitimate,
And also done with an incomplete assembly.
Not clearable by confession,
And illegitimately, with an incomplete assembly.

704 Against one who has confessed, with illegitimate,
And so also with incomplete assembly;
Not having accused, with illegitimate,
And so also with incomplete assembly;

705 Not having reminded, with illegitimate,
And so also with incomplete assembly;
Not having charged, with illegitimate,
And so also with incomplete assembly.

706 Just as the method of the dark section,
One should understand the bright section;
And the Sangha wishing,
Might do censure against one:

707 Quarrelsome, ignorant, socializing,
In the higher morality, in the higher conduct;
For those failed in the higher view,
The Sangha might do censure.

708 And the Buddha, the Teaching, the Sangha,
Whoever dispraises them;
And against three kinds of monks,
The Sangha might carry out censure:

709 The quarrelsome,
The ignorant, the one attached to socializing;
In the higher morality, in the higher conduct;
Just so about the higher view.

710 And the Buddha, the Teaching, the Sangha,
Whoever dispraises them;
Who has had a legal procedure of censure <j>done against him,
Should conduct himself properly thus:

711 Full ordination, formal support,
A novice monk attending on;
Instruction, even if appointed,
He should not do. Against the one censure was done,

712 He should not commit that offense,
Or one similar, or one beyond;
And the procedure, and also the doers,
He should not criticize those.

713 The observance, the invitation,
He should not cancel for a regular monk;
Directing, instructing,
Permission, and with accusing.

714 Reminding, and associating,
He should not do such things;
Full ordination, formal support,
A novice monk attending on.

715 Instruction, even if appointed,
With five factors, it should not lift;
And should not commit that offense,
Or one similar, or one beyond.

716 And the procedure, and also the doers,
Criticizing, it should not lift;
The observance, the invitation,
And directing, instructing.

717 Permission, and accusing,
Reminding, associating;
Whoever is engaged in these eight factors,
The censure should not be lifted.

718 Just as with the method of the dark section,
One should understand the bright section;
Ignorant, with many offenses,
And socializing, Seyyaso.

719 The procedure of demotion was ordered,
By the Fully Awakened One, the Great Sage;
Two monks at Kīṭāgiri,
Assaji and Punabbasuka.

720 And many kinds of misconduct,
They did without restraint;
To be banished, the Fully Awakened One,
Procedure, at Sāvatthī, the Victor;
Sudhamma at Macchikāsaṇḍa,
Was staying with Citta.

721 He abused as low status,
Sudhamma, the lay follower Citta;
The procedure of reconciliation,
The Buddha ordered.

722 The monk Channa at Kosambī,
Did not wish to see his offense;
To eject for not recognizing,
The Supreme Victor ordered.

723 Channa that same offense,
Did not wish to make amends;
Ejection for not making amends,

The Leader ordered.

724 The bad view of Ariṭṭha,
Was attached to because of ignorance;
For not giving up a bad view,
Ejection was spoken of by the Victor.

725 The procedure of demotion, banishment,
Just so reconciliation;
Not recognizing, not making amends,
And not giving up a view.

726 Frivolous, misconduct, he hurts,
And just wrong livelihood;
For the procedure of banishment,
There are these extra lines.

727 Stopping gain, disparaging, two, five,
They are called two sets of five;
For the procedure of reconciliation,
There are these extra lines.

728 Censure, and demotion,
Are two procedures of the same kind;
Banishment, and reconciled,
There are extra lines.

729 Three procedures of ejection,
Are analyzed in the same way;
As with the method of censure,
One should understand the rest of the procedures.”

*The chapter on penalty procedures is finished.*

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# THE CHAPTER ON THE PROPER CONDUCT FOR THOSE WHO ARE SUSPENDED

✦

[1] 1. The proper conduct for those on probation

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time monks on probation consented to regular monks bowing down to them, standing up for them, raising their joined palms to them, doing acts of respect toward them, offering them a seat, offering them a bed, offering them water for washing their feet and a foot stool, offering them a foot scraper, receiving their bowls and robes, and massaging their backs when bathing. The monks of few desires complained and criticized them, "How can monks on probation consent to these things?" The monks told the Buddha.

[2] Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

[3] "Is it true, monks, that the monks on probation are consenting to these things?"

[4] "It's true, sir."

[5] The Buddha rebuked them … "It's not suitable … How can monks on probation consent to these things? This will affect people's confidence …" After rebuking them … he gave a teaching and addressed the monks:

[6] "A monk on probation shouldn't consent to:

7 Regular monks bowing down to him,

8 Regular monks standing up for him,

9 Regular monks raising their joined palms to him,

10 Regular monks doing acts of respect toward him,

11 Regular monks offering him a seat,

12 Regular monks offering him a bed,

13 Regular monks offering him water for washing his feet and a foot stool,

14 Regular monks offering him a foot scraper,

15 Regular monks receiving his bowl and robe,

16 Regular monks massaging his back when he's bathing.

17 If he consents to any of these, he commits an offense of wrong conduct.

18 Monks on probation should do the following with one another according to seniority: bow down, stand up, raise their joined palms, do acts of respect, offer a seat, offer a bed, offer water for washing the feet and a foot stool, offer a foot scraper, receive bowl and robe, and massage one another's backs when bathing.

19 Monks on probation should do five things with regular monks according to seniority: the observance-day ceremony, the invitation ceremony, distributing rainy-season robes, dedications, and meals.

20 And now I will lay down the proper conduct for a monk on probation. This is the proper conduct:

21 He shouldn't give the full ordination.

22 He shouldn't give formal support.

23 He shouldn't have a novice monk attend on him.

24 He shouldn't accept being appointed as an instructor of the nuns.

25 Even if appointed, he shouldn't instruct the nuns.

26 He shouldn't commit the same offense as the offense for which the Sangha gave him probation, nor one that is similar or worse.

27 He shouldn't criticize the legal procedure.

28 He shouldn't criticize those who did the procedure.

29 He shouldn't cancel the observance-day ceremony of a regular monk.

30 He shouldn't cancel the invitation of a regular monk.

31 He shouldn't direct a regular monk.

32 He shouldn't give instructions to a regular monk.

33 He shouldn't ask a regular monk for permission to correct him.

34 He shouldn't accuse a regular monk of an offense.

35 He shouldn't remind a regular monk of an offense.

36 He shouldn't associate inappropriately with other monks.

37 He shouldn't walk in front of a regular monk.

38 He shouldn't sit in front of a regular monk.

39 He should be given the last seat, the last bed, and the last dwelling of the Sangha, and he should consent to that.

40 He shouldn't attend on a regular monk when going to families.

41 He shouldn't be attended on by a regular monk when going to families.

42 He shouldn't undertake the practice of staying in the wilderness.

43 He shouldn't undertake the practice of eating only almsfood.

44 He shouldn't have someone bring back almsfood for him because he doesn't want others to know about his status.

45 He should inform about his status when he's newly arrived in a monastery. He should inform new arrivals of his status. He should inform about his status on the observance day. He should inform about his status on the invitation day. If he's sick, he should inform about his status by messenger.

46 He shouldn't go from a monastery with monks to one without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers.

47 He shouldn't go from a non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers.

48 He shouldn't go from a monastery or a non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers.

49 He shouldn't go from a monastery with monks to one with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.

49.2 He 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 together with a regular monk or if there are dangers.

50 He shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.

50.2 He 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 together with a regular monk or if there are dangers.

51 He 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 together with a regular monk or if there are dangers.

51.2 He 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 together with a regular monk or if there are dangers.

51.3 He 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 together with a regular monk or if there are dangers.

52 He may go from a monastery with monks to one with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day.

53 He may go from a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day.

54 He may go from a monastery or a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery or a non-

monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery or a non-monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day.

55 He shouldn't, in a monastery, stay in the same room as a regular monk.

56 He shouldn't, in a non-monastery, stay in the same room as a regular monk.

57 He shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk.

58 If he sees a regular monk, he should get up from his seat.

59 He should offer a seat to a regular monk.

60 He shouldn't sit on the same seat as a regular monk.

61 He shouldn't sit on a higher seat than a regular monk.

62 He shouldn't sit on a seat when a regular monk is sitting on the ground.

63 He shouldn't do walking meditation on the same walking path as a regular monk.

64 He shouldn't do walking meditation on a higher walking path than a regular monk.

65 He shouldn't do walking meditation on a walking path when a regular monk is walking on the ground.

66 He shouldn't, in a monastery, stay in the same room as a more senior monk on probation. ...

67 He shouldn't, in a monastery, stay in the same room as a monk deserving to be sent back to the beginning. ...

68 He shouldn't, in a monastery, stay in the same room as a monk deserving the trial period. ...

69 He shouldn't, in a monastery, stay in the same room as a monk undertaking the trial period. ...

70 He shouldn't, in a monastery, stay in the same room as a monk deserving rehabilitation.

71 He shouldn't, in a non-monastery, stay in the same room as a monk deserving rehabilitation.

72 He shouldn't, in a monastery or a non-monastery, stay in the same room as a monk deserving rehabilitation.

73 He shouldn't sit on the same seat as a monk deserving rehabilitation.

74 He shouldn't sit on a higher seat than a monk deserving rehabilitation.

75 He shouldn't sit on a seat when a monk deserving rehabilitation is sitting on the ground.

76 He shouldn't do walking meditation on the same walking path as a monk deserving rehabilitation.

77 He shouldn't do walking meditation on a higher walking path than a monk deserving rehabilitation.

78 He shouldn't do walking meditation on a walking path when a monk deserving rehabilitation is walking on the ground.

79 If, as the fourth member of a group, he gives probation,

80 sends back to the beginning,

81 or gives the trial period,

82 or as the twentieth member of a group, he rehabilitates, it's invalid and not to be done."

*The ninety-four kinds of proper conduct for one on probation are finished.*

84 Further regulations for probation
Soon afterwards Venerable Upāli went to the Buddha, bowed, sat down, and said, "How many things are there, sir, that stop a monk on probation from counting a particular day toward his probationary period?"

85 "There are three such things, Upāli: he stays in the same room as a regular monk; he stays apart from other monks; he doesn't inform other monks of his status."

86 On one occasion a large sangha of monks had gathered at Sāvatthī. The monks on probation were unable to fulfill their probationary duties. They told the Buddha.

87 "I allow you to set aside the probation.

88 And it should be done like this. The monk on probation should approach a monk, arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say, 'I set aside the probation,' or 'I set aside the proper conduct.'"

89 Soon afterwards the monks at Sāvatthī left for various destinations. The monks on probation were once again able to fulfill their probationary duties. They told the Buddha.

90 "I allow you to take up the probation.

91 And it should be done like this. The monk on probation should approach a monk, arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say, 'I take up the probation,' or 'I take up the proper conduct.'"

*The proper conduct for those on probation is finished.*

93 2. The proper conduct for those deserving to be sent back to the beginning

At this time monks deserving to be sent back to the beginning consented to regular monks bowing down to them, standing up for them, raising their joined palms to them, doing acts of respect toward them, offering them a seat, offering them a bed, offering them water for washing their feet and a foot stool, offering them a foot scraper, receiving their bowls and robes, and massaging their backs when bathing. The monks of few desires complained and criticized them, "How can monks deserving to be sent back to the beginning consent to these things?" The monks told the Buddha.

94 Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

95 "Is it true, monks, that monks deserving to be sent back to the beginning are consenting to these things?"

96 "It's true, sir."

97 The Buddha rebuked them ... "It's not suitable ... How can monks deserving to be sent back to the beginning consent to these things? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:

98 "A monk deserving to be sent back to the beginning shouldn't consent to:

99 Regular monks bowing down to him,

100 Regular monks standing up for him,

101 Regular monks raising their joined palms to him,

102 Regular monks doing acts of respect toward him,

103 Regular monks offering him a seat,

104 Regular monks offering him a bed,

105 Regular monks offering him water for washing his feet and a foot stool,

106 Regular monks offering him a foot scraper,

107 Regular monks receiving his bowl and robe,

108 Regular monks massaging his back when he's bathing.

109 If he consents to any of these, he commits an offense of wrong conduct.

110 Monks deserving to be sent back to the beginning should do the following with one another according to seniority: bow down, stand up, raise their joined palms, do acts of respect, offer a seat, offer a bed, offer water

for washing the feet and a foot stool, offer a foot scraper, receive bowl and robe, and massage one another's backs when bathing.

111 Monks deserving to be sent back to the beginning should do five things with regular monks according to seniority: the observance-day ceremony, the invitation ceremony, distributing rainy-season robes, dedications, and meals.

112 And now I will lay down the proper conduct for a monk deserving to be sent back to the beginning. This is the proper conduct:

113 He shouldn't give the full ordination.

114 He shouldn't give formal support.

115 He shouldn't have a novice monk attend on him.

116 He shouldn't accept being appointed as an instructor of the nuns.

117 Even if appointed, he shouldn't instruct the nuns.

118 He shouldn't commit the same offense as the offense for which he deserves to be sent back to the beginning by the Sangha, nor one that is similar or worse.

119 He shouldn't criticize the legal procedure.

120 He shouldn't criticize those who did the procedure.

121 He shouldn't cancel the observance-day ceremony of a regular monk.

122 He shouldn't cancel the invitation of a regular monk.

123 He shouldn't direct a regular monk.

124 He shouldn't give instructions to a regular monk.

125 He shouldn't ask a regular monk for permission to correct him.

126 He shouldn't accuse a regular monk of an offense.

127 He shouldn't remind a regular monk of an offense.

128 He shouldn't associate inappropriately with other monks.

129 He shouldn't walk in front of a regular monk.

130 He shouldn't sit in front of a regular monk.

131 He should be given the last seat, the last bed, and the last dwelling of the Sangha, and he should consent to that.

132 He shouldn't attend on a regular monk when going to families.

133 He shouldn't be attended on by a regular monk when going to families.

134 He shouldn't undertake the practice of staying in the wilderness.

135 He shouldn't undertake the practice of eating only almsfood.

136 He shouldn't have someone bring back almsfood for him because he doesn't want others to know about his status.

137 He shouldn't go from a monastery with monks to one without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers.

138 He shouldn't go from a non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers.

139 He shouldn't go from a monastery or a non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers.

140 He shouldn't go from a monastery with monks to one with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.

140.2 He 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 together with a regular monk or if there are dangers.

141 He shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-

monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.

141.2 He 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 together with a regular monk or if there are dangers.

142 He 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 together with a regular monk or if there are dangers.

142.2 He 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 together with a regular monk or if there are dangers.

142.3 He 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 together with a regular monk or if there are dangers.

143 He may go from a monastery with monks to one with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day.

144 He may go from a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows

he'll get there on the same day. He may go from a non-monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day.

145 He may go from a monastery or a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery or a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery or a non-monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day.

146 He shouldn't, in a monastery, stay in the same room as a regular monk.

147 He shouldn't, in a non-monastery, stay in the same room as a regular monk.

148 He shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk.

149 If he sees a regular monk, he should get up from his seat.

150 He should offer a seat to a regular monk.

151 He shouldn't sit on the same seat as a regular monk.

152 He shouldn't sit on a higher seat than a regular monk.

153 He shouldn't sit on a seat when a regular monk is sitting on the ground.

154 He shouldn't do walking meditation on the same walking path as a regular monk.

155 He shouldn't do walking meditation on a higher walking path than a regular monk.

156 He shouldn't do walking meditation on a walking path when a regular monk is walking on the ground.

157 He shouldn't, in a monastery, stay in the same room as a monk on probation. ...

158 He shouldn't, in a monastery, stay in the same room as a more senior monk deserving to be sent back to the beginning. ...

159 He shouldn't, in a monastery, stay in the same room as a monk deserving the trial period. ...

160 He shouldn't, in a monastery, stay in the same room as a monk undertaking the trial period. ...

161 He shouldn't, in a monastery, stay in the same room as a monk deserving rehabilitation.

162 He shouldn't, in a non-monastery, stay in the same room as a monk deserving rehabilitation.

163 He shouldn't, in a monastery or a non-monastery, stay in the same room as a monk deserving rehabilitation.

164 He shouldn't sit on the same seat as a monk deserving rehabilitation.

165 He shouldn't sit on a higher seat than a monk deserving rehabilitation.

166 He shouldn't sit on a seat when a monk deserving rehabilitation is sitting on the ground.

167 He shouldn't do walking meditation on the same walking path as a monk deserving rehabilitation.

168 He shouldn't do walking meditation on a higher walking path than a monk deserving rehabilitation.

169 He shouldn't do walking meditation on a walking path when a monk deserving rehabilitation is walking on the ground.

170 If, as the fourth member of a group, he gives probation,

171 sends back to the beginning,

172 or gives the trial period,

173 or as the twentieth member of a group, he rehabilitates, it's invalid and not to be done."

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*The proper conduct for those deserving to be sent back to the beginning is finished.*

175 3. The proper conduct for those deserving the trial period

At this time monks deserving the trial period consented to regular monks bowing down to them, standing up for them, raising their joined palms to them, doing acts of respect toward them, offering them a seat, offering them a bed, offering them water for washing their feet and a foot stool, offering them a foot scraper, receiving their bowls and robes, and massaging their backs when bathing. The monks of few desires complained and criti-

cized them, "How can monks deserving the trial period consent to these things?" The monks told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks:

176 "Is it true, monks, that monks deserving the trial period are consenting to these things?"

177 "It's true, sir."

178 The Buddha rebuked them ... "It's not suitable ... How can monks deserving the trial period consent to these things? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:

179 "A monk deserving the trial period shouldn't consent to:

180 Regular monks bowing down to him,

181 Regular monks standing up for him,

182 Regular monks raising their joined palms to him,

183 Regular monks doing acts of respect toward him

184 Regular monks offering him a seat

185 Regular monks offering him a bed

186 Regular monks offering him water for washing his feet and a foot-stool

187 Regular monks offering him a foot-scraper

188 Regular monks receiving his bowl and robe

189 Regular monks massaging his back when he's bathing.

190 If he consents to any of these, he commits an offense of wrong conduct.

191 Monks deserving the trial period should do the following with one another according to seniority: bow down, stand up, raise their joined palms, do acts of respect, offer a seat, offer a bed, offer water for washing the feet and a foot stool, offer a foot scraper, receive bowl and robe, and massage one another's backs when bathing.

192 Monks deserving the trial period should do five things with regular monks according to seniority: the observance-day ceremony, the invitation ceremony, distributing rainy-season robes, dedications, and meals.

193 And now I will lay down the proper conduct for a monk deserving the trial period. This is the proper conduct:

194 He shouldn't give the full ordination.

195 He shouldn't give formal support.

196 He shouldn't have a novice monk attend on him.

197 He shouldn't accept being appointed as an instructor of the nuns.

198 Even if appointed, he shouldn't instruct the nuns.

199 He shouldn't commit the same offense as the offense for which he deserves the trial period by the Sangha, nor one that is similar or worse.

200 He shouldn't criticize the legal procedure.

201 He shouldn't criticize those who did the procedure.

202 He shouldn't cancel the observance-day ceremony of a regular monk.

203 He shouldn't cancel the invitation of a regular monk.

204 He shouldn't direct a regular monk.

205 He shouldn't give instructions to a regular monk.

206 He shouldn't ask a regular monk for permission to correct him.

207 He shouldn't accuse a regular monk of an offense.

208 He shouldn't remind a regular monk of an offense.

209 He shouldn't associate inappropriately with other monks.

210 He shouldn't walk in front of a regular monk.

211 He shouldn't sit in front of a regular monk.

212 He should be given the last seat, the last bed, and the last dwelling of the Sangha, and he should consent to that.

213 He shouldn't attend on a regular monk when going to families.

214 He shouldn't be attended on by a regular monk when going to families.

215 He shouldn't undertake the practice of staying in the wilderness.

216 He shouldn't undertake the practice of eating only almsfood.

217 He shouldn't have someone bring back almsfood for him because he doesn't want others to know about his status.

218 He shouldn't go from a monastery with monks to one without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery without monks, ex-

cept together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers.

219 He shouldn't go from a non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers.

220 He shouldn't go from a monastery or a non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers.

221 He shouldn't go from a monastery with monks to one with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.

221.2 He 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 together with a regular monk or if there are dangers.

222 He shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.

222.2 He 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 together with a regular monk or if there are dangers.

223 He 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 together with a regular monk or if there are dangers.

223.2 He 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 together with a regular monk or if there are dangers.

223.3 He 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 together with a regular monk or if there are dangers.

224 He may go from a monastery with monks to one with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day.

225 He may go from a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day.

226 He may go from a monastery or a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery or a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery or a non-monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day.

227 He shouldn't, in a monastery, stay in the same room as a regular monk.

228 He shouldn't, in a non-monastery, stay in the same room as a regular monk.

229 He shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk.

230 If he sees a regular monk, he should get up from his seat.

231 He should offer a seat to a regular monk.

232 He shouldn't sit on the same seat as a regular monk.

233 He shouldn't sit on a higher seat than a regular monk.

234 He shouldn't sit on a seat when a regular monk is sitting on the ground.

235 He shouldn't do walking meditation on the same walking path as a regular monk.

236 He shouldn't do walking meditation on a higher walking path than a regular monk.

237 He shouldn't do walking meditation on a walking path when a regular monk is walking on the ground.

238 He shouldn't, in a monastery, stay in the same room as a monk on probation. ...

239 He shouldn't, in a monastery, stay in the same room as a monk deserving to be sent back to the beginning. ...

240 He shouldn't, in a monastery, stay in the same room as a more senior monk deserving the trial period. ...

241 He shouldn't, in a monastery, stay in the same room as a monk undertaking the trial period. ...

242 He shouldn't, in a monastery, stay in the same room as a monk deserving rehabilitation.

243 He shouldn't, in a non-monastery, stay in the same room as a monk deserving rehabilitation.

244 He shouldn't, in a monastery or a non-monastery, stay in the same room as a monk deserving rehabilitation.

245 He shouldn't sit on the same seat as a monk deserving rehabilitation.

246 He shouldn't sit on a higher seat than a monk deserving rehabilitation.

247 He shouldn't sit on a seat when a monk deserving rehabilitation is sitting on the ground.

248 He shouldn't do walking meditation on the same walking path as a monk deserving rehabilitation.

249 He shouldn't do walking meditation on a higher walking path than a monk deserving rehabilitation.

250 He shouldn't do walking meditation on a walking path when a monk deserving rehabilitation is walking on the ground.

251 If, as the fourth member of a group, he gives probation,

252 sends back to the beginning,

253 or gives the trial period,

254 or as the twentieth member of a group, he rehabilitates, it's invalid and not to be done."

*The proper conduct for those deserving the trial period is finished.*

256 4. The proper conduct for those undertaking the trial period

At this time monks undertaking the trial period consented to regular monks bowing down to them, standing up for them, raising their joined palms to them, doing acts of respect toward them, offering them a seat, offering them a bed, offering them water for washing their feet and a foot stool, offering them a foot scraper, receiving their bowls and robes, and

massaging their backs when bathing. The monks of few desires complained and criticized them, "How can monks undertaking the trial period consent to these things?" The monks told the Buddha.

257 Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

258 "Is it true, monks, that monks undertaking the trial period are consenting to these things?"

259 "It's true, sir."

260 The Buddha rebuked them ... "It's not suitable ... How can monks undertaking the trial period consent to these things? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:

261 "A monk undertaking the trial period shouldn't consent to:

262 Regular monks bowing down to him,

263 Regular monks standing up for him,

264 Regular monks raising their joined palms to him,

265 Regular monks doing acts of respect toward him,

266 Regular monks offering him a seat,

267 Regular monks offering him a bed,

268 Regular monks offering him water for washing his feet and a foot stool,

269 Regular monks offering him a foot scraper,

270 Regular monks receiving his bowl and robe,

271 Regular monks massaging his back when he's bathing.

272 If he consents to any of these, he commits an offense of wrong conduct.

273 Monks undertaking the trial period should do the following with one another according to seniority: bow down, stand up, raise their joined palms, do acts of respect, offer a seat, offer a bed, offer water for washing the feet and a foot stool, offer a foot scraper, receive bowl and robe, and massage one another's backs when bathing.

274 Monks undertaking the trial period should do five things with regular monks according to seniority: the observance-day ceremony, the invitation ceremony, distributing rainy-season robes, dedications, and meals.

275 And now I will lay down the proper conduct for a monk undertaking the trial period. This is the proper conduct:

276 He shouldn't give the full ordination.

277 He shouldn't give formal support.

278 He shouldn't have a novice monk attend on him.

279 He shouldn't accept being appointed as an instructor of the nuns.

280 Even if appointed, he shouldn't instruct the nuns.

281 He shouldn't commit the same offense as the offense for which the Sangha gave him the trial period, nor one that is similar or worse.

282 He shouldn't criticize the legal procedure.

283 He shouldn't criticize those who did the procedure.

284 He shouldn't cancel the observance-day ceremony of a regular monk.

285 He shouldn't cancel the invitation of a regular monk.

286 He shouldn't direct a regular monk.

287 He shouldn't give instructions to a regular monk.

288 He shouldn't ask a regular monk for permission to correct him.

289 He shouldn't accuse a regular monk of an offense.

290 He shouldn't remind a regular monk of an offense.

291 He shouldn't associate inappropriately with other monks.

292 He shouldn't walk in front of a regular monk.

293 He shouldn't sit in front of a regular monk.

294 He should be given the last seat, the last bed, and the last dwelling of the Sangha, and he should consent to that.

295 He shouldn't attend on a regular monk when going to families.

296 He shouldn't be attended on by a regular monk when going to families.

297 He shouldn't undertake the practice of staying in the wilderness.

298 He shouldn't undertake the practice of eating only almsfood.

299 He shouldn't have someone bring back almsfood for him because he doesn't want others to know about his status.

300 He should inform about his status when he's newly arrived in a monastery. He should inform new arrivals of his status. He should inform about his status on the observance day. He should inform about his status

on the invitation day. He should inform about his status on a daily basis. If he's sick, he should inform about his status by messenger.

301 He shouldn't go from a monastery with monks to one without monks, except together with a sangha or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery without monks, except together with a sangha or if there are dangers. He shouldn't go from a monastery with monks to a monastery or a non-monastery without monks, except together with a sangha or if there are dangers.

302 He shouldn't go from a non-monastery with monks to a monastery without monks, except together with a sangha or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery without monks, except together with a sangha or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or a non-monastery without monks, except together with a sangha or if there are dangers.

303 He shouldn't go from a monastery or a non-monastery with monks to a monastery without monks, except together with a sangha or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a non-monastery without monks, except together with a sangha or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery without monks, except together with a sangha or if there are dangers.

304 He shouldn't go from a monastery with monks to one with monks who belong to a different Buddhist sect, except together with a sangha or if there are dangers. He shouldn't go from a monastery with monks to a non-

monastery with monks who belong to a different Buddhist sect, except together with a sangha or if there are dangers. He 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 together with a sangha or if there are dangers.

305 He shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a sangha or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a sangha or if there are dangers.

305.2 He 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 together with a sangha or if there are dangers.

306 He 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 together with a sangha or if there are dangers. He 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 together with a sangha or if there are dangers.

306.2 He 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 together with a sangha or if there are dangers.

307 He may go from a monastery with monks to one with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the

same day. He may go from a monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day.

308 He may go from a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day.

309 He may go from a monastery or a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery or a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery or a non-monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day.

310 He shouldn't, in a monastery, stay in the same room as a regular monk.

311 He shouldn't, in a non-monastery, stay in the same room as a regular monk.

312 He shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk.

313 If he sees a regular monk, he should get up from his seat.

314 He should offer a seat to a regular monk.

315 He shouldn't sit on the same seat as a regular monk.

316 He shouldn't sit on a higher seat than a regular monk.

317 He shouldn't sit on a seat when a regular monk is sitting on the ground.

318 He shouldn't do walking meditation on the same walking path as a regular monk.

319 He shouldn't do walking meditation on a higher walking path than a regular monk.

320 He shouldn't do walking meditation on a walking path when a regular monk is walking on the ground.

321 He shouldn't, in a monastery, stay in the same room as a monk on probation. ...

322 He shouldn't, in a monastery, stay in the same room as a monk deserving to be sent back to the beginning. ...

323 He shouldn't, in a monastery, stay in the same room as a monk deserving the trial period. ...

324 He shouldn't, in a monastery, stay in the same room as a more senior monk undertaking the trial period. ...

325 He shouldn't, in a monastery, stay in the same room as a monk deserving rehabilitation.

326 He shouldn't, in a non-monastery, stay in the same room as a monk deserving rehabilitation.

327 He shouldn't, in a monastery or a non-monastery, stay in the same room as a monk deserving rehabilitation.

328 He shouldn't sit on the same seat as a monk deserving rehabilitation.

329 He shouldn't sit on a higher seat than a monk deserving rehabilitation.

330 He shouldn't sit on a seat when a monk deserving rehabilitation is sitting on the ground.

331 He shouldn't do walking meditation on the same walking path as a monk deserving rehabilitation.

332 He shouldn't do walking meditation on a higher walking path than a monk deserving rehabilitation.

333 He shouldn't do walking meditation on a walking path when a monk deserving rehabilitation is walking on the ground.

334 If, as the fourth member of a group, he gives probation,

335 sends back to the beginning,

336 or gives the trial period,

337 or as the twentieth member of a group, he rehabilitates, it's invalid and not to be done."

338 Further regulations for the trial period

Soon afterwards Venerable Upāli went to the Buddha, bowed, sat down, and said, "How many things are there, sir, that stop a monk undertaking

the trial period from counting a particular day toward his trial period?"

339 "There are four such things, Upāli: he stays in the same room as a regular monk; he stays apart from other monks; he doesn't inform other monks of his status; he travels without a group."

340 On one occasion a large sangha of monks had gathered at Sāvatthī. The monks undertaking the trial period were unable to fulfill their duties. They told the Buddha.

341 "I allow you to set aside the trial period.

342 And it should be done like this. The monk undertaking the trial period should approach a monk, arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say, 'I set aside the trial period,' or 'I set aside the proper conduct.'"

343 Soon afterwards the monks at Sāvatthī left for various destinations. The monks undertaking the trial period were once again able to fulfill their duties. They told the Buddha.

344 "I allow you to take up the trial period.

345 And it should be done like this. The monk undertaking the trial period should approach a monk, arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say, 'I take up the trial period,' or 'I take up the proper conduct.'"

*The proper conduct for those undertaking the trial period is finished.*

347 5. The proper conduct for those deserving rehabilitation.

At this time monks deserving rehabilitation consented to regular monks bowing down to them, standing up for them, raising their joined palms to them, doing acts of respect toward them, offering them a seat, offering them a bed, offering them water for washing their feet and a foot stool, offering them a foot scraper, receiving their bowls and robes, and massaging their backs when bathing. The monks of few desires complained and criticized them, "How can monks deserving rehabilitation consent to these things?" The monks told the Buddha.

348 Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

349 "Is it true, monks, that monks deserving rehabilitation are consenting to these things?"

350 "It's true, sir."

351 The Buddha rebuked them ... "It's not suitable ... How can monks deserving rehabilitation consent to these things? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:

352 "A monk deserving rehabilitation shouldn't consent to:

353 Regular monks bowing down to him,

354 Regular monks standing up for him,

355 Regular monks raising their joined palms to him

356 Regular monks doing acts of respect toward him

357 Regular monks offering him a seat

358 Regular monks offering him a bed

359 Regular monks offering him water for washing his feet and a foot-stool

360 Regular monks offering him a foot-scraper

361 Regular monks receiving his bowl and robe

362 Regular monks massaging his back when he's bathing.

363 If he consents to any of these, he commits an offense of wrong conduct.

364 Monks deserving rehabilitation should do the following with one another according to seniority: bow down, stand up, raise their joined palms, do acts of respect, offer a seat, offer a bed, offer water for washing the feet and a foot stool, offer a foot scraper, receive bowl and robe, and massage one another's backs when bathing.

365 Monks deserving rehabilitation should do five things with regular monks according to seniority: the observance-day ceremony, the invitation ceremony, distributing rainy-season robes, dedications, and meals.

366 And now I will lay down the proper conduct for a monk deserving rehabilitation. This is the proper conduct:

367 He shouldn't give the full ordination.

368 He shouldn't give formal support.

369 He shouldn't have a novice monk attend on him.

370 He shouldn't accept being appointed as an instructor of the nuns.

371 Even if appointed, he shouldn't instruct the nuns.

372 He shouldn't commit the same offense as the offense for which he deserves to be rehabilitated by the Sangha, nor one that is similar or worse.

373 He shouldn't criticize the legal procedure.

374 He shouldn't criticize those who did the procedure.

375 He shouldn't cancel the observance-day ceremony of a regular monk.

376 He shouldn't cancel the invitation of a regular monk.

377 He shouldn't direct a regular monk.

378 He shouldn't give instructions to a regular monk.

379 He shouldn't ask a regular monk for permission to correct him.

380 He shouldn't accuse a regular monk of an offense.

381 He shouldn't remind a regular monk of an offense.

382 He shouldn't associate inappropriately with other monks.

383 He shouldn't walk in front of a regular monk.

384 He shouldn't sit in front of a regular monk.

385 He should be given the last seat, the last bed, and the last dwelling of the Sangha, and he should consent to that.

386 He shouldn't attend on a regular monk when going to families.

387 He shouldn't be attended on by a regular monk when going to families.

388 He shouldn't undertake the practice of staying in the wilderness.

389 He shouldn't undertake the practice of eating only almsfood.

390 He shouldn't have someone bring back almsfood for him because he doesn't want others to know about his status.

391 He shouldn't go from a monastery with monks to one without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers.

392 He shouldn't go from a non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or non-monastery without monks, except together with a regular monk or if there are dangers.

393 He shouldn't go from a monastery or non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a monastery or non-monastery without monks, except together with a regular monk or if there are dangers.

394 He shouldn't go from a monastery with monks to one with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a

non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.

394.2 He shouldn't go from a monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.

395 He shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.

395.2 He shouldn't go from a non-monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.

396 He shouldn't go from a monastery or non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.

396.2 He shouldn't go from a monastery or non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.

396.3 He shouldn't go from a monastery or non-monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.

397 He may go from a monastery with monks to one with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery with monks to a non-monastery with monks

who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day.

398 He may go from a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a non-monastery with monks to a monastery or non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.

399 He may go from a monastery or non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery or non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.

399.2 He may go from a monastery or a non-monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day.

400 He shouldn't, in a monastery, stay in the same room as a regular monk.

401 He shouldn't, in a non-monastery, stay in the same room as a regular monk.

402 He shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk.

403 If he sees a regular monk, he should get up from his seat.

404 He should offer a seat to a regular monk.

405 He shouldn't sit on the same seat as a regular monk.

406 He shouldn't sit on a higher seat than a regular monk.

407 He shouldn't sit on a seat when a regular monk is sitting on the ground.

408 He shouldn't do walking meditation on the same walking path as a regular monk.

409 He shouldn't do walking meditation on a higher walking path than a regular monk.

410 He shouldn't do walking meditation on a walking path when a regular monk is walking on the ground.

411 He shouldn't, in a monastery, stay in the same room as a monk on probation. ...

412 He shouldn't, in a monastery, stay in the same room as a monk deserving to be sent back to the beginning. ...

413 He shouldn't, in a monastery, stay in the same room as a monk deserving the trial period. ...

414 He shouldn't, in a monastery, stay in the same room as a monk undertaking the trial period. ...

415 He shouldn't, in a monastery, stay in the same room as a more senior monk deserving rehabilitation.

416 He shouldn't, in a non-monastery, stay in the same room as a more senior monk deserving rehabilitation.

417 He shouldn't, in a monastery or a non-monastery, stay in the same room as a more senior monk deserving rehabilitation.

418 He shouldn't sit on the same seat as a more senior monk deserving rehabilitation.

419 He shouldn't sit on a higher seat than a more senior monk deserving rehabilitation.

420 He shouldn't sit on a seat when a more senior monk deserving rehabilitation is sitting on the ground.

421 He shouldn't do walking meditation on the same walking path as a more senior monk deserving rehabilitation.

422 He shouldn't do walking meditation on a higher walking path than a more senior monk deserving rehabilitation.

423 He shouldn't do walking meditation on a walking path when a more senior monk deserving rehabilitation is walking on the ground.

424 If, as the fourth member of a group, he gives probation,

425 sends back to the beginning,

426 or gives the trial period,

427 or as the twentieth member of a group, he rehabilitates, it's invalid and not to be done."

*The proper conduct for those deserving rehabilitation is finished.*

*The second chapter on the proper conduct for those who are suspended is finished.*

430 In this chapter there are five topics.

431 This is the summary:

432 "Those on probation consented to
The regular monks
Bowing down to them, standing up,
And raising their joined palms, acting respectfully.

433 Offering a seat, a bed,
Foot, stool, scraper;
Bowl, massaging when bathing,
And the good monks criticized them.

434 An offense of wrong conduct for one who consents,
Mutual, five things according to seniority;
The observance day, the invitation ceremony,
Rainy-season robes, dedications, meals.

435 And proper conduct there,
Walking in front of a regular one;
And whatever is the last,
And just so attending on.

436 Wilderness, alms, bringing back,
About new arrivals, on the observance day;
On the invitation day, by messenger,
And he may go to a place with monks.

437 And in the same room, getting up,
And just so he should invite;
On a seat, on a lower, on a walking path,
On the ground, and with walking path.

438 With one who is more senior, invalid,
And stop the counting, fulfilling;
Setting aside, taking up,
Just the duties for one on probation.

439 To the beginning, deserving the trial,
So those undertaking the trial;
And also the method for deserving rehabilitation,
Again putting together from the method.

440 Three for those on probation,
Four for those undergoing the trial;
Are not the same in regard to stopping the count,
And daily for the trial period;
Two procedures are such, the remaining
Three procedures are the same."

*The chapter on the proper conduct for those who are suspended is finished.*

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# THE CHAPTER ON LEGAL PROCEDURES IN RELATION TO SUSPENSION

✦

1. Emission of semen

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Udāyī had committed one unconcealed offense of intentional emission of semen. He told the monks about this, adding, "What should I do now?" They told the Buddha.

"Well then, the Sangha should give the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen. And it should be given like this.

Trial periods for those with unconcealed offenses

"The monk Udāyī should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

'Venerables, I've committed one unconcealed offense of intentional emission of semen. I ask the Sangha for the trial period of six days for that offense.

I've committed one unconcealed offense of intentional emission of semen. For the second time, I ask the Sangha for the trial period of six days for that offense.

6 I've committed one unconcealed offense of intentional emission of semen. For the third time, I ask the Sangha for the trial period of six days for that offense.'

7 A competent and capable monk should then inform the Sangha:

8 'Please, venerables, I ask the Sangha to listen. The monk Udāyī has committed one unconcealed offense of intentional emission of semen. He is asking the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen. If the Sangha is ready, it should give the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen. This is the motion.

9 Please, venerables, I ask the Sangha to listen. The monk Udāyī has committed one unconcealed offense of intentional emission of semen. He is asking the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen. The Sangha gives the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen.

9.2 Any monk who approves of giving the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen should remain silent. Any monk who doesn't approve should speak up.

10 For the second time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The monk Udāyī has committed one unconcealed offense of intentional emission of semen. He is asking the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen.

10.2 The Sangha gives the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen. Any monk who approves of giving the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen should remain silent. Any monk who doesn't approve should speak up.

11 For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The monk Udāyī has committed one unconcealed offense of intentional emission of semen. He is asking the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen.

11.2 The Sangha gives the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen. Any monk who approves of giving the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen should remain silent. Any monk who doesn't approve should speak up.

12 The Sangha has given the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen. The Sangha approves and is therefore silent. I will remember it thus.'"

13 Rehabilitation for those with unconcealed offenses

When he had completed the trial period, he told the monks, "I had committed one unconcealed offense of intentional emission of semen. I asked the Sangha to give me the trial period of six days for that offense, which it did. I've now completed it. What should I do next?" They told the Buddha.

14 “Well then, the Sangha should rehabilitate the monk Udāyī. And it should be done like this. The monk Udāyī should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

15 ‘Venerables, I had committed one unconcealed offense of intentional emission of semen. I asked the Sangha to give me the trial period of six days for that offense, which it did. I’ve now completed the trial period and ask the Sangha for rehabilitation.

16 I had committed one unconcealed offense of intentional emission of semen. I asked the Sangha to give me the trial period of six days for that offense, which it did. I’ve now completed the trial period, and for the second time, I ask the Sangha for rehabilitation.

17 I had committed one unconcealed offense of intentional emission of semen. I asked the Sangha to give me the trial period of six days for that offense, which it did. I’ve now completed the trial period and, for the third time, I ask the Sangha for rehabilitation.’

18 A competent and capable monk should then inform the Sangha:

19 ‘Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one unconcealed offense of intentional emission of semen. He asked the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen. The Sangha gave the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen. He has now completed the trial period and is asking the Sangha for rehabilitation. If the Sangha is ready, it should rehabilitate the monk Udāyī. This is the motion.

20 Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one unconcealed offense of intentional emission of semen. He asked the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen. The Sangha gave the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen.

20.2 He has now completed the trial period and is asking the Sangha for rehabilitation. The Sangha rehabilitates the monk Udāyī. Any monk who approves of rehabilitating the monk Udāyī should remain silent. Any monk who doesn't approve should speak up.

21 For the second time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one unconcealed offense of intentional emission of semen. He asked the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen.

21.2 The Sangha gave the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen. He has now completed the trial period and is asking the Sangha for rehabilitation. The Sangha rehabilitates the monk Udāyī. Any monk who approves of rehabilitating the monk Udāyī should remain silent. Any monk who doesn't approve should speak up.

22 For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one unconcealed offense of intentional emission of semen. He asked the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen.

22.2 The Sangha gave the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen. He has now completed the trial period and is asking the Sangha for rehabilitation. The Sangha rehabilitates the monk Udāyī. Any monk who approves of rehabilitating the monk Udāyī should remain silent. Any monk who doesn't approve should speak up.

23 The Sangha has rehabilitated the monk Udāyī. The Sangha approves and is therefore silent. I will remember it thus.'"

24 Probation for those with offenses concealed for one day

On one occasion Venerable Udāyī had committed one offense of intentional emission of semen, concealed for one day. He told the monks about this, adding, "What should I do now?" They told the Buddha.

25 "Well then, the Sangha should give the monk Udāyī probation for one day for one offense of intentional emission of semen, concealed for one day. And it should be given like this. The monk Udāyī should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

26 'Venerables, I've committed one offense of intentional emission of semen, concealed for one day. I ask the Sangha for probation for one day for that offense.' And he should ask a second and a third time.

27 A competent and capable monk should then inform the Sangha:

28 'Please, venerables, I ask the Sangha to listen. The monk Udāyī has committed one offense of intentional emission of semen, concealed for one day. He is asking the Sangha for probation for one day for one offense of intentional emission of semen, concealed for one day. If the Sangha is

ready, it should give the monk Udāyī probation for one day for one offense of intentional emission of semen, concealed for one day. This is the motion.

29 Please, venerables, I ask the Sangha to listen. The monk Udāyī has committed one offense of intentional emission of semen, concealed for one day. He is asking the Sangha for probation for one day for one offense of intentional emission of semen, concealed for one day.

29.2 The Sangha gives the monk Udāyī probation for one day for one offense of intentional emission of semen, concealed for one day. Any monk who approves of giving the monk Udāyī probation for one day for one offense of intentional emission of semen, concealed for one day, should remain silent. Any monk who doesn't approve should speak up.

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

31 The Sangha has given the monk Udāyī probation for one day for one offense of intentional emission of semen, concealed for one day. The Sangha approves and is therefore silent. I will remember it thus.'"

32 Trial periods for those with offenses concealed for one day

When he had completed the probation, he told the monks, "I had committed one offense of intentional emission of semen, concealed for one day. I asked the Sangha to give me probation for one day for that offense, which it did. I've now completed it. What should I do next?" They told the Buddha.

33 "Well then, the Sangha should give the monk Udāyī the trial period of six days for one offense of intentional emission of semen, concealed for one day. And it should be given like this. The monk Udāyī should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

34 'Venerables, I had committed one offense of intentional emission of semen, concealed for one day. I asked the Sangha to give me probation for one day for that offense, which it did. I've now completed the probation and ask the Sangha for the trial period of six days.' And he should ask a second and a third time.

35 A competent and capable monk should then inform the Sangha:

36 'Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for one day. He asked the Sangha for probation for one day for one offense of intentional emission of semen, concealed for one day. The Sangha gave the monk Udāyī probation for one day for one offense of intentional emission of semen, concealed for one day. He has now completed the probation and is asking the Sangha for the trial period of six days for one offense of intentional emission of semen, concealed for one day.

36.2 If the Sangha is ready, it should give the monk Udāyī the trial period of six days for one offense of intentional emission of semen, concealed for one day. This is the motion.

37 Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for one day. He asked the Sangha for probation for one day for one offense of in-

tentional emission of semen, concealed for one day.

37.2 The Sangha gave the monk Udāyī probation for one day for one offense of intentional emission of semen, concealed for one day. He has now completed the probation and is asking the Sangha for the trial period of six days for one offense of intentional emission of semen, concealed for one day.

37.3 The Sangha gives the monk Udāyī the trial period of six days for one offense of intentional emission of semen, concealed for one day. Any monk who approves of giving give the monk Udāyī the trial period of six days for one offense of intentional emission of semen, concealed for one day, should remain silent. Any monk who doesn't approve should speak up.

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

39 The Sangha has given the monk Udāyī the trial period of six days for one offense of intentional emission of semen, concealed for one day. The Sangha approves and is therefore silent. I will remember it thus.'"

40 Rehabilitation for those with offenses concealed for one day

When he had completed the trial period, he told the monks, "I had committed one offense of intentional emission of semen, concealed for one day. I asked the Sangha to give me probation for one day for that offense, which it did. When I had completed the probation, I asked the Sangha to give me the trial period of six days, which it did. I've now completed it. What should I do next?" They told the Buddha.

41 "Well then, the Sangha should rehabilitate the monk Udāyī. And it should be done like this. The monk Udāyī should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

42 'Venerables, I had committed one offense of intentional emission of semen, concealed for one day. I asked the Sangha to give me probation for one day for that offense, which it did. When I had completed the probation, I asked the Sangha to give me the trial period of six days, which it did. I've now completed the trial period and ask the Sangha for rehabilitation.' And he should ask a second and a third time.

43 A competent and capable monk should then inform the Sangha:

44 'Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for one day. He asked the Sangha for probation for one day for one offense of intentional emission of semen, concealed for one day. The Sangha gave the monk Udāyī probation for one day for one offense of intentional emission of semen, concealed for one day. When he had completed the probation, he asked the Sangha for the trial period of six days for one offense of intentional emission of semen, concealed for one day.

44.2 The Sangha gave the monk Udāyī the trial period of six days for one offense of intentional emission of semen, concealed for one day. He has now completed the trial period and is asking the Sangha for rehabilitation. If the Sangha is ready, it should rehabilitate the monk Udāyī. This is the motion.

45 Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for one day. He asked the Sangha for probation for one day for one offense of intentional emission of semen, concealed for one day.

45.2 The Sangha gave the monk Udāyī probation for one day for one offense of intentional emission of semen, concealed for one day. When he had completed the probation, he asked the Sangha for the trial period of six days for one offense of intentional emission of semen, concealed for one day.

45.3 The Sangha gave the monk Udāyī the trial period of six days for one offense of intentional emission of semen, concealed for one day. He has now completed the trial period and is asking the Sangha for rehabilitation. The Sangha rehabilitates the monk Udāyī. Any monk who approves of rehabilitating the monk Udāyī should remain silent. Any monk who doesn't approve should speak up.

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

47 The Sangha has rehabilitated the monk Udāyī. The Sangha approves and is therefore silent. I will remember it thus.'"

48 Probation for those with offenses concealed for five days

On one occasion Venerable Udāyī had committed one offense of intentional emission of semen, concealed for two days. ... concealed for three days. ... concealed for four days. ... concealed for five days. He told the monks about this, adding, "What should I do now?" They told the Buddha.

49 "Well then, the Sangha should give the monk Udāyī probation for five days for one offense of intentional emission of semen, concealed for five days. And it should be given like this. The monk Udāyī should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

50 'Venerables, I've committed one offense of intentional emission of semen, concealed for five days. I ask the Sangha for probation for five days for that offense.' And he should ask a second and a third time.

51 A competent and capable monk should then inform the Sangha:

52 'Please, venerables, I ask the Sangha to listen. The monk Udāyī has committed one offense of intentional emission of semen, concealed for five days. He is asking the Sangha for probation for five days for one offense of intentional emission of semen, concealed for five days. If the Sangha is ready, it should give the monk Udāyī probation for five days for one offense of intentional emission of semen, concealed for five days. This is the motion.

53 Please, venerables, I ask the Sangha to listen. The monk Udāyī has committed one offense of intentional emission of semen, concealed for five days. He is asking the Sangha for probation for five days for one offense of intentional emission of semen, concealed for five days.

53.2 The Sangha gives the monk Udāyī probation for five days for one offense of intentional emission of semen, concealed for five days. Any monk who approves of giving the monk Udāyī probation for five days for one offense of intentional emission of semen, concealed for five days, should remain silent. Any monk who doesn't approve should speak up.

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

55 The Sangha has given the monk Udāyī probation for five days for one offense of intentional emission of semen, concealed for five days. The Sangha approves and is therefore silent. I will remember it thus.'"

56 Sending back to the beginning of those on probation
While on probation, he committed one unconcealed offense of intentional emission of semen. He told the monks, "I had committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to give me probation for five days for that offense, which it did. While on probation, I committed one unconcealed offense of intentional emission of semen. What should I do now?" They told the Buddha.

57 "Well then, the Sangha should send the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation. And it should be done like this. The monk Udāyī should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

58 'Venerables, I had committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to give me probation for five days for that offense, which it did. While on probation, I committed one unconcealed offense of intentional emission of semen. I ask the Sangha to send me back to the beginning for that offense.' And he should ask a second and a third time.

59 A competent and capable monk should then inform the Sangha:

60 ‘Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha for probation for five days for one offense of intentional emission of semen, concealed for five days. The Sangha gave the monk Udāyī probation for five days for one offense of intentional emission of semen, concealed for five days. While on probation, he committed one unconcealed offense of intentional emission of semen. He is now asking the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation.

60.2 If the Sangha is ready, it should send the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation. This is the motion.

61 Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha for probation for five days for one offense of intentional emission of semen, concealed for five days.

61.2 The Sangha gave the monk Udāyī probation for five days for one offense of intentional emission of semen, concealed for five days. While on probation, he committed one unconcealed offense of intentional emission of semen. He is now asking the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation.

61.3 The Sangha sends the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation. Any monk who approves of sending the monk Udāyī back

to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation, should remain silent. Any monk who doesn't approve should speak up.

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

63 The Sangha has sent the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation. The Sangha approves and is therefore silent. I will remember it thus.'"

64 Sending back to the beginning of those deserving the trial period
When he had completed the probation, while deserving the trial period, he committed one unconcealed offense of intentional emission of semen. He told the monks, "I had committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to give me probation for five days for that offense, which it did. While on probation, I committed one unconcealed offense of intentional emission of semen. I asked the Sangha to send me back to the beginning for that offense, which it did. When I had completed the probation, while deserving the trial period, I committed one unconcealed offense of intentional emission of semen. What should I do now?" They told the Buddha.

65 "Well then, the Sangha should send the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period. And it should be done like this.

The monk Udāyī should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

66 'Venerables, I had committed one offense of intentional emission of semen, concealed for five days. ... When I had completed the probation, while deserving the trial period, I committed one unconcealed offense of intentional emission of semen. I ask the Sangha to send me back to the beginning for that offense.' And he should ask a second and a third time.

67 A competent and capable monk should then inform the Sangha:

68 'Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for five days. ... When he had completed the probation, while deserving the trial period, he committed one unconcealed offense of intentional emission of semen. He is now asking the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period. If the Sangha is ready, it should send the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period. This is the motion.

69 Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for five days. ... When he had completed the probation, while deserving the trial period, he committed one unconcealed offense of intentional emission of semen.

69.2 He is now asking the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period. The Sangha sends the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period.

69.3 Any monk who approves of sending send the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period, should remain silent. Any monk who doesn't approve should speak up.

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

71 The Sangha has sent the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period. The Sangha approves and is therefore silent. I will remember it thus.'"

72 Trial period for the three offenses

When he had completed the probation, he told the monks, "I had committed one offense of intentional emission of semen, concealed for five days ... I've now completed the probation.

73 What should I do next?" They told the Buddha.

74 "Well then, the Sangha should give the monk Udāyī the trial period of six days for the three offenses. And it should be given like this. The monk Udāyī should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

75 ‘Venerables, I had committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to give me probation for five days for that offense, which it did. … I’ve now completed the probation and ask the Sangha for the trial period of six days for the three offenses.’ And he should ask a second and a third time.

76 A competent and capable monk should then inform the Sangha:

77 ‘Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for five days. … He has now completed the probation and is asking the Sangha for the trial period of six days for the three offenses. If the Sangha is ready, it should give the monk Udāyī the trial period of six days for the three offenses. This is the motion.

78 Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for five days. … He has now completed the probation and is asking the Sangha for the trial period of six days for the three offenses. The Sangha gives the monk Udāyī the trial period of six days for the three offenses. Any monk who approves of giving the monk Udāyī the trial period of six days for the three offenses should remain silent. Any monk who doesn’t approve should speak up.

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

80 The Sangha has given the monk Udāyī the trial period of six days for the three offenses. The Sangha approves and is therefore silent. I will remember it thus.’”

81 Sending back to the beginning of those undertaking the trial period
While undertaking the trial period, he committed one unconcealed offense of intentional emission of semen. He told the monks, "I had committed one offense of intentional emission of semen, concealed for five days. ... While undertaking the trial period, I committed one unconcealed offense of intentional emission of semen. What should I do now?" They told the Buddha.

82 "Well then, the Sangha should send the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. It should then give him the trial period of six days. And he should be sent back to the beginning like this. The monk Udāyī should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

83 'Venerables, I had committed one offense of intentional emission of semen, concealed for five days. ... While undertaking the trial period, I committed one unconcealed offense of intentional emission of semen. I ask the Sangha to send me back to the beginning for that offense.' And he should ask a second and a third time.

84 A competent and capable monk should then inform the Sangha:

85 'Please, venerables, I ask the Sangha to listen. The monk Udāyī ... is asking the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. If the Sangha is ready, it should send the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of se-

men, committed while undertaking the trial period. This is the motion. … The Sangha has sent the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. The Sangha approves and is therefore silent. I will remember it thus.'

86 And he should be given the trial period of six days like this. The monk Udāyī should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

87 'Venerables, I had committed one offense of intentional emission of semen, concealed for five days. … While undertaking the trial period, I committed one unconcealed offense of intentional emission of semen. I asked the Sangha to send me back to the beginning for that offense, which it did. I now ask the Sangha for the trial period of six days for that offense.' And he should ask a second and a third time.

88 A competent and capable monk should then inform the Sangha:

89 'Please, venerables, I ask the Sangha to listen. The monk Udāyī … is asking the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. If the Sangha is ready, it should give the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. This is the motion. …

90 The Sangha has given the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. The Sangha approves and is therefore

silent. I will remember it thus.'"

91 Sending back to the beginning of those deserving rehabilitation
When he had completed the trial period, while deserving rehabilitation, he committed one unconcealed offense of intentional emission of semen. He told the monks, "I had committed one offense of intentional emission of semen, concealed for five days. ... When I had completed the trial period, while deserving rehabilitation, I committed one unconcealed offense of intentional emission of semen. What should I do now?" They told the Buddha.

92 "Well then, the Sangha should send the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving rehabilitation. It should then give him the trial period of six days. And he should be sent back to the beginning like this. ... And he should be given the trial period of six days like this. ...

93 The Sangha has given the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen, committed while deserving rehabilitation. The Sangha approves and is therefore silent. I will remember it thus.'"

94 Rehabilitation of those sent back to the beginning
When he had completed the trial period, he told the monks, "I had committed one offense of intentional emission of semen, concealed for five days. ... I've now completed the trial period. What should I do next?" They told the Buddha.

95 “Well then, the Sangha should rehabilitate the monk Udāyī. And it should be done like this. The monk Udāyī should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

96 ‘Venerables, I had committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to give me probation for five days for that offense, which it did. While on probation, I committed one unconcealed offense of intentional emission of semen. I asked the Sangha to send me back to the beginning for that offense, which it did. When I had completed the probation, while deserving the trial period, I committed one unconcealed offense of intentional emission of semen. I asked the Sangha to send me back to the beginning for that offense, which it did.

96.2 When I had completed the probation, I asked the Sangha to give me the trial period of six days for the three offenses, which it did. While undertaking the trial period, I committed one unconcealed offense of intentional emission of semen. I asked the Sangha to send me back to the beginning for that offense, which it did. I then asked the Sangha to give me the trial period of six days for that offense, which it did. When I had completed the trial period, while deserving rehabilitation, I committed one unconcealed offense of intentional emission of semen. I asked the Sangha to send me back to the beginning for that offense, which it did.

96.3 I then asked the Sangha to give me the trial period of six days for that offense, which it did. I’ve now completed the trial period and ask the Sangha for rehabilitation.’ And he should ask a second and a third time.

97 A competent and capable monk should then inform the Sangha:

98 ‘Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha for probation for five days for one offense of intentional emission of semen, concealed for five days. The Sangha gave the monk Udāyī probation for five days for one offense of intentional emission of semen, concealed for five days. While on probation, he committed one unconcealed offense of intentional emission of semen. He asked the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation.

98.2 The Sangha sent the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation. When he had completed the probation, while deserving the trial period, he committed one unconcealed offense of intentional emission of semen. He asked the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period. The Sangha sent the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period.

98.3 When he had completed the probation, he asked the Sangha for the trial period of six days for the three offenses. The Sangha gave the monk Udāyī the trial period of six days for the three offenses. While undertaking the trial period, he committed one unconcealed offense of intentional emission of semen. He asked the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. The Sangha sent the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period.

98.4 He then asked the Sangha for the trial period for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. The Sangha gave the monk Udāyī the trial period for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. When he had completed the trial period, while deserving rehabilitation, he committed one unconcealed offense of intentional emission of semen. He asked the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving rehabilitation.

98.5 The Sangha sent the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving rehabilitation. He then asked the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen, committed while deserving rehabilitation. The Sangha gave the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen, committed while deserving rehabilitation. He has now completed the trial period and is asking the Sangha for rehabilitation. If the Sangha is ready, it should rehabilitate the monk Udāyī. This is the motion.

99 'Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for five days. ... He has now completed the trial period and is asking the Sangha for rehabilitation. The Sangha rehabilitates him. Any monk who approves of rehabilitating the monk Udāyī should remain silent. Any monk who doesn't approve should speak up.

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

101 The Sangha has rehabilitated the monk Udāyī. The Sangha approves and is therefore silent. I will remember it thus.'"

102 Probation for those with offenses concealed for a half-month
On one occasion Venerable Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. He told the monks about this, adding, "What should I do now?" They told the Buddha.

103 "Well then, the Sangha should give the monk Udāyī probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. And it should be given like this. The monk Udāyī should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

104 'Venerables, I've committed one offense of intentional emission of semen, concealed for a half-month. I ask the Sangha for probation for a half-month for that offense.' And he should ask a second and a third time.

105 A competent and capable monk should then inform the Sangha:

106 'Please, venerables, I ask the Sangha to listen. The monk Udāyī has committed one offense of intentional emission of semen, concealed for a half-month. He is asking the Sangha for probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. If the Sangha is ready, it should give the monk Udāyī probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. This is the motion.

107 Please, venerables, I ask the Sangha to listen. The monk Udāyī has committed one offense of intentional emission of semen, concealed for a half-month. He is asking the Sangha for probation for a half-month for one offense of intentional emission of semen, concealed for a half-month.

107.2 The Sangha gives the monk Udāyī probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. Any monk who approves of giving the monk Udāyī probation for a half-month for one offense of intentional emission of semen, concealed for a half-month, should remain silent. Any monk who doesn't approve should speak up.

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

109 The Sangha has given the monk Udāyī probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. The Sangha approves and is therefore silent. I will remember it thus.'"

110 Sending back to the beginning of those on probation for a half-month While on probation, he committed one offense of intentional emission of semen, concealed for five days. He told the monks, "I had committed one offense of intentional emission of semen, concealed for a half-month. I asked the Sangha to give me probation for a half-month for that offense, which it did. While on probation, I committed one offense of intentional emission of semen, concealed for five days. What should I do now?" They told the Buddha.

111 "Well then, the Sangha should send the monk Udāyī back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation—and it should then give him probation simultaneous with the probation for the previous offense. And he should be sent back to the beginning like this. The monk Udāyī should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

112 'Venerables, I had committed one offense of intentional emission of semen, concealed for a half-month. I asked the Sangha to give me probation for a half-month for that offense, which it did. While on probation, I committed one offense of intentional emission of semen, concealed for five days. I ask the Sangha to send me back to the beginning for that offense.' And he should ask a second and a third time.

113 A competent and capable monk should then inform the Sangha:

114 'Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. He asked the Sangha for probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. The Sangha gave the monk Udāyī probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. While on probation, he committed one offense of intentional emission of semen, concealed for five days.

114.2 He is now asking the Sangha to send him back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. If the Sangha is ready, it should send the

monk Udāyī back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. This is the motion.

115 Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. He asked the Sangha for probation for a half-month for one offense of intentional emission of semen, concealed for a half-month.

115.2 The Sangha gave the monk Udāyī probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. While on probation, he committed one offense of intentional emission of semen, concealed for five days.

115.3 He is now asking the Sangha to send him back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. The Sangha sends the monk Udāyī back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation.

115.4 Any monk who approves of sending the monk Udāyī back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation—should remain silent. Any monk who doesn't approve should speak up.

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

117 The Sangha has sent the monk Udāyī back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. The Sangha approves and is therefore silent. I will remember it thus.'"

118 Simultaneous probations

"And he should be given probation simultaneous with the probation for the previous offense like this. The monk Udāyī should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

119 'Venerable, I had committed one offense of intentional emission of semen, concealed for a half-month. I asked the Sangha to give me probation for a half-month for that offense, which it did. While on probation, I committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to send me back to the beginning for that offense, which it did. I now ask the Sangha for probation for that offense, simultaneous with the probation for the previous offense.' And he should ask a second and a third time.

120 A competent and capable monk should then inform the Sangha:

121 'Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. He asked the Sangha for probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. The Sangha gave the monk Udāyī probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. While on probation, he committed one offense of intentional emission of semen, concealed for five days.

121.2 He asked the Sangha to send him back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. The Sangha sent the monk Udāyī back to the beginning for one offense of intentional emission of semen—concealed for

five days and committed while on probation. He is now asking the Sangha for probation for one offense of intentional emission of semen—concealed for five days and committed while on probation—simultaneous with the probation for the previous offense.

121.3 If the Sangha is ready, it should give the monk Udāyī probation for one offense of intentional emission of semen—concealed for five days and committed while on probation—simultaneous with the probation for the previous offense. This is the motion.

122 'Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. He asked the Sangha for probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. The Sangha gave the monk Udāyī probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. While on probation, he committed one offense of intentional emission of semen, concealed for five days.

122.2 He asked the Sangha to send him back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. The Sangha sent the monk Udāyī back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. He is now asking the Sangha for probation for one offense of intentional emission of semen—concealed for five days and committed while on probation—simultaneous with the probation for the previous offense.

122.3 The Sangha gives the monk Udāyī probation for one offense of intentional emission of semen—concealed for five days and committed while on probation—simultaneous with the probation for the previous offense. Any monk who approves of giving the monk Udāyī probation for one offense of intentional emission of semen—concealed for five days and committed while on probation—simultaneous with the probation for the previous offense, should remain silent. Any monk who doesn't approve should speak up.

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

124 The Sangha has given the monk Udāyī probation for one offense of intentional emission of semen—concealed for five days and committed while on probation—simultaneous with the probation for the previous offense. The Sangha approves and is therefore silent. I will remember it thus.'"

125 Sending back to the beginning of those deserving the trial period, etc. When he had completed the probation, while deserving the trial period, he committed one offense of intentional emission of semen, concealed for five days. He told the monks, "I had committed one offense of intentional emission of semen, concealed for a half-month. … When I had completed the probation, while deserving the trial period, I committed one offense of intentional emission of semen, concealed for five days. What should I do now?" They told the Buddha.

126 “Well then, the Sangha should send the monk Udāyī back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while deserving the trial period—and it should then give him probation simultaneous with the probation for the previous offense. And he should be sent back to the beginning like this. … And he should be given probation simultaneous with the probation for the previous offense like this. …

128 The Sangha has given the monk Udāyī probation for one offense of intentional emission of semen—concealed for five days and committed while deserving the trial period—simultaneous with the probation for the previous offense. The Sangha approves and is therefore silent. I will remember it thus.’”

129 Trial period for the three offenses

When he had completed the probation, he told the monks, “I had committed one offense of intentional emission of semen, concealed for a half-month … I’ve now completed the probation. What should I do next?” They told the Buddha.

130 “Well then, the Sangha should give the monk Udāyī the trial period of six days for the three offenses. And it should be given like this. The monk Udāyī should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

131 ‘Venerables, I had committed one offense of intentional emission of semen, concealed for a half-month. … I’ve now completed the probation and ask the Sangha for the trial period of six days for the three offenses.’ And

he should ask a second and a third time.

132 A competent and capable monk should then inform the Sangha:

133 'Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. ... He has now completed the probation and is asking the Sangha for the trial period of six days for the three offenses. If the Sangha is ready, it should give the monk Udāyī the trial period of six days for the three offenses. This is the motion.

134 Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. ... He has now completed the probation and is asking the Sangha for the trial period of six days for the three offenses. The Sangha gives the monk Udāyī the trial period of six days for the three offenses.

134.2 Any monk who approves of giving the monk Udāyī the trial period of six days for the three offenses should remain silent. Any monk who doesn't approve should speak up.

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

136 The Sangha has given the monk Udāyī the trial period of six days for the three offenses. The Sangha approves and is therefore silent. I will remember it thus.'"

137 Sending back to the beginning of those undertaking the trial period, etc.

While undertaking the trial period, he committed one offense of intentional emission of semen, concealed for five days. He told the monks, "I

had committed one offense of intentional emission of semen, concealed for a half-month. … While undertaking the trial period, I committed one offense of intentional emission of semen, concealed for five days. What should I do now?" They told the Buddha.

138 "Well then, the Sangha should send the monk Udāyī back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while undertaking the trial period—and it should then give him probation for that offense simultaneous with the probation for the previous offense, and it should then give him the trial period of six days. And he should be sent back to the beginning like this. … And he should be given probation simultaneous with the probation for the previous offense like this. … And he should be given the trial period of six days like this. …

140 The Sangha has given the monk Udāyī the trial period of six days for one offense of intentional emission of semen—concealed for five days and committed while undertaking the trial period. The Sangha approves and is therefore silent. I will remember it thus.'"

141 Sending back to the beginning of those deserving rehabilitation, etc. When he had completed the trial period, while deserving rehabilitation, he committed one offense of intentional emission of semen, concealed for five days. He told the monks, "I had committed one offense of intentional emission of semen, concealed for a half-month. … When I had completed the trial period, while deserving rehabilitation, I committed one offense of intentional emission of semen, concealed for five days. What should I do now?" They told the Buddha.

142 "Well then, the Sangha should send the monk Udāyī back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while deserving rehabilitation—and it should then give him probation for that offense simultaneous with the probation for the previous offense, and it should then give him the trial period of six days. And he should be sent back to the beginning like this. … And he should be given probation simultaneous with the probation for the previous offense like this. … And he should be given the trial period of six days like this. …

144 The Sangha has given the monk Udāyī the trial period of six days for one offense of intentional emission of semen—concealed for five days and committed while deserving rehabilitation. The Sangha approves and is therefore silent. I will remember it thus.'"

145 Rehabilitation of those with offenses concealed for a half-month

When he had completed the trial period, he told the monks, "I had committed one offense of intentional emission of semen, concealed for a half-month. … I've now completed the trial period. What should I do next?" They told the Buddha.

146 "Well then, the Sangha should rehabilitate the monk Udāyī. And it should be done like this. The monk Udāyī should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

147 'Venerables, I had committed one offense of intentional emission of semen, concealed for a half-month. I asked the Sangha to give me probation for a half-month for that offense, which it did. While on probation, I com-

mitted one offense of intentional emission of semen, concealed for five days. I asked the Sangha to send me back to the beginning for that offense, which it did. I then asked the Sangha to give me probation for that offense, simultaneous with the probation for the previous offense, which it did.

147.2 When I had completed the probation, while deserving the trial period, I committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to send me back to the beginning for that offense, which it did. I then asked the Sangha to give me probation for that offense, simultaneous with the probation for the previous offense, which it did. When I had completed the probation, I asked the Sangha to give me the trial period of six days for the three offenses, which it did. While undertaking the trial period, I committed one offense of intentional emission of semen, concealed for five days.

147.3 I asked the Sangha to send me back to the beginning for that offense, which it did. I then asked the Sangha to give me probation for that offense, simultaneous with the probation for the previous offense, which it did. When I had completed the probation, I asked the Sangha to give me the trial period of six days, which it did. When I had completed the trial period, while deserving rehabilitation, I committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to send me back to the beginning for that offense, which it did.

147.4 I then asked the Sangha to give me probation for that offense, simultaneous with the probation for the previous offense, which it did. When I had completed the probation, I asked the Sangha to give me the trial period of six days, which it did. I've now completed the trial period and ask the Sangha for rehabilitation.' And he should ask a second

148 and a third time. A competent and capable monk should then inform the Sangha:

149 'Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. He asked the Sangha for probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. The Sangha gave the monk Udāyī probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. While on probation, he committed one offense of intentional emission of semen, concealed for five days.

149.2 He asked the Sangha to send him back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. The Sangha sent the monk Udāyī back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. He then asked the Sangha for probation for one offense of intentional emission of semen—concealed for five days and committed while on probation—simultaneous with the probation for the previous offense.

149.3 The Sangha gave the monk Udāyī probation for one offense of intentional emission of semen—concealed for five days and committed while on probation—simultaneous with the probation for the previous offense. When he had completed the probation, while deserving the trial period, he committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha to send him back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while deserving the trial period.

149.4 The Sangha sent the monk Udāyī back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while deserving the trial period. He then asked the Sangha for probation for one offense of intentional emission of semen—concealed for five days and committed while deserving the trial period—simultaneous with the probation for the previous offense. The Sangha gave the monk Udāyī probation for one offense of intentional emission of semen—concealed for five days and committed while deserving the trial period—simultaneous with the probation for the previous offense.

149.5 When he had completed the probation, he asked the Sangha for the trial period of six days for the three offenses. The Sangha gave the monk Udāyī the trial period of six days for the three offenses. While undertaking the trial period, he committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha to send him back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while undertaking the trial period.

149.6 The Sangha sent the monk Udāyī back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while undertaking the trial period. He then asked the Sangha for probation for one offense of intentional emission of semen—concealed for five days and committed while undertaking the trial period—simultaneous with the probation for the previous offense. The Sangha gave the monk Udāyī probation for one offense of intentional emission of semen—concealed for five days and committed while undertaking the trial period—simultaneous with the probation for the previous offense.

149.7 When he had completed the probation, he asked the Sangha for the trial period of six days for one offense of intentional emission of semen—concealed for five days and committed while undertaking the trial period. The Sangha gave the monk Udāyī the trial period of six days for one offense of intentional emission of semen—concealed for five days and committed while undertaking the trial period. When he had completed the trial period, while deserving rehabilitation, he committed one offense of intentional emission of semen, concealed for five days.

149.8 He asked the Sangha to send him back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while deserving rehabilitation. The Sangha sent the monk Udāyī back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while deserving rehabilitation. He then asked the Sangha for probation for one offense of intentional emission of semen—concealed for five days and committed while deserving rehabilitation—simultaneous with the probation for the previous offense.

149.9 The Sangha gave the monk Udāyī probation for one offense of intentional emission of semen—concealed for five days and committed while deserving rehabilitation—simultaneous with the probation for the previous offense. When he had completed the probation, he asked the Sangha for the trial period of six days for one offense of intentional emission of semen—concealed for five days and committed while deserving rehabilitation. The Sangha gave the monk Udāyī the trial period of six days for one offense of intentional emission of semen—concealed for five days and committed while deserving rehabilitation.

149.10 He has now completed the trial period and is asking the Sangha for rehabilitation. If the Sangha is ready, it should rehabilitate the monk Udāyī. This is the motion.

150 'Please, venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. ... He has now completed the trial period and is asking the Sangha for rehabilitation. The Sangha rehabilitates the monk Udāyī. Any monk who approves of rehabilitating the monk Udāyī should remain silent. Any monk who doesn't approve should speak up.

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

152 The Sangha has rehabilitated the monk Udāyī. The Sangha approves and is therefore silent. I will remember it thus.'"

*The section on emission of semen is finished.*

154 Simultaneous probations in accordance with the longest concealment
At one time a monk had committed a number of offenses entailing suspension: one concealed for one day, one for two days, one for three days, one for four days, one for five days, one for six days, one for seven days, one for eight days, one for nine days, and one for ten days. He told the monks about this, adding, "What should I do now?" They told the Buddha.

155 "Well then, the Sangha should give that monk simultaneous probation for those offenses, in accordance with the offense that was concealed for ten days. And it should be given like this. That monk should approach the

Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

156 'Venerables, I've committed a number of offenses entailing suspension: one concealed for one day ... one concealed for ten days. I ask the Sangha for simultaneous probation for those offenses, in accordance with the offense that was concealed for ten days.' And he should ask a second and a third time.

157 A competent and capable monk should then inform the Sangha:

158 'Please, venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension: one concealed for one day ... one concealed for ten days. He is asking the Sangha for simultaneous probation for those offenses, in accordance with the offense that was concealed for ten days. If the Sangha is ready, it should give monk so-and-so simultaneous probation for those offenses, in accordance with the offense that was concealed for ten days. This is the motion.

159 Please, venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension: one concealed for one day ... one concealed for ten days. He is asking the Sangha for simultaneous probation for those offenses, in accordance with the offense that was concealed for ten days.

159.2 The Sangha gives monk so-and-so simultaneous probation for those offenses, in accordance with the offense that was concealed for ten days. Any monk who approves of giving monk so-and-so simultaneous

probation for those offenses, in accordance with the offense that was concealed for ten days, should remain silent. Any monk who doesn't approve should speak up.

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

161 The Sangha has given monk so-and-so simultaneous probation for those offenses, in accordance with the offense that was concealed for ten days. The Sangha approves and is therefore silent. I will remember it thus.'"

162 Simultaneous probations in accordance with all the offenses that were concealed the longest

At one time a monk had committed a number of offenses entailing suspension: one concealed for one day, two for two days, three for three days, four for four days, five for five days, six for six days, seven for seven days, eight for eight days, nine for nine days, ten for ten days. He told the monks about this, adding, "What should I do now?" They told the Buddha.

163 "Well then, the Sangha should give that monk simultaneous probation for those offenses, in accordance with all the offenses that were concealed the longest. And it should be given like this. That monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

164 'Venerables, I've committed a number of offenses entailing suspension: one concealed for one day ... ten concealed for ten days. I ask the Sangha for simultaneous probation for those offenses, in accordance with all the

offenses that were concealed the longest.' And he should ask a second and a third time.

165 A competent and capable monk should then inform the Sangha:

166 'Please, venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension: one concealed for one day … ten concealed for ten days. He is asking the Sangha for simultaneous probation for those offenses, in accordance with all the offenses that were concealed the longest. If the Sangha is ready, it should give monk so-and-so simultaneous probation for those offenses, in accordance with all the offenses that were concealed the longest. This is the motion.

167 Please, venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension: one concealed for one day … ten concealed for ten days. He is asking the Sangha for simultaneous probation for those offenses, in accordance with all the offenses that were concealed the longest.

167.2 The Sangha gives monk so-and-so simultaneous probation for those offenses, in accordance with all the offenses that were concealed the longest. Any monk who approves of giving monk so-and-so simultaneous probation for those offenses, in accordance with all the offenses that were concealed the longest, should remain silent. Any monk who doesn't approve should speak up.

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

169 The Sangha has given monk so-and-so simultaneous probation for those offenses, in accordance with all the offenses that were concealed the longest. The Sangha approves and is therefore silent. I will remember it thus.'"

170 Probation for two months

At one time a monk had committed two offenses entailing suspension, both concealed for two months. He thought, "I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one of those offenses." He asked and got it. While on probation, he was overcome with guilt. He considered what he had done and thought, "Let me ask the Sangha for probation for two months also for the other offense."

171 He told the monks everything that had happened, adding, "What should I do now?" They told the Buddha.

172 "Well then, the Sangha should give that monk probation for two months also for that offense. And it should be given like this. That monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

173 'Venerables, I had committed two offenses entailing suspension, both concealed for two months. I thought, "I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one of those offenses." I asked and got it. While on probation, I was overcome with guilt.

173.2 I considered what I had done and thought, “Let me ask the Sangha for probation for two months also for the other offense.” I now ask the Sangha for probation for two months also for the other offense, concealed for two months.’ And he should ask a second and a third time.

174 A competent and capable monk should then inform the Sangha:

175 ‘Please, venerables, I ask the Sangha to listen. The monk so-and-so had committed two offenses entailing suspension, both concealed for two months. He thought, “I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one offense concealed for two months.”

175.2 He asked the Sangha for probation for two months for one offense concealed for two months. The Sangha gave him probation for two months for one offense concealed for two months. While on probation, he was overcome with guilt, thinking, “I’ve committed two offenses entailing suspension, both concealed for two months.

175.3 I thought, ‘I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one offense concealed for two months.’ I asked the Sangha for probation for two months for one offense concealed for two months. The Sangha gave me probation for two months for one offense concealed for two months.

175.4 While on probation, I was overcome with guilt, thinking, ‘Let me ask the Sangha for probation for two months also for the other offense concealed for two months.’” He is now asking the Sangha for probation for two months also for the other offense concealed for two months.

175.5 If the Sangha is ready, it should give monk so-and-so probation for two months also for the other offense concealed for two months. This is the motion.

176 Please, venerables, I ask the Sangha to listen. The monk so-and-so had committed two offenses entailing suspension, both concealed for two months. He thought, "I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one offense concealed for two months."

176.2 He asked the Sangha for probation for two months for one offense concealed for two months. The Sangha gave him probation for two months for one offense concealed for two months. While on probation, he was overcome with guilt, thinking, "I've committed two offenses entailing suspension, both concealed for two months.

176.3 I thought, 'I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one offense concealed for two months.' I asked the Sangha for probation for two months for one offense concealed for two months. The Sangha gave me probation for two months for one offense concealed for two months.

176.4 While on probation, I was overcome with guilt, thinking, 'Let me ask the Sangha for probation for two months also for the other offense concealed for two months.'" He is now asking the Sangha for probation for two months also for the other offense concealed for two months.

176.5 The Sangha gives monk so-and-so probation for two months also for the other offense concealed for two months. Any monk who approves of giving monk so-and-so probation for two months also for the other of-

fense concealed for two months should remain silent. Any monk who doesn't approve should speak up.

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

178 The Sangha has given monk so-and-so probation for two months also for the other offense concealed for two months. The Sangha approves and is therefore silent. I will remember it thus.'

179 Starting right there, that monk must stay on probation for two months."

180 Processes for staying on probation for two months

"It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He thinks, 'I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one of those offenses.' He asks and gets it. While on probation, he's overcome with guilt. He considers all this and thinks, 'Let me ask the Sangha for probation for two months for the other offense too.' He asks and gets it. Starting right there, that monk must stay on probation for two months.

181 It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's aware of one, but not the other. He asks the Sangha for probation for two months for the offense he's aware of, which he gets. While on probation, he finds out about the other offense too. He considers all this and thinks, 'Let me ask the Sangha for probation for two months for the other offense too.' He asks and gets it. Starting right there, that monk must stay on probation for two months.

182 It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He remembers one, but not the other. He asks the Sangha for probation for two months for the offense he remembers, which he gets. While on probation, he remembers the other offense too. He considers all this and thinks, 'Let me ask the Sangha for probation for two months for the other offense too.' He asks and gets it. Starting right there, that monk must stay on probation for two months.

183 It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's sure of one, but unsure of the other. He asks the Sangha for probation for two months for the offense he's sure of, which he gets. While on probation, he becomes sure of the other offense too. He considers all this and thinks, 'Let me ask the Sangha for probation for two months for the other offense too.' He asks and gets it. Starting right there, that monk must stay on probation for two months.

184 "It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's aware he has concealed one offense, but not the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives.

184.2 He's learned, 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. He says, 'What has this monk committed? Why is he on probation?'

184.3 They tell him everything, and he says, 'The giving of probation for the offense he's aware of having concealed is legitimate, legal, and has effect. The giving of probation for the offense he isn't aware of having concealed is illegitimate, illegal, and has no effect. For one offense he only deserves the trial period.'

185 It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He remembers concealing one, but not the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives.

185.2 He's learned, 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. He says, 'What has this monk committed? Why is he on probation?'

185.3 They tell him everything, and he says, 'The giving of probation for the offense he remembers concealing is legitimate, legal, and has effect. The giving of probation for the offense he doesn't remember concealing is illegitimate, illegal, and has no effect. For one offense he only deserves the trial period.'

186 It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's sure of having concealed one, but unsure of the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives.

186.2 He's learned, 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. He says, 'What has this monk committed? Why is he on probation?'

186.3 They tell him everything, and he says, 'The giving of probation for the offense he's sure of having concealed is legitimate, legal, and has effect. The giving of probation for the offense he's unsure of having concealed is illegitimate, illegal, and has no effect. For one offense he only deserves the trial period.'"

187 At one time a monk had committed two offenses entailing suspension, both concealed for two months. He thought, "I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for those offenses." He asked and got it. While on probation, he was overcome with guilt. He considered all this and thought, "Let me ask the Sangha for probation for an additional month for those two offenses."

188 He told the monks everything that had happened, adding, "What should I do now?" They told the Buddha.

189 "Well then, the Sangha should give that monk probation for an additional month for those two offenses, concealed for two months. And it should be given like this. That monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

190 ‘Venerables, I had committed two offenses entailing suspension, both concealed for two months. I thought, “I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for those offenses.” I asked and got it. While on probation, I was overcome with guilt.

190.2 I considered all this and thought, “Let me ask the Sangha for probation for an additional month for those two offenses.” I now ask the Sangha for probation for an additional month for those two offenses.’ And he should ask a second and a third time.

191 A competent and capable monk should then inform the Sangha:

192 ‘Please, venerables, I ask the Sangha to listen. The monk so-and-so had committed two offenses entailing suspension, both concealed for two months. He thought, “I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for the two offenses, concealed for two months.”

192.2 He asked the Sangha for probation for one month for the two offenses, concealed for two months. The Sangha gave him probation for one month for the two offenses, concealed for two months. While on probation, he was overcome with guilt, thinking, “I’ve committed two offenses entailing suspension, both concealed for two months.

192.3 I thought, ‘I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for the two offenses, concealed for two months.’ I asked the Sangha for probation for one month for the two offenses, concealed for two months. The Sangha gave me probation for one month for the two offenses, concealed for two months.

192.4 While on probation, I was overcome with guilt, thinking, 'Let me ask the Sangha for probation for an additional month for the two offenses, concealed for two months.'" He is now asking the Sangha for probation for an additional month for the two offenses, concealed for two months.

192.5 If the Sangha is ready, it should give monk so-and-so probation for an additional month for the two offenses, concealed for two months. This is the motion.

193 Please, venerables, I ask the Sangha to listen. The monk so-and-so had committed two offenses entailing suspension, both concealed for two months. He thought, "I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for the two offenses, concealed for two months."

193.2 He asked the Sangha for probation for one month for the two offenses, concealed for two months. The Sangha gave him probation for one month for the two offenses, concealed for two months. While on probation, he was overcome with guilt, thinking, "I've committed two offenses entailing suspension, both concealed for two months.

193.3 I thought, 'I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for the two offenses, concealed for two months.' I asked the Sangha for probation for one month for the two offenses, concealed for two months. The Sangha gave me probation for one month for the two offenses, concealed for two months.

193.4 While on probation, I was overcome with guilt, thinking, 'Let me ask the Sangha for probation for an additional month for the two offenses, concealed for two months.'" He is now asking the Sangha for probation

for an additional month for those two offenses, concealed for two months.

193.5 The Sangha gives monk so-and-so probation for an additional month for those two offenses, concealed for two months. Any monk who approves of giving monk so-and-so probation for an additional month for those two offenses, concealed for two months, should remain silent. Any monk who doesn't approve should speak up.

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

195 The Sangha has given monk so-and-so probation for an additional month for those two offenses, concealed for two months. The Sangha approves and is therefore silent. I will remember it thus.'

196 Counting the previous month, that monk must stay on probation for two months.

197 "It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He thinks, 'I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for those offenses.' He asks and gets it. While on probation, he's overcome with guilt.

197.2 He considers all this and thinks, 'Let me ask the Sangha for probation for an additional month for those two offenses.' He asks and gets it. Counting the previous month, that monk must stay on probation for two months.

198 It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's aware of one month, but not the other. He asks the Sangha for one month probation for the month he's

aware of, which he gets. While on probation, he finds out about the other month. He considers all this and thinks, 'Let me ask the Sangha for probation for an additional month for those two offenses.' He asks and gets it. Counting the previous month, that monk must stay on probation for two months.

199 It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He remembers one month, but not the other. He asks the Sangha for one month probation for the month he remembers, which he gets. While on probation, he remembers the other month. He considers all this and thinks, 'Let me ask the Sangha for probation for an additional month for those two offenses.' He asks and gets it. Counting the previous month, that monk must stay on probation for two months.

200 It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's sure of one month, but unsure of the other. He asks the Sangha for one month probation for the month he's sure of, which he gets. While on probation, he becomes sure of the other month. He considers all this and thinks, 'Let me ask the Sangha for probation for an additional month for those two offenses.' He asks and gets it. Counting the previous month, that monk must stay on probation for two months.

201 "It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's aware of having concealed for one month, but not the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives.

201.2 He's learned, 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. He says, 'What has this monk committed? Why is he on probation?'

201.3 They tell him everything, and he says, 'The giving of probation for the month he's aware of having concealed is legitimate, legal, and has effect. The giving of probation for the month he isn't aware of having concealed is illegitimate, illegal, and has no effect. For one month he only deserves the trial period.'

202 It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He remembers concealing for one month, but not the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives.

202.2 He's learned, 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. He says, 'What has this monk committed? Why is he on probation?'

202.3 They tell him everything, and he says, 'The giving of probation for the month he remembers concealing is legitimate, legal, and has effect. The giving of probation for the month he doesn't remember concealing is illegitimate, illegal, and has no effect. For one month he only deserves the trial period.'

203 It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's sure of having concealed for one month, but unsure of the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives.

203.2 He's learned, 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. He says, 'What has this monk committed? Why is he on probation?'

203.3 They tell him everything, and he says, 'The giving of probation for the month he's sure of having concealed is legitimate, legal, and has effect. The giving of probation for the month he's unsure of having concealed is illegitimate, illegal, and has no effect. For one month he only deserves the trial period.'"

204 The purifying probation

At one time a monk had committed a number of offenses entailing suspension. He did not know the number of offenses or the number of days; he did not remember the number of offenses or the number of days; he was unsure of the number of offenses and the number of days. He told the monks about this, adding, "What should I do now?" They told the Buddha.

205 "Well then, the Sangha should give that monk the purifying probation for those offenses. And it should be given like this. That monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect

at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

206 'Venerables, I've committed a number of offenses entailing suspension. I don't know the number of offenses or the number of days; I don't remember the number of offenses or the number of days; I'm unsure of the number of offenses and the number of days. I ask the Sangha for the purifying probation for those offenses.' And he should ask a second and a third time.

207 A competent and capable monk should then inform the Sangha:

208 'Please, venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension. He doesn't know the number of offenses or the number of days; he doesn't remember the number of offenses or the number of days; he is unsure of the number of offenses and the number of days. He is asking the Sangha for the purifying probation for those offenses. If the Sangha is ready, it should give monk so-and-so the purifying probation for those offenses. This is the motion.

209 Please, venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension. He doesn't know the number of offenses or the number of days; he doesn't remember the number of offenses or the number of days; he is unsure of the number of offenses and the number of days.

209.2 He is asking the Sangha for the purifying probation for those offenses. The Sangha gives monk so-and-so the purifying probation for those offenses. Any monk who approves of giving monk so-and-so the pu-

rifying probation for those offenses should remain silent. Any monk who doesn't approve should speak up.

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

211 The Sangha has given monk so-and-so the purifying probation for those offenses. The Sangha approves and is therefore silent. I will remember it thus.'

213 When to give purifying probation

"When should the purifying probation be given? It should be given: when one doesn't know the number of offenses, nor the number of days; when one doesn't remember the number of offenses, nor the number of days; when one is unsure of the number of offenses and the number of days.

214 It should be given: when one knows the number of offenses, but not the number of days; when one remembers the number of offenses, but not the number of days; when one is sure of the number of offenses, but not the number of days.

215 It should be given: when one knows some of the offenses but not others, and not the number of days; when one remembers some of the offenses but not others, and not the number of days; when one is sure of some of the offenses but not others, and not the number of days.

216 It should be given: when one doesn't know the number of offenses, but one knows some of the days but not others; when one doesn't remember the number of offenses, but one remembers some of the days but not

others; when one is unsure of the number of offenses, but one is sure of some of the days but not others.

217 It should be given: when one knows the number of offenses, and one knows some of the days but not others; when one remembers the number of offenses, and one remembers some of the days but not others; when one is sure of the number of offenses, and one is sure of some of the days but not others.

218 It should be given: when one knows some of the offenses but not others, and one knows some of the days but not others; when one remembers some of the offenses but not others, and one remembers some of the days but not others; when one is sure of some of the offenses but not others, and one is sure of some of the days but not others."

219 When to give regular probation
"When should probation be given? It should be given: when one knows the number of offenses and the number of days; when one remembers the number of offenses and the number of days; when one is sure of the number of offenses and the number of days.

220 It should be given: when one doesn't know the number of offenses, but one knows the number of days; when one doesn't remember the number of offenses, but one remembers the number of days; when one is unsure of the number of offenses, but one is sure of the number of days.

221 It should be given: when one knows some of the offenses but not others, and one knows the number of days; when one remembers some of the offenses but not others, and one remembers the number of days; when one

is sure of some of the offenses but not others, and one is sure of the number of days."

*The section on probation is finished.*

223 3. The group of forty

At one time a monk on probation disrobed. He then came back and asked the monks for the full ordination. They told the Buddha.

224 "It may be, monks, that a monk on probation disrobes. For one who's disrobed, the probation is suspended. If he's given the full ordination again, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken.

225 It may be that a monk on probation becomes a novice monk. For a novice monk, the probation is suspended. If he's given the full ordination again, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken.

226 It may be that a monk on probation goes insane. For one who's insane, the probation is suspended. If he regains his sanity, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken.

227 It may be that a monk on probation becomes deranged. For one who's deranged, the probation is suspended. If he regains his sanity, he continues the previous probationary process right away. The probation that was

given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken.

228 It may be that a monk on probation is overwhelmed by pain. For one who's overwhelmed by pain, the probation is suspended. If he recovers, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken.

229 It may be that a monk on probation is ejected for not recognizing an offense. For one who's ejected, the probation is suspended. If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken.

230 It may be that a monk on probation is ejected for not making amends for an offense. For one who's ejected, the probation is suspended. If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken.

231 It may be that a monk on probation is ejected for not giving up a bad view. For one who's ejected, the probation is suspended. If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken.

232 "It may be that a monk deserving to be sent back to the beginning disrobes. For one who's disrobed, the sending back to the beginning is suspended. If he's given the full ordination again, he continues the previous

probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And he's to be sent back to the beginning.

233 It may be that a monk deserving to be sent back to the beginning becomes a novice monk, goes insane, becomes deranged, is overwhelmed by pain, is ejected for not recognizing an offense, is ejected for not making amends for an offense, or is ejected for not giving up a bad view. For one who's ejected, the sending back to the beginning is suspended.

233.2 If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And he's to be sent back to the beginning.

234 "It may be that a monk deserving the trial period disrobes. For one who's disrobed, the giving of the trial period is suspended. If he's given the full ordination again, he continues the previous probationary process right away. The probation that was given is valid. The probation he's undertaken is valid. And he's to be given the trial period.

235 It may be that a monk deserving the trial period becomes a novice monk, goes insane, becomes deranged, is overwhelmed by pain, is ejected for not recognizing an offense, is ejected for not making amends for an offense, or is ejected for not giving up a bad view. For one who's ejected, the giving of the trial period is suspended.

235.2 If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's undertaken is valid. And he's to be given the trial period.

236 "It may be that a monk undertaking the trial period disrobes. For one who's disrobed, the trial period is suspended. If he's given the full ordination again, he continues the previous probationary process right away. The probation that was given is valid. The probation he's undertaken is valid. The trial period that was given is valid. The trial period he's already undertaken is valid. And the remainder is to be undertaken.

237 It may be that a monk undertaking the trial period becomes a novice monk, goes insane, becomes deranged, is overwhelmed by pain, is ejected for not recognizing an offense, is ejected for not making amends for an offense, or is ejected for not giving up a bad view. For one who's ejected, the trial period is suspended.

237.2 If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's undertaken is valid. The trial period that was given is valid. The trial period he's already undertaken is valid. And the remainder is to be undertaken.

238 "It may be that a monk deserving rehabilitation disrobes. For one who's disrobed, the rehabilitation is suspended. If he's given the full ordination again, he continues the previous probationary process right away. The probation that was given is valid. The probation he's undertaken is valid. The trial period that was given is valid. The trial period he's undertaken is valid. And he's to be rehabilitated.

239 It may be that a monk deserving rehabilitation becomes a novice monk, goes insane, becomes deranged, is overwhelmed by pain, is ejected for not recognizing an offense, is ejected for not making amends for an offense, or is ejected for not giving up a bad view. For one who's ejected, the rehabilitation is suspended.

239.2 If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's undertaken is valid. The trial period that was given is valid. The trial period he's undertaken is valid. And he's to be rehabilitated."

*The group of forty is finished.*

241 4. The group of thirty-six

"It may be that a monk on probation commits a number of offenses entailing suspension, unconcealed and specified. He's to be sent back to the beginning.

242 It may be that a monk on probation commits a number of offenses entailing suspension, concealed and specified. He's to be sent back to the beginning. He should then be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offense.

243 It may be that a monk on probation commits a number of offenses entailing suspension, both concealed and unconcealed and specified. He's to be sent back to the beginning. He should then be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offense.

244 It may be that a monk on probation commits a number of offenses entailing suspension, unconcealed and unspecified … concealed and unspecified … both concealed and unconcealed and unspecified … unconcealed

and both specified and unspecified … concealed and both specified and unspecified … both concealed and unconcealed and both specified and unspecified.

244.2 He's to be sent back to the beginning. He should then be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offense.

245 It may be that a monk who deserves the trial period … who's undertaking the trial period … (to be expanded as for probation) … who deserves rehabilitation commits a number of offenses entailing suspension, unconcealed and specified … concealed and specified … both concealed and unconcealed and specified … unconcealed and unspecified … concealed and unspecified … both concealed and unconcealed and unspecified … unconcealed and both specified and unspecified … concealed and both specified and unspecified … both concealed and unconcealed and both specified and unspecified.

245.2 He's to be sent back to the beginning. He should then be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offense."

*The group of thirty-six is finished.*

247 5. The group of one hundred on the trial period

"It may be that a monk commits a number of unconcealed offenses entailing suspension and then disrobes. Being reordained, he doesn't conceal them. He should be given the trial period.

248 It may be that a monk commits a number of unconcealed offenses entailing suspension and then disrobes. Being reordained, he conceals them. He should be given probation according to the length of the subsequent concealment of those offenses, and he should then be given the trial period.

249 It may be that a monk commits a number of concealed offenses entailing suspension and then disrobes. Being reordained, he doesn't conceal them. He should be given probation according to the length of the earlier concealment of those offenses, and he should then be given the trial period.

250 It may be that a monk commits a number of concealed offenses entailing suspension and then disrobes. Being reordained, he conceals them. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

251 "It may be that a monk commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he doesn't conceal any of them. He should be given probation according to the length of the earlier concealment of those offenses, and he should then be given the trial period.

252 It may be that a monk commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he doesn't conceal those offenses he previously concealed, but con-

ceals those he previously didn't conceal. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

253 It may be that a monk commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he conceals those offenses he previously concealed, but not those he previously didn't conceal. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

254 It may be that a monk commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he conceals all of them. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

255 "It may be that a monk commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he isn't aware of. He then disrobes. Being reordained and having found out about all of them, he conceals none of them. He should be given probation according to the length of the earlier concealment of those offenses, and he should then be given the trial period.

256 It may be that a monk commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he isn't aware of. He then disrobes. Being reor-

dained and having found out about all of them, he doesn't conceal those offenses he was previously aware of, but conceals those he wasn't aware of.

256.2 He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

257 It may be that a monk commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he isn't aware of. He then disrobes. Being reordained and having found out about all of them, he conceals those offenses he was previously aware of, but not those he wasn't aware of. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

258 It may be that a monk commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he isn't aware of. He then disrobes. Being reordained and having found out about all of them, he conceals all of them. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

259 "It may be that a monk commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he conceals none of them. He should be given probation according to the length of the earlier concealment of those offenses, and he should then be given the trial period.

260 It may be that a monk commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he doesn't conceal those offenses he previously remembered, but conceals those he didn't remember. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

261 It may be that a monk commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he conceals those offenses he previously remembered, but not those he didn't remember. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

262 It may be that a monk commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he conceals all of them. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

263 "It may be that a monk commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being

reordained and having become sure of all of them, he conceals none of them. He should be given probation according to the length of the earlier concealment of those offenses, and he should then be given the trial period.

264 It may be that a monk commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he doesn't conceal those offenses he was previously sure of, but conceals those he was unsure of.

264.2 He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

265 It may be that a monk commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he conceals those offenses he was previously sure of, but not those he was unsure of. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

266 It may be that a monk commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he conceals all of them.

He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

267 "It may be that a monk commits a number of unconcealed offenses entailing suspension and then becomes a novice monk … goes insane … becomes deranged … (to be expanded as above) … is overwhelmed by pain … both concealed and unconcealed … he's aware of some of them, but not others … he remembers some of them, but not others … he's sure of some of them, but unsure of others.

267.2 He conceals the offenses he's sure of, but not those he's unsure of. He then becomes overwhelmed by pain. Having recovered and having become sure of all of them, he conceals none of them. … having become sure of all of them, he doesn't conceal those offenses he was previously sure of, but conceals those he was unsure of. … having become sure of all of them, he conceals those offenses he was previously sure of, but not those he was unsure of. … having become sure of all of them, he conceals all of them.

267.3 He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period."

*The group of one hundred on the trial period is finished.*

269 6. The group of four hundred on simultaneous probation with sending back to the beginning

"It may be that a monk on probation commits a number of unconcealed offenses entailing suspension and then disrobes. Being reordained, he doesn't conceal those offenses. He's to be sent back to the beginning.

270 It may be that a monk on probation commits a number of unconcealed offenses entailing suspension and then disrobes. Being reordained, he conceals those offenses. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

271 It may be that a monk on probation commits a number of concealed offenses entailing suspension and then disrobes. Being reordained, he doesn't conceal those offenses. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

272 It may be that a monk on probation commits a number of concealed offenses entailing suspension and then disrobes. Being reordained, he conceals those offenses. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

273 "It may be that a monk on probation commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he conceals none of those offenses. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

274 It may be that a monk on probation commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he doesn't conceal those offenses he previously con-

cealed, but conceals those he previously didn't conceal. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

275 It may be that a monk on probation commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he conceals those offenses he previously concealed, but not those he previously didn't conceal. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

276 It may be that a monk on probation commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he conceals all of those offenses. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

277 "It may be that a monk on probation commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he isn't aware of. He then disrobes. Being reordained and having found out about all of them, he conceals none of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

278 It may be that a monk on probation commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he isn't aware of. He then disrobes. Being reordained and having found out about all of them, he doesn't conceal those offenses he was previously aware of, but conceals those he wasn't aware of.

278.2 He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

279 It may be that a monk on probation commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he isn't aware of. He then disrobes. Being reordained and having found out about all of them, he conceals those offenses he was previously aware of, but not those he wasn't aware of.

279.2 He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

280 It may be that a monk on probation commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he isn't aware of. He then disrobes. Being reordained and having found out about all of them, he conceals all of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

281 "It may be that a monk on probation commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he conceals none of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

282 It may be that a monk on probation commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he doesn't conceal those offenses he previously remembered, but conceals those he didn't remember.

282.2 He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

283 It may be that a monk on probation commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he conceals those offenses he previously remembered, but not those he didn't remember.

283.2 He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

284 It may be that a monk on probation commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he conceals all of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

285 "It may be that a monk on probation commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he conceals none of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

286 It may be that a monk on probation commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he doesn't conceal those offenses he was previously sure of, but conceals those he was unsure of.

286.2 He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

287 It may be that a monk on probation commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then

disrobes. Being reordained and having become sure of all of them, he conceals those offenses he was previously sure of, but not those he was unsure of.

287.2 He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

288 It may be that a monk on probation commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he conceals all of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

289 "It may be that a monk on probation commits a number of unconcealed offenses entailing suspension and then becomes a novice monk ... goes insane ... becomes deranged ... is overwhelmed by pain ... both concealed and unconcealed ... (to be expanded as above) ... he's aware of some of them, but not others ... he remembers some of them, but not others ... he's sure of some of them, but unsure of others.

289.2 He conceals the offenses he's sure of, but not those he's unsure of. He then becomes overwhelmed by pain. Having recovered and having become sure of all of them, he conceals none of them. ... having become sure of all of them, he doesn't conceal those offenses he was previously sure of, but conceals those he was unsure of. ... having become sure of all of them, he conceals those offenses he was previously sure of, but not those he was unsure of. ... having become sure of all of them, he conceals all of them.

289.3 He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

290 "It may be that a monk who deserves the trial period … who's undertaking the trial period … who deserves rehabilitation commits a number of unconcealed offenses entailing suspension and then disrobes. …

291 ('who deserves the trial period', 'who's undertaking the trial period', and 'who deserves rehabilitation' are to be expanded as for 'on probation') …

292 It may be that a monk who deserves rehabilitation commits a number of unconcealed offenses entailing suspension and then becomes a novice monk … goes insane … becomes deranged … is overwhelmed by pain … both concealed and unconcealed … he's aware of some of them, but not others … he remembers some of them, but not others … he's sure of some of them, but unsure of others.

292.2 He conceals the offenses he's sure of, but not those he's unsure of. He then becomes overwhelmed by pain. Having recovered and having become sure of all of them, he conceals none of them. … having become sure of all of them, he doesn't conceal those offenses he was previously sure of, but conceals those he was unsure of. … having become sure of all of them, he conceals those offenses he was previously sure of, but not those he was unsure of. … having become sure of all of them, he conceals all of them.

292.3 He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses."

*The group of four hundred on simultaneous probation with sending back to the beginning is finished.*

294 7. The group of eight sections on "specified", etc.

"It may be that a monk commits a number of offenses entailing suspension, unconcealed and specified ... unconcealed and unspecified ... unconcealed and having the same name ... unconcealed and having different names ... unconcealed and of the same kind ... unconcealed and of different kinds ... unconcealed and of the same sort ... unconcealed and of different sorts and then disrobes. ... (to be expanded as above) ..."

*The group of eight sections on "specified", etc., is finished.*

296 8. The group of eleven sections on two monks

Two monks have each committed an offense entailing suspension, and they regard it as such. One conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

297 Two monks have each committed an offense entailing suspension, but they are unsure of it. One conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

298 Two monks have each committed an offense entailing suspension, but they regard it as mixed with other offenses. One conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

299 Two monks have each committed an offense entailing suspension mixed with other offenses, but they regard them as an offense entailing suspension. One conceals his offenses, but not the other. The one who conceals them is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

300 Two monks have each committed an offense entailing suspension mixed with other offenses, and they regard them as such. One conceals his offenses, but not the other. The one who conceals them is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

301 Two monks have each committed a light offense, but they regard it as an offense entailing suspension. One conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. Both are then to be dealt with according to the rule.

302 Two monks have each committed a light offense, and they regard it as such. One conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. Both are then to be dealt with according to the rule.

303 Two monks have each committed an offense entailing suspension, and they regard it as such. One thinks, "I'll inform," while the other thinks, "I won't inform." He then conceals it during the first part of the night, during the second part of the night, and during the third part of the night.

303.2 If he's still concealing it at dawn, he has committed an offense and is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

304 Two monks have each committed an offense entailing suspension, and they regard it as such. They go, thinking, "We'll inform." On their way, one of them decides to conceal it, thinking, "I won't inform." He then conceals it during the first part of the night, during the second part of the night, and during the third part of the night.

304.2 If he's still concealing it at dawn, he has committed an offense and is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

305 Two monks have each committed an offense entailing suspension, and they regard it as such. They then go insane. When they regain their sanity, one conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

306 Two monks have each committed an offense entailing suspension. During the recitation of the Monastic Code, they say, "Just now did we find out that this rule too has come down in the Monastic Code, is in-

cluded in the Monastic Code, and comes up for recitation every half-month." They regard it as an offense entailing suspension. One conceals his offense, but not the other.

306.2 The one who conceals it is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

*The group of eleven sections on two monks is finished.*

308 9. The group of nine on unpurified with sending back to the beginning

"It may be, monks, that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period and the rehabilitation illegitimately. He's not purified of those offenses.

309 It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets.

309.2 While on probation, he commits a number of offenses entailing suspension, concealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand.

309.3 The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period and the rehabilitation illegitimately. He's not purified of those offenses.

310 It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets.

310.2 While on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand.

310.3 The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period and the rehabilitation illegitimately. He's not purified of those offenses.

311 "It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation,

he commits a number of offenses entailing suspension, unconcealed and unspecified … concealed and unspecified … both concealed and unconcealed and unspecified … unconcealed and both specified and unspecified.

311.2 He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period and the rehabilitation illegitimately. He's not purified of those offenses.

312 It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets.

312.2 While on probation, he commits a number of offenses entailing suspension, concealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand.

312.3 The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period and the rehabilitation illegitimately. He's not purified of those offenses.

313 It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets.

313.2 While on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand.

313.3 The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period and the rehabilitation illegitimately. He's not purified of those offenses."

*The group of nine on unpurified with sending back to the beginning is finished.*

315 10. The second group of nine

"It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He's not purified of those offenses.

316 It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds,

both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets.

316.2 While on probation, he commits a number of offenses entailing suspension, concealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand.

316.3 The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He's not purified of those offenses.

317 It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets.

317.2 While on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand.

317.3 The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He's not purified of those offenses.

318 "It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation,

he commits a number of offenses entailing suspension, unconcealed and unspecified … concealed and unspecified … both concealed and unconcealed and unspecified … unconcealed and both specified and unspecified.

318.2 He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He's not purified of those offenses.

319 It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets.

319.2 While on probation, he commits a number of offenses entailing suspension, concealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand.

319.3 The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He's not purified of those offenses.

320 It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets.

320.2 While on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand.

320.3 The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He's not purified of those offenses."

*The second group of nine is finished.*

322 11. The third group of nine

"It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately. Thinking that he's on probation, he commits a number of offenses entailing suspension, unconcealed and specified. At this point he remembers offenses committed while on probation for the former offenses, and he remembers offenses committed while on probation for the further offenses. He considers all this and thinks, 'Let me ask the Sangha to send me back to the beginning for all those offenses. The procedure must be le-

gitimate, irreversible, and fit to stand. The simultaneous probation, the trial period, and the rehabilitation must all be legitimate.' He asks the Sangha to be sent back to the beginning in this way, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation, the trial period, and the rehabilitation legitimately. He's purified of those offenses.

323 It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets.

323.2 While on probation, he commits a number of offenses entailing suspension, concealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately.

323.3 Thinking that he's on probation, he commits a number of offenses entailing suspension, concealed and specified. At this point he remembers offenses committed while on probation for the former offenses, and he remembers offenses committed while on probation for the further offenses.

323.4 He considers all this and thinks, 'Let me ask the Sangha to send me back to the beginning for all those offenses. The procedure must be legitimate, irreversible, and fit to stand. The simultaneous probation, the trial period, and the rehabilitation must all be legitimate.' He asks the Sangha to be sent back to the beginning in this way, which it does.

323.5 The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation, the trial period, and the rehabilitation legitimately. He's purified of those offenses.

324 It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets.

324.2 While on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately.

324.3 Thinking that he's on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and specified. At this point he remembers offenses committed while on probation for the former offenses, and he remembers offenses committed while on probation for the further offenses.

324.4 He considers all this and thinks, 'Let me ask the Sangha to send me back to the beginning for all those offenses. The procedure must be legitimate, irreversible, and fit to stand. The simultaneous probation, the trial period, and the rehabilitation must all be legitimate.' He asks the Sangha to be sent back to the beginning in this way, which it does.

324.5 The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation, the trial period, and the rehabilitation legitimately. He's purified of those offenses.

325 "It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, unconcealed and unspecified … concealed and unspecified … both concealed and unconcealed and unspecified … unconcealed and both specified and unspecified.

325.2 He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately. Thinking that he's on probation … which it does. The legal procedure is legitimate, irreversible, and fit to stand.

325.3 The Sangha gives him the simultaneous probation, the trial period, and the rehabilitation legitimately. He's purified of those offenses.

326 It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets.

326.2 While on probation, he commits a number of offenses entailing suspension, concealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately.

326.3 Thinking that he's on probation, he commits a number of offenses entailing suspension, concealed and both specified and unspecified. At this point he remembers offenses committed while on probation for the former offenses, and he remembers offenses committed while on probation for the further offenses.

326.4 He considers all this and thinks, 'Let me ask the Sangha to send me back to the beginning for all those offenses. The procedure must be legitimate, irreversible, and fit to stand. The simultaneous probation, the trial period, and the rehabilitation must all be legitimate.' He asks the Sangha to be sent back to the beginning in this way, which it does.

326.5 The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation, the trial period, and the rehabilitation legitimately. He's purified of those offenses.

327 It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets.

327.2 While on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately.

327.3 Thinking that he's on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and both specified and unspecified. At this point he remembers offenses committed while on probation for the former offenses, and he remembers offenses committed while on probation for the further offenses.

327.4 He considers all this and thinks, 'Let me ask the Sangha to send me back to the beginning for all those offenses. The procedure must be legitimate, irreversible, and fit to stand. The simultaneous probation, the trial period, and the rehabilitation must all be legitimate.' He asks the Sangha to be sent back to the beginning in this way, which it does.

327.5 The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation, the trial period, and the rehabilitation legitimately. He's purified of those offenses."

*The third group of nine is finished.*

*The third chapter on legal procedures in relation to suspension is finished.*

330 This is the summary:

331 "Unconcealed, one day,
Two days, three days, and four days;
Five days, a half-month, for ten,
Offense, said the Great Sage.

332 And purifying, disrobing,
Starting with specified, two monks;
There both perceive accordingly,
And just the same for unsure.

333 And both see it as mixed,
They see it as not light;
And both see it as light.

334 And just so one conceals,
And then with the thought of concealing;
And one who is insane, confession,
To the beginning, eighteen as to purity.

335 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."

*The chapter on legal procedures in relation to suspension is finished.*

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# THE CHAPTER ON THE SETTLING OF LEGAL ISSUES

✦

[1] 1. Resolution face-to-face

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six did legal procedures— censure, demotion, banishment, reconciliation, and ejection—against monks who were absent. The monks of few desires complained and criticized them, "How can the monks from the group of six do this?" They told the Buddha. Soon afterwards he had the Sangha of monks gathered and questioned them:

[2] "Is it true, monks, that the monks from the group of six are doing this?"

[3] "It's true, sir."

[4] 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 this? This will affect people's confidence ..." After rebuking them ... the Buddha gave a teaching and addressed the monks:

[5] "You shouldn't do legal procedures— censure, demotion, banishment, reconciliation, or ejection—against monks who are absent. If you do, you commit an offense of wrong conduct.

[6] An individual who speaks contrary to the Teaching; several people who speak contrary to the Teaching; a sangha that speaks contrary to the Teaching. An individual who speaks in accordance with the Teaching; sev-

eral people who speak in accordance with the Teaching; a sangha that speaks in accordance with the Teaching."

7 The group of nine on the dark side
"An individual who speaks contrary to the Teaching persuades an individual who speaks in accordance with the Teaching—convinces him, makes him see, makes him consider, shows him, teaches him: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution.

8 An individual who speaks contrary to the Teaching persuades several people who speak in accordance with the Teaching—convinces them, makes them see, makes them consider, shows them, teaches them: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution.

9 An individual who speaks contrary to the Teaching persuades a sangha that speaks in accordance with the Teaching—convinces it, makes it see, makes it consider, shows it, teaches it: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution.

10 Several people who speak contrary to the Teaching persuade an individual who speaks in accordance with the Teaching—convince him, make him see, make him consider, show him, teach him: 'This is the Teaching,

this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution.

11 Several people who speak contrary to the Teaching persuade several people who speak in accordance with the Teaching—convince them, make them see, make them consider, show them, teach them: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution.

12 Several people who speak contrary to the Teaching persuade a sangha that speaks in accordance with the Teaching—convince it, make it see, make it consider, show it, teach it: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution.

13 A sangha that speaks contrary to the Teaching persuades an individual who speaks in accordance with the Teaching—convinces him, makes him see, makes him consider, shows him, teaches him: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution.

14 A sangha that speaks contrary to the Teaching persuades several people who speak in accordance with the Teaching—convinces them, makes them see, makes them consider, shows them, teaches them: 'This is the

Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution.

15 A sangha that speaks contrary to the Teaching persuades a sangha that speaks in accordance with the Teaching—convinces it, makes it see, makes it consider, shows it, teaches it: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution."

*The group of nine on the dark side is finished.*

17 The group of nine on the bright side

"An individual who speaks in accordance with the Teaching persuades an individual who speaks contrary to the Teaching—convinces him, makes him see, makes him consider, shows him, teaches him: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution.

18 An individual who speaks in accordance with the Teaching persuades several people who speak contrary to the Teaching—convinces them, makes them see, makes them consider, shows them, teaches them: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution.

19 An individual who speaks in accordance with the Teaching persuades a sangha that speaks contrary to the Teaching—convinces it, makes it see, makes it consider, shows it, teaches it: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution.

20 Several people who speak in accordance with the Teaching persuade an individual who speaks contrary to the Teaching—convince him, make him see, make him consider, show him, teach him: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution.

21 Several people who speak in accordance with the Teaching persuade several people who speak contrary to the Teaching—convince them, make them see, make them consider, show them, teach them: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution.

22 Several people who speak in accordance with the Teaching persuade a sangha that speaks contrary to the Teaching—convince it, make it see, make it consider, show it, teach it: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution.

23 A sangha that speaks in accordance with the Teaching persuades an individual who speaks contrary to the Teaching—convinces him, makes him see, makes him consider, shows him, teaches him: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution.

24 A sangha that speaks in accordance with the Teaching persuades several people who speak contrary to the Teaching—convinces them, makes them see, makes them consider, shows them, teaches them: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution.

25 A sangha that speaks in accordance with the Teaching persuades a sangha that speaks contrary to the Teaching—convinces it, makes it see, makes it consider, shows it, teaches it: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution."

*The group of nine on the bright side is finished.*

27 2. Resolution through recollection

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, Venerable Dabba the Mallian realized perfection at the age of seven. He had achieved all there is to achieve by a disciple and had nothing further to do. Then, while reflecting in private, he thought, "How can I be of service to the Sangha? Why don't I assign the dwellings and desig-

nate the meals?" In the evening Dabba came out of seclusion and went to the Buddha. He bowed, sat down, and said, "Sir, while I was reflecting in private, it occurred to me that I've achieved all there is to achieve by a disciple, and I was wondering how I could be of service to the Sangha. I thought, 'Why don't I assign the dwellings and designate the meals?'"

28 "Good, good, Dabba, please do so."

29 "Yes, sir."

30 Soon afterwards the Buddha gave a teaching and addressed the monks: "Monks, the Sangha should appoint Dabba the Mallian as the assigner of dwellings and the designator of meals. And he should be appointed like this. First Dabba should be asked. A competent and capable monk should then inform the Sangha:

31 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint Venerable Dabba the Mallian as the assigner of dwellings and the designator of meals. This is the motion.

32 Please, venerables, I ask the Sangha to listen. The Sangha appoints Venerable Dabba the Mallian as the assigner of dwellings and the designator of meals. Any monk who approves of appointing Venerable Dabba as the assigner of dwellings and the designator of meals should remain silent. Any monk who doesn't approve should speak up.

33 The Sangha has appointed Venerable Dabba the Mallian as the assigner of dwellings and the designator of meals. The Sangha approves and is therefore silent. I will remember it thus.'"

34 Dabba assigned dwellings to the monks according to their character. He assigned dwellings in the same place to those monks who were experts on the discourses, thinking, "They'll recite the discourses to one another."

34.2 And he did likewise for the experts on the Monastic Law, thinking, "They'll discuss the Monastic Law;" for the expounders of the Teaching, thinking, "They'll discuss the Teaching;" for the meditators, thinking, "They won't disturb one another;" and for the gossips and the body-builders, thinking, "In this way even these venerables will be happy."

35 When monks arrived at night, he entered the fire element and assigned dwellings with the help of that light. Monks even arrived late on purpose, hoping to see the marvel of Dabba's supernormal powers. They would approach Dabba and say, "Venerable Dabba, please assign us a dwelling."

36 "Where would you like to stay?"

37 They would intentionally suggest somewhere far away: "On the Vulture Peak," "At Robbers' Cliff," "On Black Rock on the slope of Mount Isigili," "In the Sattapaṇṇi Cave on the slope of Mount Vebhāra," "In Cool Grove on the hill at the Snake's Pool," "At Gotamaka Gorge," "At Tinduka Gorge," "At Tapoda Gorge," "In Tapoda Park," "In Jīvaka's Mango Grove," "In the deer park at Maddakucchi."

38 Dabba then entered the fire element, and with his finger glowing, he walked in front of those monks. They followed behind him with the help of that light. And he would assign them dwellings: "This is the bed, this the bench, this the mattress, this the pillow, this the place for defecating, this the place for urinating, this the water for drinking, this the water for

washing, this the walking stick; these are the Sangha's agreements concerning the right time to enter and the right time to leave." Dabba then returned to the Bamboo Grove.

39 At that time the monks Mettiya and Bhūmajaka were only newly ordained. They had little merit, getting inferior dwellings and meals. The people of Rājagaha were keen to give specially prepared almsfood to the senior monks— ghee, oil, and special curries— but to the monks Mettiya and Bhūmajaka they gave ordinary food of porridge and broken rice.

40 When they had eaten their meal and returned from almsround, they asked the senior monks, "What did you get at the dining hall?"

41 Some said, "We got ghee, oil, and special curries."

42 But the monks Mettiya and Bhūmajaka said, "We didn't get anything except ordinary food of porridge and broken rice."

43 At that time there was a householder who gave a regular meal of fine food to four monks. He made his offering in the dining hall together with his wives and children. Some of them offered rice, some bean curry, some oil, and some special curries.

44 On one occasion the meal to be given by this householder on the following day had been designated to the monks Mettiya and Bhūmajaka. Just then that householder went to the monastery on some business. He approached Dabba, bowed, and sat down. Dabba instructed, inspired, and gladdened him with a teaching. After the talk, he asked Dabba, "Sir, who has been designated to receive tomorrow's meal in our house?"

45 "Mettiya and Bhūmajaka."

46 He was disappointed, and thought, “Why should bad monks eat in our house?” After returning to his house, he told a female slave, “For those who are coming for tomorrow’s meal, prepare seats in the gatehouse and serve them broken rice and porridge.”

47 “Yes, sir.”

48 The monks Mettiya and Bhūmajaka said to each other, “Yesterday we were designated a meal from that householder who offers fine food. Tomorrow he’ll serve us together with his wives and children. Some of them will offer us rice, some bean curry, some oil, and some special curries.” And because they were excited, they did not sleep properly that night.

49 The following morning they robed up, took their bowls and robes, and went to the house of that householder. When the female slave saw them coming, she prepared seats in the gatehouse and said to them, “Please sit, venerables.”

50 They thought, “The meal can’t be ready, since we’re given seats in the gatehouse.” She then brought them broken rice and porridge, and said, “Eat, sirs.”

51 “But, sister, we’ve come for the regular meal.”

52 “I know. But yesterday I was told by the head of the household to serve you like this. Please eat.”

53 They said to each other, “Yesterday this householder came to the monastery and spoke with Dabba. Dabba must be responsible for this split between the householder and us.” And because they were dejected,

they did not eat as much as they had intended.

53.2 When they had eaten their meal and returned from almsround, they put their bowls and robes away and squatted on their heels outside the monastery gatehouse, using their upper robes as a back-and-knee strap. They were silent and humiliated, with shoulders drooping and heads down, glum and speechless.

54 Just then the nun Mettiyā came to them and said, "My respectful greetings to you, venerables." But they did not respond. A second time and a third time she said the same thing, but they still did not respond.

55 "Have I done something wrong? Why don't you respond?"

56 "It's because we've been badly treated by Dabba the Mallian, and you're not taking an interest."

57 "But what can I do?"

58 "If you like, you could make the Buddha expel Dabba."

59 "And how can I do that?"

60 "Go to the Buddha and say, 'Sir, this isn't proper or appropriate. There's fear, distress, and oppression in this district, where none of these should exist. It's windy where it should be calm. It's as if water is burning. Venerable Dabba the Mallian has raped me.'"

61 Saying, "Alright, venerables," she went to the Buddha, bowed, and repeated what she had been told to say.

62 Soon afterwards the Buddha had the Sangha gathered and questioned Dabba: "Dabba, do you remember doing as the nun Mettiyā says?"

63 “Sir, you know what I’m like.”

64 A second and a third time the Buddha asked the same question and got the same response. He then said, “Dabba, the Dabbas don’t give such evasive answers. If it was done by you, say so; if it wasn’t, then say that.”

65 “Since I was born, sir, I don’t recall having sexual intercourse even in a dream, let alone when awake.”

66 The Buddha addressed the monks: “Well then, monks, expel the nun Mettiyā, and call these monks to account.” The Buddha then got up from his seat and entered his dwelling.

67 When the monks had expelled the nun Mettiyā, the monks Mettiya and Bhūmajaka said to them, “Don’t expel the nun Mettiyā; she hasn’t done anything wrong. She was urged on by us. We were angry and displeased, and trying to make Dabba give up the monastic life.”

68 “But did you groundlessly charge Venerable Dabba with failure in morality?”

69 “Yes.”

70 The monks of few desires … complained and criticized them, “How could the monks Mettiya and Bhūmajaka groundlessly charge Venerable Dabba with failure in morality?”

71 They then told the Buddha. … “Is it true, monks, that you did this?”

72 “It’s true, sir.” …

73 After rebuking them … he gave a teaching and addressed the monks:

74 “Well then, because of his great clarity of memory, grant resolution through recollection to Dabba the Mallian. And it should be granted like this. Dabba should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

75 ‘Venerables, these monks Mettiya and Bhūmajaka are groundlessly charging me with failure in morality. Because of my great clarity of memory, I ask the Sangha for resolution through recollection.

76 Venerables, these monks Mettiya and Bhūmajaka are groundlessly charging me with failure in morality. Because of my great clarity of memory, for the second time, I ask the Sangha for resolution through recollection.

77 Venerables, these monks Mettiya and Bhūmajaka are groundlessly charging me with failure in morality. Because of my great clarity of memory, for the third time, I ask the Sangha for resolution through recollection.’

78 A competent and capable monk should then inform the Sangha:

79 ‘Please, venerables, I ask the Sangha to listen. These monks Mettiya and Bhūmajaka are groundlessly charging Venerable Dabba the Mallian with failure in morality. Because of Venerable Dabba the Mallian’s great clarity of memory, he is asking the Sangha for resolution through recollection. If the Sangha is ready, then, because of Venerable Dabba the Mallian’s great clarity of memory, the Sangha should grant him resolution through recollection. This is the motion.

80 Please, venerables, I ask the Sangha to listen. These monks Mettiya and Bhūmajaka are groundlessly charging Venerable Dabba the Mallian with failure in morality. Because of Venerable Dabba the Mallian's great clarity of memory, he is asking the Sangha for resolution through recollection.

80.2 Because of Venerable Dabba the Mallian's great clarity of memory, the Sangha grants him resolution through recollection. Any monk who approves, because of Venerable Dabba the Mallian's great clarity of memory, of granting him resolution through recollection should remain silent. Any monk who doesn't approve should speak up.

81 For the second time, I speak on this matter. ... For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. These monks Mettiya and Bhūmajaka are groundlessly charging Venerable Dabba the Mallian with failure in morality. Because of Venerable Dabba the Mallian's great clarity of memory, he is asking the Sangha for resolution through recollection.

81.2 Because of Venerable Dabba the Mallian's great clarity of memory, the Sangha grants him resolution through recollection. Any monk who approves, because of Venerable Dabba the Mallian's great clarity of memory, of granting him resolution through recollection should remain silent. Any monk who doesn't approve should speak up.

82 Because of Venerable Dabba the Mallian's great clarity of memory, the Sangha has granted him resolution through recollection. The Sangha approves and is therefore silent. I will remember it thus.'

83 There are five factors for the legitimate granting of resolution through recollection: the monk is pure and free of offenses; he has been accused; he asks for resolution through recollection; the Sangha grants him resolution

through recollection; the legal procedure is legitimate and done by a unanimous assembly."

84 3. Resolution because of past insanity

At one time the monk Gagga was insane and suffering from psychosis. Because of this, he did and said many things unworthy of a monastic. The monks accused him of an offense, saying, "Venerable, do you remember committing such-and-such an offense?"

85 "I was insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. I don't remember it. I did it because I was insane."

86 But they kept on accusing him in the same way. The monks of few desires ... complained and criticized them, "How can these monks keep on accusing Gagga when he says he was insane?"

87 They told the Buddha. ... He said, "Is it true, monks, that these monks are doing this?"

88 "It's true, sir." ...

89 After rebuking them ... he gave a teaching and addressed the monks:

90 "Well then, since he's now sane, grant the monk Gagga resolution because of past insanity. And it should be granted like this. The monk Gagga should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

91 ‘Venerables, I’ve been insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. The monks accused me of an offense, saying, “Venerable, do you remember committing such-and-such an offense?” I replied, “I was insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. I don’t remember it.

91.2 I did it because I was insane.” But they kept on accusing me in the same way. Because I’m now sane, I ask the Sangha for resolution because of past insanity.’

92 And he should ask a second and a third time:

93 ‘Venerables, I’ve been insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. The monks accused me of an offense, saying, “Venerable, do you remember committing such-and-such an offense?” I replied, “I was insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. I don’t remember it.

93.2 I did it because I was insane.” But they kept on accusing me in the same way. Because I’m now sane, for the third time, I ask the Sangha for resolution because of past insanity.’

94 A competent and capable monk should then inform the Sangha:

95 ‘Please, venerables, I ask the Sangha to listen. The monk Gagga has been insane and suffering from psychosis. Because of that insanity and psychosis, he did and said many things unworthy of a monastic. Because of that insanity and psychosis, the monks accused the monk Gagga of an offense, saying, “Venerable, do you remember committing such-and-such an

offense?" He replied, "I was insane and suffering from psychosis. Because of that insanity and psychosis, I did and said many things unworthy of a monastic. I don't remember it. I did it because I was insane."

95.2 But even though he said this, they kept on accusing him, "Venerable, do you remember committing such-and-such an offense?" Because he is now sane, he is asking the Sangha for resolution because of past insanity. If the Sangha is ready, then, because the monk Gagga is now sane, the Sangha should grant him resolution because of past insanity. This is the motion.

96 Please, venerables, I ask the Sangha to listen. The monk Gagga has been insane and suffering from psychosis. Because of that insanity and psychosis, he did and said many things unworthy of a monastic. Because of that insanity and psychosis, the monks accused the monk Gagga of an offense, saying, "Venerable, do you remember committing such-and-such an offense?"

96.2 He replied, "I was insane and suffering from psychosis. Because of that insanity and psychosis, I did and said many things unworthy of a monastic. I don't remember it. I did it because I was insane." But even though he said this, they kept on accusing him, "Venerable, do you remember committing such-and-such an offense?"

96.3 Because he is now sane, he is asking the Sangha for resolution because of past insanity. Because the monk Gagga is now sane, the Sangha grants him resolution because of past insanity. Any monk who approves of granting to the monk Gagga, who is now sane, resolution because of past insanity should remain silent. Any monk who doesn't approve should speak up.

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

98 Because the monk Gagga is now sane, the Sangha has granted him resolution because of past insanity. The Sangha approves and is therefore silent. I will remember it thus.'

99 There are three illegitimate and three legitimate grantings of resolution because of past insanity. What are the three illegitimate grantings of resolution because of past insanity?

100 It may be that a monk has committed an offense. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, do you remember committing such-and-such an offense?' Although he remembers, he says he doesn't. If the Sangha grants him resolution because of past insanity, then that granting is illegitimate.

101 It may be that a monk has committed an offense. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, do you remember committing such-and-such an offense?' Although he remembers, he says, 'I remember as if in a dream.' If the Sangha grants him resolution because of past insanity, then that granting is illegitimate.

102 It may be that a monk has committed an offense. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, do you remember committing such-and-such an offense?' Although he's sane, he acts insane, saying, 'I do this, and so do you. This is allowable for me, and also for you.' If the Sangha grants him resolution because of past insanity, then that granting is illegitimate.

104 And what are the three legitimate grantings of resolution because of past insanity?

105 It may be that a monk has been insane and suffering from psychosis. Because of that, he did and said many things unworthy of a monastic. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, do you remember committing such-and-such an offense?' Not remembering, he says he doesn't. If the Sangha grants him resolution because of past insanity, then that granting is legitimate.

106 It may be that a monk has been insane and suffering from psychosis. Because of that, he did and said many things unworthy of a monastic. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, do you remember committing such-and-such an offense?' Not remembering, he says, 'I remember as if in a dream.' If the Sangha grants him resolution because of past insanity, then that granting is legitimate.

107 It may be that a monk has been insane and suffering from psychosis. Because of that, he did and said many things unworthy of a monastic. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, do you remember committing such-and-such an offense?' Being insane, he acts insane, saying, 'I do this, and so do you. This is allowable for me, and also for you.' If the Sangha grants him resolution because of past insanity, then that granting is legitimate."

108 4. Acting according to what has been admitted

At one time the monks from the group of six did legal procedures— censure, demotion, banishment, reconciliation, and ejection—against other

monks without their admission. The monks of few desires complained and criticized them, "How can the monks from the group of six do this?" They told the Buddha. ...

109 "Is it true, monks, that the monks from the group of six are doing this?" "It's true, sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

110 "You shouldn't do legal procedures— censure, demotion, banishment, reconciliation, or ejection—against monks without their admission. If you do, you commit an offense of wrong conduct.

111 And how's acting according to what's been admitted illegitimate?

112 It may be that a monk has committed an offense entailing expulsion. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, you've committed an offense entailing expulsion.' He says, 'I haven't committed an offense entailing expulsion, but one entailing suspension.' If the Sangha makes him act according to an offense entailing suspension, then that acting according to what's been admitted is illegitimate.

113 It may be that a monk has committed an offense entailing expulsion. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, you've committed an offense entailing expulsion.'

113.2 He says, 'I haven't committed an offense entailing expulsion, but a serious offense ... but an offense entailing confession ... but an offense entailing acknowledgment ... but an offense of wrong conduct ... but an of-

fense of wrong speech.' If the Sangha makes him act according to an offense of wrong speech, then that acting according to what's been admitted is illegitimate.

114 It may be that a monk has committed an offense entailing suspension … a serious offense … an offense entailing confession … an offense entailing acknowledgment … an offense of wrong conduct … an offense of wrong speech. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, you've committed an offense of wrong speech.'

114.2 He says, 'I haven't committed an offense of wrong speech, but an offense entailing expulsion.' If the Sangha makes him act according to an offense entailing expulsion, then that acting according to what's been admitted is illegitimate.

115 It may be that a monk has committed an offense of wrong speech. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, you've committed an offense of wrong speech.'

115.2 He says, 'I haven't committed an offense of wrong speech, but an offense entailing suspension … but a serious offense … but an offense entailing confession … but an offense entailing acknowledgment … but an offense of wrong conduct.' If the Sangha makes him act according to an offense of wrong conduct, then that acting according to what's been admitted is illegitimate.

117 And how's acting according to what's been admitted legitimate?

118 It may be that a monk has committed an offense entailing expulsion. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, you've committed an offense entailing expulsion.' He says,

'Yes, I've committed an offense entailing expulsion.' If the Sangha makes him act according to an offense entailing expulsion, then that acting according to what's been admitted is legitimate.

119 It may be that a monk has committed an offense entailing suspension ... a serious offense ... an offense entailing confession ... an offense entailing acknowledgment ... an offense of wrong conduct ... an offense of wrong speech. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, you've committed an offense of wrong speech.'

119.2 He says, 'Yes, I've committed an offense of wrong speech.' If the Sangha makes him act according to an offense wrong speech, then that acting according to what's been admitted is legitimate."

120 5. Majority decision

At one time the monks were arguing and disputing in the midst of the Sangha, attacking one another verbally, and they were unable to resolve that legal issue. They told the Buddha.

121 "I allow you to resolve such legal issues by majority decision.

122 You should appoint a monk who has five qualities as the manager of the vote: he's not biased by favoritism, ill will, confusion, or fear, and he knows who has and who hasn't voted.

123 And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

124 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the manager of the vote. This is the motion.

125 Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the manager of the vote. Any monk who approves of appointing monk so-and-so as the manager of the vote should remain silent. Any monk who doesn't approve should speak up.

126 The Sangha has appointed monk so-and-so as the manager of the vote. The Sangha approves and is therefore silent. I will remember it thus.'

127 There are ten reasons why a vote is illegitimate: it's only a minor legal issue; the full process for settling it hasn't run its course; they haven't tried to remember offenses and remind about offenses; the manager knows that those who speak contrary to the Teaching are in the majority; the manager expects that those who speak contrary to the Teaching will be in the majority; the manager knows that the Sangha will split; the manager expects that the Sangha will split; they vote illegitimately; they vote with an incomplete assembly; they don't vote according to their own views.

128 And there are ten reasons why a vote is legitimate: it's not a minor legal issue; the full process for settling it has run its course; they've tried to remember offenses and remind about offenses; the manager knows that those who speak in accordance with the Teaching are in the majority; the manager expects that those who speak in accordance with the Teaching will be in the majority; the manager knows that the Sangha won't split; the manager expects that the Sangha won't split; they vote legitimately; they vote with a complete assembly; they vote according to their own views."

129 6. Further penalty

On one occasion, when the monk Upavāḷa was being examined in the midst of the Sangha about an offense, he asserted things after denying

them, denied things after asserting them, evaded the issue, and lied. The monks of few desires complained and criticized him, "How can the monk Upavāḷa act like this?"

130 They told the Buddha. ... "Is it true, monks, that the monk Upavāḷa is acting like this?"

131 "It's true, sir." ...

132 After rebuking him ... the Buddha gave a teaching and addressed the monks:

133 "Well then, the Sangha should do a legal procedure of further penalty against the monk Upavāḷa. And it should be done like this. First you should accuse the monk Upavāḷa. He should then be reminded of what he has done, before he's charged with an offense. A competent and capable monk should then inform the Sangha:

134 'Please, venerables, I ask the Sangha to listen. The monk Upavāḷa, while being examined in the midst of the Sangha about an offense, asserted things after denying them, denied things after asserting them, evaded the issue, and lied. If the Sangha is ready, it should do a legal procedure of further penalty against the monk Upavāḷa. This is the motion.

135 Please, venerables, I ask the Sangha to listen. The monk Upavāḷa, while being examined in the midst of the Sangha about an offense, asserted things after denying them, denied things after asserting them, evaded the issue, and lied. The Sangha does a legal procedure of further penalty against the monk Upavāḷa. Any monk who approves of doing a legal procedure of further penalty against the monk Upavāḷa should remain silent. Any monk who doesn't approve should speak up.

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

137 The Sangha has done a legal procedure of further penalty against the monk Upavāḷa. The Sangha approves and is therefore silent. I will remember it thus.'

138 There are five factors of a legitimate legal procedure of further penalty: the subject of the procedure is impure; he's shameless; he has been accused; the procedure is legitimate; the procedure is done by a unanimous assembly."

139 The group of twelve on illegitimate legal procedures
"When a legal procedure of further penalty has three qualities, it's illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done without questioning the accused, it's done without the admission of the accused.

140 When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done against one who's committed an offense that isn't clearable by confession, it's done against one who's confessed their offense.

141 When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done without having reminded the person of their offense, it's done without having charged the person with their offense.

142 When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done illegitimately, it's done by an incomplete assembly.

143 When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without questioning the accused, it's done illegitimately, it's done by an incomplete assembly.

144 When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without the admission of the accused, it's done illegitimately, it's done by an incomplete assembly.

145 When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done illegitimately, it's done by an incomplete assembly.

146 When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's committed an offense that isn't clearable by confession, it's done illegitimately, it's done by an incomplete assembly.

147 When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's confessed their offense, it's done illegitimately, it's done by an incomplete assembly.

148 When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

149 When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having reminded the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

150 When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having charged the person with their offense, it's done illegitimately, it's done by an incomplete assembly."

152 The group of twelve on legitimate legal procedures

"When a legal procedure of further penalty has three qualities, it's legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done with the questioning of the accused, it's done with the admission of the accused.

153 When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done against one who's committed an offense that's clearable by confession, it's done against one who hasn't confessed their offense.

154 When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after having accused the person of their offense, it's

done after having reminded the person of their offense, it's done after having charged the person with their offense.

155 When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done legitimately, it's done by a unanimous assembly.

156 When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the questioning of the accused, it's done legitimately, it's done by a unanimous assembly.

157 When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the admission of the accused, it's done legitimately, it's done by a unanimous assembly.

158 When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done legitimately, it's done by a unanimous assembly.

159 When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense that's clearable by confession, it's done legitimately, it's done by a unanimous assembly.

160 When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who hasn't confessed their offense, it's done

legitimately, it's done by a unanimous assembly.

161 When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after having accused the person of their offense, it's done legitimately, it's done by a unanimous assembly.

162 When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after having reminded the person of their offense, it's done legitimately, it's done by a unanimous assembly.

163 When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after charging the person with their offense, it's done legitimately, it's done by a unanimous assembly."

164 The group of six on wishing

"When a monk has three qualities, the Sangha may, if it wishes, do a legal procedure of further penalty against him: he's quarrelsome, argumentative, and a creator of legal issues in the Sangha; he's ignorant and incompetent, often committing offenses, and lacking in boundaries; he's constantly and improperly socializing with householders.

165 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of further penalty against him: he has failed in the higher morality; he has failed in the higher conduct; he has failed in the higher view.

166 When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of further penalty against him: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

167 The Sangha may, if it wishes, do a procedure of further penalty against three kinds of monks: those who are quarrelsome, argumentative, and creators of legal issues in the Sangha; those who are ignorant and incompetent, often committing offenses, and lacking in boundaries; those who are constantly and improperly socializing with householders.

168 The Sangha may, if it wishes, do a procedure of further penalty against three other kinds of monks: those who've failed in the higher morality; those who've failed in the higher conduct; those who've failed in the higher view.

169 The Sangha may, if it wishes, do a procedure of further penalty against three other kinds of monks: those who disparage the Buddha; those who disparage the Teaching; those who disparage the Sangha."

170 The eighteen kinds of conduct
"A monk who's had a legal procedure of further penalty done against him should conduct himself properly. This is the proper conduct:

171 He shouldn't give the full ordination.

172 He shouldn't give formal support.

173 He shouldn't have a novice monk attend on him.

174 He shouldn't accept being appointed as an instructor of the nuns.

175 Even if appointed, he shouldn't instruct the nuns.

176 He shouldn't commit the same offense as the offense for which the Sangha did the procedure of further penalty against him.

177 He shouldn't commit an offense similar to the offense for which the Sangha did the procedure of further penalty against him.

178 He shouldn't commit an offense worse than the offense for which the Sangha did the procedure of further penalty against him.

179 He shouldn't criticize the procedure.

180 He shouldn't criticize those who did the procedure.

181 He shouldn't cancel the observance-day procedure of a regular monk.

182 He shouldn't cancel the invitation of a regular monk.

183 He shouldn't direct a regular monk.

184 He shouldn't give instructions to a regular monk.

185 He shouldn't ask a regular monk for permission to correct him.

186 He shouldn't accuse a regular monk of an offense.

187 He shouldn't remind a regular monk of an offense.

188 He shouldn't associate inappropriately with other monks."

189 The Sangha then did a legal procedure of further penalty against the monk Upavāḷa.

190 7. Covering over as if with grass

At one time, while the monks were arguing and disputing, they did and said many things unworthy of monastics. They considered this and

thought, “If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. So what should we do now?” They told the Buddha.

191 “It may be, monks, that monks who are arguing and disputing do and say many things unworthy of monastics. If they consider this and think, ‘If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism,’ then I allow you to resolve that legal issue by covering over as if with grass.

192 And it should be resolved like this. Everyone should gather in one place. A competent and capable monk should then inform the Sangha:

193 ‘Please, venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If the Sangha is ready, it should resolve this legal issue by covering over as if with grass, except for heavy offenses and offenses connected with householders.’

194 The monks belonging to one side should then be informed by a competent and capable monk belonging to their own side:

195 ‘Please, venerables, I ask you to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If the venerables are ready, then, for your benefit and for my own, I will confess in the midst of the Sangha both your and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders.’

196 And the monks belonging to the other side should be informed by a competent and capable monk belonging to their own side:

197 'Please, venerables, I ask you to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If the venerables are ready, then, for your benefit and for my own, I will confess in the midst of the Sangha both your and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders.'

198 A competent and capable monk belonging to one side should then inform the Sangha:

199 'Please, venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If the Sangha is ready, then, for the benefit of these venerables and myself, I will confess in the midst of the Sangha both their and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders. This is the motion.

200 Please, venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism.

200.2 For the benefit of these venerables and myself, I confess in the midst of the Sangha both their and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders.

200.3 Any monk who approves of confessing our offenses in the midst of the Sangha by covering over as if with grass, except for heavy offenses and offenses connected with householders, should remain silent. Any monk who doesn't approve should speak up.

201 We have confessed our offenses in the midst of the Sangha by covering over as if with grass, except for heavy offenses and offenses connected with householders. The Sangha approves and is therefore silent. I will remember it thus.'

202 And a competent and capable monk belonging to the other side should inform the Sangha:

203 'Please, venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If the Sangha is ready, then, for the benefit of these venerables and myself, I will confess in the midst of the Sangha both their and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders. This is the motion.

204 Please, venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to

harshness, nastiness, and schism.

204.2 For the benefit of these venerables and myself, I confess in the midst of the Sangha both their and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders.

204.3 Any monk who approves of confessing our offenses in the midst of the Sangha by covering over as if with grass, except for heavy offenses and offenses connected with householders, should remain silent. Any monk who doesn't approve should speak up.

205 We have confessed our offenses in the midst of the Sangha by covering over as if with grass, except for heavy offenses and offenses connected with householders. The Sangha approves and is therefore silent. I will remember it thus.'

206 In this way those monks are cleared of those offenses, except for heavy offenses and offenses connected with householders, and except for those monks who voice their disapproval and those who are absent."

207 8. Legal issues

On one occasion monks were disputing with monks, monks with nuns, and nuns with monks. Standing with the nuns, the monk Channa disputed with the monks, making others side with the nuns. The monks of few desires ... complained and criticized him, "How can the monk Channa act like this?" They told the Buddha. ... "Is it true, monks, that the monk Channa is acting like this?"

208 "It's true, sir." ...

209 After rebuking him … the Buddha gave a teaching and addressed the monks:

210 Definitions

"Monks, there are four kinds of legal issues: legal issues arising from disputes; legal issues arising from accusations; legal issues arising from offenses; legal issues arising from business.

211 What's a legal issue arising from a dispute? It may be that monks are disputing, saying, 'This is the Teaching', 'This is contrary to the Teaching', 'This is the Monastic Law', 'This is contrary to the Monastic Law', 'This was spoken by the Buddha', 'This wasn't spoken by the Buddha', 'This was practiced by the Buddha', 'This wasn't practiced by the Buddha', 'This was laid down by the Buddha', 'This wasn't laid down by the Buddha', 'This is an offense', 'This isn't an offense', 'This is a light offense', 'This is a heavy offense', 'This is a curable offense', 'This is an incurable offense', 'This is a grave offense', or 'This is a minor offense.'

211.2 In regard to this, whatever there is of quarreling, arguing, conflict, disputing, variety in opinion, difference in opinion, heated speech, or strife— this is called a legal issue arising from a dispute.

212 What's a legal issue arising from an accusation? It may be that monks accuse a monk of failure in morality, failure in conduct, failure in view, or failure in livelihood. In regard to this, whatever there is of accusations, accusing, allegations, blame, taking sides because of friendship, taking part in the accusation, or supporting the accusation— this is called a legal issue arising from an accusation.

213 What's a legal issue arising from an offense? There are legal issues arising from offenses because of the five classes of offenses, and there are legal issues arising from offenses because of the seven classes of offenses— these are called legal issues arising from offenses.

214 What's a legal issue arising from business? Whatever is the duty or the business of the Sangha—a legal procedure consisting of getting permission, a legal procedure consisting of one motion, a legal procedure consisting of one motion and one announcement, a legal procedure consisting of one motion and three announcements— this is called a legal issue arising from business."

215 The roots of legal issues arising from disputes

"What's the root of legal issues arising from disputes? There are six roots of disputes that in turn are the root of legal issues arising from disputes. There are also three unwholesome and three wholesome roots of legal issues arising from disputes.

216 What are the six roots of disputes that in turn are the root of legal issues arising from disputes? It may be that a monk is angry and resentful. One who's angry and resentful is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person creates disputes in the Sangha.

216.2 Disputes are unbeneficial and a cause of unhappiness for humanity; they're harmful, detrimental, and a cause of suffering for gods and humans. Monks, when you see such a root of disputes either in yourself or in others, you should make an effort to get rid of it.

216.3 If you don't see such a root either in yourself or in others, you should practice so that it doesn't emerge in the future. In this way that bad root of disputes is abandoned and doesn't emerge in the future.

217 Or it may be that a monk is denigrating and domineering, envious and stingy, treacherous and deceitful, one who has bad desires and wrong views, or one who obstinately grasps his own views and only gives them up with difficulty. Such a monk is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training.

217.2 Such a person creates disputes in the Sangha. Disputes are unbeneficial and a cause of unhappiness for humanity; they're harmful, detrimental, and a cause of suffering for gods and humans. Monks, when you see such a root of disputes either in yourself or in others, you should make an effort to get rid of it.

217.3 If you don't see such a root either in yourself or in others, you should practice so that it doesn't emerge in the future. In this way that bad root of disputes is abandoned and doesn't emerge in the future.

218 What are the three unwholesome roots of legal issues arising from disputes? It may be that monks dispute with a mind of greed, ill will, or delusion, saying, 'This is the Teaching', 'This is contrary to the Teaching', 'This is the Monastic Law', 'This is contrary to the Monastic Law', 'This was spoken by the Buddha', 'This wasn't spoken by the Buddha', 'This was practiced by the Buddha', 'This wasn't practiced by the Buddha', 'This was laid down by the Buddha', 'This wasn't laid down by the Buddha', 'This is an offense', 'This isn't an offense', 'This is a light offense', 'This is a heavy offense', 'This is a curable offense', 'This is an incurable offense', 'This is a grave offense', or 'This is a minor offense.'

219 What are the three wholesome roots of legal issues arising from disputes? It may be that monks dispute with a mind free from greed, ill will, and delusion, saying, 'This is the Teaching', 'This is contrary to the Teaching' … 'This is a grave offense', or 'This is a minor offense.'"

220 The roots of legal issues arising from accusations

"What's the root of legal issues arising from accusations? There are six roots of accusations that in turn are the root of legal issues arising from accusations. There are also three unwholesome and three wholesome roots of legal issues arising from accusations. The body, too, is a root of legal issues arising from accusations, as is speech.

221 What are the six roots of accusations that in turn are the root of legal issues arising from accusations? It may be that a monk is angry and resentful. One who's angry and resentful is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person makes accusations in the Sangha.

221.2 Accusations are unbeneficial and a cause of unhappiness for humanity; they're harmful, detrimental, and a cause of suffering for gods and humans. Monks, when you see such a root of accusations either in yourself or in others, you should make an effort to get rid of it.

221.3 If you don't see such a root either in yourself or in others, you should practice so that it doesn't emerge in the future. In this way that bad root of accusations is abandoned and doesn't emerge in the future.

222 Or it may be that a monk is denigrating and domineering, envious and stingy, treacherous and deceitful, one who has bad desires and wrong views, or one who obstinately grasps his own views and only gives them up

with difficulty. Such a monk is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training.

222.2 Such a person makes accusations in the Sangha. Accusations are unbeneficial and a cause of unhappiness for humanity; they're harmful, detrimental, and a cause of suffering for gods and humans. Monks, when you see such a root of accusations either in yourself or in others, you should make an effort to get rid of it.

222.3 If you don't see such a root either in yourself or in others, you should practice so that it doesn't emerge in the future.

223 In this way that bad root of accusations is abandoned and doesn't emerge in the future.

224 What are the three unwholesome roots of legal issues arising from accusations? It may be that monks, because of greed, ill will, or delusion, accuse a monk of failure in morality, conduct, view, or livelihood.

225 What are the three wholesome roots of legal issues arising from accusations? It may be that monks, because of non-greed, non-ill will, and non-delusion, accuse a monk of failure in morality, conduct, view, or livelihood.

226 How's the body a root of legal issues arising from accusations? It may be that someone is ugly, unsightly, a dwarf, sickly, blind in one eye, crooked-limbed, lame, or paralyzed, and they blame him for that.

227 How's speech a root of legal issues arising from accusations? It may be that someone is difficult to correct, or he stutters or dribbles while speaking, and they blame him for that."

228 The roots of legal issues arising from offenses and business

"What's the root of legal issues arising from offenses? There are six originations of offenses that in turn are the root of legal issues arising from offenses. There are offenses that originate from body, but not from speech or mind. There are offenses that originate from speech, but not from body or mind. There are offenses that originate from body and speech, but not from mind. There are offenses that originate from body and mind, but not from speech. There are offenses that originate from speech and mind, but not from body. There are offenses that originate from body, speech, and mind.

229 What's the root of legal issues arising from business? There's one root of legal issues arising from business: the Sangha."

230 Ethical qualities of legal issues arising from disputes

"Is a legal issue arising from a dispute wholesome, unwholesome, or indeterminate? A legal issue arising from a dispute may be wholesome, unwholesome, or indeterminate. What's a wholesome legal issue arising from a dispute? It may be that monks dispute with a wholesome mind, saying, 'This is the Teaching', 'This is contrary to the Teaching' ... 'This is a grave offense', or 'This is a minor offense.' In regard to this, whatever there is of quarreling, arguing, conflict, disputing, variety in opinion, difference in opinion, heated speech, or strife— this is called a wholesome legal issue arising from a dispute.

231 What's an unwholesome legal issue arising from a dispute? It may be that monks dispute with an unwholesome mind, saying, 'This is the Teaching', 'This is contrary to the Teaching' ... 'This is a grave offense', or 'This is a minor offense.' In regard to this, whatever there is of quarreling,

arguing, conflict, disputing, variety in opinion, difference in opinion, heated speech, or strife— this is called an unwholesome legal issue arising from a dispute.

232 What's an indeterminate legal issue arising from a dispute? It may be that monks dispute with an indeterminate mind, saying, 'This is the Teaching', 'This is contrary to the Teaching' ... 'This is a grave offense', or 'This is a minor offense.' In regard to this, whatever there is of quarreling, arguing, conflict, disputing, variety in opinion, difference in opinion, heated speech, or strife— this is called an indeterminate legal issue arising from a dispute."

233 Ethical qualities of legal issues arising from accusations

"Is a legal issue arising from an accusation wholesome, unwholesome, or indeterminate? A legal issue arising from an accusation may be wholesome, unwholesome, or indeterminate. What's a wholesome legal issue arising from an accusation? It may be that monks with wholesome minds accuse a monk of failure in morality, conduct, view, or livelihood. In regard to this, whatever there is of accusations, accusing, allegations, blame, taking sides because of friendship, taking part in the accusation, or supporting the accusation— this is called a wholesome legal issue arising from an accusation.

234 What's an unwholesome legal issue arising from an accusation? It may be that monks with unwholesome minds accuse a monk of failure in morality, conduct, view, or livelihood. In regard to this, whatever there is of accusations, accusing, allegations, blame, taking sides because of friendship, taking part in the accusation, or supporting the accusation— this is called an unwholesome legal issue arising from an accusation.

235 What's an indeterminate legal issue arising from an accusation? It may be that monks with indeterminate minds accuse a monk of failure in morality, conduct, view, or livelihood. In regard to this, whatever there is of accusations, accusing, allegations, blame, taking sides because of friendship, taking part in the accusation, or supporting the accusation— this is called an indeterminate legal issue arising from an accusation."

236 Ethical qualities of legal issues arising from offenses

"Is a legal issue arising from an offense wholesome, unwholesome, or indeterminate? A legal issue arising from an offense may be unwholesome or indeterminate. There are no wholesome legal issues arising from an offense. What's an unwholesome legal issue arising from an offense? When one transgresses, knowing, perceiving, having intended, having decided— this is called an unwholesome legal issue arising from an offense.

237 What's an indeterminate legal issue arising from an offense? When one transgresses, not knowing, not perceiving, not having intended, not having decided— this is called an indeterminate legal issue arising from an offense."

238 Ethical qualities of legal issues arising from business

"Is a legal issue arising from business wholesome, unwholesome, or indeterminate? A legal issue arising from business may be wholesome, unwholesome, or indeterminate. What's a wholesome legal issue arising from business? When the Sangha does a legal procedure with a wholesome mind— whether a procedure consisting of getting permission, a procedure consisting of one motion, a procedure consisting of one motion and one

announcement, or a procedure consisting of one motion and three announcements— this is called a wholesome legal issue arising from business.

239 What's an unwholesome legal issue arising from business? When the Sangha does a legal procedure with an unwholesome mind— whether a procedure consisting of getting permission, a procedure consisting of one motion, a procedure consisting of one motion and one announcement, or a procedure consisting of one motion and three announcements— this is called an unwholesome legal issue arising from business.

240 What's an indeterminate legal issue arising from business? When the Sangha does a legal procedure with an indeterminate mind— whether a procedure consisting of getting permission, a procedure consisting of one motion, a procedure consisting of one motion and one announcement, or a procedure consisting of one motion and three announcements— this is called an indeterminate legal issue arising from business."

241 Relationship between disputes and legal issues

"Are there disputes that are also legal issues arising from disputes? Are there disputes that aren't legal issues? Are there legal issues that aren't disputes? Are there legal issues that are also disputes?

242 There are disputes that are also legal issues arising from disputes. There are disputes that aren't legal issues. There are legal issues that aren't disputes. There are legal issues that are also disputes.

243 How's there a dispute that's also a legal issue arising from disputes? It may be that monks are disputing, saying, 'This is the Teaching', 'This is contrary to the Teaching' ... 'This is a grave offense', or 'This is a minor of-

fense.' In regard to this, whatever there is of quarreling, arguing, conflict, disputing, variety in opinion, difference in opinion, heated speech, or strife— this is a dispute that's also a legal issue arising from a dispute.

244 How's there a dispute that isn't a legal issue? A mother disputes with her offspring; an offspring with their mother; a father with his offspring; an offspring with their father; a brother with his brother; a brother with his sister; a sister with her brother; a friend with their friend— these are disputes that aren't legal issues.

245 How's there a legal issue that isn't a dispute? A legal issue arising from an accusation, a legal issue arising from an offense, a legal issue arising from business— these are legal issues that aren't disputes.

246 How's there a legal issue that's also a dispute? A legal issue arising from a dispute is a legal issue and also a dispute."

247 Relationship between accusations and legal issues

"Are there accusations that are also legal issues arising from accusations? Are there accusations that aren't legal issues? Are there legal issues that aren't accusations? Are there legal issues that are also accusations?

248 There are accusations that are also legal issues arising from accusations. There are accusations that aren't legal issues. There are legal issues that aren't accusations. There are legal issues that are also accusations.

249 How's there an accusation that's also a legal issue arising from an accusation? It may be that monks accuse a monk of failure in morality, conduct, view, or livelihood. In regard to this, whatever there is of accusations,

accusing, allegations, blame, taking sides because of friendship, taking part in the accusation, or supporting the accusation— this is an accusation that's also a legal issue arising from an accusation.

250 How's there an accusation that isn't a legal issue? A mother accuses her offspring; an offspring their mother; a father his offspring; an offspring their father; a brother his brother; a brother his sister; a sister her brother; a friend their friend— these are accusations that aren't legal issues.

251 How's there a legal issue that isn't an accusation? A legal issue arising from an offense, a legal issue arising from business, a legal issue arising from a dispute— these are legal issues that aren't accusations.

252 How's there a legal issue that's also an accusation? A legal issue arising from an accusation is a legal issue and also an accusation."

253 Relationship between offenses and legal issues
"Are there offenses that are also legal issues arising from offenses? Are there offenses that aren't legal issues? Are there legal issues that aren't offenses? Are there legal issues that are also offenses?

254 There are offenses that are also legal issues arising from offenses. There are offenses that aren't legal issues. There are legal issues that aren't offenses. There are legal issues that are also offenses.

255 How's there an offense that's also a legal issue arising from an offense? There's a legal issue arising from an offense because of the five classes of offenses, and there's a legal issue arising from an offense because of the seven classes of offenses— these are offenses that are also legal issues arising from offenses.

256 How's there an offense that isn't a legal issue? The attainment of streamentry— this is an offense/attainment that isn't a legal issue.

257 How's there a legal issue that isn't an offense? A legal issue arising from business, a legal issue arising from a dispute, a legal issue arising from an accusation— these are legal issues that aren't offenses.

258 How's there a legal issue that's also an offense? A legal issue arising from an offense is a legal issue and also an offense."

259 Relationship between business and legal issues
"Is there business that's also a legal issue arising from business? Is there business that isn't a legal issue? Are there legal issues that aren't business? Are there legal issues that are also business?

260 There's business that's also a legal issue arising from business. There's business that's not a legal issue. There are legal issues that aren't business. There are legal issues that are also business.

261 How's there business that's also a legal issue arising from business? Whatever is the duty or the business of the Sangha—a legal procedure consisting of getting permission, a legal procedure consisting of one motion, a legal procedure consisting of one motion and one announcement, a legal procedure consisting of one motion and three announcements— this is business that's also a legal issue arising from business.

262 How's there business that isn't a legal issue? The duty to a teacher, the duty to a preceptor, the duty to a co-student, the duty to a co-pupil— these kinds of business aren't legal issues.

263 How's there a legal issue that isn't business? A legal issue arising from a dispute, a legal issue arising from an accusation, a legal issue arising from an offense— these are legal issues that aren't business.

264 How's there a legal issue that's also business? A legal issue arising from business is a legal issue and also business."

266 "There are two principles for settling a legal issue arising from a dispute: resolution face-to-face and by majority decision. Is it possible that a legal issue arising from a dispute should be settled not by majority decision, but by resolution face-to-face? It is. How?

266.2 It may be, monks, that monks are disputing, saying, 'This is the Teaching', 'This is contrary to the Teaching', 'This is the Monastic Law', 'This is contrary to the Monastic Law', 'This was spoken by the Buddha', 'This wasn't spoken by the Buddha', 'This was practiced by the Buddha', 'This wasn't practiced by the Buddha', 'This was laid down by the Buddha', 'This wasn't laid down by the Buddha', 'This is an offense', 'This isn't an offense', 'This is a light offense', 'This is a heavy offense', 'This is a curable offense', 'This is an incurable offense', 'This is a grave offense', or 'This is a minor offense.'

267 If those monks are able to resolve that legal issue, this is called the resolution of a legal issue. It's been resolved face-to-face. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned.

267.2 This is the meaning of face-to-face with the Sangha: the monks who should be present have arrived, consent has been brought for those who are eligible to give their consent, and no one present objects to the decision.

267.3 This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher's instruction —that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both sides—those who are disputing and those they're disputing with—are present.

267.4 When a legal issue has been resolved like this, if any of the participants reopen it, they commit an offense entailing confession for the reopening. If anyone who gave their consent criticizes the resolution, they commit an offense entailing confession.

268 If those monks are unable to resolve that legal issue in that monastery, they should go to another monastery that has a number of monks. If they're able to resolve that legal issue while on their way, this is called the resolution of a legal issue. It's been resolved face-to-face. Face-to-face with what?

268.2 Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned. ... When a legal issue has been resolved like this, if any of the participants reopen it, they commit an offense entailing confession for the reopening. If anyone who gave their consent criticizes the resolution, they commit an offense entailing confession.

269 If those monks are unable to resolve that legal issue while on their way, they should go to that other monastery and say to the resident monks, 'This legal issue has come about in such-and-such a way. Please resolve it, venerables, according to the Teaching, the Monastic Law, and the Teacher's instruction, so that this legal issue may be properly disposed of.'

270 If the resident monks are senior to the newly-arrived monks, the resident monks should say, 'Now, venerables, please go to one side for a moment while we discuss this matter.' If the newly-arrived monks are senior to the resident monks, the resident monks should say, 'Well then, venerables, please wait right here for a moment while we discuss this matter.'

271 If, while discussing that matter, the resident monks think, 'We're unable to resolve this legal issue according to the Teaching, the Monastic Law, and the Teacher's instruction,' then they shouldn't take on that legal issue.

271.2 But if they think, 'We're able to resolve this legal issue according to the Teaching, the Monastic Law, and the Teacher's instruction,' then they should say to the newly-arrived monks, 'If you'll tell us how this legal issue came about, we'll be able to dispose of it properly according to the Teaching, the Monastic Law, and the Teacher's instruction. And so we'll take it on.

271.3 If, however, you won't tell us, we won't be able to properly dispose of it. And so we won't take it on.' Having properly examined it like this, the resident monks should take it on.

272 The newly-arrived monks should say this to the resident monks, 'We'll tell you how this legal issue came about. If you're able to dispose of it properly by such and such means—according to the Teaching, the Monastic Law, and the Teacher's instruction— then we'll hand it over to you.

272.2 If you're unable to properly dispose of it by such and such means, then we won't hand it over to you. We'll take responsibility for it ourselves.' Having properly examined it like this, the newly-arrived monks

should hand it over to the resident monks.

273 If those monks are able to resolve that legal issue, this is called the resolution of a legal issue. It's been resolved face-to-face. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned. ... When a legal issue has been resolved like this, if any of the participants reopen it, they commit an offense entailing confession for the reopening. If anyone who gave their consent criticizes the resolution, they commit an offense entailing confession."

274 Resolution by committee

"If, monks, while they're discussing that legal issue, there's endless talk, but not a single statement that can be understood, then they should resolve that legal issue by means of a committee.

275 A monk who has ten qualities may be appointed to that committee:

276 He's virtuous and restrained by the Monastic Code. His conduct is good, he associates with the right people, and he sees danger in minor faults. He undertakes and trains in the training rules.

277 He has learned much, and he retains and accumulates what he has learned. Those teachings that are good in the beginning, good in the middle, and good in the end, that have a true goal and are well articulated, and that set out the perfectly complete and pure spiritual life—he has learned many such teachings, retained them in mind, recited them verbally, mentally investigated them, and penetrated them well by view.

278 He has properly learned both Monastic Codes in detail; he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition.

279 He is firmly committed to the Monastic Law.

280 He is capable of making both sides relax, of persuading them, of convincing them, of making them see, of reconciling them.

281 He is knowledgeable about the arising and resolution of legal issues.

282 He knows the legal issues.

283 He knows the origin of the legal issues.

284 He knows the ending of the legal issues.

285 He knows the way to the ending of the legal issues.

287 And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

288 'Please, venerables, I ask the Sangha to listen. While we were discussing this legal issue, there was endless talk, but not a single statement that could be understood. If the Sangha is ready, it should appoint monks so-and-so and so-and-so to a committee to resolve this legal issue. This is the motion.

289 Please, venerables, I ask the Sangha to listen. While we were discussing this legal issue, there was endless talk, but not a single statement that could be understood. The Sangha appoints monks so-and-so and so-and-so to a committee to resolve this legal issue. Any monk who approves of appointing monks so-and-so and so-and-so to a committee to resolve this legal issue should remain silent. Any monk who doesn't approve should speak up.

290 The Sangha has appointed monks so-and-so and so-and-so to a committee to resolve this legal issue. The Sangha approves and is therefore silent. I will remember it thus.'

291 If those monks are able to resolve that legal issue by means of a committee, this is called the resolution of a legal issue. It's been resolved face-to-face. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned.

291.2 This is the meaning of face-to-face with the Sangha: the monks who should be present have arrived, consent has been brought for those who are eligible to give their consent, and no one present objects to the decision.

291.3 This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher's instruction —that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both sides—those who are disputing and those they're disputing with—are present.

291.4 When a legal issue has been resolved like this, if any of the participants reopen it, they commit an offense entailing confession for the reopening.

292 Dealing with obstructive monks

While those monks are discussing that legal issue, there may be a monk there who's an expounder of the Teaching, but who doesn't know the Monastic Code or its analysis. Not understanding the meaning, he obstructs it by obscuring it with the wording. A competent and capable monk should then inform the Sangha:

293 ‘Please, venerables, I ask you to listen. The monk so-and-so is an expounder of the Teaching, but doesn’t know the Monastic Code or its analysis. Not understanding the meaning, he obstructs it by obscuring it with the wording. If the venerables are ready, we should ask monk so-and-so to leave, with the remainder of us resolving this legal issue.’

294 If, after that monk has left, those monks are able to resolve that legal issue, this is called the resolution of a legal issue. It’s been resolved face-to-face. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned. … When a legal issue has been resolved like this, if any of the participants reopen it, they commit an offense entailing confession for the reopening.

295 While those monks are discussing that legal issue, there may be a monk there who’s an expounder of the Teaching. He knows the Monastic Code, but not its analysis. Not understanding the meaning, he obstructs it by obscuring it with the wording. A competent and capable monk should then inform the Sangha:

296 ‘Please, venerables, I ask you to listen. The monk so-and-so is an expounder of the Teaching. He knows the Monastic Code, but not its analysis. Not understanding the meaning, he obstructs it by obscuring it with the wording. If the venerables are ready, we should ask monk so-and-so to leave, with the remainder of us resolving this legal issue.’

297 If, after that monk has left, those monks are able to resolve that legal issue, this is called the resolution of a legal issue. It’s been resolved face-to-face. Face-to-face with what? Face-to-face with the Sangha, the Teaching,

the Monastic Law, and the persons concerned. ... When a legal issue has been resolved like this, if any of the participants reopen it, they commit an offense entailing confession for the reopening."

298 Resolution by majority decision
"If, monks, those monks are unable to resolve that legal issue by committee, they should hand it over to the Sangha, saying, 'Venerables, we're unable to resolve this legal issue by committee. Can the Sangha please resolve it.' I allow such a legal issue to be resolved by majority decision.

299 A monk who has five qualities should be appointed as the manager of the vote: he's not biased by favoritism, ill will, confusion, or fear, and he knows who has and who hasn't voted.

300 And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

301 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the manager of the vote. This is the motion.

302 Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the manager of the vote. Any monk who approves of appointing monk so-and-so as the manager of the vote should remain silent. Any monk who doesn't approve should speak up.

303 The Sangha has appointed monk so-and-so as the manager of the vote. The Sangha approves and is therefore silent. I will remember it thus.'

304 That monk should then distribute the ballots. If the majority of monks vote in accordance with the Teaching, then that legal issue has been resolved. This is called the resolution of a legal issue. It's been resolved face-to-face and by majority decision. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned.

304.2 This is the meaning of face-to-face with the Sangha: the monks who should be present have arrived, consent has been brought for those who are eligible to give their consent, and no one present objects to the decision.

304.3 This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher's instruction —that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both sides—those who are disputing and those they're disputing with—are present.

304.4 This is the meaning of by majority decision: the doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to that legal procedure of majority decision. When a legal issue has been resolved like this, if any of the participants reopen it, they commit an offense entailing confession for the reopening.

304.5 If anyone who gave their consent criticizes the resolution, they commit an offense entailing confession."

### 305 The three kinds of voting

At one time at Sāvatthī a legal issue had come about in this way. But there were monks who were dissatisfied with how the Sangha at Sāvatthī had resolved it. They heard that in a certain monastery there was a number of senior monks who were learned and masters of the tradition; who were ex-

perts on the Teaching, the Monastic Law, and the Key Terms; who were knowledgeable and competent, had a sense of conscience, and were afraid of wrongdoing and fond of the training. They thought, "If these senior monks resolve this legal issue—according to the Teaching, the Monastic Law, and the Teacher's instruction—then it will be properly disposed of." They then went to that monastery and said to those senior monks, "This legal issue has come about in this way. Venerables, please resolve it—according to the Teaching, the Monastic Law, and the Teacher's instruction—so that it will be properly disposed of." Those senior monks thought, "This legal issue was properly disposed of by the Sangha at Sāvatthī," and they resolved it in the same way.

306 Those monks were dissatisfied with how the Sangha at Sāvatthī had resolved that legal issue and also with how that number of senior monks had resolved it. They then heard that in a certain monastery there were three senior monks … two senior monks … one senior monk 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.

306.2 They thought, "If this senior monk resolves this legal issue—according to the Teaching, the Monastic Law, and the Teacher's instruction—then it will be properly disposed of." They then went to that monastery and said to that senior monk, "This legal issue has come about in this way. Venerable, please resolve it—according to the Teaching, the Monastic Law, and the Teacher's instruction—so that it will be properly disposed of."

306.3 That senior monk thought, "This legal issue was properly disposed of by the Sangha at Sāvatthī, and likewise by that number of senior monks, by those three senior monks, and by those two senior monks," and he resolved it in the same way.

307 Since those monks were dissatisfied with how all of these had resolved that legal issue, they went to the Buddha and told him what had happened. ... The Buddha said:

308 "Monks, this legal issue has been settled, laid to rest, and properly disposed of. To persuade those monks, I allow three kinds of voting: a secret ballot, whispering in the ear, and an open vote.

309 What's a secret ballot? The manager of the vote should make ballots of two different colors, go up to the monks one by one and say, 'This is the ballot for those who hold this view, and this is the ballot for those who hold that view. Take the one you like.' When someone has taken a ballot, they should be told, 'Don't show it to anyone.'

309.2 If the manager knows that those who speak contrary to the Teaching are in the majority, then the vote is invalid and to be postponed. If he knows that those who speak in accordance with the Teaching are in the majority, then the vote is valid and to be announced.

310 What's voting by whispering in the ear? The manager of the vote should inform the monks one by one by whispering in the ear, 'This is the ballot for those who hold this view, and this is the ballot for those who hold that view. Take the one you like.' When someone has taken a ballot, they should be told, 'Don't tell anyone.'

310.2 If the manager knows that those who speak contrary to the Teaching are in the majority, then the vote is invalid and to be postponed. If he knows that those who speak in accordance with the Teaching are in the majority, then the vote is valid and to be announced.

311 What's an open vote? If he knows that those who speak in accordance with the Teaching are in the majority, the ballots should be distributed openly."

312 Resolution through recollection

"There are four principles for settling a legal issue arising from an accusation: resolution face-to-face, resolution through recollection, resolution because of past insanity, and by further penalty. Is it possible that a legal issue arising from an accusation should be settled not by resolution because of past insanity or by further penalty, but by resolution face-to-face and by resolution through recollection? It is. How? It may be that monks are groundlessly charging a monk with failure in morality. If that monk has great clarity of memory, he's to be granted resolution through recollection.

313 And it should be granted like this. That monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

314 'Venerables, monks are groundlessly charging me with failure in morality. Because of my great clarity of memory, I ask the Sangha for resolution through recollection.' And he should ask a second and a third time.

315 A competent and capable monk should then inform the Sangha:

316 ‘Please, venerables, I ask the Sangha to listen. Monks are groundlessly charging monk so-and-so with failure in morality. Because of his great clarity of memory, he is asking the Sangha for resolution through recollection. If the Sangha is ready, then, because of monk so-and-so’s great clarity of memory, the Sangha should grant him resolution through recollection. This is the motion.

317 Please, venerables, I ask the Sangha to listen. Monks are groundlessly charging monk so-and-so with failure in morality. Because of his great clarity of memory, he is asking the Sangha for resolution through recollection. Because of his great clarity of memory, the Sangha grants monk so-and-so resolution through recollection. Any monk who approves, because of monk so-and-so’s great clarity of memory, of granting him resolution through recollection should remain silent. Any monk who doesn’t approve should speak up.

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

319 Because of his great clarity of memory, the Sangha has granted monk so-and-so resolution through recollection. The Sangha approves and is therefore silent. I will remember it thus.’

320 This is called the resolution of a legal issue. It’s been resolved by resolution face-to-face and by resolution through recollection. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned.

320.2 This is the meaning of face-to-face with the Sangha: the monks who should be present have arrived, consent has been brought for those who are eligible to give their consent, and no one present objects to the decision.

320.3 This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher's instruction —that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both those who are accusing and those who have been accused are present.

320.4 This is the meaning of resolution through recollection: the doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to that legal procedure of resolution through recollection. When a legal issue has been resolved like this, if any of the participants reopen it, they commit an offense entailing confession for the reopening.

320.5 If anyone who gave their consent criticizes the resolution, they commit an offense entailing confession."

321 Resolution because of past insanity

"Is it possible that a legal issue arising from an accusation should be settled not by resolution through recollection or by further penalty, but by resolution face-to-face and by resolution because of past insanity? It is. How? It may be that a monk is insane and suffering from psychosis. Because of that, he does and says many things unworthy of a monastic. The monks accuse him of an offense, saying, 'Venerable, do you remember committing such-and-such an offense?' He replies, 'I was insane and suffering from psychosis. Because of that, I did and said many things unwor-

thy of a monastic. I don't remember it. I did it because I was insane.' But they keep on accusing him in the same way. If he's now sane, that monk should be granted resolution because of past insanity.

322 And it should be granted like this. That monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

323 'Venerables, I've been insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. The monks accused me of an offense, saying, "Venerable, do you remember committing such-and-such an offense?" I replied, "I was insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. I don't remember it.

323.2 I did it because I was insane." But they kept on accusing me in the same way. Because I'm now sane, I ask the Sangha for resolution because of past insanity.' And he should ask a second and a third time.

324 A competent and capable monk should then inform the Sangha:

325 'Please, venerables, I ask the Sangha to listen. The monk so-and-so has been insane and suffering from psychosis. Because of that insanity and psychosis, he did and said many things unworthy of a monastic. Because of that insanity and psychosis, the monks accused him of an offense, saying, "Venerable, do you remember committing such-and-such an offense?" He replied, "I was insane and suffering from psychosis. Because of that insanity and psychosis, I did and said many things unworthy of a monastic. I don't remember it. I did it because I was insane."

325.2 But even though he said this, they kept on accusing him, “Venerable, do you remember committing such-and-such an offense?” Because he is now sane, he is asking the Sangha for resolution because of past insanity. If the Sangha is ready, then, because monk so-and-so is now sane, the Sangha should grant him resolution because of past insanity. This is the motion.

326 Please, venerables, I ask the Sangha to listen. The monk so-and-so has been insane and suffering from psychosis. Because of that, he did and said many things unworthy of a monastic. The monks accused him of an offense, saying, “Venerable, do you remember committing such-and-such an offense?” He replied, “I was insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. I don’t remember it.

326.2 I did it because I was insane.” But they kept on accusing him in the same way. Because he is now sane, he is asking the Sangha for resolution because of past insanity. The Sangha grants monk so-and-so resolution because of past insanity. Any monk who approves of granting monk so-and-so resolution because of past insanity should remain silent. Any monk who doesn’t approve should speak up.

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

328 Because he is now sane, the Sangha has granted monk so-and-so resolution because of past insanity. The Sangha approves and is therefore silent. I will remember it thus.’

329 This is called the resolution of a legal issue. It's been resolved by resolution face-to-face and by resolution because of past insanity. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned.

329.2 This is the meaning of face-to-face with the Sangha: the monks who should be present have arrived, consent has been brought for those who are eligible to give their consent, and no one present objects to the decision.

329.3 This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher's instruction —that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both those who are accusing and those who have been accused are present.

329.4 This is the meaning of resolution because of past insanity: the doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to that legal procedure of resolution because of past insanity. When a legal issue has been resolved like this, if any of the participants reopen it, they commit an offense entailing confession for the reopening.

329.5 If anyone who gave their consent criticizes the resolution, they commit an offense entailing confession."

330 Resolution by further penalty

"Is it possible that a legal issue arising from an accusation should be settled not by resolution through recollection or by resolution because of past insanity, but by resolution face-to-face and by further penalty? It is. How? It may be that a monk accuses a monk of an offense in the midst of

the Sangha: ‘Venerable, do you remember committing such-and-such a heavy offense entailing expulsion or bordering on expulsion?’ He replies, ‘I don’t.’ As he tries to free himself, the accusing monk presses him further: ‘Come on, venerable, try again to remember whether you’ve committed such-and-such a heavy offense.’ He replies, ‘I don’t remember committing such an offense, but I do remember committing such-and-such a minor offense.’ As he tries to free himself, the accusing monk presses him further: ‘Come on, venerable, try harder to remember whether you’ve committed such-and-such a heavy offense.’ He replies, ‘I’ve admitted that I’ve committed this minor offense without being asked. So when asked about a heavy offense, why wouldn’t I admit it?’ The accusing monk says, ‘But you didn’t admit that you had committed this minor offense without being asked. So when asked about a heavy offense, why would you admit it? Come on, venerable, try harder to remember whether you’ve committed such-and-such a heavy offense.’ He then says, ‘I remember committing such-and-such a heavy offense entailing expulsion or bordering on expulsion. When I said that I didn’t remember, I spoke playfully, I spoke too fast.’ They should do a legal procedure of further penalty against that monk. And it should be done like this.

331 A competent and capable monk should inform the Sangha:

332 ‘Please, venerables, I ask the Sangha to listen. The monk so-and-so, while being examined in the midst of the Sangha about a heavy offense, asserts things after denying them, denies things after asserting them, evades the issue, and lies. If the Sangha is ready, it should do a legal procedure of further penalty against monk so-and-so. This is the motion.

333 Please, venerables, I ask the Sangha to listen. The monk so-and-so, while being examined in the midst of the Sangha about a heavy offense, asserts things after denying them, denies things after asserting them, evades the issue, and lies. The Sangha does a legal procedure of further penalty against monk so-and-so. Any monk who approves of doing a legal procedure of further penalty against monk so-and-so should remain silent. Any monk who doesn't approve should speak up.

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

335 The Sangha has done a legal procedure of further penalty against monk so-and-so. The Sangha approves and is therefore silent. I will remember it thus.'

336 This is called the resolution of a legal issue. It's been resolved face-to-face and by further penalty. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned.

336.2 This is the meaning of face-to-face with the Sangha: the monks who should be present have arrived, consent has been brought for those who are eligible to give their consent, and no one present objects to the decision.

336.3 This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher's instruction —that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both those who are accusing and those who have been accused are present.

336.4 This is the meaning of by further penalty: the doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to that legal procedure of further penalty. When a legal issue has been resolved like this, if any of the participants reopen it, they commit an offense entailing confession for the reopening.

336.5 If anyone who gave their consent criticizes the resolution, they commit an offense entailing confession."

337 Acting according to what has been admitted

"There are three principles for settling a legal issue arising from an offense: resolution face-to-face, acting according to what's been admitted, and covering over as if with grass. Is it possible that a legal issue arising from an accusation should be settled not by covering over as if with grass, but by resolution face-to-face and by acting according to what's been admitted? It is. How? It may be that a monk has committed a light offense. That monk should approach a single monk, arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:

338 'I've committed such-and-such an offense. I confess it.' — 'Do you recognize it?' — 'Yes, I recognize it.' — 'You should restrain yourself in the future.'

339 This is called the resolution of a legal issue. It's been resolved face-to-face and by acting according to what's been admitted. Face-to-face with what? Face-to-face with the Teaching, the Monastic Law, and the persons concerned.

339.2 This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher's instruction —that by which that legal issue is resolved. This is the meaning of face-to-

face with the persons concerned: both the one who confesses and the one he confesses to are present.

339.3 This is the meaning of acting according to what's been admitted: the doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to that legal procedure of acting according to what's been admitted.

339.4 When a legal issue has been resolved like this, if the receiver of the confession reopens it, he commits an offense entailing confession for the reopening.

340 If this is what happens, all's well. If not, that monk should approach several monks, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say, 'Venerables, I've committed such-and-such an offense. I confess it.' A competent and capable monk should then inform those monks:

341 'Please, venerables, I ask you to listen. The monk so-and-so remembers an offense—he reveals it, makes it plain, and confesses it. If the venerables are ready, I will receive the confession of monk so-and-so.' And he should say:

342 'Do you recognize it?' — 'Yes, I recognize it.' — 'You should restrain yourself in the future.'

343 This is called the resolution of a legal issue. It's been resolved face-to-face and by acting according to what's been admitted. Face-to-face with what? Face-to-face with the Teaching, the Monastic Law, and the persons concerned.

343.2 This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher's instruction —that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both the one who confesses and the one he confesses to are present.

343.3 This is the meaning of acting according to what's been admitted: the doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to that legal procedure of acting according to what's been admitted.

343.4 When a legal issue has been resolved like this, if the receiver of the confession reopens it, he commits an offense entailing confession for the reopening.

344 If this is what happens, all's well. If not, that monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say, 'Venerables, I've committed such-and-such an offense. I confess it.' A competent and capable monk should then inform the Sangha:

345 'Please, venerables, I ask the Sangha to listen. The monk so-and-so remembers an offense—he reveals it, makes it plain, and confesses it. If the Sangha is ready, I will receive the confession of monk so-and-so.' And he should say:

346 'Do you recognize it?' — 'Yes, I recognize it.' — 'You should restrain yourself in the future.'

347 This is called the resolution of a legal issue. It's been resolved face-to-face and by acting according to what's been admitted. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned.

347.2 This is the meaning of face-to-face with the Sangha: the monks who should be present have arrived, consent has been brought for those who are eligible to give their consent, and no one present objects to the decision.

347.3 This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher's instruction —that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both the one who confesses and the one he confesses to are present.

347.4 This is the meaning of acting according to what's been admitted: the doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to that legal procedure of acting according to what's been admitted.

347.5 When a legal issue has been resolved like this, if the receiver of the confession reopens it, he commits an offense entailing confession for the reopening. If anyone who gave their consent criticizes the resolution, they commit an offense entailing confession."

348 Covering over as if with grass

"Is it possible that a legal issue arising from an offense should be settled not by acting according to what's been admitted, but by resolution face-to-face and by covering over as if with grass? It is. How?

349 It may be that monks who are arguing and disputing do and say many things unworthy of monastics. If they consider this and think, 'If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism,' then I allow you to resolve that legal issue by covering over as if with grass.

350 And it should be resolved like this. Everyone should gather in one place. A competent and capable monk should then inform the Sangha:

351 'Please, venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If the Sangha is ready, it should resolve this legal issue by covering over as if with grass, except for heavy offenses and offenses connected with householders.'

352 The monks belonging to one side should then be informed by a competent and capable monk belonging to their own side:

353 'Please, venerables, I ask you to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If the venerables are ready, then, for your benefit and for my own, I will confess in the midst of the Sangha both your and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders.'

354 And the monks belonging to the other side should be informed by a competent and capable monk belonging to their own side:

355 ‘Please, venerables, I ask you to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If the venerables are ready, then, for your benefit and for my own, I will confess in the midst of the Sangha both your and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders.’

356 A competent and capable monk belonging to one side should then inform the Sangha:

357 ‘Please, venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If the Sangha is ready, then, for the benefit of these venerables and myself, I will confess in the midst of the Sangha both their and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders. This is the motion.

358 ‘Please, venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. For the benefit of these venerables and myself, I confess in the midst of the Sangha both their and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders.

358.2 Any monk who approves of confessing our offenses in the midst of the Sangha by covering over as if with grass, except for heavy offenses and offenses connected with householders, should remain silent. Any monk who doesn't approve should speak up.

359 We have confessed our offenses in the midst of the Sangha by covering over as if with grass, except for heavy offenses and offenses connected with householders. The Sangha approves and is therefore silent. I will remember it thus.'

360 A competent and capable monk belonging to the other side should inform the Sangha:

361 'Please, venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If the Sangha is ready, then for the benefit of these venerables and myself, I'll confess in the midst of the Sangha both their and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders. This is the motion.

362 'Please, venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. For the benefit of these venerables and myself, I confess in the midst of the Sangha both their and my own offenses by covering over, as if with grass, except for heavy offenses and offenses connected with householders. Any monk who approves of confess-

ing our offenses in the midst of the Sangha by covering over as if with grass should remain silent. Any monk who doesn't approve should speak up.

363 We have confessed our offenses in the midst of the Sangha by covering over as if with grass, except for heavy offenses and offenses connected with householders. The Sangha approves and is therefore silent. I will remember it thus.'

364 This is called the resolution of a legal issue. It's been resolved face-to-face and by covering over as if with grass. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned.

364.2 This is the meaning of face-to-face with the Sangha: the monks who should be present have arrived, consent has been brought for those who are eligible to give their consent, and no one present objects to the decision.

364.3 This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher's instruction —that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both the one who confesses and the one he confesses to are present.

364.4 This is the meaning of covering over as if with grass: the doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to that legal procedure of covering over as if with grass. When a legal issue has been resolved like this, if a receiver of the confession reopens it, he commits an offense entailing confession for the reopening.

364.5 If anyone who gave their consent criticizes the resolution, they commit an offense entailing confession.

365 There's one principle for settling a legal issue arising from business: by resolution face-to-face."

*The fourth chapter on the settling of legal issues is finished.*

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# THE CHAPTER ON MINOR TOPICS

✦

## 1 Bathing

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time the monks from the group of six rubbed their bodies—thighs, arms, chest, and back—against trees while bathing. People complained and criticized them, "How can the Sakyan monastics do this? They're just like boxers and city slickers who beautify their bodies!" The monks heard the complaints of those people and they told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

2 "Is it true, monks, that the monks from the group of six are doing this?"

3 "It's true, sir."

4 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 this? This will affect people's confidence ..." After rebuking them ... the Buddha gave a teaching and addressed the monks:

5 "You shouldn't rub your body against a tree while bathing. If you do, you commit an offense of wrong conduct."

6 At that time the monks from the group of six rubbed their bodies—thighs, arms, chest, and back—against posts while bathing. People complained and criticized them, "How can the Sakyan monastics do this? They're just like boxers and city slickers who beautify their bodies!" The

monks heard the complaints of those people and they told the Buddha. … "It's true, sir." … After rebuking them … the Buddha gave a teaching and addressed the monks:

7 "You shouldn't rub your body against a post while bathing. If you do, you commit an offense of wrong conduct."

8 At that time the monks from the group of six rubbed their bodies—thighs, arms, chest, and back—against walls while bathing. People complained and criticized them, "How can the Sakyan monastics do this? They're just like boxers and city slickers who beautify their bodies!" …

9 "You shouldn't rub your body against a wall while bathing. If you do, you commit an offense of wrong conduct."

10 At that time the monks from the group of six rubbed their bodies—thighs, arms, chest, and back—against a rubbing board while bathing. People complained and criticized them, "How can the Sakyan monastics do this? They're just like householders who indulge in worldly pleasures!"

11 "You shouldn't rub your body against a rubbing board while bathing. If you do, you commit an offense of wrong conduct."

12 At that time the monks from the group of six bathed with a wooden rubbing-hand. People complained and criticized them, "How can the Sakyan monastics do this? They're just like householders who indulge in worldly pleasures!" The monks heard the complaints of those people and they told the Buddha.

13 "You shouldn't bathe with a wooden rubbing-hand. If you do, you commit an offense of wrong conduct."

14 At that time the monks from the group of six bathed with a string of cinnabar beads. People complained and criticized them, "How can the Sakyan monastics do this? They're just like householders who indulge in worldly pleasures!"

15 "You shouldn't bathe with a string of cinnabar beads. If you do, you commit an offense of wrong conduct."

16 At that time the monks from the group of six massaged one another. People complained and criticized them, "How can the Sakyan monastics do this? They're just like householders who indulge in worldly pleasures!"

17 "You shouldn't massage one another. If you do, you commit an offense of wrong conduct."

18 At that time the monks from the group of six bathed with an ornamented scrubber. People complained and criticized them, "How can the Sakyan monastics do this? They're just like householders who indulge in worldly pleasures!" ... They told the Buddha.

19 "You shouldn't bathe with an ornamented scrubber. If you do, you commit an offense of wrong conduct."

20 Soon afterwards a certain monk had an itchy skin disease. He was not comfortable without a scrubber.

21 "I allow a plain scrubber for those who are sick."

22 At that time a monk who was weak from old age was unable to rub his own body while bathing.

23 "I allow gloves of cloth."

24 Being afraid of wrongdoing, the monks did not give back massages.

25 "I allow a massage with the flat of the hand."

26 Personal beautification
At that time the monks from the group of six wore earrings, ornamental hanging strings, necklaces, ornamental girdles, bangles, armlets, bracelets, and rings. People complained and criticized them, "... They're just like householders who indulge in worldly pleasures!" The monks heard the complaints of those people. They told the Buddha.

27 "Is it true, monks, that the monks from the group of six are wearing these things?" "It's true, sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

28 "You shouldn't wear earrings, an ornamental hanging string, a necklace, an ornamental girdle, a bangle, an armlet, a bracelet, or a ring. If you do, you commit an offense of wrong conduct."

29 At that time the monks from the group of six grew their hair long. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!"

30 "You shouldn't grow your hair long. If you do, you commit an offense of wrong conduct. I allow you to grow it to a length of 3.5 centimeters or for two months at the most."

31 At that time the monks from the group of six brushed their hair, and they combed it, combed it with their hands, smoothed it with beeswax, and smoothed it with water and oil. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!"

32 “You shouldn’t brush your hair, or comb it, comb it with your hands, smooth it with beeswax, or smooth it with water and oil. If you do, you commit an offense of wrong conduct.”

33 At that time the monks from the group of six looked at their faces in mirrors and in bowls of water. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

34 “You shouldn’t look at your face in a mirror or in a bowl of water. If you do, you commit an offense of wrong conduct.”

35 Soon afterwards a certain monk had a sore on his face. He asked the monks, “What kind of sore is it?” They replied, “It’s this kind of sore.” He did not trust them.

36 “I allow you to look at your face in a mirror or in a bowl of water if you have a disease.”

37 At that time the monks from the group of six used facial ointments, applied facial creams, powdered their face, applied rouge to their face, wore cosmetics on the body, wore cosmetics on the face, and wore cosmetics on the body and face. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

38 “You shouldn’t use facial ointments, apply facial creams, powder your face, apply rouge to your face, wear cosmetics on the body, wear cosmetics on the face, or wear cosmetics on the body and face. If you do, you commit an offense of wrong conduct.”

39 Soon afterwards a certain monk had an eye disease.

40 “I allow facial ointments for those who are sick.”

41 Entertainment, etc.

On one occasion in Rājagaha there was a hilltop fair, and the monks from the group of six went to see it. People complained and criticized them, "How can the Sakyan monastics go and see dancing, singing, and music? They're just like householders who indulge in worldly pleasures!" They told the Buddha.

42 "You shouldn't go and see dancing, singing, and music. If you do, you commit an offense of wrong conduct."

43 At that time the monks from the group of six were singing the Teaching with a drawn-out voice. People complained and criticized them, "These Sakyan monastics sing with a drawn-out voice just like we do." The monks heard the complaints of those people, and the monks of few desires complained and criticized them, "How can the monks from the group of six sing like this?" They told the Buddha.

44 "Is it true, monks, that the monks from the group of six are singing like this?" "It's true, sir." ... the Buddha gave a teaching and addressed the monks:

45 "There are these five drawbacks to singing the Teaching with a drawn-out voice: one delights in the sound; others delight in the sound; householders criticize it; when one who takes pleasure in performing with the voice, one's stillness is disrupted; later generations follow one's example.

47 You shouldn't sing the Teaching with a drawn-out voice. If you do, you commit an offense of wrong conduct."

48 Being afraid of wrongdoing, the monks did not chant. They told the Buddha.

49 "I allow chanting."

50 At that time the monks from the group of six wore fleecy woolen robes with fleece on the outside. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!"

51 "You shouldn't wear a fleecy woolen robe with fleece on the outside. If you do, you commit an offense of wrong conduct."

52 Fruit

On one occasion when the mango trees in King Bimbisāra's park were bearing fruit, the king allowed the monks to eat as many mangoes as they wished. The monks from the group of six plucked and ate them all, even the unripe ones. Just then the king needed mangoes. He told his people, "Go to the park and bring back mangoes." Saying, "Yes, sir," they went to the park and said to the park keeper, "The king needs mangoes. Please get some."

53 "There aren't any. The monks plucked and ate them all, including the unripe ones."

54 They reported it to the king. He said, "It's good that the venerables have eaten the mangoes. Still, the Buddha has praised moderation."

55 People complained and criticized them, "How can the Sakyan monastics eat the king's mangoes without moderation?" The monks heard the complaints of those people and then told the Buddha.

56 "You shouldn't eat mangoes. If you do, you commit an offense of wrong conduct."

57 Soon afterwards a certain association was offering a meal to the Sangha. They had prepared mango curry. Being afraid of wrongdoing, the monks did not accept it.

58 "Accept, monks, and eat it. I allow pieces of mango."

59 Soon afterwards a certain association was offering a meal to the Sangha. They were unable to prepare mango pieces and so gave whole mangoes in the dining hall. Being afraid of wrongdoing, the monks did not accept them.

60 "Accept, monks, and eat it. I allow you to eat fruit that's allowable for monastics for any of five reasons: it's been damaged by fire, a knife, or a fingernail, or it's seedless, or the seeds have been removed."

61 Protection
On one occasion a monk had been bitten by a snake and died. They told the Buddha.

62 "That monk hadn't spread good will to the four royal snake clans. Had he done so, he wouldn't have died. What are the four clans? The Virūpakkhas, the Erāpathas, the Chabyāputtas, and the Kaṇhāgotamas. To protect yourselves, monks, you should spread good will to these four royal snake clans. And it should be done like this:

63 I have good will toward the Virūpakkhas,
Toward the Erāpathas I have good will;
I have good will toward the Chabyāputtas,
And toward the Kaṇhāgotamas.

64 I have good will toward the legless,
Toward the two-legged I have good will;
I have good will toward the four-legged,
And toward the many-legged.

65 May the legless not hurt me,
May the two-legged not hurt me.
May the four-legged not hurt me,
May the many-legged not hurt me.

66 All beings, all creatures,
All living beings everywhere,
May they all have good fortune,
May none meet with anything bad.

67 The Buddha is unlimited,
The Teaching is unlimited,
The Sangha is unlimited.
But creeping animals are limited:

68 Snakes, scorpions, centipedes,
Spiders, lizards, and mice.
I'm now protected and guarded;
May the creatures turn back.
I pay homage to the Buddha,
To the seven fully awakened Buddhas."

69 On one occasion a monk who was plagued by lust cut off his own penis. They told the Buddha. He said, "This fool has cut off one thing, when he should've cut off something else.

70 You shouldn't cut off your own penis. If you do, you commit a serious offense."

71 Bowls

On one occasion a wealthy merchant of Rājagaha had obtained a valuable block of sandalwood. He thought, "Why don't I have a bowl carved from this block of sandal? I'd use the chips myself, but give the bowl away as a gift." He then had a bowl carved, put it in a carrying net, hung it at the end of a succession of vertical bamboo poles, and announced, "I'll give this bowl to any perfected monastic or brahmin who brings it down by supernormal power."

72 Pūraṇa Kassapa went to that merchant and said, "I'm perfected and have supernormal powers. Give me the bowl."

73 "If you're perfected and have supernormal powers, then bring it down and it's yours."

74 The same thing happened with Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Sañcaya Belaṭṭhaputta, and the Jain ascetic from Ñātika.

75 Soon afterwards, after robing up in the morning, Venerable Mahāmoggallāna and Venerable Piṇḍola Bhāradvāja took their bowls and robes and entered Rājagaha for alms. Piṇḍola Bhāradvāja said to Mahāmoggallāna, "Venerable, you're perfected and have supernormal powers. If you go and bring down that bowl, it's yours."

76 "Venerable, you too are perfected and have supernormal powers. If you bring it down, it's yours."

77 Piṇḍola Bhāradvāja then rose into the air, took hold of that bowl, and circled around Rājagaha three times.

78 Just then that merchant, together with his wives and children, was standing in his own house, raising his joined palms in homage, thinking, "May Venerable Piṇḍola Bhāradvāja land right here at our house." And Piṇḍola Bhāradvāja did just that. The merchant then took the bowl from his hands, filled it with expensive fresh foods, and gave it back to Piṇḍola Bhāradvāja, who then left for the monastery.

79 People heard that Piṇḍola Bhāradvāja had taken down the merchant's bowl, and making a great uproar, they followed right behind him. Hearing all the noise, the Buddha asked Venerable Ānanda what it was, and Ānanda told him what had happened.

80 Soon afterwards the Buddha had the Sangha of monks gathered and questioned Piṇḍola Bhāradvāja: "Is it true, Bhāradvāja, that you brought down that merchant's bowl?"

81 "It's true, sir."

82 The Buddha rebuked him, "It's not suitable, Bhāradvāja, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How could you show a superhuman ability, a wonder of supernormal power, to householders for the sake of a miserable wooden bowl? It's just like a woman showing her private parts for a miserable māsaka coin. This will affect people's confidence ..." After rebuking him ... the Buddha gave a teaching and addressed the monks:

83 “You shouldn’t show a superhuman ability, a wonder of supernormal power, to householders. If you do, you commit an offense of wrong conduct.

84 Now destroy that wooden bowl and turn it into splinters. Give these to the monks to use as scent in ointments.

85 And you shouldn’t use a wooden bowl. If you do, you commit an offense of wrong conduct.”

86 At that time the monks from the group of six used luxurious bowls made with gold and silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

87 “You shouldn’t use almsbowls made with gold, silver, gems, beryl, crystal, bronze, glass, tin, lead, or copper. If you do, you commit an offense of wrong conduct. I allow two kinds of almsbowls: iron bowls and ceramic bowls.”

88 At that time the bottoms of the bowls became scratched.

89 “I allow a circular bowl rest.”

90 Soon afterwards the monks from the group of six used luxurious bowl rests made with gold and silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

91 “You shouldn’t use luxurious bowl rests. If you do, you commit an offense of wrong conduct. I allow two kinds of bowl rests: bowl-rests made of tin and a bowl-rests made of lead.”

92 There were thick bowl rests on which the bowls did not sit properly.

93 “I allow you to carve them out.”

94 There were marks left from the carving.

95 “I allow you to cut a shark-teeth pattern.”

96 Soon the monks from the group of six used colorful bowl rests, decorated like walls. As they were walking about, they showed them off in the streets. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

97 “You shouldn’t use colorful bowl rests, decorated like a wall. If you do, you commit an offense of wrong conduct. I allow ordinary bowl rests.”

98 At this time there were monks who put away their bowls while still wet. The bowls were stained.

99 “You shouldn’t put away your bowl while still wet. If you do, you commit an offense of wrong conduct. You should sun your bowl and then put it away.”

100 Soon afterwards there were monks who sunned their bowls while still wet. The bowls became smelly.

101 “You shouldn’t sun your bowl while still wet. If you do, you commit an offense of wrong conduct. You should dry the bowl and then sun it before you put it away.”

102 Monks left their bowls in the heat of the sun. The bowls became discolored.

103 “You shouldn’t leave your bowl in the heat of the sun. If you do, you commit an offense of wrong conduct. You should sun it in the heat for a short time and then put it away.”

104 On one occasion a number of almsbowls had been put down outside without support. A whirlwind rolled the bowls around and as a result they broke.

105 “I allow a bowl rack.”

106 On one occasion there were monks who had put their bowls on the edge of a bench. They fell down and broke.

107 “You shouldn’t put your almsbowl on the edge of a bench. If you do, you commit an offense of wrong conduct.”

108 On one occasion there were monks who had put their bowls on the edge of a ledge. They fell down and broke.

109 “You shouldn’t put your almsbowl on the edge of a ledge. If you do, you commit an offense of wrong conduct.”

110 At that time the monks put their bowls upside down on the ground. The edges of the bowls were scratched.

111 “I allow a spread of grass.”

112 The grass was eaten by termites.

113 “I allow a cloth.”

114 The cloth was eaten by termites.

115 “I allow a platform for bowls.”

116 The bowls fell off the platform and broke.

117 "I allow a storage container for almsbowls."

118 The bowls were scratched in the storage containers.

119 "I allow a bowl bag."

120 There were no shoulder straps.

121 "I allow a shoulder strap and a string for fastening."

122 At that time there were monks who hung their bowls from wall pegs. The bowls fell down and broke.

123 "You shouldn't hang up your almsbowl. If you do, you commit an offense of wrong conduct."

124 At that time there were monks who placed their bowls on beds. Sitting down absentmindedly, they crushed the bowls, breaking them.

125 "You shouldn't place your bowl on a bed. If you do, you commit an offense of wrong conduct."

126 At that time monks placed their bowls on benches. Sitting down absentmindedly, they crushed the bowls, breaking them.

127 "You shouldn't place your bowl on a bench. If you do, you commit an offense of wrong conduct."

128 At that time there were monks who put their bowls in their laps. When they got up absentmindedly, the bowls fell down and broke.

129 "You shouldn't put your bowl in your lap. If you do, you commit an offense of wrong conduct."

130 At one time there were monks who put their bowls on a sunshade. A whirlwind lifted the sunshade, and the bowls fell down and broke.

131 "You shouldn't put your bowl on a sunshade. If you do, you commit an offense of wrong conduct."

132 At that time there were monks who opened doors with a bowl in their hand. The doors swung back and the bowls broke.

133 "You shouldn't open a door with an almsbowl in your hand. If you do, you commit an offense of wrong conduct."

134 At that time there were monks who walked for alms with gourds as bowls. People complained and criticized them, "They're just like the monastics of other religions."

135 "You shouldn't walk for alms with a gourd as a bowl. If you do, you commit an offense of wrong conduct."

136 At that time there were monks who walked for alms with waterpots as bowls. People complained and criticized them, "They're just like the monastics of other religions."

137 "You shouldn't walk for alms with a waterpot as a bowl. If you do, you commit an offense of wrong conduct."

138 At that time a certain monk who only used discarded things used a skull as a bowl. A woman who saw this was terrified, screaming, "Oh my God, a demon!" People complained and criticized him, "How can the Sakyan monastics use skulls as bowls? They're just like goblins."

139 “You shouldn’t use a skull as a bowl. If you do, you commit an offense of wrong conduct. And you shouldn’t use only discarded things. If you do, you commit an offense of wrong conduct.”

140 At that time there were monks who carried away chewed food remnants, bones, and wastewater in their bowls. People complained and criticized them, “These Sakyan monastics use the vessel they’re eating from as a trash can.”

141 “You shouldn’t carry away chewed food remnants, bones, and wastewater in your almsbowl. If you do, you commit an offense of wrong conduct. I allow trash cans.”

142 Robe making
At that time the monks tore cloth to pieces by hand and then sewed robes. The robes were ugly. They told the Buddha.

143 “I allow a knife and a felt sheath.”

144 Soon afterwards the Sangha was offered a knife with a handle.

145 “I allow a knife with a handle.”

146 At this time the monks from the group of six used luxurious knife handles made with gold and silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

147 “You shouldn’t use luxurious knife handles. If you do, you commit an offense of wrong conduct. I allow knife handles made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, or shell.”

148 At that time the monks used chicken feathers and pieces of bamboo to sew robes. The robes were badly sewn.

149 “I allow needles.”

150 The needles rusted.

151 “I allow a cylinder for the needles.”

152 The needles still rusted.

153 “I allow you to fill them with yeast.”

154 The needles still rusted.

155 “I allow you to fill them with flour.”

156 The needles still rusted.

157 “I allow stone powder.”

158 The needles still rusted.

159 “I allow you to mix it with beeswax.”

160 The stone powder broke apart.

161 “I allow a case.”

162 At that time the monks erected posts here and there, bound them together, and sewed robes. The corners of the robes were deformed. They told the Buddha.

163 “I allow a frame and a string. You should tie down the cloth to the frame as required, before sewing the robe.”

164 They laid the frame on uneven ground. The frame broke.

165 “You shouldn’t lay the frame on uneven ground. If you do, you commit an offense of wrong conduct.”

166 They laid the frame on the ground. The frame got dirty.

167 "I allow a spread of grass."

168 The edges of the frame deteriorated.

169 "I allow you to add an edge lengthwise and crosswise."

170 The frame was not the right size.

171 "I allow an inner frame, folding a straw mat to fit the frame, spacers, strings for tying together, and strings for tying down. After tying it together, you should sew the robe."

172 The seams were unevenly spaced.

173 "I allow a ruler."

174 The seams were not straight.

175 "I allow you to make a guide line."

176 There were monks who stepped on the frame with dirty feet. The frame got dirty.

177 "You shouldn't step on the frame with dirty feet. If you do, you commit an offense of wrong conduct."

178 There were monks who stepped on the frame with wet feet. The frame got dirty.

179 "You shouldn't step on the frame with wet feet. If you do, you commit an offense of wrong conduct."

180 There were monks who stepped on the frame while wearing sandals. The frame got dirty.

181 “You shouldn’t step on the frame while wearing sandals. If you do, you commit an offense of wrong conduct.”

182 When sewing robes, the monks used their bare fingers. They pricked their fingers.

183 “I allow thimbles.”

184 Soon the monks from the group of six used luxurious thimbles made with gold and silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

185 “You shouldn’t use luxurious thimbles. If you do, you commit an offense of wrong conduct. I allow a thimble made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, or shell.”

186 Needles, knives, and thimbles got lost.

187 “I allow a small bowl.”

188 The small bowls became crowded.

189 “I allow a bag for thimbles.”

190 There was no shoulder strap.

191 “I allow a shoulder strap and a string for fastening.”

192 When sewing robes outside, the monks were troubled by the cold and heat. They told the Buddha.

193 “I allow sewing sheds and roof covers.”

194 They built the sewing shed on a low base. It was flooded.

195 “I allow you to raise the base.”

196 The mound collapsed.

197 “I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood.”

198 It was difficult to get up to the sewing sheds.

199 “I allow three kinds of stairs: stairs of brick, stone, and wood.”

200 People fell down while climbing the stairs.

201 “I allow rails.”

202 Grass and dust fell into the sewing sheds.

203 “I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern; putting up bamboo robe racks and clotheslines.”

204 At that time, when they had finished sewing a robe, there were monks who abandoned the frame right there and left. Rats and termites ate it.

205 “You should fold up the frame.”

206 The frame broke.

207 “You should fold it up with a rod for support.”

208 The frame unfolded.

209 “You should tie it up with a rope.”

210 At that time there were monks who leaned the frame against a wall or a pillar and left. It fell down and broke.

211 "You should hang it from a wall peg."

212 Various allowable requisites

When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Vesālī. And so did the monks, having put their needles, knives, and medicines in their almsbowls. They told the Buddha.

213 "I allow a medicine bag."

214 There was no shoulder strap.

215 "I allow a shoulder strap and a string for fastening it."

216 On one occasion a certain monk bound his sandals to his belt and entered the village for alms. A lay follower who bowed to him hit his head against those sandals. The monk was embarrassed. When he had returned to the monastery, he told the monks what had happened, who in turn told the Buddha.

217 "I allow a bag for sandals."

218 There was no shoulder strap.

219 "I allow a shoulder strap and a string for fastening it."

220 While they were traveling, there was only unallowable water, but no water filter.

221 "I allow a water filter."

222 There was no suitable cloth.

223 "I allow a filter with a handle."

224 There was still no suitable cloth.

225 "I allow a water strainer."

226 On one occasion, there were two monks traveling through the Kosalan country. One monk misbehaved, and the other monk said to him, "Don't do that. It's not allowable." Because of that, the first monk became resentful.

227 Soon afterwards the other monk was very thirsty. He asked the resentful monk to borrow his water filter. He refused and the other monk died from thirst. When the resentful monk arrived at the monastery, he told the monks what had happened.

228 "So you refused to lend your water filter when asked?"

229 "Yes."

230 The monks of few desires complained and criticized him, "How could a monk do such a thing?" They told the Buddha. Soon afterwards the Buddha had the monks gathered and questioned that monk:

231 "Is it true, monk, that you did this?"

232 "It's true, sir."

233 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 could you refuse to lend your water filter when asked? This will affect people's confidence ..." After rebuking him ... the Buddha gave a teaching and addressed the monks:

234 "If you're traveling with a monk and he asks to borrow your water filter, you should lend it. If you don't, you commit an offense of wrong conduct. On the other hand, you shouldn't travel without a water filter. If you

do, you commit an offense of wrong conduct. If there's no water filter or strainer, you should determine a corner of your robe: 'I'll drink after filtering with this.'"

235 The Buddha eventually arrived at Vesālī where he stayed in the house with the peaked roof in the Great Wood. At this time the monks were doing building work, but there were not enough water filters. They told the Buddha.

236 "I allow a water filter of cloth fitted to a wooden framework."

237 There were still not enough filters.

238 "I allow you to filter by spreading cloth on water."

239 At this time the monks were troubled by mosquitoes.

240 "I allow a mosquito tent."

241 Walking paths

At this time in Vesālī people had arranged a succession of fine meals. After eating the fine food, the monks were often sick, their bodies being full of impurities.

242 Just then Jīvaka Komārabhacca was in Vesālī on some business, and he saw those monks. He went to the Buddha, bowed, sat down, and said, "At present, sir, there are monks who are often sick, their bodies being full of impurities. Please allow walking-meditation paths and saunas. In this way the monks will rarely get sick."

242.2 The Buddha then instructed, inspired, and gladdened him with a teaching, after which Jīvaka got up from his seat, bowed, circumambulated the Buddha with his right side toward him, and left. Soon afterwards

the Buddha gave a teaching and addressed the monks:

243 "I allow walking-meditation paths and saunas."

244 Monks did walking meditation on uneven walking paths. As a result their feet hurt.

245 "I allow you to even them out."

246 They built walking-meditation paths on a low base. They were flooded.

247 "I allow you to raise the base."

248 The mound collapsed.

249 "I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood."

250 It was difficult to get up on the walking-meditation paths.

251 "I allow three kinds of stairs: stairs of brick, stone, and wood."

252 People fell down while climbing the stairs.

253 "I allow rails."

254 Monks fell off while doing walking meditation.

255 "I allow railings."

256 Doing walking meditation outside, monks were troubled by the cold and the heat. They told the Buddha.

257 "I allow indoor walking-meditation paths."

258 Grass and dust fell into the indoor walking-meditation paths.

259 “I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern; putting up bamboo robe racks and clotheslines.”

260 Saunas
They built saunas on a low base. They were flooded.

261 “I allow you to raise the base.”

262 The mound collapsed.

263 “I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood.”

264 It was difficult to get up to the saunas.

265 “I allow three kinds of stairs: stairs of brick, stone, and wood.”

266 People fell down while climbing the stairs.

267 “I allow rails.”

268 The saunas didn’t have doors.

269 “I allow doors, door frames, lower hinges, upper hinges, door jambs, bolt sockets, bolts, latches, keyholes, door-pulling holes, and door-pulling ropes.”

270 The base of the sauna walls deteriorated.

271 “I allow you to make encircling trenches.”

272 The saunas didn’t have flues.

273 “I allow flues.”

274 At that time the monks built a fireplace in the middle of a small sauna. There was no access around the fireplace.

275 “In a small sauna, you should make the fireplace to one side, but in a large one in the middle.”

276 The fire in the sauna scorched their faces.

277 “I allow clay for the face.”

278 They moistened the clay in their hands.

279 “I allow a trough for the clay.”

280 The clay was smelly.

281 “I allow you to add scent.”

282 The fire in the sauna scorched their bodies.

283 “I allow you to bring water.”

284 They brought the water in basins and bowls.

285 “I allow a place for the water and a water scoop.”

286 Because the sauna had a grass roof, they did not sweat.

287 “I allow you to firm up the structure and then to plaster it inside and outside.”

288 The sauna was muddy.

289 “I allow three kinds of floors: floors of brick, stone, and wood.”

290 It was still muddy.

291 “You should wash it.”

292 The water remained.

293 “I allow water drains.”

294 The monks sat on the ground and their limbs became itchy.

296 “I allow sauna benches.”

297 At that time the saunas were unenclosed.

298 “I allow three kinds of encircling walls: walls of brick, stone, and wood.”

299 There were no gatehouses.

300 “I allow gatehouses.”

301 They built the gatehouses on a low base. They were flooded.

302 “I allow you to raise the base.”

303 The mound collapsed.

304 “I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood.”

305 It was difficult to get up to the gatehouses.

306 “I allow three kinds of stairs: stairs of brick, stone, and wood.”

307 People fell down while climbing the stairs.

308 “I allow rails.”

309 The gatehouses didn’t have doors.

310 “I allow doors, door frames, lower hinges, upper hinges, door jambs, bolt sockets, bolts, latches, keyholes, door-pulling holes, and door-pulling ropes.”

311 Grass and dust fell into the gatehouses.

312 “I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern.”

313 The yards were muddy.

314 “I allow a you to cover them with gravel.”

315 They were unable to do it.

316 “I allow you to lay paving stones.”

317 The water remained.

318 “I allow water drains.”

319 At that time naked monks bowed down to other naked monks, had other naked monks bow down to them, provided assistance to other naked monks, had other naked monks provide assistance to them, gave to other naked monks, received, ate fresh foods, ate cooked foods, ate other foods, and drank. They told the Buddha.

320 “One who is naked shouldn’t bow down to one who is naked, shouldn’t bow down to anyone, shouldn’t have a naked monk bow down to him, shouldn’t have anyone bow down to him, shouldn’t provide assistance to a naked monk, shouldn’t have a naked monk provide assistance to

him, shouldn't give to a naked monk, shouldn't receive, shouldn't eat fresh foods, shouldn't eat cooked food, shouldn't eat anything, and shouldn't drink. If you do, you commit an offense of wrong conduct."

321 At that time the monks put their robes on the ground in the sauna. The robes got dirty. They told the Buddha.

322 "I allow bamboo robe racks and clotheslines."

323 It rained and the robes became wet.

324 "I allow sauna sheds."

325 They built the sauna sheds on a low base. They were flooded.

326 "I allow you to raise the base."

327 The mound collapsed.

328 "I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood."

329 It was difficult to get up to the sauna sheds.

330 "I allow three kinds of stairs: stairs of brick, stone, and wood."

331 People fell down while climbing the stairs.

332 "I allow rails."

333 Grass and dust fell into the sauna sheds.

334 "I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern; putting up bamboo robe racks and clotheslines."

335 Being afraid of wrongdoing, the monks did not provide assistance to one another either in the sauna or in the water.

336 “I allow you to regard three things as a ‘covering’: a sauna, water, and a cloth.”

337 Wells
On one occasion there was no water in the sauna. They told the Buddha.

338 “I allow a well.”

339 The edge of the well collapsed.

340 “I allow you to construct three kinds of foundations: foundations of brick, stone, and wood.”

341 The well was situated at a low point. It was flooded.

342 “I allow you to raise the base.”

343 The mound collapsed.

344 “I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood.”

345 It was difficult to get up to the well.

346 “I allow three kinds of stairs: stairs of brick, stone, and wood.”

347 People fell down while climbing the stairs.

348 “I allow rails.”

349 At that time the monks used creepers and belts to haul water.

350 “I allow a water-hauling rope.”

351 It hurt their hands.

352 “I allow a well-sweep, a pulley, and well-wheels.”

353 Many vessels broke.

354 “I allow three kinds of buckets: buckets made of iron, wood, and hide.”

355 Hauling water outside, the monks were troubled by the cold and the heat. They told the Buddha.

356 “I allow well houses.”

357 Grass and dust fell into the well houses.

358 “I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern; putting up bamboo robe racks and clotheslines.”

359 The wells were not covered. Grass, dust, and dirt fell into them.

360 “I allow covers.”

361 There were no vessels for the water.

362 “I allow water troughs and waterpots.”

363 Other structures
At that time the monks bathed here and there in the monastery. The monastery became muddy. They told the Buddha.

364 “I allow a waste-water disposal area.”

365 The area was unenclosed. The monks were embarrassed to bathe there.

366 “I allow three kinds of encircling walls: walls of brick, stone, and wood.”

367 The area became muddy.

368 “I allow three kinds of deckings: deckings of brick, stone, and wood.”

369 The water remained.

370 “I allow water drains.”

371 The monks were cold.

372 “I allow a water wiper and a towel to dry yourselves.”

373 On one occasion a lay follower wanted to build a lotus bathing tank for the benefit of the Sangha. They told the Buddha.

374 “I allow lotus bathing tanks.”

375 The edges of the tank collapsed.

376 “I allow you to construct three kinds of foundations: foundations of brick, stone, and wood.”

377 It was difficult to get up to the tank.

378 “I allow three kinds of stairs: stairs of brick, stone, and wood.”

379 People fell down while climbing the stairs.

380 “I allow rails.”

381 The water in the tanks became stagnant.

382 “I allow a channel and a drain.”

383 On one occasion a certain monk wanted to build a sauna with a pointed roof for the benefit of the Sangha.

384 "I allow saunas with pointed roofs."

385 Various regulations on proper conduct and allowable requisites
At one time the monks from the group of six did not have sitting mats for a period of four months. They told the Buddha.

386 "You shouldn't be without a sitting mat for a period of four months. If you are, you commit an offense of wrong conduct."

387 At that time the monks from the group of six slept in beds covered in flowers. When people walking about the dwellings saw this, they complained and criticized them, "They're just like householders who indulge in worldly pleasures!"

388 "You shouldn't sleep in a bed covered in flowers. If you do, you commit an offense of wrong conduct."

389 Soon, people brought scents and garlands to the monastery. Being afraid of wrongdoing, the monks did not accept.

390 "I allow you to accept scent to make the five-finger mark on your door and to accept flowers to place to one side in your dwelling."

391 On one occasion the Sangha was offered a piece of felt.

392 "I allow felt."

393 The monks thought, "Should it be determined or assigned to another?"

394 "It should neither be determined nor assigned to another."

395 The monks from the group of six ate food on a stand with a heating device. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!"

396 "You shouldn't eat food on a stand with a heating device. If you do, you commit an offense of wrong conduct."

397 On one occasion a certain sick monk was unable to hold his bowl with his hands while eating.

398 "I allow a stand."

399 At that time the monks from the group of six ate from the same vessel and drank from the same vessel, and they lay down on the same bed, on the same sheet, under the same cover, and both on the same sheet and under the same cover. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!"

400 "You shouldn't eat from the same vessel, drink from the same vessel, lie down on the same bed, lie down on the same sheet, lie down under the same cover, or lie down both on the same sheet and under the same cover. If you do, you commit an offense of wrong conduct."

401 Overturning the bowl

At one time Vaḍḍha the Licchavī was a friend of the monks Mettiya and Bhūmajaka. On one occasion he went to them and said, "Respectful greetings, venerables." They did not respond. A second time and a third time he said the same thing, but they still did not respond.

402 "Have I done something wrong? Why don't you respond?"

403 “It’s because we’ve been treated badly by Dabba the Mallian, and you’re not taking an interest.”

404 “But what can I do?”

405 “If you like, you could make the Buddha expel Dabba.”

406 “And how can I do that?”

407 “Go to the Buddha and say, ‘Sir, this is not proper or appropriate. There’s fear, distress, and oppression in this district, where none of these should exist. It’s windy where it should be calm. It’s as if water is burning. Venerable Dabba the Mallian has raped my wife.’”

408 Saying, “Alright, venerables,” he went to the Buddha, bowed, sat down, and repeated what he had been told to say.

409 Soon afterwards the Buddha had the Sangha gathered and questioned Dabba: “Dabba, do you remember doing as Vaḍḍha says?”

410 “Sir, you know what I’m like.”

411 A second and a third time the Buddha asked the same question and got the same response. He then said, “Dabba, the Dabbas don’t give such evasive answers. If it was done by you, say so; if it wasn’t, then say that.”

412 “Since I was born, sir, I don’t recall having sexual intercourse even in a dream, let alone when awake.”

413 The Buddha addressed the monks: “Well then, monks, the Sangha should overturn the almsbowl against Vaḍḍha the Licchavī, prohibiting him from interacting with the Sangha.

414 When a lay follower has eight qualities, you should overturn your bowl against him: he's trying to stop monks from getting material support; he's trying to harm monks; he's trying to get monks to lose their place of residence; he abuses and reviles monks; he causes division between monks; he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

416 And the overturning of the bowl is to be done like this. A competent and capable monk should inform the Sangha:

417 'Please, venerables, I ask the Sangha to listen. Vaḍḍha the Licchavī is groundlessly charging Venerable Dabba the Mallian with failure in morality. If the Sangha is ready, it should overturn the bowl against Vaḍḍha the Licchavī, prohibiting him from interacting with the Sangha. This is the motion.

418 Please, venerables, I ask the Sangha to listen. Vaḍḍha the Licchavī is groundlessly charging Venerable Dabba the Mallian with failure in morality. The Sangha overturns the bowl against Vaḍḍha the Licchavī, prohibiting him from interacting with the Sangha. Any monk who approves of overturning the bowl against Vaḍḍha the Licchavī, prohibiting him from interacting with the Sangha, should remain silent. Any monk who doesn't approve should speak up.

419 The Sangha has overturned the bowl against Vaḍḍha the Licchavī, prohibiting him from interacting with the Sangha. The Sangha approves and is therefore silent. I will remember it thus.'"

### 420 Turning the bowl upright

After robing up the following morning, Venerable Ānanda took his bowl and robe, went to the house of Vaḍḍha the Licchavī, and told him, "Vaḍḍha, the Sangha has overturned the bowl against you. You're prohibited from interacting with the Sangha." And Vaḍḍha fainted right there. But Vaḍḍha's friends and relatives said to him, "Don't be sad, Vaḍḍha. We'll reconcile you with the Buddha and the Sangha of monks."

421 Soon afterwards Vaḍḍha, together with his wives and children, together with his friends and relatives, with wet clothes and wet hair, went to the Buddha. He bowed down at the Buddha's feet and said, "Sir, I've made a mistake. I've been foolish, confused, and unskillful. Please forgive me so that I may restrain myself in the future."

422 "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 in the future."

423 The Buddha then addressed the monks: "Well then, the Sangha should turn the almsbowl upright for Vaḍḍha the Licchavī, allowing him to interact with the Sangha.

424 When a lay follower has eight qualities, you should turn your bowl upright for him: he's not trying to stop monks from getting material support; he's not trying to harm monks; he's not trying to get monks to lose

their place of residence; he doesn't abuse or revile monks; he doesn't cause division between monks; he doesn't disparage the Buddha; he doesn't disparage the Teaching; he doesn't disparage the Sangha.

426 And the turning of the bowl upright is to be done like this. Vaḍḍha the Licchavî should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, raise his joined palms, and say:

427 'Venerables, the Sangha has overturned the bowl against me, prohibiting me from interacting with the Sangha. I'm now conducting myself properly and suitably so as to deserve to be released. I ask the Sangha to turn the bowl upright for me.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

428 'Please, venerables, I ask the Sangha to listen. The Sangha has overturned the bowl against Vaḍḍha the Licchavî, prohibiting him from interacting with the Sangha. He is now conducting himself properly and suitably so as to deserve to be released, and is asking the Sangha to turn the bowl upright for him. If the Sangha is ready, it should turn the bowl upright for Vaḍḍha the Licchavî, allowing him to interact with the Sangha. This is the motion.

429 Please, venerables, I ask the Sangha to listen. The Sangha has overturned the bowl against Vaḍḍha the Licchavî, prohibiting him from interacting with the Sangha. He is now conducting himself properly and suitably so as to deserve to be released, and is asking the Sangha to turn the bowl upright for him.

429.2 The Sangha turns the bowl upright for Vaḍḍha the Licchavī, allowing him to interact with the Sangha. Any monk who approves of turning the bowl upright for Vaḍḍha the Licchavī, allowing him to interact with the Sangha, should remain silent. Any monk who doesn't approve should speak up.

430 The Sangha has turned the bowl upright for Vaḍḍha the Licchavī, allowing him to interact with the Sangha. The Sangha approves and is therefore silent. I will remember it thus.'"

431 Stepping on cloth

When the Buddha had stayed at Vesālī for as long as he liked, he set out wandering toward the country of Bhaggā. When he eventually arrived, he stayed at Susumāragira in the Bhesakaḷā Grove, the deer park.

432 At this time Prince Bodhi had recently built the Kokanada stilt house. It had not yet been inhabited by any monastic or brahmin, or anyone else.

433 The prince said to the young brahmin Sañcikāputta, "My dear Sañcikāputta, please go to the Buddha, bow down in my name with your head at his feet, and ask if he's healthy, strong, and living at ease. And then say, 'Sir, please accept tomorrow's meal from Prince Bodhi together with the Sangha of monks.'"

434 Saying, "Yes, sir," Sañcikāputta went to the Buddha and exchanged pleasantries with him. He then sat down and told the Buddha all he had been asked to say, concluding with the invitation for the meal on the following day. The Buddha consented by remaining silent. Knowing that the Buddha had consented, Sañcikāputta got up from his seat, returned to the prince, and told him what had happened.

435 The next morning Prince Bodhi had various kinds of fine foods prepared, and had the entire Kokanada stilt house covered with white cloth, all the way to the bottom step of the staircase. He then said to Sañcikāputta, "Go to the Buddha and tell him the meal is ready." And Sañcikāputta did as instructed.

436 Soon afterwards, the Buddha robed up in the morning, took his bowl and robe, and went the prince's house. The prince was standing outside the gatehouse, waiting for the Buddha. When he saw the Buddha coming, he went out to meet him, bowed down to him, and then returned to the Kokanada stilt house with the Buddha in front.

437 But the Buddha stopped at the bottom stair of that staircase. The prince said, "Sir, please step on the cloth. It will be for my long-term benefit and happiness." The Buddha remained silent. A second time the prince repeated his request, but the Buddha still remained silent. When the prince made his request for the third time, the Buddha looked at Venerable Ānanda. And Ānanda said to the prince, "Please fold up the cloth. The Buddha doesn't step on cloth coverings. He has compassion for later generations."

438 The prince then had the cloth folded up and had a seat prepared up in the stilt house. The Buddha ascended the house and sat down on the prepared seat together with the Sangha of monks. The prince personally served the various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal and had washed his hands and bowl, the prince 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.

439 Soon afterwards the Buddha gave a teaching and addressed the monks:

440 "You shouldn't step on a cloth covering. If you do, you commit an offense of wrong conduct."

441 On one occasion a woman who was unable to conceive invited the monks, prepared a cloth, and said, "Venerables, please step on the cloth." But being afraid of wrongdoing, they refused. "Please step on the cloth as a blessing." They still refused. That woman complained and criticized them, "How can the venerables not step on a cloth as a blessing when asked?" The monks heard the complaints of that woman, and they told the Buddha what had happened.

442 "Householders want blessings. I allow you, when asked, to step on a cloth covering as a blessing for householders."

443 Being afraid of wrongdoing, the monks did not step on a towel after washing their feet.

444 "I allow you to step on a towel after washing your feet."

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*The second section for recitation is finished.*

446 More regulations on proper conduct and allowable requisites.
When the Buddha had stayed in the country of Bhaggā for as long as he liked, he set out wandering toward Sāvatthī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery.

447 Soon Visākhā Migāramātā went to the Buddha, taking a waterpot, a ceramic foot scrubber, and a broom. She bowed to the Buddha, sat down, and said, "Sir, for my long-term benefit and happiness, please accept this

waterpot, foot scrubber, and broom." The Buddha accepted the waterpot and the broom, but not the ceramic foot scrubber. He then instructed, inspired, and gladdened her with a teaching, after which she got up from her seat, bowed down, circumambulated him with her right side toward him, and left.

448 Soon afterwards the Buddha gave a teaching and addressed the monks:

449 "I allow waterpots and brooms. But you shouldn't use a ceramic foot scrubber. If you do, you commit an offense of wrong conduct. I allow three kinds of foot scrubbers: stones, pebbles, and pumice."

450 Visākhā again went to the Buddha, now taking a standard fan and a palm-leaf fan. She bowed, sat down, and said, "Sir, for my long-term benefit and happiness, please accept this standard fan and this palm-leaf fan." The Buddha accepted both.

451 He then instructed, inspired, and gladdened her with a teaching, after which she got up from her seat, bowed, circumambulated him with her right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

452 "I allow standard fans and a palm-leaf fans."

453 On one occasion the Sangha was offered a mosquito whisk.

454 "I allow mosquito whisks."

455 The Sangha was offered a yak-tail whisk.

456 "You shouldn't use a yak-tail whisk. If you do, you commit an offense of wrong conduct. I allow three kinds of whisks: those made of bark, vetiver grass, and peacocks' tail feathers."

457 On one occasion the Sangha was offered a sunshade.

458 "I allow sunshades."

459 Soon afterwards the monks from the group of six walked about holding sunshades. Then, as a certain Buddhist lay follower and a number of Ājīvaka disciples were going to the park, the Ājīvakas saw those monks in the distance with their sunshades. They said to that lay follower, "These venerables of yours are coming. They're holding sunshades, just like accountants and government officials."

460 "These aren't monks. They're wanderers." And they made a bet on whether they were monks or not.

461 When the monks came close, that lay follower recognized them. And he complained and criticized them, "How can the venerables walk about holding sunshades?" The monks heard the complaints of that lay follower and they told the Buddha.

462 "Is it true, monks, that the monks from the group of six are doing this?" "It's true, sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

463 "You shouldn't use a sunshade. If you do, you commit an offense of wrong conduct."

464 Soon afterwards a certain sick monk was not comfortable without a sunshade.

465 "I allow sick monks to use sunshades."

466 When they heard that the Buddha had allowed sunshades for the sick, but not for the healthy, and being afraid of wrongdoing, the monks did not use sunshades in the monastery or in the vicinity of the monastery.

467 "I allow you to use a sunshade in a monastery and in the vicinity of a monastery, even if you're healthy."

468 Carrying nets and staffs, etc.
On one occasion a monk put his almsbowl in a carrying net, hung it from a staff, and passed through the gateway to a certain village at an unusual hour. People said, "This must be a gangster coming with his gleaming sword." They pounced and seized him, but when they recognized him, they let him go.

469 He returned to the monastery and told the monks what had happened. They said, "So you used a carrying net and a staff?"

470 "Yes."

471 The monks of few desires complained and criticized him, "How can a monk use a carrying net and a staff?" They told the Buddha ... "It's true, sir." ... After rebuking him ... the Buddha gave a teaching and addressed the monks:

472 "You shouldn't use a carrying net and a staff. If you do, you commit an offense of wrong conduct."

473 On one occasion there was a sick monk who was unable to walk about without a staff.

474 "I allow you to give a sick monk permission to use a staff. And it should be given like this. The sick monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

475 'Venerables, I'm sick. I'm unable to walk about without a staff. I ask the Sangha for permission to use a staff.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

476 'Please, venerables, I ask the Sangha to listen. Monk so-and-so is sick. He is unable to walk about without a staff. He is asking the Sangha for permission to use a staff. If the Sangha is ready, it should give monk so-and-so permission to use a staff. This is the motion.

477 Please, venerables, I ask the Sangha to listen. Monk so-and-so is sick. He is unable to walk about without a staff. He is asking the Sangha for permission to use a staff. The Sangha gives monk so-and-so permission to use a staff. Any monk who approves of giving monk so-and-so permission to use a staff should remain silent. Any monk who doesn't approve should speak up.

478 The Sangha has given monk so-and-so permission to use a staff. The Sangha approves and is therefore silent. I will remember it thus.'"

479 On one occasion there was a sick monk who was unable to carry his almsbowl without a carrying net. They told the Buddha.

480 "I allow you to give a sick monk permission to use a carrying net. And it should be given like this. The sick monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the se-

nior monks, squat on his heels, raise his joined palms, and say:

481 'Venerables, I'm sick. I'm unable to carry my bowl without a carrying net. I ask the Sangha for permission to use a carrying net.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

482 'Please, venerables, I ask the Sangha to listen. Monk so-and-so is sick. He is unable to carry his bowl without a carrying net. He is asking the Sangha for permission to use a carrying net. If the Sangha is ready, it should give monk so-and-so permission to use a carrying net. This is the motion.

483 Please, venerables, I ask the Sangha to listen. Monk so-and-so is sick. He is unable to carry his bowl without a carrying net. He is asking the Sangha for permission to use a carrying net. The Sangha gives monk so-and-so permission to use a carrying net. Any monk who approves of giving monk so-and-so permission to use a carrying net should remain silent. Any monk who doesn't approve should speak up.

484 The Sangha has given monk so-and-so permission to use a carrying net. The Sangha approves and is therefore silent. I will remember it thus.'"

485 On one occasion there was a sick monk who was unable to walk about without a staff or to carry his almsbowl without a carrying net. They told the Buddha.

486 "I allow you to give a sick monk permission to use a staff and a carrying net. And it should be given like this. The sick monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

487 'Venerables, I'm sick. I'm unable to walk about without a staff or to carry my bowl without a carrying net. I ask the Sangha for permission to use a staff and a carrying net.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

488 'Please, venerables, I ask the Sangha to listen. Monk so-and-so is sick. He is unable to walk about without a staff or to carry his bowl without a carrying net. He is asking the Sangha for permission to use a staff and a carrying net. If the Sangha is ready, it should give monk so-and-so permission to use a staff and a carrying net. This is the motion.

489 Please, venerables, I ask the Sangha to listen. Monk so-and-so is sick. He is unable to walk about without a staff or to carry his bowl without a carrying net. He is asking the Sangha for permission to use a staff and a carrying net. The Sangha gives monk so-and-so permission to use a staff and a carrying net. Any monk who approves of giving monk so-and-so permission to use a staff and a carrying net should remain silent. Any monk who doesn't approve should speak up.

490 The Sangha has given monk so-and-so permission to use a staff and a carrying net. The Sangha approves and is therefore silent. I will remember it thus.'"

491 At that time there was a monk who was a regurgitator. After regurgitating, he would swallow. The monks complained and criticized him, "This monk is eating at the wrong time." They told the Buddha.

492 "This monk has only recently passed away as a cow. I allow a regurgitator to regurgitate. But you shouldn't take it out of the mouth and then swallow it. If you do, you should be dealt with according to the rule."

493 Soon afterwards a certain association was offering a meal to the Sangha. Lots of rice fell on the floor in the dining hall. People complained and criticized them, "When they're given rice, how can the Sakyan monastics not receive it with care? Each lump of rice is the result of hard work." The monks heard the complaints of those people. They told the Buddha.

494 "I allow you to pick up and eat what falls down while being given. It has been relinquished by the donors."

495 Personal grooming
On one occasion a certain monk with long nails was walking for alms. A woman who saw him said to him, "Come, venerable, and have sex."

496 "It's not allowable."

497 "If you don't, I'll scratch my limbs with my nails and make a scene, saying that you abused me."

498 "That's your business, sister."

499 Yet that woman did as she had threatened. People rushed up and took hold of that monk. But when they saw the skin and blood on that woman's nails, they realized she had done it herself, and they released the monk. He then returned to the monastery and told the monks what had happened.

500 "So you grow your nails long?"

501 "Yes."

502 The monks of few desires complained and criticized him, "How can a monk grow his nails long?" They told the Buddha.

503 “You shouldn’t grow your nails long. If you do, you commit an offense of wrong conduct.”

504 Soon afterwards the monks were cutting their nails with their nails and teeth, or by grinding them on walls. Their fingers hurt.

505 “I allow nail clippers.”

506 They cut their nails so short that they bled. Their fingers hurt.

507 “You should cut your nails so that they’re even with the tip of the flesh.”

508 At this time the monks from the group of six polished their fingernails and toenails. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

509 “You shouldn’t polish your fingernails and toenails. If you do, you commit an offense of wrong conduct. But I allow you to remove dirt.”

510 At that time there were monks who had long hair. They told the Buddha.

511 “Are you able to shave each other’s heads?”

512 “We are.”

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

514 “I allow a razor, a whetstone, a razor case, felt, and all barber equipment.”

515 At this time the monks from the group of six trimmed their beards, grew their beards long, grew goatees, grew sideburns, grew circle beards, sculpted their chest hair, grew mustaches, and removed the hair from their private parts. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!"

516 "You shouldn't trim your beards, grow your beard long, grow goatees, grow sideburns, grow circle beards, sculpt your chest hair, grow mustaches, or remove the hair from your private parts. If you do, you commit an offense of wrong conduct."

517 A certain monk had a sore on his private parts, and the medicine did not stick.

518 "I allow you to remove hair from the private parts if you have a disease."

519 At that time the monks from the group of six cut their hair with scissors. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!"

520 "You shouldn't cut your hair with scissors. If you do, you commit an offense of wrong conduct."

521 A monk who had a sore on his head was unable to shave with a razor.

522 "I allow you to cut your hair with scissors if you have a disease."

523 At this time there were monks who grew their nasal hair long. People complained and criticized them, "They're just like goblins!"

524 "You shouldn't grow your nasal hair long. If you do, you commit an offense of wrong conduct."

525 The monks had their nasal hair removed with small stones and beeswax. Their noses hurt.

526 "I allow tweezers."

527 The monks from the group of six had their gray hairs removed. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!"

528 "You shouldn't remove gray hairs. If you do, you commit an offense of wrong conduct."

529 On one occasion a monk's ear was blocked by earwax.

530 "I allow earpicks."

531 Soon the monks from the group of six used luxurious earpicks made with gold and silver. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!"

532 "You shouldn't use luxurious earpicks. If you do, you commit an offense of wrong conduct. I allow earpicks made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, or shell."

533 More regulations on proper conduct and allowable requisites
At one time the monks from the group of six had amassed a large number of metal and bronze goods. When people walking about the dwellings saw this, they complained and criticized them, "How can the Sakyan monastics amass a large number of metal and bronze goods? They're just like merchants."

534 "You shouldn't amass a large number of metal and bronze goods. If you do, you commit an offense of wrong conduct."

535 Being afraid of wrongdoing, the monks did not accept ointment boxes, ointment sticks, earpicks, or even metal used for binding.

536 "I allow ointment boxes, ointment sticks, earpicks, and metal used for binding."

537 On one occasion the monks from the group of six were sitting with their upper robes as a back-and-knee strap. The panels of the robes were torn apart.

538 "You shouldn't sit with your upper robe as a back-and-knee strap. If you do, you commit an offense of wrong conduct."

539 There was a sick monk who was not comfortable without a back-and-knee strap.

540 "I allow back-and-knee straps."

541 The monks thought, "How are the back-and-knee straps to be made?"

542 "I allow a warp, a reed, a weft, a shuttle, and all weaving equipment."

543 On one occasion a monk went to the village for alms without a belt. His sarong fell off on the street. People shouted out, and he felt humiliated. When he had returned to the monastery, he told the monks what had happened. They in turn told the Buddha, who said:

544 "You shouldn't enter an inhabited area without a belt. If you do, you commit an offense of wrong conduct. I allow belts."

545 Soon the monks from the group of six wore luxurious belts: belts with multiple strings, belts like the head of a water snake, belts of twisted strings of various colors, belts like ornamental ropes. People complained

and criticized them, “They’re just like householders who indulge in worldly pleasures!”

546 “You shouldn’t wear luxurious belts. If you do, you commit an offense of wrong conduct. I allow two kinds of belts: belts made from strips of cloth and from pigs’ intestines.”

547 The edges of the belts wore away.

548 “I allow belts of twisted strings of various colors and belts like ornamental ropes.”

549 The ends of the belts wore away.

550 “I allow making a loop and a knot.”

551 The loop at the end wore away.

552 “I allow buckles.”

553 Soon the monks from the group of six wore luxurious buckles made with gold and silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

554 “You shouldn’t wear luxurious buckles. If you do, you commit an offense of wrong conduct. I allow buckles made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, shell, or string.”

555 On one occasion Venerable Ānanda robed up in light upper robes and went to the village for alms. A whirlwind lifted up his robes. When he had returned to the monastery, he told the monks what had happened. They in turn told the Buddha.

556 “I allow toggles and loops.”

557 Soon the monks from the group of six wore luxurious toggles made with gold and silver. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!"

558 "You shouldn't wear luxurious toggles. If you do, you commit an offense of wrong conduct. I allow toggles made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, shell, or string."

559 When the monks fastened toggles and loops to their robes, they caused the robes to wear.

560 "I allow toggle shields and loop shields."

561 They fastened the toggle shields and the loop shields on the edge of the robe. The corners of the robe separated.

562 "I allow you to fasten the toggle shields at the edge and the loop shields twelve or thirteen centimeters in from the edge."

563 At this time the monks from the group of six wore their sarongs like householders— in the elephant-trunk style, the fish-tail style, the four-corner style, the palm-leaf style, and with pleats. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!"

564 "You shouldn't wear your sarong like householders— in the elephant-trunk style, the fish-tail style, the four-corner style, the palm-leaf style, or with pleats. If you do, you commit an offense of wrong conduct."

565 The monks from the group of six wore their upper robes like householders. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!"

566 "You shouldn't wear your upper robe like householders. If you do, you commit an offense of wrong conduct."

567 The monks from the group of six wore their sarongs like loin cloths. People complained and criticized them, "They're just like the king's porters!"

568 "You shouldn't wear your sarong like a loin cloth. If you do, you commit an offense of wrong conduct."

569 At that time the monks from the group of six used carrying poles with loads on both ends. People complained and criticized them, "They're just like the king's porters!"

570 "You shouldn't use a carrying pole with loads on both ends. If you do, you commit an offense of wrong conduct. I allow a carrying pole with a load on one end, a two-person carrying pole with a load in the middle, loads for the head, loads for the shoulder, loads for the hip, and hanging loads."

571 At that time there were monks who did not clean their teeth. As a result, they had bad breath. They told the Buddha.

572 "There are these five drawbacks to not cleaning your teeth: it's bad for your eyes; you get bad breath; your taste buds aren't cleansed; bile and phlegm cover the food; you don't enjoy the food.

573 There are these five benefits of cleaning your teeth: it's good for your eyes; you don't get bad breath; your taste buds are cleansed; bile and phlegm don't cover the food; you enjoy the food.

575 I allow tooth cleaners."

576 The monks from the group of six used long tooth cleaners, which they even used to smack the novices.

577 "You shouldn't use long tooth cleaners. If you do, you commit an offense of wrong conduct. I allow tooth cleaners that are at most thirteen centimeters long. And you shouldn't use them to smack the novice monks. If you do, you commit an offense of wrong conduct."

578 On one occasion a monk used a tooth cleaner that was too short and it got stuck in his throat.

579 "You shouldn't use tooth cleaners that are too short. If you do, you commit an offense of wrong conduct. You shouldn't use tooth cleaners shorter than seven centimeters."

580 On one occasion the monks from the group of six set fire to a forest. People complained and criticized them, "They're just like land clearers."

581 "You shouldn't set fire to a forest. If you do, you commit an offense of wrong conduct."

582 On one occasion the dwellings were overgrown with grass. There was a forest fire and the dwellings burned down. Being afraid of wrongdoing, the monks had not lit a counterfire for protection.

583 "When there is a forest fire, I allow you to light a counterfire for protection."

584 At that time the monks from the group of six climbed trees and then jumped between them. People complained and criticized them, "They're just like monkeys!"

585 "You shouldn't climb trees. If you do, you commit an offense of wrong conduct."

586 On one occasion a certain monk was walking on a road through the Kosalan country on his way to Sāvatthī when he was blocked by an elephant. He quickly went up to a tree, but being afraid of wrongdoing, he did not climb it. Soon the elephant went away. When he arrived at Sāvatthī, he told the monks what had happened. They in turn told the Buddha.

587 "I allow you to climb a tree to the height of a man if there's something to be done, or as far as you need if there's an emergency."

588 Teaching, etc.
At this time there were two monks called Yameḷa and Kekuṭa, brothers born into a brahmin family, who were well-spoken and had good voices. They went to the Buddha, bowed, sat down, and said, "Sir, the monks now have a variety of names and come from a variety of families, castes, and households. They corrupt the word of the Buddha by using their own expressions. Now we could give metrical form to the word of the Buddha."

589 The Buddha rebuked them, "Foolish men, how can you suggest such a thing? This will affect people's confidence ..." After rebuking them ... the Buddha gave a teaching and addressed the monks:

590 "You shouldn't give metrical form to the word of the Buddha. If you do, you commit an offense of wrong conduct. You should learn the word of the Buddha using its own expressions."

591 At that time the monks from the group of six were studying cosmological theory. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" The monks heard the complaints of those lay people and told the Buddha.

592 "Is there any growth and fulfillment on this spiritual path, monks, for one who sees cosmological theory as the essence?"

593 "No, sir."

594 "Would anyone who sees this spiritual path as the essence learn cosmological theory?"

595 "No."

596 "You shouldn't learn cosmological theory. If you do, you commit an offense of wrong conduct."

597 The monks from the group of six taught cosmological theory. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" They told the Buddha.

598 "You shouldn't teach cosmological theory. If you do, you commit an offense of wrong conduct."

599 The monks from the group of six studied worldly subjects. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" The monks heard the complaints of those lay people and told the Buddha.

600 "You shouldn't study worldly subjects. If you do, you commit an offense of wrong conduct."

601 The monks from the group of six taught worldly subjects. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

602 “You shouldn’t teach worldly subjects. If you do, you commit an offense of wrong conduct.”

603 On one occasion the Buddha sneezed while teaching a large gathering. The monks made an uproar, saying, “May you live long, venerable sir!” Because of the noise, the teaching was interrupted. The Buddha said to the monks:

604 “If you say, ‘May you live long!’ to one who sneezes, will they live or die because of that?”

605 “No, sir.”

606 “You shouldn’t say, ‘May you live long!’ to one who sneezes. If you do, you commit an offense of wrong conduct.”

607 At that time when monks sneezed, people said, “May you live long, venerable!” Being afraid of wrongdoing, the monks did not respond. People complained and criticized them, “How can the Sakyan monastics not respond when spoken to like this?” They told the Buddha.

608 “Monks, householders want blessings. When householders say, ‘May you live long!’ I allow you to respond with similar words.”

609 On one occasion when the Buddha was seated teaching a large gathering, there was a monk who had eaten garlic. Not to annoy the other monks, he was sitting at a distance. The Buddha saw him and asked the

monks why he was sitting there. The monks told him and the Buddha said, "Monks, should one eat anything that would stop one from hearing a teaching such as this?"

610 "No, sir."

611 "You shouldn't eat garlic. If you do, you commit an offense of wrong conduct."

612 On one occasion Venerable Sāriputta had a stomachache. Venerable Mahāmoggallāna went to him and said, "When you had a stomachache in the past, Sāriputta, what made you better?"

613 "Garlic." They told the Buddha.

614 "I allow you to eat garlic if you're sick."

615 Restrooms
At that time there were monks who urinated here and there in the monastery. The monastery became filthy.

616 "You should urinate in one location."

617 The monastery became smelly.

618 "I allow urine-collection pots."

619 It was painful to sit there while urinating.

620 "I allow foot stands for urinating."

621 The foot stands were unenclosed. The monks were embarrassed to urinate there.

622 “I allow three kinds of encircling walls: walls of brick, stone, and wood.”

623 Not being covered, the urine-collection pots were smelly.

624 “I allow lids.”

625 At that time there were monks who defecated here and there in the monastery. The monastery became filthy.

626 “You should defecate in one location.”

627 The monastery became smelly.

628 “I allow cesspits.”

629 The edge of the cesspit collapsed.

630 “I allow you to construct three kinds of foundations: foundations of brick, stone, and wood.”

631 The cesspit was situated at a low point. It was flooded.

632 “I allow you to raise the base.”

633 The mound collapsed.

634 “I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood.”

635 It was difficult to get up to the cesspit.

636 “I allow three kinds of stairs: stairs of brick, stone, and wood.”

637 People fell down while climbing the stairs.

638 “I allow rails.”

639 When seated on the edge to defecate, they fell down.

640 “I allow you to lay a floor with a gap in the middle for defecating.”

641 It was painful to sit there while defecating.

642 “I allow foot stands for defecating.”

643 They urinated outside the cesspit.

644 “I allow urinals.”

645 There were no wiping sticks.

646 “I allow wiping sticks.”

647 There was no container for the wiping sticks.

648 “I allow containers for wiping sticks.”

649 Not being covered, the cesspit was smelly.

650 “I allow lids.”

651 Because they were defecating outdoors, the monks were troubled by the cold and the heat.

652 “I allow restrooms.”

653 The restrooms didn’t have doors.

654 “I allow doors, door frames, lower hinges, upper hinges, door jambs, bolt sockets, bolts, latches, keyholes, door-pulling holes, and door-pulling ropes.”

655 Grass and dust fell into the restrooms.

656 “I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern; putting up bamboo robe racks and clotheslines.”

657 On one occasion a monk who was weak from old age fell over as he was getting up after defecating.

659 “I allow suspended ropes to hold onto.”

660 The restrooms were unenclosed.

661 “I allow three kinds of encircling walls: walls of brick, stone, and wood.”

662 There were no gatehouses.

663 “I allow gatehouses.”

664 The gatehouses didn’t have doors.

665 “I allow doors, door frames, lower hinges, upper hinges, door jambs, bolt sockets, bolts, latches, keyholes, door-pulling holes, and door-pulling ropes.”

666 Grass and dust fell into the gatehouses.

667 “I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern.”

668 The yards were muddy.

669 “I allow you to cover them with gravel.”

670 They were unable to do it.

671 “I allow you to lay paving stones.”

672 The water remained.

673 “I allow water drains.”

674 There were no restroom ablution pots.

675 “I allow restroom ablution pots.”

676 There were no scoops for the ablution pots.

677 “I allow scoops for the ablution pots.”

678 It was painful to sit there while washing.

679 “I allow ablution foot stands.”

680 The foot stands were unenclosed. The monks were embarrassed to wash there.

681 “I allow three kinds of encircling walls: walls of brick, stone, and wood.”

682 The restroom ablution pots were not covered. Grass, dust, and dirt fell into them.

683 “I allow lids.”

684 Even more regulations on proper conduct and allowable requisites
At one time the monks from the group of six were misbehaving in many ways.

685 They planted flowering trees, watered and plucked them, and then tied the flowers together. They made the flowers into garlands, garlands with stalks on one side and garlands with stalks on both sides. They made flower arrangements, wreaths, ornaments for the head, ornaments for the ears, and ornaments for the chest. And they had others do the same. They then took these things, or sent them, to the women, the daughters, the girls, the daughters-in-law, and the female slaves of respectable families.

686 They ate from the same plates as these women and drank from the same vessels. They sat on the same seats as them, and they lay down on the same beds, on the same sheets, under the same covers, and both on the same sheets and under the same covers. They ate at the wrong time, drank alcohol, and wore garlands, perfumes, and cosmetics. They danced, sang, played instruments, and performed. While the women were dancing, singing, playing instruments, and performing, so would they.

687 They played various games: eight-row checkers, ten-row checkers, imaginary checkers, hopscotch, pick-up-sticks, board games, tipcat, painting with the hand, dice, leaf flutes, toy plows, somersaults, pinwheels, toy measures, toy carriages, toy bows, guessing from syllables, thought guessing, mimicking deformities.

688 They trained in elephant riding, in horsemanship, in carriage riding, in archery, in swordsmanship. And they ran in front of elephants, horses, and carriages, and they ran backward and forward. They whistled, clapped their hands, wrestled, and boxed. They spread their outer robe on a stage and said to the dancing girls, “Dance here, sister,” and they made gestures of approval. And they misbehaved in a variety of ways.

689 They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

690 "You shouldn't engage in various kinds of misbehavior. If you do, you should be dealt with according to the rule."

691 At the time of Venerable Uruvelakassapa's going forth, the Sangha was offered a large number of iron, wooden, and ceramic goods. The monks thought, "Which iron, wooden, and ceramic goods have been allowed by the Buddha, and which not?" They told the Buddha. The Buddha then gave a teaching and addressed the monks:

692 "I allow all iron goods except weapons; all wooden goods except high couches, luxurious couches, wooden almsbowls, and wooden shoes; and all ceramic goods except ceramic foot scrubbers and clay huts."

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*The fifth chapter on minor topics is finished.*

694 This is the summary:

695 "On a tree, and on a post, and against a wall,
On a rubbing board, rubbing-hand, and with a string;
Massage, scrubber, itchy,
And old age, ordinary hand massage.

696 And earrings, hanging strings,
shouldn't wear a necklace;
Hips, bangles, armlets,
Bracelets, rings.

697 Long, brush, comb, hands,
Beeswax, water and oil;
Sores in a mirror or bowl of water,
Ointment, creams, powder.

698 They applied, and body cosmetics,
Facial cosmetics, both;
Eye disease, and hilltop,
drawn-out voice, outside.

699 Mangoes, pieces, with whole,
Snake, and cut off, sandal;
Luxurious, bowl bottoms,
Gold, thick, marks.

700 Colorful, stained, smelly,
In the heat, they broke, on a bench;
Ledge, straw, cloth,
Platform, and container.

701 Bag, and shoulder strap,
So a string for fastening;
From a peg, and on a bed, and on a bench,
In the lap, on a sunshade, opening.

702 Gourd, waterpots, skull,
Chewed food remnants, trash can;
Tore, handle, gold,
Feather, and piece, cylinder.

703 Yeast, flour, and stone powder,
Beeswax, case;
Deformed corners, tied down, uneven,
Ground, deteriorating, and not right.

704 Ruler, and guide line,
Dirty, wet, sandals;
Finger, and thimble,
Small bowl, bag, strap.

705 Outside, low base,
And also the mound, they had difficulty;
Fell down, grass and dust,
Plaster inside and outside.

706 White, and black color,
And treating with red ocher;
Making a garland pattern, and a creeper pattern,
A shark-teeth pattern, pattern.

707 Bamboo robe rack, and line,
Did the Leader allow;
Abandoned and left,
The frame broke.

708 Unfolded, and against a wall,
Taking their bowls they went;
Bag, and fastening string,
And bound the sandals.

709 And sandal bag,
And shoulder strap, string;
Unallowable water while traveling,
Water filter, cloth.

710 Water strainer, two monks,
The Sage went to Vesālī;
Wooden frame, spreading there,
He allowed a filter.

711 With mosquitoes, with fine,
And often sick, Jīvaka;
Walking-meditation paths, sauna,
On uneven, low base.

712 Three foundations, they had difficulty,
Stairs, rails, railings;
Outside, grass and dust,
Plastered inside and outside.

713 White, and black color,
And treating with red ocher;
Making a garland pattern, and a creeper pattern,
A shark-teeth pattern, pattern.

714 Bamboo, and clothesline,
And should raise the base;
Mound, and stairs, rails,
Door, door frame.

715 Lower hinge, upper hinge,
Door jamb, bolt socket;
Bolt, latch, keyhole,
And door-pulling, rope.

716 Encircling trench, and flue,
And in the middle, clay for the face;
Trough, smelly, scorched,
Water place, scoop.

717 And did not sweat, muddy,
Wash, should make a drain;
And bench, gatehouse, making,
Gravel, stones, drain.

718 Naked, on the ground, raining,
Three coverings there;
Well, collapsed, low,
With creepers, belt.

719 Well-sweep, pulley, wheel,
Many vessels broke;
Iron, wood, hide,
House, grass, and cover.

720 Trough, disposal area, wall,
Muddy, and with a drain;
Cold, lotus bathing tank,
And stagnant, pointed roof.

721 Four months, and they slept,
And piece of felt, should not determine;
Heating, stand,
They ate from one, they lay down.

722 Vaḍḍha, Bodhi, he did not step on,
Waterpot, ceramic foot scrubber, broom;
Stone, and pebbles,
Pumice foot scrubbers.

723 Standard fan, palm-leaf fan,
And mosquito, yak-tail;
Sunshade, and without, in a monastery,
Three with agreement on carrying net.

724 Regurgitator, rice, long nails,
Cutting, the fingers hurt;
Bled, and even,
Twenty, long haired.

725 Razor, stone, case,
Felt, barber equipment;
They trimmed beards, grew them long,
Goatee, sideburns.

726 Circle beard, and chest hair,
Mustache, would remove from private parts;
Disease, sore with scissors,
Long, and small stones.

727 Gray, blocked, luxurious,
Metal goods, with ointment box;
And clasping the knees, back-and-knee strap,
Weft, shuttle, belt.

728 Multiple string belt, water snake head belt,
Belts of twisted strings of various colors, <j>belts like ornamental ropes;
Strips of cloth, and pigs' intestines,
Edges, twisted strings of various colors, ornamental ropes;
End, loop, and knot,
Also the loop at the end wore away.

729 Toggles, and luxurious,
Also should insert a shield at the edge;
Sarongs like householders, elephant trunk,
Fish style, four-corner style.

730 Palm leaf, hundred fold,
Wearing upper robes like householders;
Loin cloths, carrying poles with loads on both ends,
Tooth cleaner, smacking.

731 Stuck in the throat, and forest,
Counterfire, tree, with elephant;
Yameḷa, cosmological theory,
They learned, they taught.

732 Worldly talk, knowledge,
He sneezed, blessing, and he ate;
Stomachache, and became filthy,

Smelly, painful, foot stands.

733 They were embarrassed, covered, smelly,
And they did it here and there;
Smelly, cesspit, collapsed,
Raised base, and with foundation.

734 Stairs, rails,
On the edge, and painful, foot stands;
Outside, urinal, and sticks,
And container, uncovered.

735 Restroom, and door,
And just the door frame;
Lower hinge, upper hinge,
And door jamb, bolt socket.

736 Bolt, latch, keyhole,
And just a door-pulling hole;
Rope, plastered inside and outside,
And white color, black.

737 Making a garland pattern, a creeper pattern,
Shark, the fivefold pattern;
Bamboo robe rack, and line,
Weak from old age, wall.

738 And so also just a gatehouse,
Gravel, paving stones;
Remained, drain,
And also pot, scoop.

739 Painful, embarrassed, lid,
And they misbehaved;
He allowed iron goods,
Except weapons.

740 Except high couches and luxurious couches,
And wooden almsbowls, wooden shoes;
All wooden goods,
The Great Sage allowed.

741 Ceramic foot scrubbers, and clay huts,
The Buddha having excepted;
Also all clay goods,
The Compassionate One allowed.

742 The details of the topics,
If the same as the preceding,
Is also found in brief in the summary verses,
For the purpose of guiding those who have understood it.

743 Thus there are one hundred and ten topics
In the chapter on minor topics in the Monastic Law.
Indeed, the true Teaching will be long lived,
And good people will be supported.

744 A well-trained expert in the Monastic Law,
A good person intent on what's beneficial,
A wise one, lighting a lamp—
This is a learned one worthy of homage."

*The chapter on minor topics is finished.*

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# THE CHAPTER ON RESTING PLACES

✦

1 1. The allowance for dwellings

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At this time the Buddha had not yet allowed dwellings. As a result, the monks stayed here and there: in the wilderness, at the foot of a tree, on a hill, in a gorge, in a hillside cave, in a charnel ground, in the forest, in the open, on a heap of straw. Early in the morning, they would emerge from those places. They were pleasing in their conduct: in going out and coming back, in looking ahead and looking aside, in bending and stretching their arms. Their eyes were lowered, and they were perfect in deportment.

2 One morning a wealthy merchant of Rājagaha was going to a park when he saw those monks. Being inspired, he approached them and said, "If I build dwellings, sirs, would you stay in them?"

3 "The Buddha hasn't allowed dwellings."

4 "Well then, please ask the Buddha and let me know his response."

5 "Yes."

6 Those monks then went to the Buddha, bowed, sat down, and said, "Sir, a wealthy merchant in Rājagaha wants to build dwellings. What should we do?" Soon afterwards the Buddha gave a teaching and addressed the monks:

7 "I allow five kinds of shelters: dwellings, three kinds of stilt houses, and caves."

8 The monks went to that merchant and said, "The Buddha has allowed dwellings. Please do as you think appropriate." Then, on a single day, that merchant built sixty dwellings. When the dwellings were finished, he went to the Buddha, 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.

8.2 Knowing that the Buddha had consented, he got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

9 The next morning he had various kinds of fine foods prepared and then had the Buddha informed that the meal was ready. The Buddha robe up, took his bowl and robe, and went to the house of that merchant where he sat down on the prepared seat together with the Sangha of monks.

9.2 That merchant personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal and had washed his hands and bowl, the merchant sat down to one side and said, "Sir, I've had these sixty dwellings built in order to make merit and for the purpose of going to heaven. What should I do now?"

10 "Well then, give those sixty dwellings to the Sangha as a whole, both present and future."

11 Saying, "Yes, sir," he did just that.

12 The Buddha then expressed his appreciation to the merchant with these verses:

13 “Cold and heat are kept away,
And so are predatory beasts,
And creeping animals and mosquitoes,
And also chill and rain.

14 They keep away the wind and burning sun,
When those awful things arise.
Their purpose is to shelter and for happiness,
To attain absorption and to see clearly.

15 Giving dwellings to the Sangha
Is praised as the best by the Buddha.
Therefore the wise man,
Seeing what’s beneficial for himself,

16 Should build delightful dwellings
And have the learned stay there.
Food, drink, robes, and dwellings—
With an inspired mind,

17 He should give to them,
The upright ones.
They will give him the Teaching
For removing all suffering;
And understanding this Teaching in this life,
He attains extinguishment, free of corruptions.”

18 The Buddha then got up from his seat and left.

19 Hearing that the Buddha had allowed dwellings, people had dwellings built with care. But because the dwellings did not have doors, snakes, scorpions, and centipedes came inside. They told the Buddha.

20 "I allow doors."

21 They made a hole in the wall and bound the doors with creepers and ropes. Rats and termites ate the creepers and ropes, and the doors fell off.

22 "I allow door frames, and lower and upper hinges."

23 The doors did not fit the door frames.

24 "I allow a hole in the door and a rope for pulling."

25 The doors did not stay closed.

26 "I allow door jambs, bolt sockets, bolts, and latches."

27 The monks were unable to open the doors.

28 "I allow a keyhole and three kinds of keys: metal keys, wooden keys, and keys made of horn."

29 They lifted the latches with the keys and entered, but the dwellings were unprotected.

30 "I allow bolts."

31 At that time the dwellings had roofs of straw. When the weather was cold, they were cold, and when the weather was hot, they were hot.

32 "I allow you to firm up the structure and then to plaster it inside and outside."

33 At that time the dwellings did not have windows. It was hard to see and the dwellings were smelly. They told the Buddha.

34 "I allow three kinds of windows: railing windows, lattice windows, and windows with bars."

35 Squirrels and bats entered the dwellings through the gaps in the windows.

36 "I allow cloth covers."

37 The squirrels and bats entered in the gaps around the cloth cover.

38 "I allow shutters."

39 At that time the monks lay down on the ground. They got dirty, as did their robes.

40 "I allow a spread of grass."

41 The grass was eaten by rats and termites.

42 "I allow benches."

43 The benches were painful to lie on.

44 "I allow wicker beds."

45 2. The allowance for beds and benches

Soon afterwards the Sangha was offered various kinds of beds with legs and frames from a charnel ground. They told the Buddha.

46 "I allow the various kinds of beds with legs and frames."

47 The Sangha was offered various kinds of benches with legs and frames.

48 “I allow the various kinds of benches with legs and frames.”

53 The Sangha was offered a bed with crooked legs from a charnel ground.

54 “I allow beds with crooked legs.”

55 The Sangha was offered a bench with crooked legs.

56 “I allow benches with crooked legs.”

57 The Sangha was offered a bed with detachable legs from a charnel ground.

58 “I allow beds with detachable legs.”

59 The Sangha was offered a bench with detachable legs.

60 “I allow benches with detachable legs.”

61 The Sangha was offered a square bench.

62 “I allow square benches.”

63 The Sangha was offered a tall square bench.

64 “I also allow tall square benches.”

65 The Sangha was offered a sofa.

66 “I allow sofas.”

67 The Sangha was offered a high sofa.

68 “I also allow high sofas.”

69 The Sangha was offered a cane bench.

70 “I allow cane benches.”

71 The Sangha was offered a small bench bound with pieces of cloth.

72 “I allow small benches bound with pieces of cloth.”

73 The Sangha was offered a bench with ram-like legs.

74 “I allow benches with ram-like legs.”

75 The Sangha was offered a bench with many legs.

76 “I allow benches with many legs.”

77 The Sangha was offered a plank as a bench.

78 “I allow plank benches.”

79 The Sangha was offered a stool.

80 “I allow stools.”

81 The Sangha was offered a bench made of straw.

82 “I allow benches made of straw.”

83 At that time the monks from the group of six slept on high beds. 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.

84 “You shouldn’t sleep on high beds. If you do, you commit an offense of wrong conduct.”

85 Soon afterwards a monk was bitten by a snake while sleeping on a low bed.

86 “I allow bed supports.”

87 The monks from the group of six used high bed supports and then made the beds shake. When people walking about the dwellings saw this, they complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

88 “You shouldn’t use high bed supports. If you do, you commit an offense of wrong conduct. I allow bed supports that are at the most eight standard fingerbreadths long.”

89 The Sangha was offered string.

90 “I allow you to wrap the beds with string.”

91 The limbs of the bed took up a lot of string.

92 “I allow you to perforate the limbs and wrap with a cross weaving.”

93 The Sangha was offered a cloth.

94 “I allow you to make a mat underlay.”

95 The Sangha was offered a cotton-down quilt.

96 “I allow you to remove the cotton down and make pillows. There are three kinds of cotton down: cotton down from trees, cotton down from creepers, and cotton down from grass.”

97 The monks from the group of six used pillows that were half the size of the body. When people walking about the dwellings saw this, they complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

98 "You shouldn't use pillows that are half the size of the body. If you do, you commit an offense of wrong conduct. I allow you to make pillows the size of the head."

99 On one occasion in Rājagaha there was a hilltop fair. People prepared mattresses for the government officials: mattresses stuffed with wool, cloth, bark, grass, or leaves. When the fair was over, they removed the covers and took them away. The monks saw a large quantity of wool, cloth, bark, grass, and leaves abandoned on the ground. They told the Buddha.

100 "I allow five kinds of mattresses: mattresses stuffed with wool, cloth, bark, grass, or leaves."

101 The Sangha was offered furniture cloth.

102 "I allow you to cover the mattresses."

103 The monks laid a bed mattress on a bench and a bench mattress on a bed. The mattresses split open.

104 "I allow upholstered beds and upholstered benches."

105 They laid out mattresses without an underlay. They sank down.

106 "I allow you to arrange an underlay, then to lay down a mattress, and then to cover it."

107 The covers were removed and taken away.

108 "I allow you to sprinkle them."

109 They were still taken away.

110 "I allow you to make multi-colored lines."

111 They were still taken away.

112 “I allow you to make multi-colored lines by hand.”

113 They were still taken away.

114 “I allow multi-colored lines by hand.”

115 3. The allowance for the color white, etc.
At that time the monastics of other religions had white beds, black floors, and red ocher walls. Many people went to see their beds.

116 “I allow the colors white, black, and red ocher in the dwellings.”

117 The white color did not adhere to the rough walls.

118 “I allow you to apply balls of husk, smooth with a trowel, and then apply the white color.”

119 The white color still did not adhere.

120 “I allow you to apply soft clay, smooth with a trowel, and then apply the white color.”

121 The white color still did not adhere.

122 “I allow sap and flour paste.”

123 The red ocher did not adhere to the rough walls.

124 “I allow you to apply balls of husk, smooth with a trowel, and then apply the red ocher.”

125 The red ocher still did not adhere.

126 “I allow you to apply clay mixed with bran, smooth with a trowel, and then apply the red ocher.”

127 The red ocher still did not adhere.

128 “I allow mustard powder and beeswax.”

129 It was too thick.

130 “I allow you to wipe it off with a cloth.”

131 The black color did not adhere to the rough floors.

132 “I allow you to apply balls of husk, smooth with a trowel, and then apply the black color.”

133 The black color still did not adhere.

134 “I allow you to apply excreted clay, smooth with a trowel, and then apply the black color.”

135 The black color still did not adhere.

136 “I allow sap and bitter substances.”

137 4. The prohibition against pictures

At that time the monks from the group of six had pictures of women and men drawn in a dwelling. 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.

138 “You shouldn’t have pictures drawn of women and men. If you do, you commit an offense of wrong conduct. I allow you to make garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern.”

139 5. The allowance for foundations of bricks, etc.
At that time the dwellings were built on a low base. They were flooded.

140 "I allow you to raise the base."

141 The mound collapsed.

142 "I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood."

143 It was difficult to get up to the dwelling.

144 "I allow three kinds of stairs: stairs of brick, stone, and wood."

145 People fell down while climbing the stairs.

146 "I allow rails."

147 At that time the dwellings were accessible to the public. The monks were embarrassed to lie down there.

148 "I allow curtains."

149 People lifted them up and looked in.

150 "I allow half walls."

151 People looked over the half walls.

152 "I allow three kinds of rooms: rectangular rooms, long rooms, and upper rooms."

153 On one occasion the monks made a room in the middle of a small dwelling. There was no access around the room.

154 “In a small dwelling you should make the room on the side, but in a large dwelling in the middle.”

155 At that time the base of the wall of a certain dwelling was deteriorating.

156 “I allow timber supports.”

157 It rained through the wall.

158 “I allow protection screens and plaster.”

159 On one occasion a snake fell from the grass roof onto the shoulder of a certain monk. Terrified, he screamed. Other monks ran up to him and asked him why he was screaming. He told them.

160 “I allow canopies.”

161 At that time the monks hung their bags from the legs of the beds and benches. Rats and termites ate them.

162 “I allow wall pegs.”

163 At that time the monks lay their robes on their beds and benches. The robes tore.

164 “I allow bamboo robe racks and clotheslines in the dwellings.”

165 At that time the dwellings were not protected by porches.

166 “I allow porches, screened doorsteps, encircling corridors, and entrance roofs.”

167 The porches were unenclosed. The monks were embarrassed to lie down there.

168 “I allow sliding screens and shutters.”

169 6. The allowance for an assembly hall

At that time the monks were taking their meals outside. They were troubled by the cold and the heat.

170 “I allow assembly halls.”

171 The assembly halls were built on a low base. They were flooded.

172 “I allow you to raise the base.”

173 The mound collapsed.

174 “I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood.”

175 It was difficult to get up to the assembly halls.

176 “I allow three kinds of stairs: stairs of brick, stone, and wood.”

177 People fell down while climbing the stairs.

178 “I allow rails.”

179 Grass and dust fell into the assembly halls.

180 “I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern; putting up bamboo robe racks and clotheslines.”

181 At that time the monks spread their robes on the ground outside. The robes got dirty.

182 “I allow bamboo robe racks and clotheslines outside.”

183 The drinking water became warm.

184 “I allow sheds and roof covers for the drinking water.”

185 The drinking-water sheds were built on a low base. They were flooded.

186 “I allow you to raise the base.”

187 The mound collapsed.

188 “I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood.”

189 It was difficult to get up to the sheds.

190 “I allow three kinds of stairs: stairs of brick, stone, and wood.”

191 People fell down while climbing the stairs.

192 “I allow rails.”

193 Grass and dust fell into the drinking-water sheds.

194 “I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern; putting up bamboo robe racks and clotheslines.”

195 There were no vessels for the drinking water.

196 “I allow shells and scoops.”

197 7. The allowance for encircling walls, etc.
At that time the dwellings were unenclosed.

198 “I allow you to make enclosures with three kinds of encircling walls: brick walls, stone walls, and wooden walls.”

199 There were no gatehouses.

200 “I allow gatehouses.”

201 They built the gatehouses on a low base. They were flooded.

202 “I allow you to raise the base.”

203 The gatehouses didn’t have doors.

204 “I allow doors, door frames, lower hinges, upper hinges, door jambs, bolt sockets, bolts, latches, keyholes, door-pulling holes, and door-pulling ropes.”

205 Grass and dust fell into the gatehouses.

206 “I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern.”

207 The yards were muddy.

208 “I allow you to cover them with gravel.”

209 They were unable to do it.

210 “I allow you to lay paving stones.”

211 The water remained.

212 “I allow water drains.”

213 At that time the monks made firepits here and there in the yards. The yards got dirty.

214 “I allow you to build water-boiling sheds out of the way.”

215 They built the water-boiling sheds on a low base. They were flooded.

216 “I allow you to raise the base.”

217 The mound collapsed.

218 “I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood.”

219 It was difficult to get up to the water-boiling sheds.

220 “I allow three kinds of stairs: stairs of brick, stone, and wood.”

221 People fell down while climbing the stairs.

222 “I allow rails.”

223 The water-boiling sheds didn’t have doors.

224 “I allow doors, door frames, lower hinges, upper hinges, door jambs, bolt sockets, bolts, latches, keyholes, door-pulling holes, and door-pulling ropes.”

225 Grass and dust fell into the water-boiling sheds.

226 “I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern; putting up bamboo robe racks and clotheslines.”

227 8. The allowance to enclose a monastery

At that time the monasteries were unenclosed. Goats and domesticated animals harmed the saplings.

228 "I allow you to make three kinds of enclosures: enclosures of bamboo, enclosures of thorny branches, and trenches."

229 There were no gatehouses. Goats and domesticated animals harmed the saplings just the same.

230 "I allow gatehouses, gates of wood and thorny branches, double doors, arches, and crossbars."

231 Grass and dust fell into the gatehouses.

232 "I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern."

233 The monasteries were muddy.

234 "I allow you to cover them with gravel."

235 They were unable to do it.

236 "I allow you to lay paving stones."

237 The water remained.

238 "I allow water drains."

239 On one occasion King Seniya Bimbisāra of Magadha wanted to build a stilt house smeared with clay plaster for the Sangha. The monks thought, "Which roofing materials has the Buddha allowed and which hasn't he?"

240 "I allow five kinds of roofing materials: tiles, slate, plaster, grass, and leaves."

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*The first section for recitation is finished.*

242 9. The account of Anāthapiṇḍika

At that time the householder Anāthapiṇḍika had a brother in law in Rājagaha who was a wealthy merchant. On one occasion when Anāthapiṇḍika was in Rājagaha on business, that merchant had invited the Sangha headed by the Buddha for the meal on the following day. The merchant was telling his slaves and workers to get up early, to cook rice and congee, and to prepare various kinds of curry. Anāthapiṇḍika thought, "When I've arrived here previously, this householder put aside all his business to greet me. But this time he's all over the place, telling his workers what to do. Is he preparing for a wedding or a great sacrifice, or has he invited King Seniya Bimbisāra of Magadha and the army for a meal?"

243 When the merchant was finished with instructing his workers, he went up to Anāthapiṇḍika, greeted him, and sat down. Anāthapiṇḍika then told him what he had observed and asked him what was happening. The merchant replied, "I'm not preparing for a wedding, nor have I invited King Seniya Bimbisāra of Magadha and the army. I'm preparing for a great sacrifice. I've invited the Sangha headed by the Buddha for a meal tomorrow."

244 “Did you say, ‘Buddha’?” — “I did.” — “Did you say, ‘Buddha’?” — “I did.” — “Did you say, ‘Buddha’?” — “I did.”

245 “It’s rare in the world to hear the word ‘Buddha’. Is it possible right now to go and visit that Buddha, that fully awakened and perfected one?”

246 “Now is the wrong time to visit the Buddha. Tomorrow morning is a good time.”

247 Because he went to bed preoccupied with the Buddha— “Tomorrow morning I will go and visit that Buddha, that fully awakened and perfected one!”— he got up three times during the night thinking it was light.

248 Anāthapiṇḍika then went to the Sivaka gate, which was opened by spirits. Then, as he was leaving town, the light disappeared and darkness descended. Paralyzed with fear and getting goosebumps all over, he wanted to turn back. But then the invisible spirit Sivaka spoke up:

249 “A hundred elephants, a hundred horses,
A hundred carriages drawn by mules,
A hundred thousand girls
Wearing jeweled earrings—
None is worth a sixteenth part
Of a single step forward.

250 Go forward, householder, go forward!
Going forward is better for you than going back.”

251 The light returned, the darkness disappeared, and his fear subsided. A second and a third time the light disappeared and he was paralyzed with fear, upon which the spirit proclaimed the same verses. And on both occasions the light returned, the darkness disappeared, and his fear subsided.

255 Anāthapiṇḍika then went to the Sītavana, the Cool Grove. Just then the Buddha was doing walking meditation outside, having gotten up early in the morning. When the Buddha saw Anāthapiṇḍika coming, he stepped down from the walking path, sat down on the prepared seat, and said, "Come, Sudatta." Anāthapiṇḍika thought, "The Buddha is calling me by name!" and glad and joyful he went up to him, bowed down with his head at the Buddha's feet, and said, "Sir, I hope you have slept well?"

256 "Indeed, he always sleeps well,
The brahmin who's extinguished,
Who's not soiled among worldly pleasures,
But is cool and without ownership.

257 After cutting all attachments,
After removing distress from the heart,
Calmed, he sleeps well,
Having attained peace of mind."

258 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.

258.2 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.

258.3 And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Anāthapiṇḍika experienced the stainless vision of the Truth: "Anything that has a beginning has an end."

259 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 dark so that one with eyes might see what's there— just so has the Buddha made the Teaching clear in many ways.

259.2 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.

260 Knowing that the Buddha had consented, Anāthapiṇḍika got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

261 The merchant heard that Anāthapiṇḍika had invited the Sangha headed by the Buddha for a meal on the following day. He said to Anāthapiṇḍika, "You've invited the Sangha headed by the Buddha, yet you've just arrived here. I'll pay for it."

262 "There's no need. I have the means."

263 The householder association of Rājagaha heard that Anāthapiṇḍika had invited the Sangha headed by the Buddha for a meal on the following day. They said to Anāthapiṇḍika, "You've invited the Sangha headed by the Buddha, yet you've just arrived here. We'll pay for it."

264 "There's no need, sirs. I have the means."

265 King Seniya Bimbisāra of Magadha heard that Anāthapiṇḍika had invited the Sangha headed by the Buddha for a meal on the following day. He said to Anāthapiṇḍika, "You've invited the Sangha headed by the Buddha, yet you've just arrived here. I'll pay for it."

266 "There's no need, sir. I have the means."

267 The following morning, in that wealthy merchant's house, Anāthapiṇḍika had various kinds of fine 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 that merchant's house where he sat down on the prepared seat together with the Sangha of monks.

267.2 Anāthapiṇḍika then personally served the various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal and had washed his hands and bowl, Anāthapiṇḍika sat down to one side and said, "Sir, please spend the rainy-season residence at Sāvatthī together with the Sangha of monks."

268 "Buddhas delight in solitude, householder."

269 "I understand, sir, I understand!"

270 Then, after instructing, inspiring, and gladdening him with a teaching, the Buddha got up from his seat and left.

271 After finishing his business in Rājagaha, Anāthapiṇḍika set out for Sāvatthī. Now at that time Anāthapiṇḍika had many friends and acquaintances who took his advice. On his way to Sāvatthī he told people to establish monasteries, build dwellings, and prepare offerings, saying, "There's a Buddha in the world! He's been invited by me and will be traveling this way."

271.2 And that's what they did. When he arrived at Sāvatthī, Anāthapiṇḍika searched all over the town for a place for the Buddha to stay, thinking, "Where might 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?"

272 Anāthapiṇḍika saw that Prince Jeta's park had all these qualities. He then went to Prince Jeta and said, "Sir, please give me your park to set up a monastery."

273 "I wouldn't give it away even if you covered the park with ten million gold coins."

274 "It's a deal!"

275 "No it isn't!"

276 They then asked judges to decide on the matter. They said, "Sir, since you gave a price, the park is sold."

277 Anāthapiṇḍika then had gold coins brought out in carts and covered the Jeta Grove with ten million coins. After yet another load had been brought out, there was still a small area near the entrance that was not cov-

ered. Anāthapiṇḍika told his people, “Go and get more coins. We’ll cover this area too.”

278 But Prince Jeta thought, “This must be really worthwhile, as he’s giving up so much money.” And he said to Anāthapiṇḍika, “That’s enough, householder, don’t cover that area. Let me keep it. It will be my gift.”

279 Anāthapiṇḍika thought, “Prince Jeta is a well-known person. It’s very beneficial that such well-known people gain confidence in this spiritual path.” And he granted that area to Prince Jeta. Prince Jeta then had a gatehouse built at that place.

280 But Anāthapiṇḍika had dwellings built in the Jeta Grove, and yards, gatehouses, assembly halls, water-boiling sheds, food-storage huts, restrooms, walking-meditation paths, indoor walking-meditation paths, wells, well houses, saunas, sauna sheds, ponds, and roof-covers.

281 10. Putting in charge of building work

When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Vesālī. When he eventually arrived, he stayed in the house with the peaked roof in the Great Wood.

282 At that time people were doing building work out of respect. And the monks who supervised the building work were respectfully supported with robe-cloth, almsfood, dwellings, and medicinal supplies. Then a certain poor tailor thought, “This must be really worthwhile, seeing as these people do building work with such respect. Why don’t I too do building work?”

282.2 He then made a mixture of mud, made bricks out of it, and built a wall. But because of his lack of skill, the wall was crooked and fell down. A second and a third time the same thing happened. He then complained and criticized the monks, "These Sakyan monastics teach and instruct only those who give them robe-cloth, almsfood, dwellings, and medicinal supplies. They only supervise their building work. But since I'm poor, nobody teaches, instructs, or supervises me."

283 The monks heard the complaints of that poor tailor. They told the Buddha, who then gave a teaching and addressed the monks:

284 "You should put a monk in charge of the building work.

285 He should make an effort to complete the dwelling as quickly as possible and should repair what's broken or damaged.

286 And he should be put in charge like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

287 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should put monk so-and-so in charge of the building work relating to the dwelling of householder so-and-so. This is the motion.

288 Please, venerables, I ask the Sangha to listen. The Sangha puts monk so-and-so in charge of the building work relating to the dwelling of householder so-and-so. Any monk who approves of putting monk so-and-so in charge of the building work relating to the dwelling of householder so-and-so should remain silent. Any monk who doesn't approve should speak up.

289 The Sangha has put monk so-and-so in charge of the building work relating to the dwelling of householder so-and-so. The Sangha approves and is therefore silent. I will remember it thus.'"

290 11. The instruction on the best seat, etc.
When the Buddha had stayed at Vesālī for as long as he liked, he set out wandering toward Sāvatthī. On that occasion the monks who were the pupils of the monks from the group of six went ahead of the Sangha headed by the Buddha. They then took possession of dwellings and beds, thinking, "This will be for our preceptors and teachers, and also for ourselves."

291 Following behind the Sangha, Venerable Sāriputta was unable to get a bed—the dwellings and beds having all been taken. And so he sat down at the foot of a tree.

292 Getting up early in the morning, the Buddha cleared his throat. Sāriputta, too, cleared his throat.

293 "Who's there?"

294 "It's me, sir, Sāriputta."

295 "Why are you sitting here?"

296 Sāriputta told the Buddha what had happened. Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

297 "Is it true, monks, that the monks who are the pupils of the monks from the group of six did this?"

298 "It's true, sir."

299 The Buddha rebuked them … "How can they act like this? This will affect people's confidence …" After rebuking them … the Buddha gave a teaching and addressed the monks:

300 "Who, monks, deserves the best seat, the best water, and the best almsfood?"

301 Some monks said, "Those who've gone forth from an aristocratic family deserve the best seat, water, and almsfood." Others said, "Those who've gone forth from a brahmin family deserve the best seat, water, and almsfood."

301.2 Still others said, "Those who've gone forth from a householder family, the experts on the discourses, the experts on the Monastic Law, the expounders of the Teaching, those who obtain the first absorption, those who obtain the second absorption, those who obtain the third absorption, those who obtain the fourth absorption, the streamenterers, the once-returners, the nonreturners, the perfected ones, those who have attained the three true insights, or those who have attained the six direct knowledges deserve the best seat, water, and almsfood."

302 The Buddha then addressed the monks:

303 Jātaka

"Once upon a time, monks, there was a great banyan tree on the slopes of the Himalayas. Three friends lived near it: a partridge, a monkey, and an elephant. They were disrespectful, undeferential, and rude toward one another. They thought, 'If we only knew which one of us was the oldest. We would honor, respect, and esteem him, and we would wait for his instructions.'

304 The partridge and the monkey then asked the elephant, ‘What’s your first memory?’

305 ‘When I was young, I stepped over this banyan tree, keeping it between my legs, and the top shoots touched my belly. That’s my first memory.’

306 The partridge and the elephant asked the monkey, ‘What’s your first memory?’

307 ‘When I was young, I sat on the ground and ate the top shoots of this banyan tree. That’s my first memory.’

308 The monkey and the elephant asked the partridge, ‘What’s your first memory?’

309 ‘In such and such a spot there was a great banyan tree. I ate one of its fruits and defecated here. This banyan tree has grown from that. Well then, I must be the oldest one.’

310 The monkey and the elephant said to the partridge, ‘You’re the oldest. We will honor, respect, and esteem you, and we’ll wait for your instructions.’

311 The partridge had the monkey and the elephant take the five precepts, and he also undertook them himself. They were respectful, deferential, and courteous toward one another. And when they died, they were reborn in a happy, heavenly destination. In this way the spiritual life called tittiriya came to be.

312 Those who respect the seniors,
And who are learned in the Teaching,
They are praised while still alive,

And then go to a good destination.

313 "Even those animals, monks, were respectful, deferential, and courteous toward one another. Having gone forth on this well-proclaimed spiritual path, will you look good if you are disrespectful, undeferential, and rude toward one another? This will affect people's confidence ..." After rebuking them ... the Buddha gave a teaching and addressed the monks:

314 "You should do these things according to seniority: bowing down, standing up, raising your joined palms, doing acts of respect, giving the best seat, giving the best water, and giving the best almsfood.

315 But what belongs to the Sangha shouldn't be reserved according to seniority. If you do, you commit an offense of wrong conduct."

316 12. Persons one should not pay respect to, etc.
"Monks, you shouldn't pay respect to any of these ten kinds of persons: one who's been given the full ordination after you; one who isn't fully ordained; one who belongs to a different Buddhist sect who's senior to you, but who speaks contrary to the Teaching; a woman; a paṇḍaka; one who's on probation; one who deserves to be sent back to the beginning; one who deserves the trial period; one who's undertaking the trial period; one who deserves rehabilitation.

317 But you should pay respect to these three kinds of persons: one who's been given the full ordination before you; one who belongs to a different Buddhist sect who's senior to you and who speaks in accordance with the Teaching; and in this world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and humans, you should pay respect to the Buddha, perfected and fully awakened."

318 13. The prohibition against reserving seats

At that time people prepared roof covers, mats, and places to stay for the Sangha. The monks who were the pupils of the monks from the group of six, thought, "The Buddha has instructed that what belongs to the Sangha shouldn't be reserved according to seniority. But he's given no such instruction about what has merely been prepared for the Sangha." They then went ahead of the Sangha headed by the Buddha and took possession of the roof-covers, mats, and places to stay, thinking, "This will be for our preceptors and teachers, and also for ourselves."

319 Following behind the Sangha, Venerable Sāriputta was unable to find a place to stay—the roof-covers, the mats, and the places to stay having all been taken. And so he sat down at the foot of a tree.

320 Getting up early in the morning, the Buddha cleared his throat. Sāriputta, too, cleared his throat.

321 "Who's there?"

322 "It's me, sir, Sāriputta."

323 "Why are you sitting here?"

324 Sāriputta told the Buddha what had happened. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that the monks who are the pupils of the monks from the group of six did this?"

325 "It's true, sir." ...

326 After rebuking them ... the Buddha gave a teaching and addressed the monks:

327 “Even what has merely been prepared for the Sangha shouldn’t be reserved according to seniority. If you do, you commit an offense of wrong conduct.”

328 14. The allowance for what belongs to a householder

At that time people prepared high and luxurious resting places in the dining halls in inhabited areas, that is: 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. Being afraid of wrongdoing, the monks did not sit on them. They told the Buddha.

329 “Apart from high couches, luxurious couches, and cotton-down quilts, I allow you to sit down on what belongs to householders, but not to lie down on it.”

330 At that time people prepared beds and benches upholstered with cotton down in the dining halls in inhabited areas. Being afraid of wrongdoing, the monks did not sit on them. They told the Buddha.

331 “I allow you to sit down on what belongs to householders, but not to lie down on it.”

332 15. The expression of appreciation for the Jeta Grove dwellings

Wandering on, the Buddha eventually arrived at Sāvatthī, where he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery. Anāthapiṇḍika then went to the Buddha, 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, Anāthapiṇḍika got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

333 The following morning Anāthapiṇḍika had various kinds of fine 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 Anāthapiṇḍika's house where he sat down on the prepared seat together with the Sangha of monks.

333.2 Anāthapiṇḍika then personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal and had washed his hands and bowl, Anāthapiṇḍika sat down to one side and said, "Sir, what should I do in regard to the Jeta Grove?"

334 "You should dedicate the Jeta Grove to the Sangha as a whole, both present and future."

335 "Yes, sir." And he did just that.

336 The Buddha then expressed his appreciation with these verses:

337 "Cold and heat are kept away,
And so are predatory beasts,
And creeping animals and mosquitoes,

And also chill and rain.

338 They keep away the wind and burning sun,
When those awful things arise.
Their purpose is to shelter and for happiness,
To attain absorption and to see clearly.

339 Giving dwellings to the Sangha
Is praised as the best by the Buddha.
Therefore the wise man,
Seeing what's beneficial for himself,

340 Should build delightful dwellings
And have the learned stay there.
Food, drink, cloth, and dwellings—
With an inspired mind,

341 He should give to them,
The upright ones.
They will give him the Teaching
For removing all suffering;
And understanding this Teaching in this very life,
He attains extinguishment, free of corruptions."

342 The Buddha then got up from his seat and left.

343 16. Reservation of seats, etc.

On one occasion a certain government official who was an Ājīvaka disciple was offering a meal to the Sangha. Arriving late, Venerable Upananda the Sakyan made the nearest monk get up before he had finished his meal. There was an uproar in the dining hall. That official then complained and

criticized him, “How can the Sakyan monastics arrive late and make the nearest monk get up in the middle of his meal? There was an uproar in the dining hall. It’s impossible to eat as much as you like when you’re not seated.”

344 The monks heard the complaints of that official, and the monks of few desires complained and criticized Upananda, “How could he act like this?” They told the Buddha what had happened.

345 “Is it true, Upananda, that you acted like this?”

346 “It’s true, sir.”

347 The Buddha rebuked him … “Foolish man, how could you act like this? This will affect people’s confidence …” After rebuking him … the Buddha gave a teaching and addressed the monks:

348 “You shouldn’t make a monk get up who hasn’t finished his meal. If you do, you commit an offense of wrong conduct.

349 If you’re asked to get up, and you’ve already refused an invitation to eat more, you should say, “Please go and get some water.” If the other goes, all is well. If not, you should properly swallow the mouthful and give the seat to the more senior monk. Under no circumstances should you block a more senior monk from a seat. If you do, you commit an offense of wrong conduct.”

350 On one occasion the monks from the group of six asked the sick monks to get up. The sick monks said, “We’re not able to get up. We’re sick.”

351 Saying, “We’ll make the venerables get up,” they took hold of them, lifted them up, and then released them when they were standing. The sick monks fainted and collapsed.

352 “You shouldn’t make the sick get up. If you do, you commit an offense of wrong conduct.”

353 The monks from the group of six took possession of the best beds, saying, “We’re sick and no one can make us get up.”

354 “You should give suitable beds to those who are sick.”

355 The monks from the group of six used a pretext to reserve resting places.

356 “You shouldn’t use a pretext to reserve a resting place. If you do, you commit an offense of wrong conduct.”

357 At that time the monks from the group of seventeen were repairing a large dwelling nearby, intending to stay there for the rainy season. The monks from the group of six saw this and said, “These monks from the group of seventeen are repairing a dwelling. Let’s throw them out.” But some of them said, “Let’s wait until they’ve finished repairing it.”

358 Soon afterwards the monks from the group of six said to those from the group of seventeen, “Leave, this dwelling is ours.”

359 “Shouldn’t you have told us beforehand? We would have repaired another one.”

360 “Doesn’t this dwelling belong to the Sangha?”

361 “Yes it does.”

362 "Well then, leave. This dwelling is ours."

363 "The dwelling is large. You can stay here and so can we."

364 But they said, "Leave, this dwelling is ours," and they grabbed them by the necks and threw them out in anger. The monks from the group of seventeen cried. When other monks asked them why, they told them what had happened.

365 The monks of few desires complained and criticized them, "How could the monks from the group of six angrily throw other monks out of a dwelling belonging to the Sangha?"

366 They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you did this?"

367 "It's true, sir."

368 The Buddha rebuked them ... and after giving a teaching, he addressed the monks:

369 "You shouldn't, in anger, throw a monk out of a dwelling belonging to the Sangha. If you do, you should be dealt with according to the rule. You should allocate the dwellings."

370 17. The appointment of an allocator of dwellings
The monks thought, "Who should allocate the dwellings?" They told the Buddha, who then gave a teaching and addressed the monks:

371 "You should appoint a monk who has five qualities as the allocator of dwellings: he's not biased by favoritism, ill will, confusion, or fear, and he knows which dwellings have and have not been allocated. And he should

be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

372 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the allocator of dwellings. This is the motion.

373 Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the allocator of dwellings. Any monk who approves of appointing monk so-and-so as the allocator of dwellings should remain silent. Any monk who doesn't approve should speak up.

374 The Sangha has appointed monk so-and-so as the allocator of dwellings. The Sangha approves and is therefore silent. I will remember it thus.'"

375 The allocators of dwellings thought, "How should we allocate the dwellings?" They told the Buddha.

376 "First you should count the monks and the beds. You should then allocate one monk to each bed."

377 When they had allocated the beds, there were beds left over.

378 "You should allocate one monk to each dwelling."

379 When they had allocated the dwellings, there were dwellings left over.

380 "You should allocate one monk to each yard."

381 When they had allocated the yards, there were yards left over.

382 "You should give out additional shares. If another monk arrives after the additional shares have been allocated, then, if you're unwilling, you need not give him a share."

383 On one occasion the monks allocated a dwelling to one who was outside the monastery zone.

384 "You shouldn't allocate a dwelling to one outside the monastery zone. If you do, you commit an offense of wrong conduct."

385 After accepting a dwelling, the monks reserved it at all times.

386 "After accepting a dwelling, you shouldn't reserve it at all times. If you do, you commit an offense of wrong conduct. I allow you to reserve it for the three months of the rainy-season residence, but not at other times."

387 The monks thought, "How many times are there for the allocation of dwellings?"

388 "There are three times for the allocation of dwellings: the first, the second, and the one freed up in between. The first allocation is on the day after the full moon of July. The second allocation is one month after the full moon of July. The allocation of the one freed up in between is on the day after the invitation ceremony and is for the purpose of spending the next rains residence."

*The second section for recitation is finished.*

390 18. Regulations on dwellings, furniture, etc.

On one occasion Venerable Upananda the Sakyan had accepted a dwelling at Sāvatthī, but then went to a certain village monastery, where he was also

allocated a dwelling. The monks there thought, "This Upananda is quarrelsome and argumentative, and creates legal issues in the Sangha. If he spends the rainy season here, none of us will be at ease. Well then, let's question him."

391 And they said to Upananda, "Haven't you been allocated a dwelling at Sāvatthī?"

392 "Yes, I have."

393 "But if it's only you, why do you reserve two dwellings?"

394 "I'll give up this one and take the one at Sāvatthī."

395 The monks of few desires complained and criticized him, "How could Upananda reserve two dwellings for himself?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned Upananda: "Is it true, Upananda, that you did this?"

396 "It's true, sir."

397 The Buddha rebuked him … "Foolish man, how could you reserve two dwellings for yourself? When you accepted a dwelling there, the dwelling here was given up, and when you accepted a dwelling here, the dwelling there was given up. You're now excluded from both. This will affect people's confidence …" After rebuking him … the Buddha gave a teaching and addressed the monks:

398 "A single monk shouldn't reserve two dwellings. If you do, you commit an offense of wrong conduct."

399 At one time the Buddha was giving many talks on the Monastic Law. He spoke in praise of it and of learning it, and he repeatedly praised Venerable Upāli. When they heard this, the monks thought, "Well then, let's learn the Monastic Law from Venerable Upāli." And many monks, both senior and junior, as well as those of middle standing, learned the Monastic Law from Upāli.

400 Out of respect for the senior monks, Upāli taught while standing. And out of respect for the Teaching, the senior monks, too, were standing. They all became tired. They told the Buddha.

401 "A junior monk who's teaching should sit on a similar or higher seat out of respect for the Teaching. A senior monk who's being taught should sit on a similar or lower seat out of respect for the Teaching."

402 On one occasion many monks were standing in the presence of Upāli, honoring the recitation. They became tired.

403 "I allow those who are entitled to sit on the same seat to sit together."

404 The monks thought, "Who are entitled to sit on the same seat?"

405 "I allow those with a difference of three years or less in seniority to sit together."

406 On one occasion a number of monks who were entitled to sit on the same seat were seated on a bed. The bed broke. They were seated on the same bench, and the bench broke.

407 "I allow a maximum of three on the same bed or bench."

408 The beds and benches still broke.

409 “I allow a maximum of two on the same bed or bench.”

410 At that time, being afraid of wrongdoing, monks who were not entitled to sit on the same seat did not sit together on a long seat.

411 “I allow those who aren’t entitled to sit on the same seat to sit together on a long seat, except with a paṇḍaka, a woman, or a gynandromorph.”

412 The monks thought, “What’s the size of the smallest long seat?”

413 “A seat for three is the smallest long seat.”

414 At one time Visākhā Migāramātā wanted to build a stilt house for the benefit of the Sangha, including a porch and elephant globes. The monks thought, “What stilt-house equipment has the Buddha allowed and what hasn’t he allowed?” They told the Buddha.

415 “I allow all stilt-house equipment.”

416 At one time King Pasenadi of Kosala’s grandmother had just died. As a result, many unallowable goods were offered to the Sangha, that is: 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, and seats with red cushions at each end.

417 "I allow you to use a high couch after cutting its legs down to size, to use a luxurious couch after removing the images of predatory animals, to make a pillow after removing the cotton down from the cotton-down quilt, and to make floor covers of the rest."

418 19. What is not to be given away

At one time in a village monastery not far from Sāvatthī the resident monks were fed up with assigning dwellings to monks who were coming and going. They considered this and thought, "Well, let's give all the dwellings belonging to the Sangha to one of us. We'll then use what belongs to him." And they did just that.

419 When newly-arrived monks said to them, "Please assign us a dwelling," they replied, "There aren't any dwellings belonging to the Sangha. We've given them to one monk."

420 "So you've given away the dwellings belonging to the Sangha?"

421 "Yes."

422 The monks of few desires complained and criticized them, "How could they give away the dwellings belonging to the Sangha?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that they did this?"

423 "It's true, sir."

424 The Buddha rebuked them, "How could those foolish men give away dwellings belonging to the Sangha? This will affect people's confidence ..." After rebuking them ... the Buddha gave a teaching and addressed the monks:

425 "There are five things not to be given away, either by a sangha, a group, or an individual. Even if given away, they're not actually given away. If you give any of them away, you commit a serious offense.

426 What five?

427 A monastery or the site of a monastery,

428 A dwelling or the site of a dwelling,

429 A bed, bench, mattress, or pillow,

430 A metal pot, a metal jar, a metal bucket, a metal bowl, a machete, a hatchet, an ax, a spade, or a chisel,

431 A creeper, bamboo, reed, grass, clay, wooden goods, or ceramic goods."

433 20. What is not to be distributed

When the Buddha had stayed at Sāvatthī for as long as he liked, he set out wandering toward Kīṭāgiri with a large sangha of five hundred monks, including Sāriputta and Mahāmoggallāna. The monks Assaji and Punabbasuka heard about this and said, "Well then, let's distribute all the dwellings belonging to the Sangha. Sāriputta and Mahāmoggallāna are in the grip of bad desires. So let's not assign them any dwellings." And they distributed all the dwellings belonging to the Sangha.

434 When the Buddha eventually arrived at Kīṭāgiri, he said to a group of monks, "Go to the monks Assaji and Punabbasuka and say, 'The Buddha is coming with a large sangha of five hundred monks, including Sāriputta and Mahāmoggallāna. Please assign dwellings to the Buddha, to the Sangha of monks, and to Sāriputta and Mahāmoggallāna.'"

435 Saying, "Yes, sir," they did just that.

436 The monks Assaji and Punabbasuka replied, “There aren’t any dwellings belonging to the Sangha. We’ve shared them all out. The Buddha is welcome and he may stay wherever he likes. But Sāriputta and Mahāmoggallāna are in the grip of bad desires. We won’t assign them any dwellings.”

437 “So you’ve distributed the dwellings belonging to the Sangha?”

438 “Yes.”

439 The monks of few desires complained and criticized them, “How could they distribute the dwellings belonging to the Sangha?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that they did this?”

440 “It’s true, sir.”

441 The Buddha rebuked them, “How could those foolish men distribute the dwellings belonging to the Sangha? This will affect people’s confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks:

442 “There are five things not to be distributed, either by a sangha, a group, or an individual. Even if distributed, they’re not actually distributed. If you distribute any of them, you commit a serious offense.

443 What five?

444 A monastery or the site of a monastery,

445 A dwelling or the site of a dwelling,

446 A bed, bench, mattress, or pillow,

447 A metal pot, a metal jar, a metal bucket, a metal bowl, a machete, a hatchet, an ax, a spade, or a chisel,

448 A creeper, bamboo, reed, grass, clay, wooden goods, or ceramic goods."

450 21. Discussion on putting in charge of building work

When the Buddha had stayed at Kīṭāgiri for as long as he liked, he set out wandering toward Aḷavī. When he eventually arrived, he stayed at Aggāḷava Shrine.

451 At that time the monks of Aḷavī put monks in charge of building work such as this: the mere filling of gaps, the mere plastering of walls, the mere hanging of doors, the mere making of door jambs, the mere making of windows, the mere application of white coloring, the mere application of black coloring, the mere treatment with red ocher, the mere covering with a roof, the mere fastening of a roof, the mere fixing of cornices, the mere repair of what was defective or broken, and the mere plastering of floors; and they put monks in charge of building work for twenty years, for thirty years, and for life; and they put monks in charge of building work for life on finished dwellings.

452 The monks of few desires complained and criticized them, "How can the monks at Aḷavī put monks in charge of such kinds of work?" They told the Buddha. ... "Is it true, monks, that they do this?" "It's true, sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

453 "You shouldn't put monks in charge of building work such as this: the mere filling of gaps, the mere plastering of walls, the mere hanging of doors, the mere making of door jambs, the mere making of windows, the

mere application of white coloring, the mere application of black coloring, the mere treatment with red ocher, the mere covering with a roof, the mere fastening of a roof, the mere fixing of cornices, the mere repair of what is defective or broken, or the mere plastering of floors; and you shouldn't put monks in charge of building work for twenty years, for thirty years, or for life, or put monks in charge of building work for life on finished dwellings. If you do, you commit an offense of wrong conduct.

454 I allow you to put monks in charge of building work that isn't yet started or that's partially complete. For a small dwelling, you should inspect the work and then put a monk in charge of the building work for five or six years. For a small stilt house, you should inspect the work and then put a monk in charge of the building work for seven or eight years. For a large dwelling or stilt house, you should inspect the work and then put a monk in charge of the building work for ten or twelve years."

455 On one occasion the monks put one person in charge of the building work on all the dwellings.

456 "You shouldn't put one person in charge of the building work on all the dwellings. If you do, you commit an offense of wrong conduct."

457 On one occasion the monks put one person in charge of the building work on two dwellings.

458 "You shouldn't put one person in charge of the building work on two dwellings. If you do, you commit an offense of wrong conduct."

459 On one occasion the monks who had taken on building work had someone else stay in that dwelling.

460 "When you have taken on building work, you shouldn't have someone else stay in that dwelling. If you do, you commit an offense of wrong conduct."

461 At one time monks who had taken on building work reserved what belonged to the Sangha.

462 "When you have taken on building work, you shouldn't reserve what belongs to the Sangha. If you do, you commit an offense of wrong conduct. I allow you to take one good bed."

463 On one occasion the monks put one who was outside the monastery zone in charge of building work.

464 "You shouldn't put one who's outside the monastery zone in charge of building work. If you do, you commit an offense of wrong conduct."

465 At one time the monks who had taken on building work reserved a dwelling at all times.

466 "When you have taken on building work, you shouldn't reserve a dwelling at all times. If you do, you commit an offense of wrong conduct. I allow you to reserve it for the three months of the rainy-season residence, but not at other times."

467 At that time monks who had taken on building work left, 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 of-

fense, admitted to having been ejected for not giving up a bad view, admitted to being paṇḍakas, admitted to being fake monks, admitted to previously having 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 gynandromorphs. They told the Buddha.

468 "If a monk who's taken on building work departs, it should be given to another, with the thought, 'What belongs to the Sangha shouldn't be allowed to deteriorate.'

469 If a monk who's taken on building work disrobes, dies, admits to being a novice monk, admits to having renounced the training, admits to having committed the worst kind of offense, admits to being insane, admits to being deranged, admits to being overwhelmed by pain, admits to having been ejected for not recognizing an offense, admits to having been ejected for not making amends for an offense, admits to having been ejected for not giving up a bad view, admits to being a paṇḍaka, admits to being a fake monk, admits to previously having left to join the monastics of another religion, admits to being an animal, admits to being a matricide, admits to being a patricide, admits to being a murderer of a perfected one, admits to having raped a nun, admits to having caused a schism in the Sangha, admits to having caused the Buddha to bleed, or admits to being a gynandromorph, it should be given to another, with the thought, 'What belongs to the Sangha shouldn't be allowed to deteriorate.'

470 If a monk who's taken on building work departs while it's still unfinished, it should be given to another, with the thought, 'What belongs to the Sangha shouldn't be allowed to deteriorate.'

471 If a monk who's taken on building work disrobes while it's still unfinished ... or admits to being a gynandromorph while it's still unfinished, it should be given to another, with the thought, 'What belongs to the Sangha shouldn't be allowed to deteriorate.'

472 If a monk who's taken on building work departs when it's finished, then it's still for him.

473 If a monk who's taken on building work disrobes when it's finished; dies when it's finished; admits, when it's finished, to being a novice monk; admits, when it's finished, to having renounced the training; or admits, when it's finished, to having committed the worst kind of offense— then the Sangha is the owner.

474 If a monk who's taken on building work admits, when it's finished, to being insane; admits, when it's finished, to being deranged; admits, when it's finished, to being overwhelmed by pain; admits, when it's finished, to having been ejected for not recognizing an offense; admits, when it's finished, to having been ejected for not making amends for an offense; or admits, when it's finished, to having been ejected for not giving up a bad view— then it's still for him.

475 If a monk who's taken on building work admits, when it's finished, to being a paṇḍaka; admits, when it's finished, to being a fake monk; admits, when it's finished, to previously having left to join the monastics of another religion; admits, when it's fin-

ished, to being an animal; admits, when it's finished, to being a matricide; admits, when it's finished, to being a patricide; admits, when it's finished, to being a murderer of a perfected one; admits, when it's finished, to having raped a nun; admits, when it's finished, to having caused a schism in the Sangha; admits, when it's finished, to having caused the Buddha to bleed; or admits, when it's finished, to being a gynandromorph— then the Sangha is the owner."

476 22. The prohibition against using equipment where it doesn't belong, etc.

At one time the monks used a certain lay follower's equipment where it did not belong. That lay follower complained and criticized them, "How can the venerables use equipment where it doesn't belong?" They told the Buddha.

477 "You shouldn't use equipment where it doesn't belong. If you do, you commit an offense of wrong conduct."

478 Being afraid of wrongdoing, the monks did not bring anything to the observance-day hall or to meetings, and they sat down on the bare ground. They got dirty, as did their robes.

480 "I allow you to borrow."

481 At that time a large dwelling belonging to the Sangha was decaying. Being afraid of wrongdoing, the monks did not remove the furniture.

483 "I allow you to move it for the purpose of protection."

484 On one occasion the Sangha had been given a valuable, woolen furniture cloth.

485 "I allow you to do a beneficial trade."

486 On one occasion the Sangha was offered a valuable furniture cloth.

487 "I allow you to do a beneficial trade."

488 On one occasion the Sangha was offered a bear skin.

489 "I allow you to make it into a doormat."

490 On one occasion the Sangha was offered a round pad.

491 "I allow you to make it into a doormat."

492 On one occasion the Sangha was offered a cloth.

493 "I allow you to make it into a doormat."

494 At that time there were monks who stepped into the dwellings with dirty feet. The dwellings got dirty.

495 "You shouldn't step into a dwelling with dirty feet. If you do, you commit an offense of wrong conduct."

496 At that time there were monks who stepped into the dwellings with wet feet. The dwellings got dirty.

497 "You shouldn't step into a dwelling with wet feet. If you do, you commit an offense of wrong conduct."

498 At that time there were monks who stepped into the dwellings with their sandals on. The dwellings got dirty.

499 "You shouldn't step into a dwelling with your sandals on. If you do, you commit an offense of wrong conduct."

500 At that time there were monks who spat on treated floors. The coloring was spoiled.

501 "You shouldn't spit on treated floors. If you do, you commit an offense of wrong conduct. I allow spittoons."

502 At that time the legs of the beds and benches scratched the treated floors. The coloring was spoiled.

503 "You should wrap the legs in cloth."

504 At that time there were monks who leaned on treated walls. The coloring was spoiled.

505 "You shouldn't lean on treated walls. If you do, you commit an offense of wrong conduct. I allow leaning boards."

506 The lower edge of the leaning boards scratched the floor and the upper edge scratched the wall.

507 "You should wrap the lower and upper edges in cloth."

508 Being afraid of wrongdoing, the monks did not lie down with washed feet.

509 "You should spread a sheet and then lie down."

510 23. The allowance for meals for the Sangha, etc.
When the Buddha had stayed at Aḷavī 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.

511 At that time Rājagaha was short of food and people were unable to make meals for the whole Sangha. Instead they wished to make meals for designated monks, invitational meals, meals for which lots are drawn, half-monthly meals, meals on the observance day, and meals on the day after the observance day.

512 "I allow meals for the Sangha, meals for designated monks, invitational meals, meals for which lots are drawn, half-monthly meals, meals on the observance days, and meals on the day after the observance days."

513 24. The appointment of a designator of meals

At that time the monks from the group of six took the best meals for themselves and gave the inferior ones to the other monks. They told the Buddha.

514 "You should appoint a monk who has five qualities as the designator of meals: he's not biased by favoritism, ill will, confusion, or fear, and he knows what has and has not been designated. And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

515 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the designator of meals. This is the motion.

516 Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the designator of meals. Any monk who approves of appointing monk so-and-so as the designator of meals should remain silent. Any monk who doesn't approve should speak up.

517 The Sangha has appointed monk so-and-so as the designator of meals. The Sangha approves and is therefore silent. I will remember it thus.'"

518 The monks who were designators of meals thought, "How should we designate the meals?"

519 "You should mark tickets, make a heap of them, and then designate the meals."

520 25. The appointment of an assigner of dwellings, etc.
At that time there was no assigner of dwellings ... no storeman ... no receiver of robe-cloth ... no distributor of robe-cloth ... no distributor of congee ... no distributor of fruit ... no distributor of fresh food. Because it was not distributed, the fresh food perished.

521 "You should appoint a monk who has five qualities as the distributor of fresh food: he's not biased by favoritism, ill will, confusion, or fear, and he knows what has and has not been distributed. And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

522 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the distributor of fresh food. This is the motion.

523 Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the distributor of fresh food. Any monk who approves of appointing monk so-and-so as the distributor of fresh food should remain silent. Any monk who doesn't approve should speak up.

524 The Sangha has appointed monk so-and-so as the distributor of fresh food. The Sangha approves and is therefore silent. I will remember it thus.'"

525 26. The appointment of a distributor of minor requisites
At that time there were minor requisites in the storeroom. They told the Buddha.

526 "You should appoint a monk who has five qualities as the distributor of minor requisites: he's not biased by favoritism, ill will, confusion, or fear, and he knows what has and has not been distributed. And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

527 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the distributor of minor requisites. This is the motion.

528 Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the distributor of minor requisites. Any monk who approves of appointing monk so-and-so as the distributor of minor requisites should remain silent. Any monk who doesn't approve should speak up.

529 The Sangha has appointed monk so-and-so as the distributor of minor requisites. The Sangha approves and is therefore silent. I will remember it thus.'"

530 The monk who is the distributor of minor requisites should give things out one by one: needles, knives, sandals, belts, shoulder straps, water filters, and water strainers, and also robe material for long inter-panel

strips, for short inter-panel strips, for large panels, for medium-sized panels, for lengthwise borders, and for crosswise borders.

531 If the Sangha has ghee, oil, honey, or syrup, he should give it out for a single use. If it is needed again, he should give it out again.

532 27. The appointment of a distributor of rainy-season bathing cloths, etc.

At that time there was no distributor of rainy-season bathing cloths … no distributor of almsbowls … no supervisor of monastery workers … no supervisor of novice monks. Not being supervised, the novice monks didn't do their work.

533 "You should appoint a monk who has five qualities as the supervisor of novice monks: he's not biased by favoritism, ill will, confusion, or fear, and he knows who is and isn't supervised. And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

534 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the supervisor of novice monks. This is the motion.

535 Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the supervisor of novice monks. Any monk who approves of appointing monk so-and-so as the supervisor of novice monks should remain silent. Any monk who doesn't approve should speak up.

536 The Sangha has appointed monk so-and-so as the supervisor of novice monks. The Sangha approves and is therefore silent. I will remember it thus.'"

*The third section for recitation is finished.*

*The sixth chapter on resting places is finished.*

539 This is the summary:

540 "Dwellings by the excellent Buddha,
Had then not been allowed;
The disciples of the Victor emerged,
From their resting places here and there.

541 The wealthy merchant having seen this,
Said this to the monks;
If I make, will you dwell,
They asked the Leader.

542 Dwellings, and stilt houses,
Of three kinds, caves;
He allowed five kinds of shelters,
The merchant had dwellings made.

543 People had dwellings made,
Without door it was unguarded;
Door, door frame,
And hinge below, above.

544 Hole for pulling, rope,
And door jamb, bolt socket;
Bolt, latch, keyhole,
Metal, wood, horn.

545 Yantaka-bolts, and just bolts,
Roof, plaster inside and outside;
Railing, lattice, and bars,
Cloth covers, and with a mat.

546 Bench, and wicker bed,
Charnel ground, masāraka;
Bundi, and having crooked legs;
Detachable, square bench, about a tall one.

547 And sofa, cane bench,
Small bench with cloth, ram-like legs;
Many legs, plank, stools,
And just a bench of straw.

548 High, snake, supports,
And supports of eight fingerbreadths;
String, cross weaving, cloth,
Cotton-down quilt, half the size of the body.

549 Hilltop fair, and also mattresses,
And also furniture cloth;
Upholstered, sank down,
And removed and taken away.

550 Multi-colored lines, and multi-colored lines by hand,
Was allowed by the Buddha;
And also in the dwellings of monastics of other religions,
Husk, and soft clay.

551 Sap, trowel, bran,
Mustard seed, beeswax;
To wipe off when thick,
Rough, excreted clay.

552 Sap, and picture,
Low, and mound, getting up;
They fell down, accessible to the public,
A half wall, again three.

553 A small one, and base of a wall,
Rains through, scream, peg;
Bamboo robe rack, and line,
Porch, and with a screen.

554 Rails, grass and dust,
The method should be applied in the above way;
Outside, it became warm,
Shed, and as above, vessel.

555 Dwelling, and just a gatehouse,
Yard, water-boiling shed;
And about a monastery, again about a gatehouse,
The same method should be applied as above.

556 Plaster, and Anāthapiṇḍika,
Faith, went to Cool Grove;
Having seen the Truth, he invited,
The Leader together with the Sangha.

557 On his way he told,
The group built a monastery;
Building work in Vesālī,
And ahead possession was taken.

558 Who deserves in the dining hall,
And partridge, not to be paid respect;
Took possession, inhabited areas,
Cotton down, he entered Sāvatthī.

559 He dedicated the monastery,
And an uproar in the dining hall;
The sick, and the best beds,
Pretext, seventeen there,

560 Who, how,
One was allocated to each dwelling;
Yard, and an additional share,
Unwillingly a share should not be given.

561 Outside the zone, and at all times,
Three allocations of dwellings;
And Upananda, he praised,
Standing, a similar seat.

562 Those entitled to the same seats, they broke,
And a group of three, group of two;
Not entitled to the same seat, long,
Including a porch, to use.

563 And grandmother, not far,
And distributed, in Kīṭāgiri;
Aḷavī, fill, with walls,
Door, door jamb.

564 Window, white, and black,
Red ocher, roof, fastening;
Cornice, defective, plastering the floor,
Twenty, and thirty, for life.

565 When inhabited, not started, unfinished,
Five or six years in a small one;
And seven or eight in a small stilt house,
Ten or twelve in a large one.

566 All dwellings to one,
Had someone else stay, belonging to the Sangha;
Outside the zone, and at all times,
Left, and disrobed.

567 And died, and novice monk,
Renounced the training, the worst;
Insane, and deranged,
Pain, not recognizing an offense.

568 Not making amends, of a view,
Paṇḍakā, fake, monastics of another religion;
Animal, mother, father,
And perfected ones, rapists.

569 Schismatics, those who cause the Buddha to bleed,
And also gynandromorphs;
Let not the belongings of the Sangha deteriorate.
The work should be given to another.

570 And when unfinished to another,
When finished it's just for him should he depart;
He disrobes, dies,
And becomes a novice.

571 And renounces the training,
If he has committed the worst;
Just the Sangha is the owner,
Insane, deranged, pain.

572 Not recognizing, not making amends,
He has just that view;
Paṇḍaka, fake, and monastic of another religion,
Animal, mother, paternal.

573 A murderer, and also a rapist,
Schismatic, blood, gynandromorph;
If he admits,

Just the Sangha is the owner.

574 Took elsewhere, anxious,
And it decayed, woolen cloth;
And cloth, skin, round pad,
Cloth, and they stepped.

575 Wet, sandals, spitting,
They spoiled, and they leaned;
The leaning board scratched,
Washed, and with a sheet.

576 In Rājagaha they were unable,
Inferior, a designator of meals;
How, an assigner,
Appointment of a storeman.

577 A receiver, and also a distributor,
And congee, a distributor of fruit;
And just a distributor of fresh food,
About a distributor of minor requisites.

578 And also a distributor of rainy-season bathing cloths.
Just so a distributor of almsbowls;
Monastery worker, novice monk,
And agreement for a supervisor.

579 He has conquered all and knows the world,
The Leader intent on what's beneficial:
They're for the sake of shelter and happiness,
To attain absorption and to see clearly."

*The chapter on resting places is finished.*

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# THE CHAPTER ON SCHISM IN THE SANGHA

✦

[1] 1. The account of the going forth of the six Sakyans

At one time the Buddha was staying at the Mallian town of Anupiyā. At that time a number of well-known young Sakyans had followed the Buddha in going forth.

[2] Then there were the brothers Mahānāma and Anuruddha. Anuruddha 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. He spent the four months of the rainy season in the rainy-season house, attended on only by female musicians, never descending from that house.

[3] Mahānāma thought, "A number of well-known young Sakyans have just followed the Buddha in going forth, but no one from our household. Why doesn't Anuruddha or I go forth?" He then went to Anuruddha and told him what he had thought. Anuruddha replied, "I've been brought up in great comfort. I'm not able to go forth. You go forth."

[4] "Come, then, let me teach you how to run the family business. First you must plow the fields, then sow the seeds, irrigate, and drain, and then weed. Next you must cut the harvest, gather it together, and make sheaves. You must then thresh it, remove the straw and husk, and then winnow it before you bring it into storage. And next year you must do the same, and the next."

5 “But when does the work stop? I can’t see any end to it. When can you enjoy yourself with worldly pleasures, free from bother?”

6 “The work doesn’t stop and you won’t see any end to it. While the work was still unfinished, our fathers and grandfathers have all died.”

7 “Well then, you go ahead and run the family business. I’ll go forth into homelessness.”

8 Anuruddha then went to his mother and said, “Mom, I wish to go forth into homelessness. Please allow me.”

9 “Both of you, Anuruddha, my two sons, are dear and beloved to me. Even if you died, I would lose you against my wishes. So how can I allow you to go forth into homelessness while you’re still living?”

10 A second time Anuruddha asked the same question and got the same reply. He then asked a third time.

11 At that time the Sakyans were ruled by King Bhaddiya, a friend of Anuruddha’s. Anuruddha’s mother considered this and thought, “Bhaddiya won’t be able to go forth into homelessness.” And she said to Anuruddha, “If King Bhaddiya goes forth, you may go forth too.”

12 Anuruddha then went to King Bhaddiya and said, “My going forth depends on yours.”

13 “Don’t worry about whether your going forth depends on mine or not. I’m with you. Just go forth when you like.”

14 “Come, let’s go forth together.”

15 “I’m not able to go forth. I’m not able to do what you do. There’s nothing I can do about it. You go forth.”

16 “My mother told me that I may go forth only if you go forth. And then you said, ‘Don’t worry about whether your going forth depends on mine or not. I’m with you. Just go forth when you like.’ So come, let’s go forth together.”

17 At that time people spoke the truth, and so Bhaddiya said to Anuruddha, “Please wait seven years. Then we’ll go forth together.”

18 “That’s too long. I’m not able to wait for seven years.”

19 “Then wait six years … five years … four years … three years … two years … one year, and we’ll go forth together.”

20 “That’s too long. I’m not able to wait for one year.”

21 “Then wait seven months, and we’ll go forth together.”

22 “That’s too long. I’m not able to wait for seven months.”

23 “Then wait six months … five months … four months … three months … two months … one month … half a month, and we’ll go forth together.”

24 “That’s too long. I’m not able to wait for half a month.”

25 “Then wait seven days, while I hand over the rulership to my sons and brothers.”

26 “Seven days isn’t long. I’ll wait.”

27 Soon afterwards King Bhaddiya, Anuruddha, Ānanda, Bhagu, Kimila, and Devadatta, with the barber Upāli as the seventh, went out to the park with the fourfold army, just as they had in the past. After going a good distance, they turned back the army.

27.2 They then entered a foreign territory, removed their ornaments, bound them into a bundle with an upper robe, and said to Upāli, "Now turn back, Upāli. This is enough for you to live on." As Upāli was returning, he thought, "The Sakyans are temperamental. They may think that I'm responsible for the departure of these young men and have me executed. Now, if these young Sakyans are going forth into homelessness, why shouldn't I?"

28 Undoing the bundle, he hung the goods from a tree, saying, "This is given to whoever sees it. They may take it away." And he returned to the young Sakyans.

29 Seeing Upāli coming, they said to him, "Why are you coming back, Upāli?" And he told what he had done. "You have done the right thing. The Sakyans are indeed temperamental. They might well have held you responsible for our departure and have had you executed."

30 The young Sakyans then took Upāli with them and went to the Buddha, where they bowed, sat down, and said, "Sir, we Sakyans are proud. This barber Upāli has been serving us for a long time. Please let him go forth first. We'll then bow down to him, rise up for him, raise our joined palms to him, and do acts of respect toward him. In this way our Sakyan pride will be humbled." And the Buddha had Upāli go forth first, and afterwards the young Sakyans.

31 During that very rainy season Venerable Bhaddiya realized the three insights, Venerable Anuruddha obtained clairvoyance, Venerable Ānanda realized streamentry, whereas Devadatta obtained supernormal powers, but no stage of awakening.

32 Then, when Bhaddiya was in the wilderness, at the foot of a tree, or in an empty dwelling, he frequently uttered this heartfelt exclamation: "Oh, what happiness! Oh, what happiness!" A number of monks went to the Buddha, bowed, sat down, and told him what was happening, adding, "No doubt Bhaddiya is dissatisfied with the spiritual life. He's saying this because he's recalling his former happiness as a king."

33 The Buddha addressed a certain monk: "Go, monk, and in my name say to Bhaddiya, 'Bhaddiya, the Teacher is calling you.'"

34 Saying, "Yes, sir," he did just that. Bhaddiya consented. He then went to the Buddha, bowed, and sat down. The Buddha said to him, "Is it true, Bhaddiya, that when you're in the wilderness, at the foot of a tree, or in an empty dwelling, you frequently utter this heartfelt exclamation: 'Oh, what happiness! Oh, what happiness!'?"

35 "Yes, venerable sir."

36 "But why do you say this?"

37 "In the past, sir, when I was a king, I was well protected within and outside the royal compound, within and outside of town, and within and outside the country. But although I was protected and guarded in this way, I was fearful, agitated, and distrustful. But now, sir, when I'm in the wilder-

ness, at the foot of a tree, or in an empty dwelling, I'm free from fear, agitation, and distrust. I'm free from bother, relaxed, living on what's given by others, with a mind as free as a wild animal. That's why I say this."

38 Seeing the significance of this, on that occasion the Buddha uttered a heartfelt exclamation:

39 "They who have no anger within,
Gone beyond any kind of existence,
Happy, free from fear and sorrow—
Even the gods are unable to see them."

40 2. The account of Devadatta

When the Buddha had stayed at Anupiyā for as long as he liked, he set out wandering toward Kosambī. When he eventually arrived, he stayed in Ghosita's Monastery.

41 Then, while reflecting in private, Devadatta thought, "Who might I inspire to have confidence in me, so that I'd get much material support and honor?" And it occurred to him, "Prince Ajātasattu is young and has a bright future. Why don't I inspire him to have confidence in me? Then I'll get much material support and honor."

42 He put his dwelling in order, took his bowl and robes, and left for Rājagaha, where he eventually arrived. He then transformed himself into a boy wearing a snake as a belt and appeared on Prince Ajātasattu's lap. When Ajātasattu became fearful and agitated, Devadatta said to him, "Are you afraid of me, prince?"

43 "I am. Who are you?"

44 "I'm Devadatta."

45 "If you're Venerable Devadatta, please appear in your own form." Devadatta abandoned the form of a boy and stood in front of Ajātasattu, wearing his robes and carrying his bowl.

46 By means of this wonder Devadatta was able to inspire Ajātasattu to have confidence in him. Ajātasattu then attended on him morning and evening, with five hundred carriages and a meal offering of five hundred dishes of food. Overcome by material support, honor, and praise, Devadatta started desiring to lead the Sangha of monks. But with the appearance of that thought, his supernormal powers disappeared.

47 At that time Kakudha the Koḷiyan, the attendant to Venerable Mahāmoggallāna, had recently died and been reborn in a mind-made body. He had acquired a body two or three times the size of the fields of a Magadhan village. Yet he harmed neither himself nor others with that body.

48 Soon afterwards the god Kakudha approached Mahāmoggallāna, bowed down, and told him about Devadatta's desire and the disappearance of his supernormal powers. He then bowed down, circumambulated Mahāmoggallāna with his right side toward him, and disappeared right there.

49 Mahāmoggallāna then went to the Buddha, bowed, sat down, and told him all that had happened. The Buddha said, "But, Moggallāna, have you read Kakudha's mind so that you know that all he says is just so and not otherwise?"

50 "I have, venerable sir."

51 "Remember these words, Moggallāna! Soon that fool will show himself as he truly is."

52 3. Discussion of the five kinds of teachers

"Moggallāna, there are five kinds of teachers in the world. One kind of teacher is impure in behavior, while claiming it is pure. His disciples know about this, but think, 'It would be unpleasant for him if we inform the householders. And it's because of him that we're honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How, then, can we inform them? He'll be known through his own actions.' The disciples conceal the impure behavior of such a teacher, and the teacher expects them to do so.

53 Another kind of teacher is impure in livelihood, while claiming it is pure. His disciples know about this, but think, 'It would be unpleasant for him if we inform the householders. And it's because of him that we're honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How, then, can we inform them? He'll be known through his own actions.' The disciples conceal the impure livelihood of such a teacher, and the teacher expects them to do so.

54 Still another kind of teacher gives impure teachings, while claiming they are pure. His disciples know about this, but think, 'It would be unpleasant for him if we inform the householders. And it's because of him that we're honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How, then, can we inform them? He'll be known through his own actions.' The disciples conceal the impure teachings of such a teacher, and the teacher expects them to do so.

55 Still another kind of teacher gives impure explanations, while claiming they are pure. His disciples know about this, but think, 'It would be unpleasant for him if we inform the householders. And it's because of him that we're honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How, then, can we inform them? He'll be known through his own actions.' The disciples conceal the impure explanations of such a teacher, and the teacher expects them to do so.

56 Still another kind of teacher has impure knowledge and vision, while claiming they are pure. His disciples know about this, but think, 'It would be unpleasant for him if we inform the householders. And it's because of him that we're honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How, then, can we inform them? He'll be known through his own actions.' The disciples conceal the impure knowledge and vision of such a teacher, and the teacher expects them to do so.

57 But in my case, Moggallāna, I claim my behavior is pure because it is. My disciples don't conceal my behavior, and I don't expect them to do so. I claim my livelihood is pure ... I claim my teachings are pure ... I claim my explanations are pure ... I claim my knowledge and vision are pure because they are. My disciples don't conceal my knowledge and vision, and I don't expect them to do so."

58 When the Buddha had stayed at Kosambī 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.

59 Then a number of monks went to the Buddha, bowed, sat down, and said, “Sir, Prince Ajātasattu attends on Devadatta morning and evening, with five hundred carriages and a meal offering of five hundred dishes of food.”

60 “Monks, don’t envy Devadatta his material support, honor, and praise. So long as Prince Ajātasattu treats him like this, Devadatta can be expected to decline in good qualities.

61 Just as a fierce dog would get even fiercer if you break a gall bladder on its nose, so too, so long as Prince Ajātasattu treats him like this, Devadatta can be expected to decline in good qualities.

63 Just as a plantain banana tree produces fruit to its own destruction and ruin, so too will Devadatta’s material support, honor, and praise cause his own destruction and ruin.

64 Just as a bamboo produces fruit to its own destruction and ruin, so too will Devadatta’s material support, honor, and praise cause his own destruction and ruin.

65 Just as a naḷa reed produces fruit to its own destruction and ruin, so too will Devadatta’s material support, honor, and praise cause his own destruction and ruin.

66 Just as a mule becomes pregnant to its own destruction and ruin, so too will Devadatta’s material support, honor, and praise cause his own destruction and ruin.”

67 "The fruit destroys the plantain,
And the bamboo and the reed.
Honor destroys the bad person,
As the fetus destroys the mule."

*The first section for recitation is finished.*

69 4. The legal procedure of announcement

Soon afterwards the Buddha was seated giving a teaching surrounded by a large gathering of people, including the king. Devadatta then got up from his seat, arranged his upper robe over one shoulder, raised his joined palms, and said, "Sir, you're now old and close to the end of life. You should live free from bother and enjoy the happiness of meditation. Hand the Sangha of monks over to me. Let me lead the Sangha."

70 "Let it be, Devadatta, don't think of leading the Sangha of monks."

71 A second time Devadatta said the same thing and got the same reply. He then said it a third time, and the Buddha replied:

72 "I wouldn't even hand the Sangha over to Sāriputta and Mogallāna, so why then to you, a wretched devourer of junk?"

73 Devadatta thought, "The Buddha disparages me in front of a gathering that includes the king as a devourer of junk, while praising Sāriputta and Mogallāna," and he bowed down in anger, circumambulated the Buddha with his right side toward him, and left. This was the first time Devadatta had ill will toward the Buddha.

74 Soon afterwards the Buddha addressed the monks:

75 "Well then, the Sangha should do a legal procedure for the purpose of making an announcement about Devadatta in Rājagaha— 'Devadatta's character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.' And it should be done in this way. A competent and capable monk should inform the Sangha:

76 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should do a legal procedure for the purpose of making an announcement about Devadatta in Rājagaha— "Devadatta's character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta." This is the motion.

77 Please, venerables, I ask the Sangha to listen. The Sangha does a legal procedure for the purpose of making an announcement about Devadatta in Rājagaha— "Devadatta's character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta."

77.2 Any monk who approves of doing a legal procedure for the purpose of making an announcement about Devadatta in Rājagaha—"Devadatta's character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta."— should remain silent. Any monk who doesn't approve should speak up.

78 The Sangha has done a legal procedure for the purpose of making an announcement about Devadatta in Rājagaha— "Devadatta's character has changed. Whatever Devadatta does by body or speech has nothing to do

with the Buddha, the Teaching, or the Sangha, but only with Devadatta." The Sangha approves and is therefore silent. I will remember it thus.'"

79 The Buddha then addressed Sāriputta: "Well then, Sāriputta, make that announcement about Devadatta in Rājagaha."

80 "In the past, sir, I have praised Devadatta in Rājagaha, saying, 'Godhiputta is powerful and mighty.' How, then, can I now make this announcement about him?"

81 "Didn't you praise him truthfully when you said that?"

82 "I did."

83 "In the same way, you should make this announcement truthfully."

84 "Yes, sir."

85 The Buddha then addressed the monks: "Well then, the Sangha should appoint Sāriputta to make that announcement about Devadatta in Rājagaha. And he should be appointed like this. First Sāriputta should be asked, and then a competent and capable monk should inform the Sangha:

86 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint Venerable Sāriputta to make an announcement about Devadatta in Rājagaha— "Devadatta's character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta." This is the motion.

87 Please, venerables, I ask the Sangha to listen. The Sangha appoints Venerable Sāriputta to make an announcement about Devadatta in Rājagaha— "Devadatta's character has changed. Whatever Devadatta does

by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta."

87.2 Any monk who approves of appointing Venerable Sāriputta to make an announcement about Devadatta in Rājagaha—"Devadatta's character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta."— should remain silent. Any monk who doesn't approve should speak up.

88 The Sangha has appointed Venerable Sāriputta to make an announcement about Devadatta in Rājagaha— "Devadatta's character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta." The Sangha approves and is therefore silent. I will remember it thus.'"

89 When he had been appointed, Sāriputta entered Rājagaha accompanied by a number of monks. He then made that announcement about Devadatta— "Devadatta's character has changed. Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta."

89.2 The foolish people there, those with little faith and confidence, said, "These Sakyan monastics are envious of Devadatta's material support and honor." But the wise ones, those with faith and confidence, said, "This must be a serious matter, seeing as the Buddha has had an announcement made about Devadatta in Rājagaha."

90 5. The account of Prince Ajātasattu

Soon afterwards Devadatta went to Prince Ajātasattu and said, "In the past, prince, people were long-lived, but now they're short-lived. It's possi-

ble that you might die while still a prince. So then, kill your father and become the king. And I'll kill the Buddha and take his place."

91 Ajātasattu thought, "Venerable Devadatta is powerful and mighty. He would know." He then bound a dagger to his thigh, and while fearful and agitated, he hastily entered the royal compound in the middle of the day. The officials there saw Ajātasattu's strange behavior and seized him. When they examined him, they found the dagger tied to his thigh. They asked him what he was up to.

92 "I wish to kill my father."

93 "Has anyone encouraged you?"

94 "Venerable Devadatta."

95 Some officials said, "The prince should be executed, together with Devadatta and all the monks." Others said, "The monks shouldn't be executed. They haven't done anything wrong. The prince should be executed, together with Devadatta." Still others said, "Neither the prince nor Devadatta nor the monks should be executed. The king should be informed, and we should do as he says."

96 They took Ajātasattu with them and went to King Seniya Bimbisāra of Magadha to inform him of what had happened. The king said, "What do you all make of this?" They told him their views.

97 The king then said, "What's this got to do with the Buddha, the Teaching, and the Sangha? Didn't the Buddha have an announcement made in Rājagaha as a warning: 'Devadatta's character has changed.

Whatever Devadatta does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta'?"

97.2 He then fired those officials who had suggested to execute the prince, Devadatta, and the Sangha; he demoted those who had suggested to execute the prince and Devadatta; and he promoted those who had suggested to act according to the king's orders.

98 And he said to Ajātasattu, "Why do you want to kill me?"

99 "I want to rule, sir."

100 "If you want to rule, the kingdom is yours." And he handed the rulership over to the prince.

101 6. The sending of assassins

Soon afterwards Devadatta went to Ajātasattu and said, "Great king, please order your men to kill the ascetic Gotama." And the king told his men, "Do as Venerable Devadatta says."

102 Devadatta then told one man, "Go to such and such a place where the ascetic Gotama is staying. Kill him and return via that path." On that path he stationed two men, saying, "Kill the man who comes along this path and return via that path." On that path he stationed four men, saying, "Kill the two men who come along this path and return via that path."

102.2 On that path he stationed eight men, saying, "Kill the four men who come along this path and return via that path." On that path he stationed sixteen men, saying, "Kill the eight men who come along this path and then return."

103 Soon afterwards that one man armed himself with a bow and arrows, as well as a sword and shield, and went to the Buddha. As he got close, he became fearful and agitated, standing rigidly. The Buddha saw him and said, "Come, don't be afraid."

104 He then placed his sword and shield to one side, put down his bow and arrows, and went up to the Buddha. He bowed down with his head at the Buddha's feet, and said, "Sir, I've made a mistake. I've been foolish, confused, and unskillful in coming here with a malicious mind intent on murder. Please forgive me so that I may restrain myself in the future."

105 "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."

106 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.

106.2 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.

106.3 And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, he experienced the stainless vision of the Truth: "Anything that has a beginning has an end."

107 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 dark so that one with eyes might see what's there— just so has the Buddha made the Teaching clear in many ways.

107.2 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."

108 The Buddha then said to him, "Don't go back along this path, go along that one." And he sent him down a different path.

109 The two men thought, "Why is it taking that one man so long to arrive?" As they were walking along that path in the opposite direction, they saw the Buddha seated at the foot of a tree. They approached him, bowed, and sat down. The Buddha gave them a progressive talk … and they had become independent of others in the Teacher's instruction. And they said to the Buddha, "Wonderful, sir … Please accept us as lay followers who have gone for refuge for life."

110 The Buddha then said to them, "Don't go back along this path, go along that one." And he sent them down a different path.

111 The four men … the eight men … the sixteen men thought, "Why is it taking those eight men so long to arrive?" As they were walking along that path in the opposite direction, they saw the Buddha seated at the foot of a tree. They approached him, bowed, and sat down. The Buddha gave them

a progressive talk … and they had become independent of others in the Teacher's instruction. And they said to the Buddha, "Wonderful, sir … Please accept us as lay followers who have gone for refuge for life."

113 Soon afterwards that one man went to Devadatta and said, "I wasn't able to kill him, sir. He's powerful and mighty, that Buddha."

114 "Never mind. There's no need for you to kill the ascetic Gotama. I'll do it myself."

115 7. Causing the Buddha to bleed

Soon afterwards the Buddha was doing walking meditation in the shade of the Vulture Peak. Devadatta climbed the peak and threw down a large stone, thinking, "With this I'll kill the ascetic Gotama." But the stone got stuck in the junction of two outcrops. A chip flew off, striking the Buddha's foot and causing him to bleed. The Buddha looked up and said to Devadatta, "Foolish man, you've made much demerit. With a malicious mind intent on murder you've made the Buddha bleed." Soon afterwards the Buddha addressed the monks:

116 "With a malicious mind intent on murder Devadatta has made the Buddha bleed. This is his first action with consequences in his very next life."

117 When the monks heard that Devadatta was trying to murder the Buddha, they walked back and forth on all sides of the Buddha's dwelling, trying to protect him by reciting loudly. The Buddha heard that loud sound of recitation. He asked Ānanda what it was, and Ānanda told him. The Buddha said, "Well then, Ānanda, tell those monks in my name that the Teacher calls them."

118 Saying, "Yes, sir," he did just that. The monks consented. They then went to the Buddha, bowed, and sat down. The Buddha said to them:

119 "It's impossible, monks, for anyone to kill me through an act of violence. The Buddha won't attain final extinguishment through an act of violence.

120 Monks, there are five kinds of teachers in the world.

121 One kind of teacher is impure in behavior, while claiming to be pure. His disciples know about this, but think, 'It would be unpleasant for him if we inform the householders. And it's because of him that we're honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How, then, can we inform them? He'll be known through his own actions.' The disciples conceal the impure behavior of such a teacher, and the teacher expects them to do so.

122 Another kind of teacher is impure in livelihood ... gives impure teachings ... gives impure explanations ... has impure knowledge and vision, while claiming they're pure. His disciples know about this, but think, 'It would be unpleasant for him if we inform the householders. And it's because of him that we're honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies.

122.2 How, then, can we inform them? He'll be known through his own actions.' The disciples conceal the impure knowledge and vision of such a teacher, and the teacher expects them to do so.

123 But in my case, I claim my behavior is pure because it is. My disciples don't conceal my behavior, and I don't expect them to do so. I claim my livelihood is pure ... I claim my teachings are pure ... I claim my explana-

tions are pure ... I claim my knowledge and vision are pure because they are. My disciples don't conceal my knowledge and vision, and I don't expect them to do so.

124 It's impossible for anyone to kill me through an act of violence. The Buddha won't attain final extinguishment through an act of violence. Go to your dwellings, monks. I don't need any protection."

125 8. The letting loose of Nāḷāgiri

At that time in Rājagaha there was a fierce and man-killing elephant called Nāḷāgiri. Just then Devadatta entered Rājagaha, went to the elephant stables, and said to the elephant keepers, "We who are relatives of the king are capable of having people promoted and getting them a raise. So then, when the ascetic Gotama comes walking along this street, release the elephant Nāḷāgiri down it."

126 "Yes, sir."

127 Then, one morning, the Buddha robed up, took his bowl and robe, and entered Rājagaha for alms together with a number of monks. And the Buddha walked down that very street. When the elephant keepers saw the Buddha coming, they released Nāḷāgiri down the same street. Nāḷāgiri saw the Buddha coming.

127.2 He blew his trunk, and with ears and tail bristling, he charged toward the Buddha. When the monks saw Nāḷāgiri coming, they said to the Buddha, "This elephant coming down the street is the fierce, man-killer Nāḷāgiri. Please retreat, venerable sir."

128 “Come, don’t be afraid. It’s impossible for anyone to kill the Buddha through an act of violence. The Buddha won’t attain final extinguishment through an act of violence.”

129 A second time and a third time those monks said the same thing to the Buddha, each time getting the same reply.

130 On that occasion people had ascended their stilt houses and even their roofs. The foolish people with little faith and confidence said, “The elephant will hurt the handsome, great ascetic.” But the wise people with faith and confidence said, “Soon the great man and the great elephant will meet in battle.”

131 The Buddha then pervaded Nāḷāgiri with a mind of love. Feeling it, Nāḷāgiri lowered his trunk, went up to the Buddha, and stood in front of him. And while stroking Nāḷāgiri on the forehead with his right hand, the Buddha spoke these verses:

132 “Do not, elephant, attack a great man;
Painful it is to attack a great man.
For a killer of a great man,
The next birth is not good.

133 Don’t be intoxicated or heedless,
For the heedless are not happily reborn.
Only do those things
That take you to a good destination.”

134 Nāḷāgiri sucked the dust from the Buddha’s feet with his trunk and scattered it overhead. He then walked backward while looking at the Buddha, and returned to his stall in the elephant stables. That is how tame

Nāḷāgiri had become. On that occasion people chanted this verse:

135 "Some are tamed with sticks,
And some with goads and whips.
Without stick or sword,
The great sage tamed the elephant."

136 And people complained and criticized Devadatta, "How evil and indiscriminate he is, this Devadatta, in trying to kill the ascetic Gotama so powerful and mighty!" Devadatta's material support and honor declined, whereas those of the Buddha increased.

137 9. The account of the request for the five points

Because of his loss of material support and honor, Devadatta and his followers had to ask families repeatedly to get invited to meals. People complained and criticized them, "How can the Sakyan monastics repeatedly ask families to get invited to meals? Who doesn't like nice food? Who doesn't prefer tasty food?"

138 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can Devadatta and his followers repeatedly ask families to get invited to meals?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned Devadatta: "Is it true, Devadatta, that you do this?" "It's true, sir." ... After rebuking him ... the Buddha gave a teaching and addressed the monks:

139 "Well then, for monks eating among families, I'll lay down a rule against eating in groups of more than three, for these three reasons: for the restraint of bad people; for the ease of good monks, stopping those with

bad desires from creating a faction and then a schism in the Sangha; and out of compassion for families. Anyone eating in a group is to be dealt with according to the rule."

140 Soon afterwards Devadatta went to Kokālika, Kaṭamodakatissaka, Khaṇḍadeviyāputta, and Samuddadatta. He said to them, "Let's cause a schism in the Sangha of the ascetic Gotama. Let's break its authority."

141 Kokālika said to Devadatta, "The ascetic Gotama is powerful and mighty. How can we achieve this?"

142 "Well, let's go to the ascetic Gotama and request five things: 'In many ways, sir, you praise fewness of wishes, contentment, self-effacement, ascetic practices, being inspiring, the reduction in things, and being energetic. And there are five things that lead to just that. It would be good, sir:

143 If the monks stayed in the wilderness for life, and whoever stayed near an inhabited area would commit an offense,

144 if they ate only almsfood for life, and whoever accepted an invitational meal would commit an offense,

145 If they wore rag robes for life, and whoever accepted robe-cloth from a householder would commit an offense,

146 If they lived at the foot of a tree for life, and whoever took shelter would commit an offense,

147 If they didn't eat fish or meat for life, and whoever did would commit an offense.'

148 The ascetic Gotama won't allow this. We'll then be able to win people over with these five points."

149 Kokālika said, “It might be possible to cause a schism in the Sangha with these five points, for people have confidence in austerity.”

150 Devadatta and his followers then went to the Buddha, bowed and sat down, and Devadatta made his request. The Buddha replied, “No, Devadatta. Those who wish may stay in the wilderness, and those who wish may live near inhabited areas. Those who wish may eat only alms-food, and those who wish may accept invitational meals. Those who wish may wear rag robes, and those who wish may accept robe-cloth from householders.

150.2 I have allowed the foot of a tree as a resting place for eight months of the year, as well as fish and meat that are pure in three respects: one hasn’t seen, heard, or suspected that the animal was specifically killed to feed a monastic.”

151 Devadatta thought, “The Buddha doesn’t allow the five points.” Glad and elated, he got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left with his followers.

152 Devadatta then entered Rājagaha and won people over with the five points, saying, “The ascetic Gotama doesn’t agree to them, but we practice in accordance with them.”

153 The foolish people with little faith and confidence said, “These Sakyan monastics are practicing asceticism and living with the aim of self-effacement. But the ascetic Gotama is extravagant and has chosen a life of indulgence.” But the wise people who had faith and confidence complained and criticized Devadatta, “How can Devadatta pursue schism in the Sangha of the Buddha? How can he break its authority?”

154 The monks heard the criticism of those people, and the monks of few desires complained and criticized him in the same way.

155 They then told the Buddha. Soon afterwards he had the Sangha gathered and questioned Devadatta:

156 "Is it true, Devadatta, that you are doing this?"

157 "It's true, sir."

158 "Let it be, Devadatta, don't cause a schism in the Sangha. Schism in the Sangha is a serious matter. Whoever causes a schism in a united Sangha does a bad act with effect for an eon. He's boiled in hell for an eon. But whoever unites a divided Sangha generates the supreme merit. He rejoices in heaven for an eon. So let it be, Devadatta, don't cause a schism in the Sangha. It's a serious matter."

159 Soon afterwards, Venerable Ānanda robed up in the morning, took his bowl and robe, and entered Rājagaha for alms. When Devadatta saw him, he went up to him, and said, "From today on, Ānanda, I'll do the observance-day ceremony and the legal procedures of the Sangha separate from the Buddha and the Sangha of monks."

160 When Ānanda had completed his almsround, eaten his meal, and returned, he went to the Buddha, bowed, sat down, and told him what had happened, adding, "From today, sir, Devadatta has caused a schism in the Sangha." Understanding the significance of this, on that occasion the Buddha uttered a heartfelt exclamation:

161 "For the good, doing good is easy;
For the bad, doing good is hard.
For the bad, doing evil is easy;
For the noble ones, doing evil is hard."

*The second section for recitation is finished.*

163 10. The account of schism in the Sangha

On the observance day soon afterwards, Devadatta got up from his seat and distributed ballots, saying, "We have gone to the ascetic Gotama and asked for five things: 'In many ways, sir, you praise fewness of wishes, contentment, self-effacement, ascetic practices, being inspiring, the reduction in things, and being energetic. And there are five things that lead to just that. It would be good, sir:

164 If the monks stayed in the wilderness for life, and whoever stayed near inhabited areas would commit an offense,

165 if they were alms-collectors for life, and whoever accepted an invitation would commit an offense;

166 if they were rag-robe wearers for life, and whoever accepted robe-cloth from a householder would commit an offense;

167 if they dwelt at the foot of a tree for life, and whoever took shelter would commit an offense;

168 If they didn't eat fish or meat for life, and whoever did would commit an offense.'

169 The ascetic Gotama doesn't agree to them, but we practice in accordance with them. Any monk who approves of these five things should vote in favor."

170 On that occasion five hundred Vajjian monks from Vesālī, newly ordained and ignorant, were present. Thinking, "This is the Teaching, this is the Monastic Law, this is the Teacher's instruction," they voted in favor.

171 Then, after causing a schism in the Sangha, Devadatta left for Gayāsīsa together with the five hundred monks.

172 Soon afterwards Sāriputta and Moggallāna went to the Buddha, bowed, sat down, and said, "Sir, Devadatta has split the Sangha and left for Gayāsīsa together with five hundred monks."

173 "You have compassion for those five hundred newly ordained monks, don't you? Go then, Sāriputta and Moggallāna, before they're afflicted with misfortune and disaster."

174 Saying, "Yes, sir," they got up from their seats, bowed down, circumambulated the Buddha with their right sides toward him, and went to Gayāsīsa.

175 Just then a certain monk who was standing near the Buddha was crying. The Buddha asked him why. He said, "Sir, even Sāriputta and Moggallāna, the Buddha's chief disciples, are going to Devadatta because they approve of his teaching."

176 "It's impossible for Sāriputta and Moggallāna to approve of Devadatta's teaching. In fact, they've gone to win those monks over."

177 At that time Devadatta was seated giving a teaching surrounded by a large gathering. When Devadatta saw Sāriputta and Moggallāna coming, he said to his monks, “See how well-taught my teaching is, as even Sāriputta and Moggallāna, the ascetic Gotama’s chief disciples, are coming here because they approve of it.”

178 But Kokālika said, “Don’t trust Sāriputta and Moggallāna. They have bad desires. They’re in the grip of bad desires.”

179 “Don’t worry. Anyone who comes to approve of my teaching is welcome.”

180 Devadatta invited Venerable Sāriputta to sit on a seat half the height of his own. Saying, “There’s no need,” Sāriputta took another seat and sat down to one side, as did Mahāmoggallāna. After spending most of the night instructing, inspiring, and gladdening the monks with a teaching, Devadatta invited Sāriputta, saying “The Sangha of monks is without dullness and drowsiness. Give a teaching, Sāriputta. My back is aching. I need to stretch it.”

181 “Yes.”

182 Devadatta then folded his upper robe in four and lay down on his right side. Because he was tired, absentminded, and heedless, he fell asleep immediately.

183 Venerable Sāriputta then used the wonder of mind reading to instruct those monks, and Venerable Mahāmoggallāna used the wonder of supernormal powers to the same effect. While they were being instructed like this, they experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

184 And Sāriputta addressed them: “We’re going to the Buddha. Whoever approves of the Teaching of the Buddha should come along.” Sāriputta and Moggallāna then went to the Bamboo Grove accompanied by those five hundred monks.

185 In the meantime Kokālika woke up Devadatta, saying, “Get up, Devadatta, your monks are being led away by Sāriputta and Moggallāna. Didn’t I tell you not to trust Sāriputta and Moggallāna? Didn’t I say that they have bad desires, that they are in the grip of bad desires?” And Devadatta vomited hot blood right there.

186 Sāriputta and Moggallāna then went to the Buddha, bowed, sat down, and said, “Sir, may we reordain the monks who supported the schism?”

187 “Let it be, Sāriputta, don’t think of reordaining the monks who supported the schism. Instead, have them confess a serious offense. And Devadatta, how did he treat you?”

188 “Just as you, sir, spend most of the night instructing, inspiring, and gladdening the monks with a teaching, and then invite me, saying, ‘The Sangha of monks is without dullness and drowsiness. Give a teaching, Sāriputta. My back is aching. I need to stretch it,’ that’s how Devadatta treated us.”

189 The Buddha then addressed the monks:

190 “Once upon a time there was a great lake in a wilderness area with elephants living nearby. After plunging into the lake, they pulled up lotus roots and tubers with their trunks. They gave them a good rinse to remove

the mud, before chewing and swallowing them. That gave them beauty and strength. And they didn't die or experience death-like suffering because of that.

191 Then the baby elephants tried to imitate those great elephants. After plunging into the lake, they pulled up lotus roots and tubers with their trunks. But they didn't give them a good rinse to remove the mud, and so they chewed and swallowed them while muddy. That didn't give them any beauty or strength. And they died or experienced death-like suffering because of that. Just so, by imitating me, Devadatta will die miserably.

192 'While the great being removes the earth,
Eats the tuber, and is alert in the rivers,
He's like a baby elephant that's eaten mud:
By imitating me, he'll die miserably.'

193 "Monks, a monk who has eight qualities is qualified to take messages. He listens and communicates, he learns and remembers, he understands and gets things across, he's skilled in what is and what isn't relevant, he's not argumentative.

195 Because he has these eight qualities, Sāriputta is qualified to take messages.

196 'He doesn't tremble when faced
With a gathering of fierce debaters.
He doesn't neglect the words
Or fail to get the instruction across.

197 He speaks with confidence
And isn't agitated when questioned.
This kind of monk, indeed,
Is qualified to take messages.'

198 "It's because he's overcome and consumed by eight bad qualities that Devadatta is irredeemably destined to an eon in hell. What eight? Material support, lack of material support, being popular, being unpopular, honor, lack of honor, bad desires, and bad friendship.

199 It's good for a monk to overcome whatever material support he's affected by, whatever lack of material support he's affected by, whatever popularity he's affected by, whatever unpopularity he's affected by, whatever honor he's affected by, whatever lack of honor he's affected by, whatever bad desires he's affected by, and whatever bad friendship he's affected by.

200 For what reason should a monk overcome these things?

201 If he doesn't overcome whatever material support he's affected by, he will experience distressful and feverish corruptions. But if he overcomes whatever material support he's affected by, he won't have those distressful and feverish corruptions.

201.2 If he doesn't overcome whatever lack of material support he's affected by, whatever popularity he's affected by, whatever unpopularity he's affected by, whatever honor he's affected by, whatever lack of honor he's affected by, whatever bad desires he's affected by, or whatever bad friendship he's affected by, he will experience distressful and feverish corruptions.

201.3 But if he overcomes whatever bad friendship he's affected by, he won't have those distressful and feverish corruptions.

202 And so, you should overcome whatever material support you're affected by, whatever lack of material support you're affected by, whatever popularity you're affected by, whatever unpopularity you're affected by, whatever honor you're affected by, whatever lack of honor you're affected by, whatever bad desires you're affected by, and whatever bad friendship you're affected by. This is how you should train yourselves.

203 And, monks, it's because he's overcome and consumed by three bad qualities that Devadatta is irredeemably destined to an eon in hell. What three? Bad desires; bad friendship; and after trifling successes, he has stopped short of the goal."

204 "No one with bad desires
Is ever reborn in this world.
In this way you may know
The destination of those with bad desires.

205 Designated as "wise",
Agreed upon as "highly developed",
It was as if he was shining with fame—
I have heard Devadatta was like this.

206 He was heedless,
And after hurting the Buddha,
He's gone to the Avīci hell,
Frightful and with four doors.

207 If you hurt one free from anger,
One who doesn't do anything bad,
You experience that evil yourself,
Having a malicious mind and being disrespectful.

208 You might think to pollute
The ocean with a pot of poison,
But you would not be able to do so,
For the ocean is frightfully large.

209 It's the same with the Buddha:
If by speech one tries to harm him—
He with right conduct and a peaceful mind—
That speech doesn't affect him.

210 The wise make friends with such a person,
And they associate with him.
The monk who follows his path,
Achieves the end of suffering."

211 11. Upāli's questions
On one occasion Upāli went to the Buddha, bowed, sat down, and said, "Sir, we speak of 'fracture in the Sangha'. But how is there a fracture in the Sangha, yet not a schism in the Sangha? And how is there both a fracture and a schism in the Sangha?"

212 "If, Upāli, there is one monk on one side and two on the other, and a fourth makes the proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take

this, approve of this,' then this is a fracture in the Sangha, but not a schism in the Sangha.

213 If there are two monks on one side and two on the other, and a fifth makes the proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this,' then this is a fracture in the Sangha, but not a schism in the Sangha.

214 If there are two monks on one side and three on the other, and a sixth makes the proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this,' then this is a fracture in the Sangha, but not a schism in the Sangha.

215 If there are three monks on one side and three on the other, and a seventh makes the proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this,' then this is a fracture in the Sangha, but not a schism in the Sangha.

216 If there are three monks on one side and four on the other, and an eighth makes the proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this,' then this is a fracture in the Sangha, but not a schism in the Sangha.

217 But if there are four monks on one side and four on the other, and a ninth makes the proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take

this, approve of this,' then this is both a fracture in the Sangha and also a schism in the Sangha.

218 If there are nine or more monks, then this is both a fracture in the Sangha and also a schism in the Sangha.

219 A nun cannot cause a schism in the Sangha, even if she makes an effort to do so. A trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower cannot cause a schism in the Sangha, even if she makes an effort to do so.

220 Only a monk of regular standing, one who belongs to the same Buddhist sect and is present within the same monastery zone, can cause a schism in the Sangha."

221 "Sir, we speak of 'schism in the Sangha'. But how is there a schism in the Sangha?"

222 "Take the case when monks proclaim what's contrary to the Teaching as being in accordance with it.

223 They proclaim what's in accordance with the Teaching as contrary to it.

224 They proclaim what's contrary to the Monastic Law as being in accordance with it.

225 They proclaim what's in accordance with the Monastic Law as contrary to it.

226 They proclaim what hasn't been spoken by the Buddha as spoken by him.

227 They proclaim what's been spoken by the Buddha as not spoken by him.

228 They proclaim what wasn't practiced by the Buddha as practiced by him.

229 They proclaim what was practiced by the Buddha as not practiced by him.

230 They proclaim what wasn't laid down by the Buddha as laid down by him.

231 They proclaim what was laid down by the Buddha as not laid down by him.

232 They proclaim a non-offense as an offense.

233 They proclaim an offense as a non-offense.

234 They proclaim a light offense as heavy.

235 They proclaim a heavy offense as light.

236 They proclaim a curable offense as incurable.

237 They proclaim an incurable offense as curable.

238 They proclaim a grave offense as minor.

239 They proclaim a minor offense as grave.

240 If, based on any of these eighteen grounds, they pull away and separate, and they do the observance-day ceremony, the invitation ceremony, or legal procedures of the Sangha separately, then there is a schism in the Sangha."

241 “Sir, we speak of ‘unity in the Sangha’. But how is there unity in the Sangha?”

242 “Take the case when monks proclaim what’s contrary to the Teaching as such.

243 They proclaim what’s in accordance with the Teaching as such.

244 They proclaim what’s contrary to the Monastic Law as such.

245 They proclaim what’s in accordance with the Monastic Law as such.

246 They proclaim what hasn’t been spoken by the Buddha as such.

247 They proclaim what’s been spoken by the Buddha as such.

248 They proclaim what wasn’t practiced by the Buddha as such.

249 They proclaim what was practiced by the Buddha as such.

250 They proclaim what wasn’t laid down by the Buddha as such.

251 They proclaim what was laid down by the Buddha as such.

252 They proclaim a non-offense as such.

253 They proclaim an offense as such.

254 They proclaim a light offense as light.

255 They proclaim a heavy offense as heavy.

256 They proclaim a curable offense as curable.

257 They proclaim an incurable offense as incurable.

258 They proclaim a grave offense as grave.

259 They proclaim a minor offense as minor.

260 If, based on any of these eighteen grounds, they don't pull away or separate, and they don't do the observance-day ceremony, the invitation ceremony, or legal procedures of the Sangha separately, then there is unity in the Sangha."

261 "But, sir, what's the consequence of causing a schism in a united Sangha?"

262 "Anyone who causes a schism in a united Sangha does an evil act with effect for an eon. He's boiled in hell for an eon."

263 "Going downwards, bound for hell—
The schismatic stays there for an eon.
Delighting in division and immoral,
Barred from sanctuary,
Having divided a united Sangha,
He boils in hell for an eon."

264 "But, sir, what's the consequence of uniting a schismatic sangha?"

265 "Anyone who unites a schismatic sangha generates supreme merit. He rejoices in heaven for an eon."

266 "Pleasant is unity in the Sangha,
And to help the fostering of harmony.
Delighting in unity and moral,
Not barred from sanctuary,
Having united the Sangha,
He rejoices in heaven for an eon."

267 "Might one who causes a schism in the Sangha be irredeemably destined to an eon in hell?"

268 "He might."

269 "Might one who causes a schism in the Sangha not be irredeemably destined to an eon in hell?"

270 "He might."

271 Schismatics destined to hell

"What sort of person who causes a schism in the Sangha is irredeemably destined to an eon in hell?"

272 "In this case a monk proclaims what's contrary to the Teaching as being in accordance with it. He has the view that what he says is illegitimate and the view that the schism is illegitimate. He misrepresents his view of what's true, his belief of what's true, his acceptance of what's true, or his sentiment of what's true.

272.2 He makes a proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this.' When such a person causes a schism in the Sangha, he's irredeemably destined to an eon in hell.

273 Again, a monk proclaims what's contrary to the Teaching as being in accordance with it. He has the view that what he says is illegitimate, but the view that the schism is legitimate. He misrepresents his view of what's true, his belief of what's true, his acceptance of what's true, or his sentiment of what's true.

273.2 He makes a proclamation and distributes ballots, saying, ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; take this, approve of this.’ When such a person causes a schism in the Sangha, he too is irredeemably destined to an eon in hell.

274 Again, a monk proclaims what’s contrary to the Teaching as being in accordance with it. He has the view that what he says is illegitimate, but is unsure about the schism. He misrepresents his view of what’s true, his belief of what’s true, his acceptance of what’s true, or his sentiment of what’s true.

274.2 He makes a proclamation and distributes ballots, saying, ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; take this, approve of this.’ When such a person causes a schism in the Sangha, he too is irredeemably destined to an eon in hell.

275 Again, a monk proclaims what’s contrary to the Teaching as being in accordance with it. He has the view that what he says is legitimate, but the view that the schism is illegitimate … He has the view that what he says is legitimate, but is unsure about the schism … He is unsure about what he says, but has the view that the schism is illegitimate …

275.2 He is unsure about what he says, but has the view that the schism is legitimate … He is unsure about what he says and is unsure about the schism. He misrepresents his view of what’s true, his belief of what’s true, his acceptance of what’s true, or his sentiment of what’s true.

275.3 He makes a proclamation and distributes ballots, saying, ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; take this, approve of this.’ When such a person causes a schism in the Sangha, he too is irredeemably destined to an eon in hell.

276 Again, a monk proclaims what's in accordance with the Teaching as contrary to it, what's contrary to the Monastic Law as being in accordance with it, what's in accordance with the Monastic Law as contrary to it, what hasn't been spoken by the Buddha as spoken by him, what's been spoken by the Buddha as not spoken by him, what wasn't practiced by the Buddha as practiced by him, what was practiced by the Buddha as not practiced by him, what wasn't laid down by the Buddha as laid down by him, what was laid down by the Buddha as not laid down by him, a non-offense as an offense, an offense as a non-offense, a light offense as heavy, a heavy offense as light, a curable offense as incurable, an incurable offense as curable, a grave offense as minor, or a minor offense as grave.

276.2 He has the view that what he says is illegitimate and the view that the schism is illegitimate. ... He has the view that what he says is illegitimate, but the view that the schism is legitimate. ... He has the view that what he says is illegitimate, but is unsure about the schism. ... He has the view that what he says is legitimate, but the view that the schism is illegitimate. ...

276.3 He has the view that what he says is legitimate, but is unsure about the schism. ... He is unsure about what he says, but has the view that the schism is illegitimate. ... He is unsure about what he says, but has the view that the schism is legitimate. ... He is unsure about what he says and unsure about the schism.

276.4 He misrepresents his view of what's true, his belief of what's true, his acceptance of what's true, or his sentiment of what's true. He makes a proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this.'

276.5 When such a person causes a schism in the Sangha, he too is irredeemably destined to an eon in hell."

277 Schismatics not destined to hell

"What sort of person who causes a schism in the Sangha isn't irredeemably destined to an eon in hell?"

278 "In this case a monk proclaims what's contrary to the Teaching as being in accordance with it. He has the view that what he says is legitimate and the view that the schism is legitimate. He doesn't misrepresent his view of what's true, his belief of what's true, his acceptance of what's true, or his sentiment of what's true.

278.2 He makes a proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this.' When such a person causes a schism in the Sangha, he's not irredeemably destined to an eon in hell.

279 Again, a monk proclaims what's in accordance with the Teaching as contrary to it ... or a minor offense as grave. He has the view that what he says is legitimate and the view that the schism is legitimate. He doesn't misrepresent his view of what's true, his belief of what's true, his acceptance of what's true, or his sentiment of what's true.

279.2 He makes a proclamation and distributes ballots, saying, ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; take this, approve of this.’ When such a person causes a schism in the Sangha, he too isn’t irredeemably destined to an eon in hell.”

*The third section for recitation is finished.*

*The seventh chapter on schism in the Sangha is finished.*

282 This is the summary:

283 “At Anupiya, well-known,
Great comfort, did not wish;
Plow, sow, irrigate, drain,
Weed, and cut, gather.

284 Sheaves, thresh, and straw,
Husk, winnow, storage;
Also the future, they never stop,
And fathers, grandfathers.

285 Bhaddiya, and Anuruddha,
Ānanda, Bhagu, Kimila;
And Sakyan pride, Kosambī,
Disappeared, and with Kakudha.

286 He announced, and of the father,
Men, stone, Nāḷāgiri;
A triad, five, serious,

He split, and with a serious offense;
Three, eight, again, three,
Fracture, schism, might there be.”

*The chapter on schism in the Sangha is finished.*

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# THE CHAPTER ON PROPER CONDUCT

✦

[1] 1. Discussion of the proper conduct for newly-arrived monks

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time newly-arrived monks entered the monastery wearing sandals, holding sunshades, with their heads covered, with their robes on their heads; and they washed their feet with drinking water, did not bow down to the resident monks who were senior to them, and did not ask about dwellings. A certain newly-arrived monk lifted the latch of an unoccupied dwelling, opened the door, and entered hastily. A snake fell from above the door frame onto his shoulders. Terrified, he screamed. The monks came running and asked him why he was screaming. And he told them what had happened.

[2] The monks of few desires complained and criticized them, "How can the newly-arrived monks enter the monastery wearing sandals, holding sunshades, with their heads covered, with their robe on their head; and wash their feet with drinking water, not bow down to the resident monks who are senior to them, and not ask about dwellings?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the newly-arrived monks are acting like this?"

[3] "It's true, sir."

4 The Buddha rebuked them … "How can the newly-arrived monks act like this? This will affect people's confidence …" After rebuking them … the Buddha gave a teaching and addressed the monks:

5 "Well then, I'll lay down the proper conduct for newly-arrived monks. When a newly-arrived monk enters a monastery, he should remove his sandals, hold them low, knock them together, and carry them along; he should lower his sunshade, uncover his head, and put his robe over his shoulders; he should then enter the monastery carefully and without hurry.

5.2 As he enters the monastery, he should look out for where the resident monks gather— whether in the assembly hall, under a roof cover, or at the foot of a tree— and he should go there. He should then put down his bowl and robe, find a suitable seat, and sit down. He should ask which is the water for drinking and which the water for washing.

5.3 If he needs water to drink, he may take some and drink. If he needs water to wash, he may take some and wash his feet. When he washes his feet, he should pour the water with one hand and wash with the other. He shouldn't pour the water and wash his feet with the same hand. He should ask for a sandal-wiping cloth, and then wipe them.

5.4 When he wipes his sandals, he should first wipe them with a dry cloth, then with a wet one. He should wash the cloth and spread it out.

6 If a resident monk is senior to him, the newly-arrived monk should bow down to him. If a resident monk is junior, he should bow down to the newly-arrived monk. The newly-arrived monk should ask which dwelling he may stay in and whether it's occupied or not.

6.2 He should ask about where to go for alms and where not to go, about any families designated as “in training”, about the place for defecating and the place for urinating, about the water for drinking and the water for washing, about walking sticks, and about the Sangha’s agreements concerning the right time to enter and the right time to leave.

7 If the dwelling is unoccupied, he should knock on the door, wait for a moment, then lift the latch, open the door, and look inside while standing outside.

8 If the dwelling is dirty, and if the beds or benches are stacked on top of one another with furniture piled on top, he should clean it if he’s able. When he’s cleaning the dwelling, he should first take out the floor cover and put it aside. He should take out the bed supports and put them aside. He should take out the mattress and the pillow and put them aside.

8.2 He should take out the sitting mat and the sheet 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.

8.3 He should take out the spittoon and put it aside. He should take out the leaning board 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.

8.4 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.

9 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.

9.2 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.

9.3 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.

9.4 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.

9.5 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.

9.6 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.

10 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.

10.2 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.

11 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's no water for drinking, he should get some. If there's no water for washing, he should get some. If there's no water in the restroom ablutions pot, he should fill it.

12 This is the proper conduct for newly-arrived monks."

13 2. Discussion of the proper conduct for resident monks

At that time, when they saw newly-arrived monks, the resident monks did not prepare seats, or put out foot stools, foot scrapers, or water for washing

the feet. They did not go out to meet them to receive their bowls and robes, or ask if they wanted water to drink. They did not bow down to newly-arrived monks who were senior to them or assign dwellings to them.

14 The monks of few desires complained and criticized them, "How can the resident monks act like this?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the resident monks are acting like this?" "It's true, sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

15 "Well then, I'll lay down the proper conduct for resident monks. When a resident monk sees a newly-arrived monk who is senior to him, he should prepare a seat, and put out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet him to receive his bowl and robe, and ask if he wants water to drink. If he's able, he should wipe his sandals, first with a dry cloth and then with a wet one. He should wash the cloth and spread it out.

16 If the newly-arrived monk is senior to him, the resident monk should bow down to him. He should assign him a dwelling, tell him where it is, and inform him whether it's occupied or not. He should tell him where to go for alms and where not to go, and about any families designated as 'in training'.

16.2 He should point out the place for defecating and the place for urinating, the water for drinking and the water for washing, and the walking sticks. He should tell him about the Sangha's agreements concerning the right time to enter and the right time to leave.

17 If the newly-arrived monk is junior to him, the resident monk should remain seated while telling him where to put his bowl and robe, and which seat to sit on. He should point out the water for drinking and the water for washing, as well as a sandal-wiping cloth.

18 If the newly-arrived monk is junior to the resident monk, he should bow down to him. The resident monk should tell him which dwelling he may stay in and whether it's occupied or not. He should tell him where to go for alms and where not to go, and about any families designated as 'in training'.

18.2 He should point out the place for defecating and the place for urinating, the water for drinking and the water for washing, and the walking sticks. He should tell him about the Sangha's agreements concerning the right time to enter and the right time to leave.

19 This is the proper conduct for resident monks."

20 3. Discussion of the proper conduct for departing monks

At that time there were monks who departed without putting the wooden and ceramic goods in order, without closing the door and the windows, and without informing anyone. The wooden and ceramic goods were lost and the dwelling was unprotected.

21 The monks of few desires complained and criticized them, "How can the departing monks act like this?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the departing monks are acting like this?" "It's true, sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

22 "Well then, I'll lay down the proper conduct for departing monks. Before a monk departs, he should put the wooden and ceramic goods in order, close the door and the windows, and inform someone.

22.2 If there are no monks, he should inform a novice monk; if there are no novice monks, he should inform a monastery worker; if there are no monastery workers, he should inform a lay follower. If there are no monks, novice monks, monastery workers, or lay followers, he should place the bed on four rocks.

22.3 He should then stack the beds and benches on top of one another, with the other furniture piled on top, and put away the wooden and ceramic goods. He should close the door and the windows, and then depart.

23 If rain enters the dwelling, he should cover it if he's able, or he should make an effort to have it covered. If this works out, all is well. If not, he should place the bed on four rocks in a dry spot. He should then stack the beds and benches on top of one another, with the other furniture piled on top, and put away the wooden and ceramic goods.

23.2 He should close the door and the windows, and then depart. If the whole dwelling is getting wet, he should carry the furniture to the village if he's able, or he should make an effort to have it carried to the village. If this works out, all is well. If not, he should place the bed on four rocks outside.

23.3 He should then stack the beds and benches on top of one another, with the other furniture piled on top, and he should put away the wooden and ceramic goods. He should cover it all with grass and leaves and then depart, thinking, 'Hopefully the requisites will be okay.'

24 This is the proper conduct for departing monks."

25 4. Discussion of the proper conduct in connection with the expression of appreciation

At that time there were monks who did not express their appreciation in the dining hall. People complained and criticized them, "How can the Sakyan monastics not express their appreciation in the dining hall?" The monks heard the complaints of those people and they told the Buddha. The Buddha gave a teaching and addressed the monks:

26 "You should express your appreciation in the dining hall."

27 The monks thought, "Who should give the expression of appreciation?" They told the Buddha. He gave a teaching and addressed the monks:

28 "The most senior monk should give the expression of appreciation in the dining hall."

29 Soon afterwards a certain association was offering a meal to the Sangha. Venerable Sāriputta was the most senior monk. Because the Buddha had said the most senior monk should give the expression of appreciation, the other monks left, leaving Sāriputta behind by himself. After giving the expression of appreciation, he left by himself. The Buddha saw him coming and asked, "Did the meal go well?"

30 "The meal went well, sir, but the monks all left, leaving me behind by myself." Soon afterwards the Buddha gave a teaching and addressed the monks:

31 "The four or five most senior monks should wait in the dining hall."

32 On one occasion a senior monk who needed to defecate was waiting in the dining hall. Being unable to hold out, he fainted and fell over. They told the Buddha.

33 "When there's something to be done, I allow you to go after informing the monk next to you."

34 5. Discussion of the proper conduct in relation to dining halls
At that time the monks from the group of six walked to the dining hall shabbily dressed and improper in appearance. Taking a short cut, they walked in front of the senior monks. They sat down encroaching on the senior monks and blocked the junior monks from getting a seat. And they spread out their upper robes and sat on them in inhabited areas.

35 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. Soon afterwards he had the Sangha gathered and questioned the monks: "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:

36 "Well then, I'll lay down the proper conduct in relation to dining halls. In a monastery where the time for departure gets announced, a monk 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 enter the village carefully and without hurry.

37 He shouldn't take a short cut and walk in front of the senior monks. He should be well-covered while walking in inhabited areas; he should be well-restrained while walking in inhabited areas; he should lower his eyes while walking in inhabited areas; he shouldn't lift his robe while walking in inhabited areas; he shouldn't laugh loudly while walking in inhabited areas; he shouldn't be noisy while walking in inhabited areas; he shouldn't sway his body while walking in inhabited areas; he shouldn't swing his arms while walking in inhabited areas; he shouldn't sway his head while walking in inhabited areas; he shouldn't have his hands on his hips while walking in inhabited areas; he shouldn't cover his head while walking in inhabited areas; he shouldn't move about while squatting on his heels in inhabited areas.

38 He should be well-covered while sitting in inhabited areas; he should be well-restrained while sitting in inhabited areas; he should lower his eyes while sitting in inhabited areas; he shouldn't lift his robe while sitting in inhabited areas; he shouldn't laugh loudly while sitting in inhabited areas; he shouldn't be noisy while sitting in inhabited areas; he shouldn't sway his body while sitting in inhabited areas; he shouldn't swing his arms while sitting in inhabited areas; he shouldn't sway his head while sitting in inhabited areas; he shouldn't have his hands on his hips while sitting in inhabited areas; he shouldn't cover his head while sitting in inhabited areas; he shouldn't clasp his knees while sitting in inhabited areas.

38.2 He shouldn't sit encroaching on the senior monks or block the junior monks from getting a seat. He shouldn't spread out his upper robe and sit on it in inhabited areas.

39 When given water, he should receive it while holding his bowl with both hands. Holding the bowl low, he should rinse it carefully without scratching it. If there's someone to receive the water, he should hold his bowl low and pour the water into the container, trying to avoid splashing the person receiving the water, the monks sitting nearby, and his upper robe.

39.2 If there's no one to receive the water, he should hold his bowl low and pour the water on the ground, trying to avoid splashing the monks sitting nearby and his upper robe.

40 When given rice, he should receive it while holding his bowl with both hands, leaving room for the curry. If there's ghee, oil, or special curry, the senior monk should say, 'Everyone gets an equal share.' He should receive the almsfood respectfully; he should receive the almsfood with attention on the bowl; he should receive the almsfood with the right proportion of bean curry; he should receive an even level of almsfood.

41 The senior monk shouldn't start eating until everyone has received rice. A monk should eat almsfood respectfully; he should eat almsfood with attention on the bowl; he should eat almsfood in order; he should eat almsfood with the right proportion of bean curry; he shouldn't eat almsfood after making a heap; he shouldn't cover his curries with rice because he wants more; when not sick, he shouldn't request bean curry and rice for himself and then eat it; he shouldn't look at another's almsbowl finding fault; he shouldn't make mouthfuls that are too large; he should make rounded mouthfuls; he shouldn't open his mouth without bringing a mouthful to it; he shouldn't put his whole hand in his mouth while eating; he shouldn't speak with food in his mouth; he shouldn't eat from a

lifted ball of food; he shouldn't eat breaking up mouthfuls; he shouldn't eat stuffing his cheeks; he shouldn't eat shaking his hand; he shouldn't eat scattering rice; he shouldn't eat sticking out his tongue; he shouldn't make a chomping sound while eating; he shouldn't slurp while eating; he shouldn't lick his hand while eating; he shouldn't lick his almsbowl while eating; he shouldn't lick his lips while eating; he shouldn't receive the drinking-water vessel with a hand soiled with food.

42 The senior monk shouldn't receive water for washing until all the monks are finished eating. When given water, a monk should receive it while holding his bowl with both hands. Holding the bowl low, he should rinse it carefully without scratching it.

42.2 If there's someone to receive the water, he should hold his bowl low and pour the water into the container, trying to avoid splashing the person receiving the water, the monks sitting nearby, and his upper robe.

42.3 If there's no one to receive the water, he should hold his bowl low and pour the water on the ground, trying to avoid splashing the monks sitting nearby and his upper robe. He shouldn't discard bowl-washing water containing rice in inhabited areas.

43 When returning, the junior monks should go first and then the senior monks. A monk should be well-covered while walking in inhabited areas; he should be well-restrained while walking in inhabited areas; he should lower his eyes while walking in inhabited areas; he shouldn't lift his robe while walking in inhabited areas; he shouldn't laugh loudly while walking in inhabited areas; he shouldn't be noisy while walking in inhabited areas; he shouldn't sway his body while walking in inhabited areas; he shouldn't swing his arms while walking in inhabited areas; he shouldn't sway his

head while walking in inhabited areas; he shouldn't have his hands on his hips while walking in inhabited areas; he shouldn't cover his head while walking in inhabited areas; he shouldn't move about while squatting on his heels in inhabited areas.

44 This is the proper conduct in relation to dining halls."

*The first section for recitation is finished.*

46 6. Discussion of the proper conduct for alms collectors

At that time there were alms-collecting monks who were shabbily dressed and improper in appearance. They entered and left houses without being attentive, entered and left too hastily, stood too far away or too close, and waited too long or left too soon.

47 On one occasion a certain monk entered a house without being attentive. Thinking it was the main door, he entered a room where a woman was lying naked. When he saw her, he left the room. But when her husband saw her there, he thought, "My wife has been raped by this monk," and he took hold of that monk and gave him a beating. The woman woke up from the commotion and asked her husband, "Why are you beating this monk?"

48 "Didn't he rape you?"

49 "No he didn't. He's innocent." And she had him release that monk. The monk then returned to the monastery and told the monks what had happened.

50 The monks of few desires complained and criticized him, “How can the alms-collecting monks act like this?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that the alms-collecting monks are acting like this?” “It’s true, sir.” … After rebuking them … the Buddha gave a teaching and addressed the monks:

51 “Well then, I’ll lay down the proper conduct for alms-collecting monks. When an alms-collecting monk is about to enter the village, he 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 enter the village carefully and without hurry.

52 He should be well-covered while walking in an inhabited areas; he should be well-restrained while walking in inhabited areas; he should lower his eyes while walking in inhabited areas; he shouldn’t lift his robe while walking in inhabited areas; he shouldn’t laugh loudly while walking in inhabited areas; he shouldn’t be noisy while walking in inhabited areas; he shouldn’t sway his body while walking in inhabited areas; he shouldn’t swing his arms while walking in inhabited areas; he shouldn’t sway his head while walking in inhabited areas; he shouldn’t have his hands on his hips while walking in inhabited areas; he shouldn’t cover his head while walking in inhabited areas; he shouldn’t move about while squatting on his heels in inhabited areas.

53 When entering a house, he should be attentive to where to enter and where to leave. He shouldn't enter or leave too hastily, stand too far away or too close, or wait too long or leave too soon. While waiting, he should be attentive to whether they wish to give alms or not.

53.2 If they put down their work, get up from their seat, take hold of a serving spoon or a vessel, or they tell him to wait, then he should assume they wish to give, and he should wait. When they give him almsfood, he should lift his upper robe with his left hand, stretch out his bowl with his right hand, and receive the alms while holding the bowl with both hands.

53.3 He shouldn't look the donor in the face. He should be attentive to whether they wish to give curry or not. If they take hold of a serving spoon or a vessel, or they tell him to wait, then he should assume they wish to give, and he should wait. When they have given alms, he should cover the bowl with his upper robe, and leave carefully and without hurry.

54 He should be well-covered while walking in inhabited areas; he should be well-restrained while walking in inhabited areas; he should lower his eyes while walking in inhabited areas; he shouldn't lift his robe while walking in inhabited areas; he shouldn't laugh loudly while walking in inhabited areas; he shouldn't be noisy while walking in inhabited areas; he shouldn't sway his body while walking in inhabited areas; he shouldn't swing his arms while walking in inhabited areas; he shouldn't sway his head while walking in inhabited areas; he shouldn't have his hands on his hips while walking in inhabited areas; he shouldn't cover his head while walking in inhabited areas; he shouldn't move about while squatting on his heels in inhabited areas.

55 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.

56 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. 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 and put it away, put away the water for drinking and the water for washing, and sweep the dining hall.

57 Whoever sees that the pot for drinking water, the pot for washing water, or the restroom pot 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.

58 This is the proper conduct for alms collectors."

59 7. Discussion of the proper conduct for those staying in the wilderness
At that time there was a number of monks staying in the wilderness. They did not set out water for drinking or water for washing, did not light fires or provide fire-making implements, and did not know the constellations or the regions.

60 Criminals went to that place and asked the monks, "Sir, is there any water for drinking?" — "No, there isn't." — "Is there any water for washing?" — "No." — "Is there any fire?" — "No." — "Are there any fire-making implements?" — "No." — "Which constellation is the moon in today?" —

"We don't know." — "Which region is this?" — "We don't know." Thinking, "They're not monks; they're criminals," they beat them up and left.

61 The monks told other monks what had happened and they in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

62 "Well then, I'll lay down the proper conduct for monks staying in the wilderness. After getting up early in the morning, a monk who is staying in the wilderness should put his bowl in its bag, hang it from his shoulder, put his robe over his shoulders, put on his sandals, put the wooden and ceramic goods in order, close the door and windows, and come down from his dwelling.

63 When he's about to enter the village, he should remove his sandals, hold them low and knock them together. He should put them in a bag, which he should hang from his shoulder. He should put on his sarong evenly all around, covering the navel and the knees, and 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 enter the village carefully and without hurry.

64 He should be well-covered while walking in inhabited areas; he should be well-restrained while walking in inhabited areas; he should lower his eyes while walking in inhabited areas; he shouldn't lift his robe while walking in inhabited areas; he shouldn't laugh loudly while walking in inhabited areas; he shouldn't be noisy while walking in inhabited areas; he shouldn't sway his body while walking in inhabited areas; he shouldn't

swing his arms while walking in inhabited areas; he shouldn't sway his head while walking in inhabited areas; he shouldn't have his hands on his hips while walking in inhabited areas; he shouldn't cover his head while walking in inhabited areas; he shouldn't move about while squatting on his heels in inhabited areas.

65 When entering a house, he should be attentive to where to enter and where to leave. He shouldn't enter or leave too hastily, stand too far away or too close, or wait too long or leave too soon. While waiting, he should be attentive to whether they wish to give alms or not.

65.2 If they put down their work, get up from their seat, take hold of a serving spoon or a vessel, or they tell him to wait, then he should assume they wish to give, and he should wait. When they give him almsfood, he should lift his upper robe with his left hand, stretch out his bowl with his right hand, and receive the alms while holding the bowl with both hands.

65.3 He shouldn't look the donor in the face. He should be attentive to whether they wish to give curry or not. If they take hold of a serving spoon or a vessel, or they tell him to wait, then he should assume they wish to give, and he should wait. When they have given alms, he should cover the bowl with his upper robe, and return carefully and without hurry.

66 He should be well-covered while walking in inhabited areas; he should be well-restrained while walking in inhabited areas; he should lower his eyes while walking in inhabited areas; he shouldn't lift his robe while walking in inhabited areas; he shouldn't laugh loudly while walking in inhabited areas; he shouldn't be noisy while walking in inhabited areas; he shouldn't sway his body while walking in inhabited areas; he shouldn't swing his arms while walking in inhabited areas; he shouldn't sway his

head while walking in inhabited areas; he shouldn't have his hands on his hips while walking in inhabited areas; he shouldn't cover his head while walking in inhabited areas; he shouldn't move about while squatting on his heels in inhabited areas. When he has left the village, he should put his bowl in its bag and hang it from his shoulder, fold up his robe and put it on his head, and put on his sandals and go.

67 A monk who is staying in the wilderness should set out water for drinking and water for washing, should light a fire and provide fire-making implements, should provide a walking stick, and should learn the constellations— either all of them or a portion—and become skilled in the regions.

68 This is the proper conduct for those staying in the wilderness."

69 8. Discussion of the proper conduct in regard to dwellings
On one occasion when a number of monks were making robes outside, the monks from the group of six were beating furniture in an open space upwind from them. The robe-making monks became dusty.

70 The monks of few desires complained and criticized them, "How can the monks from the group of six do this?"

71 They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the monks from the group of six did this?" "It's true, sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

72 "Well then, I'll lay down the proper conduct in regard to dwellings. If the dwelling he's staying in is dirty, a monk 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.

72.2 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.

72.3 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.

72.4 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.

73 He shouldn't beat the furniture near other monks, near other dwellings, near water for drinking, or near water for washing. He shouldn't beat the furniture in an open area upwind from these things, but downwind from them.

74 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.

74.2 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.

74.3 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.

74.4 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.

74.5 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.

74.6 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.

75 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.

75.2 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.

76 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's no water for drinking, he should get some. If there's no water for washing, he should get some. If there's no water in the restroom ablutions pot, he should fill it.

77 If he's staying in the same dwelling as a more senior monk, he shouldn't do any of the following without asking him for permission: recite, question, rehearse, teach, turn a lamp on or off, or open or close a window. If he's doing walking meditation on the same walking path as a more senior monk, they should turn around according to seniority, but he shouldn't touch the senior monk with the corner of his robe.

78 This is the proper conduct in regard to dwellings."

79 9. Discussion of the proper conduct in regard to saunas

On one occasion the monks from the group of six were kept out of the sauna by the senior monks. Then, out of disrespect, they stacked up much

firewood, lit it, closed the door, and sat down against it. The monks overheated, but being unable to open the door, they fainted and collapsed.

80 The monks of few desires complained and criticized them, "How can the monks from the group of six do this?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the monks from the group of six did this?" "It's true, sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

81 "If you're kept out of the sauna by senior monks, you shouldn't, out of disrespect, stack up much firewood and light it. If you do, you commit an offense of wrong conduct.

82 And you shouldn't close the door and sit down against it. If you do, you commit an offense of wrong conduct.

83 Well then, I'll lay down the proper conduct in regard to saunas. The monk who goes first to the sauna should discard any ashes that are building up. If the sauna is dirty, he should sweep it. If the area surrounding the sauna is dirty, he should sweep it. If the yard is dirty, he should sweep it. If the gatehouse is dirty, he should sweep it. If the sauna shed is dirty, he should sweep it.

84 He should knead bath powder, moisten the clay, and fill the water trough with water. 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, or block the junior monks from getting

a seat. If he's able, he should provide assistance to the senior monks in the sauna. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave.

85 If he's able, he should also provide assistance to the senior monks in the water. He shouldn't bathe in front of the senior monks or upstream from them. When he's coming out of the water after bathing, he should give way to those who are entering the water.

86 If the sauna is muddy, the last monk to leave it should clean it. He should wash the clay trough, put away the sauna bench, extinguish the fire, close the door, and then leave.

87 This is the proper conduct in regard to saunas."

88 10. Discussion of the proper conduct in regard to restrooms
At that time a monk who had been born as a brahmin did not want to wash after defecating, thinking, "Who would touch this foul, stinking stuff?" As a result, a worm settled in his rectum. He told the monks, who said, "So you don't wash after defecating?"

89 "That's right."

90 The monks of few desires complained and criticized him, "How can a monk not wash after defecating?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monk, that you don't wash after defecating?" "It's true, sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

91 "When there's water available, you should wash after defecating. If you don't, you commit an offense of wrong conduct."

92 At that time the monks used the restrooms according to seniority. Junior monks who had arrived first had to wait to defecate. Unable to hold out, they fainted and collapsed. They told the Buddha. … "Is it true, monks, that this is happening?" "It's true, sir." …

93 "The restrooms shouldn't be used according to seniority. If you do, you commit an offense of wrong conduct. You should use the restroom according to the order of arrival."

94 At that time the monks from the group of six entered the restrooms too hastily, pulled up their robes before entering, groaned while defecating, cleaned their teeth while defecating, defecated outside the toilet, urinated outside the urinal, spat in the urinal, used coarse wiping sticks, threw the wiping sticks in the cesspit, left the restroom too hastily, came out with their robes still pulled up, made a chomping sound while washing, and they left water in the ablutions scoop.

95 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:

96 "Well then, I'll lay down the proper conduct in regard to restrooms. When a monk goes to the restroom, he should stand outside and clear his throat. Anyone sitting inside should also clear his throat. After hanging his robe on a bamboo robe rack or a clothesline, he should enter the restroom carefully and without hurry.

96.2 He shouldn't enter the restroom too hastily; he shouldn't pull up his robe before he has entered; he should pull up his robe when he's standing on the foot stands for defecating; he shouldn't groan while defecating; he shouldn't clean his teeth while defecating; he shouldn't defecate outside the toilet; he shouldn't urinate outside the urinal; he shouldn't spit in the urinal; he shouldn't use coarse wiping sticks; he shouldn't throw the wiping sticks in the cesspit; he should cover himself while still standing on the foot stands for defecating; he shouldn't leave the restroom too hastily; he shouldn't come out with his robe still pulled up; he should pull up his robe when standing on the ablutions foot stands; he shouldn't make a chomping sound while washing; he shouldn't leave water in the ablutions scoop; he should cover himself while still standing on the ablutions foot stands.

97 If the restroom is dirty, he should clean it. If the wiping-stick container is full, he should discard the wiping sticks. If the restroom is dirty, he should sweep it. If the area surrounding the restroom is dirty, he should sweep it. If the yard is dirty, he should sweep it. If the gatehouse is dirty, he should sweep it. If there's no water in the restroom ablutions pot, he should fill it.

98 This is the proper conduct in regard to restrooms."

99 11. Discussion of the proper conduct toward a preceptor

At that time the students were not conducting themselves properly toward their preceptors. The monks of few desires complained and criticized them, "How can the students not conduct themselves properly toward their preceptors?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the

students are not conducting themselves properly toward their preceptors?" "It's true, sir." ... The Buddha rebuked them ... "How can they act like this? This will affect people's confidence ..." After rebuking them ... the Buddha gave a teaching and addressed the monks:

100 "Well then, I'll lay down the proper conduct for a student toward his preceptor. A student should conduct himself properly toward his preceptor. This is the proper conduct:

101 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's 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.

102 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.

102.2 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.

103 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.

104 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, so that the fold doesn't become worn. He should place the belt in the fold.

105 If there's 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.

106 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.

106.2 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."

107 Bathing

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

108 If the preceptor wants to take a sauna, the student should knead bath powder, moisten the clay, take a sauna bench, and follow behind his preceptor. After giving his 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.

108.2 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, or 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.

109 He should also provide assistance to his preceptor in the water. When he has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his preceptor's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be the first to return.

109.2 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."

110 The dwelling

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

111 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.

111.2 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.

111.3 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.

111.4 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.

111.5 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.

111.6 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.

112 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.

112.2 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.

113 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's no water for drinking, he should get some. If there's no water for washing, he should get some. If there's no water in the restroom ablutions pot, he should fill it."

114 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 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.

115 If the Sangha wants to do a legal procedure against his preceptor—whether a procedure of censure, demotion, banishment, reconciliation, or ejection— the student should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his preceptor—whether a procedure of censure, 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.

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

116.2 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.

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

almsfood brought back by anyone; enter the village, go to the charnel ground, or leave for another region. If his preceptor is sick, he should nurse him for as long as he lives or wait until he has recovered.

118 This is the proper conduct of a student toward his preceptor."

119 12. Discussion of the proper conduct toward a student

At that time the preceptors were not conducting themselves properly toward their students. The monks of few desires complained and criticized them, "How can the preceptors not conduct themselves properly toward their students?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the preceptors are not conducting themselves properly toward their students?" "It's true, sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

120 "Well then, I'll lay down the proper conduct for preceptors toward their students. A preceptor should conduct himself properly toward his student. This is the proper conduct:

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

122 Meals and almsround

"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's 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.

123 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.

124 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.

125 If there's 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.

125.2 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.

125.3 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."

126 Bathing

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

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

127.2 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, or 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.

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

129 The dwelling

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

it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, trying to avoid stirring up dust. He should look out for any trash and discard it.

130 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.

130.2 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.

130.3 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 the way they were.

130.4 He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back the way they were. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe.

130.5 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.

130.6 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.

131 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.

131.2 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.

132 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's no water for drinking, he should get some. If there's no water for washing, he should get some. If there's no water in the restroom ablutions pot, he should fill it."

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

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

134 If the Sangha wants to do a legal procedure against his student—whether a procedure of censure, 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 censure, 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.

135 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.

135.2 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 wait until he has recovered.

136 This is the proper conduct of a preceptor toward his student."

*The second section for recitation is finished.*

138 13. Discussion of the proper conduct toward a teacher

At that time the pupils were not conducting themselves properly toward their teachers. The monks of few desires complained and criticized them, "How can the pupils not conduct themselves properly toward their teachers?" They told the Buddha. ... "Is it true, monks, that the pupils are not conducting themselves properly toward their teachers?" "It's true, sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

139 "Well then, I'll lay down the proper conduct for a pupil toward his teacher. A pupil should conduct himself properly toward his teacher. This is the proper conduct:

140 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's 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.

141 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.

141.2 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.

142 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.

143 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.

144 If there's 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.

145 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.

145.2 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."

146 Bathing

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

147 If the teacher wants to take a sauna, the pupil should knead bath powder, moisten the clay, take a sauna bench, and follow behind his teacher. After giving his 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.

147.2 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, or 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.

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

and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be the first to return.

148.2 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."

149 The dwelling

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

it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, trying to avoid stirring up dust. He should look out for any trash and discard it.

150 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.

150.2 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.

150.3 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.

150.4 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.

150.5 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.

150.6 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.

151 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.

151.2 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.

152 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's no water for drinking, he should get some. If there's no water for washing, he should get some. If there's no water in the restroom ablutions pot, he should fill it."

153 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 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.

154 If the Sangha wants to do a legal procedure against his teacher—whether a procedure of censure, 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 censure, 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.

155 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.

155.2 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.

156 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 get it cut; provide assistance to anyone or have assistance provided by anyone; do a service for anyone or get a service done by anyone; be the attendant monk for anyone or

take anyone as his attendant monk; bring back almsfood for anyone or get almsfood brought back by anyone; enter the village, go to the charnel ground, or leave for another region. If his teacher is sick, he should nurse him for as long as he lives or wait until he has recovered.

157 This is the proper conduct of a pupil toward his teacher."

158 14. Discussion of the proper conduct toward a pupil

At that time the teachers were not conducting themselves properly toward their pupils. The monks of few desires complained and criticized them, "How can the teachers not conduct themselves properly toward their pupils?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the teachers are not conducting themselves properly toward their pupils?" "It's true, sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

159 "Well then, I'll lay down the proper conduct for a teacher toward his pupil. A teacher should conduct himself properly toward his pupil. This is the proper conduct:

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

### Meals and almsround

161 “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’s 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.

162 If the pupil wants to enter the village, the teacher should give him a sarong and receive the one he’s wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should rinse his pupil’s bowl and give it to him while wet.

163 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.

164 If there’s 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.

164.2 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.

164.3 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."

165 Bathing

"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.

166 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 his 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.

166.2 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, or 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.

167 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 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 pupil if he wants water to drink."

168 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 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.

169 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 as before. He should sun the bed, clean it, and beat it.

169.2 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.

169.3 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.

169.4 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.

169.5 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.

169.6 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.

170 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.

170.2 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.

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

172 Spiritual support, etc.

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

173 If the Sangha wants to do a legal procedure against his pupil—whether a procedure of censure, 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 censure, 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.

174 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.

174.2 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 wait until he has recovered.

175 This is the proper conduct of a teacher toward his pupil."

176 The eighth chapter on proper conduct is finished. In this chapter there are nineteen topics and fourteen kinds of proper conduct.

177 This is the summary:

178 “With sandals, and sunshades,
Covered, head, drinking water;
Would not bow down, they did not ask,
Snake, the good monks complained.

179 Removed, sunshade, and on the shoulder,
Without hurry, gather;
Put down bowl and robe,
And suitable, asked.

180 Should pour, with washed,
With dry, with wet, sandals;
Senior, junior, should ask,
And occupied, where to go for alms.

181 Training, excrement, drinking water, washing water,
Walking stick, then agreement;
The right time, moment, dirty,
Should take out the floor cover.

182 Bed support, mattress, pillow,
Bed, and bench, spittoon;
Leaning board, ceiling cloth, corners,
Red ocher, black, untreated.

183 And trash, floor cover,
Bed support, bed, bench;
Mattress, also sitting mat,
Spittoon, and leaning board.

184 Bowl, robe, and floor,
Ends far, folds near;
From the east, and from the west,
From the north, then from the south.

185 And day and night in the cold and heat,
And yard, gatehouse;
Assembly, and water-boiling shed,
And conduct in the restrooms.

186 Drinking water, washing water,
And pot for ablutions;
Laid down by the Incomparable one,
These make up the conduct for newly-arrived monks.

187 No seat, no water,
No going to meet, and no drinking water;
Would not bow down, would not assign,
And the good monks complained.

188 Senior, and seat, water,
And having gone to meet, drinking water;
Sandals, aside,
And should bow down, should assign.

189 Occupied, and where to go for alms, training,
Place, drinking water, washing water;
Walking stick, agreement, right time,
Remain seated for one who is junior.

190 Should bow down, should point out,
The same method as above;
Declared by the Caravan Leader,
These make up the conduct for resident monks.

191 Departing, and wood and ceramic,
Leaving open, no informing;
And they were lost, and unprotected,
And the good monks complained,

192 Having put in order, having closed,
Having informed, he should depart;
A monk or a novice,
A monastery worker, a lay follower.

193 And a pile on rocks,
He should put away, and he should close;
If he is able, effort,
And just so in a dry spot.

194 The whole gets wet, village,
And just so in the open;
Hopefully the requisites will be okay,
The proper conduct for a departing monk.

195 They did not express their appreciation, by the most senior,
Left behind, by four or five;
Needing to defecate, he fainted,
These make up the conduct for the expression of appreciation.

196 The group of six were shabbily dressed,
And then also badly dressed;
And improper appearance, short cut,
In encroaching on the senior monks.

197 And the junior monks, upper robe,
And the good monks complained;
Putting on the sarong while covering the navel and knees,
Belt, putting together, toggle.

198 No short cut, covered,
Well-restrained, lowered eyes;
Lifted, laugh loudly, noisy,
And three on swaying.

199 Hands on hips, covering the head, squatting on the heels,
Covered, well-restrained;
Lowered, lifted, laugh loudly,
Little noise, three on swaying.

200 And hands on hips, covering the head, clasping the knees,
Encroaching, no seat;
Spread out, water,
Holding low, poured.

201 Receiving, nearby, upper robe,
And rice, he should receive;
Curry, with special curry,
For everyone, and even level.

202 Respectfully, and attention on the bowl,
And in order, bean curry;
Not from a heap, should cover,
Asking, finding fault.

203 Large, rounded, mouth,
The whole hand, he should not speak;
Lifted, breaking up, cheeks,
Shaking, scattering rice.

204 And sticking out his tongue,
Chomping, slurping;
Licking the hand, the bowl, the lips,
Soiled with food, should receive.

205 Not until everyone, water,
Holding low, poured;
Receiving, nearby, upper robe,
Holding low, and on the ground.

206 Containing rice, returning,
Well-covered, squatting on the heels;
Laid down by the King of the Teaching,
This is the proper conduct in regard to dining halls.

207 Shabbily dressed, improper in appearance,
And non-attentive, hasty;
Far, too near, long, soon,
Just so the alms collector.

208 He should go covered,
Well-restrained, lowered eyes;
Lifted, laugh loudly, without noise,
And three on swaying.

209 Hands on hips, covering the head, squatting on the heels,
And attentive, hastily;
Far, too near, long, soon,
Seat, serving spoon.

210 Or a vessel, and make wait,
Having lifted up, having stretched out;
He should receive, he should not look,
And just so for curry.

211 The monk should cover with the upper robe,
He should go covered;
And well-restrained, lowered eyes,
And lifted, laugh loudly;
Not noisy, three swaying,
Hands on hips, covering the head, squatting on the heels.

212 First, seat, leftovers,
Drinking water, washing water;
The last may eat if he desires,
Should discard, should put away.

213 Should put away, should sweep,
Empty, hollow, he should fill;
Hand signal, he should not break into speech,

This is the conduct for the alms collector.

214 Drinking water, washing water, fire, fire-making implements,
Constellations, regions, and criminals;
"None of it is," having beaten up,
Bowl, on the shoulder, so robe.

215 Now, hanging on the shoulder,
Covering navel and knees, evenly all around;
As the conduct for the alms collector,
So the method for those staying in the wilderness.

216 Bowl, on the shoulder, robe, on the head,
And having put on, drinking water;
Washing water, fire,
And also fire-making implements, walking stick.

217 Constellations, or a portion,
Should be skilled also in the regions;
Laid down by the Supreme Teacher,
These make up the conduct for those staying in the wilderness.

218 Outside, they were covered,
And the good monks complained;
If the dwelling is dirty,
First the bowl and robe.

219 Mattress, pillow, bed,
Bench, spittoon;
Leaning board, ceiling cloth, corners,
Red ocher, black, untreated.

220 Trash, near monks,
Furniture, dwelling, drinking water;
Near washing water,
And in an open area upwind.

221 Downwind, cover,
And supports, bed;
Bench, mattress, sitting mat,
Spittoon, and leaning board.

222 Bowl, robe, and floor,
Ends far, folds near;
East, and west,
North, then south.

223 And day and night in the cold and heat,
And yard, gatehouse;
Assembly, and water-boiling shed,
And restroom, drinking water.

224 Restroom ablutions pot, and a senior monk,
Recitation, question, rehearse;
Teaching, should turn off a lamp,
Should not open, and also not close.

225 Turning around according to seniority,
Should not touch even with a corner;
Laid down by the Great Hero,
That is the proper conduct in regard to dwellings.

226 Were being kept out, door,
Fainted, the good monks complained;
He should discard the ashes, sauna,
And just so the area outside.

227 Yard, gatehouse, sauna shed,
Bath powder, clay, trough;
Face, in front, not the senior monks,
Not the junior monks, if he is able.

228 In front, upstream, way,
Muddy, clay, bench;
Having extinguished, and having closed,
These make up the conduct in regard to saunas.

229 He did not wash, according to seniority,
And order, hastily;
Pulled up, groaning, tooth cleaner,
Feces, urine, spit.

230 Coarse, cesspit, hastily,
And pulled up, chomping, with remainder;
Outside, and inside, should clear his throat,
Clothesline, and without hurry.

231 Hastily, pulled up, when standing,
Groaning, tooth cleaner, and feces;
Urine, spit, coarse,
Cesspit, foot stands for defecating.

232 Not too hastily, pulled up,
Foot stands, chomping;
He should not leave, he should cover,
Stained, and with container.

233 Restroom, area outside,
And yard, gatehouse;
And water for ablutions,
These make up the conduct in regard to restrooms.

234 Sandals, tooth cleaner,
And water for rinsing the mouth, seat;
Congee, water, having washed,
Put away, dirty, and village.

235 Sarong, belt,
Putting together, wet bowl;
Attendant, and the navel and the knees,
Evenly all around, belt.

236 Putting together, rinsed, attendant,
Not too far, he should receive;
When speaking, offense,
Go first, seat.

237 Water, stool, scraper,
Having gone to meet, sarong;
He should sun, he left it, fold,
In the fold, to eat, should give.

238 Drinking water, water, low,
A short while, and he should not leave it;
Bowl and robe, and floor,
Ends far, folds near.

239 He should put away, and he should put away,
And dirty, to bathe;
Cold, hot, sauna,
Bath powder, clay, behind.

240 And bench, robe, bath powder,
Clay, he is able, face;
Front, the seniors, and the juniors,
And provide assistance, he should leave.

241 Front, in the water, when he has bathed,
Having put on the sarong, preceptor;
And the sarong, upper robe,
Bench, and with a seat.

242 Foot, stool, and scraper,
Drinking water, reciting, questioning;
Dirty, he should clean it well,
First the bowl and robe.

243 Sitting mat and sheet,
Mattress, and pillow;
Bed, bench, support,
Spittoon, and leaning board.

244 Floor, cobweb, window,
Red ocher, black, untreated;
Floor cover, supports,
Bed, bench, pillow.

245 Sitting mat, sheet, spittoon,
Leaning board, bowl and robe;
From the east, and from the west,
From the north, then from the south.

246 And day and night in the cold and heat,
And yard, gatehouse;
Assembly, and water-boiling shed,
Restroom, water for drinking, water for washing.

247 Ablutions, discontent,
Anxious, and view, heavy;
Beginning, trial period, rehabilitation,
Censure, demotion.

248 Banishment, reconciliation,
And ejection, or done;
He should wash, should make, and dye,
He should dye, turning over.

249 And bowl, and also robe,
And requisite, cutting;
Provide assistance, service,
Attendant, alms, entering.

250 Charnel ground, and regions,
He should nurse for as long as he lives;
This is for a student,
These make up the conduct for a preceptor.

251 Instruction, teaching, recitation,
Questioning, and bowl, robe;
Requisite, and sick,
He should not be the attendant.

252 This conduct toward preceptors,
Thus too toward teachers;
The conduct toward a student,
Just so toward a pupil.

253 The conduct concerning those newly arrived,
And again concerning the residents;
Those departing, and those expressing appreciation,
About the dining hall, about the alms collector.

254 The conduct for those staying in the wilderness,
And also concerning dwellings;
About the sauna, restroom,
Preceptors, toward a student.

255 The conduct toward teachers,
Just so toward a pupil;
Nineteen topics,
Fourteen on proper conduct in this chapter.

256 If you do not fulfill the proper conduct,
Then you do not fulfill your virtue;
Impure in virtue, weak in wisdom,
You do not know the unity of mind.

257 A mind distracted, not unified,
Does not see the teaching rightly;
Not seeing the true teaching,
You are not released from suffering.

258 But if you do fulfill the proper conduct,
Then you also fulfill your virtue;
Pure in virtue, possessed of wisdom,
You also know the unity of mind.

259 A non-distracted mind, unified,
Sees the teaching rightly;
Seeing the true teaching,
You are released from suffering.

260 So, fulfill the proper conduct,
You the Son of the Victor, possessed of insight;
The instruction of the Buddha, the best—
Go from that to extinguishment, in this way."

*The chapter on proper conduct is finished.*

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# THE CHAPTER ON THE CANCELLATION OF THE MONASTIC CODE

✦

[1] 1. The request for the recitation of the Monastic Code

At one time on the observance day, when the Buddha was staying at Sāvatthī in the Eastern Monastery, in Migāramāta's stilt house, he was seated surrounded by the Sangha of monks. Then, when the night was well advanced and the first part of the night was over, Venerable Ānanda got up from his seat, arranged his upper robe over one shoulder, raise his joined palms, and said to the Buddha, "Sir, the night is well advanced and the first part of the night is over. The Sangha of monks has been seated for a long time. Please recite the Monastic Code." The Buddha did not reply.

[2] At the end of the middle part of the night, Venerable Ānanda asked a second time, and again received no reply. At the end of the last part of the night, when the sky was flaring up at dawn, he asked a third time. And the Buddha replied, "Ānanda, the gathering is impure."

[3] Venerable Mahāmoggallāna thought, "Who is the Buddha talking about?" Reading the minds of the the entire Sangha of monks, he saw that person—immoral, with bad qualities, impure and dubious in conduct, hiding his actions, not a monastic while claiming to be one, not abstaining from sexuality while claiming to do so, rotten inside, lustful, defiled—

seated in the midst of the Sangha. He went up to him and said, "Get up, the Buddha has seen you. You don't belong with the community of monks." But he did not reply.

4 Mahāmoggallāna said the same thing a second and a third time, still not getting a reply. Mahāmoggallāna then grabbed him by the arms, took him outside the gatehouse, and fastened the bolt and the latch. He then went to the Buddha and said, "Sir, I've taken that person outside; the gathering is pure. Please recite the Monastic Code to the monks."

5 "It's amazing, Moggallāna, how that fool waited until he was grabbed by the arms." And the Buddha addressed the monks:

6 2. The eight amazing qualities of the ocean
"Monks, the antigods delight in the ocean because they see eight amazing qualities in it:

7 The ocean slopes and inclines gradually. It doesn't drop off all at once.

8 The ocean is steady. It doesn't go beyond the shoreline.

9 The ocean doesn't tolerate dead bodies, but quickly carries them to the shore and dumps them on dry land.

10 When the great rivers—the Ganges, the Yamunā, the Aciravatī, the Sarabhū, or the Mahī—reach the ocean, they lose their former names and become known simply as the ocean.

11 Whatever rivers in the world flow into the ocean and whatever rain falls into it, the ocean isn't diminished or filled up because of that.

12 The ocean has only one taste, the taste of salt.

13 The ocean contains many precious things—pearls, gems, beryls, mother-of-pearls, quartz, corals, silver, gold, rubies, and cat's eyes.

14 There are great beings in the ocean—sea monsters, antigods, dragons, and fairies; creatures with bodies one thousand kilometers long, two thousand, three thousand, four thousand, and five thousand kilometers long.

15 3. The eight amazing qualities of this spiritual path
"Just so, the monks delight in this spiritual path because they see eight amazing qualities in it:

16 Just as the ocean slopes and inclines gradually, and doesn't drop off all at once, so too, on this spiritual path, the training is gradual, the practice is gradual, and penetration to perfect insight doesn't happen all at once.

17 Just as the ocean is steady and doesn't go beyond the shoreline, so too, on this spiritual path, my disciples don't transgress the training rules I've laid down, even for the sake of life.

18 Just as the ocean doesn't tolerate dead bodies, but quickly carries them to the shore and dumps them on dry land, so too, the Sangha of monks doesn't associate with anyone who is immoral—someone with bad qualities, impure and dubious in conduct, hiding his actions, not a monastic while claiming to be one, not abstaining from sexuality while claiming to do so, rotten inside, lustful, defiled.

18.2 When the Sangha has gathered, they quickly eject him. Even if seated in the midst of the Sangha, he's far from the Sangha and the Sangha is far from him.

19 Just as when the great rivers—the Ganges, the Yamunā, the Aciravatī, the Sarabhū, or the Mahī—reach the ocean, they lose their former names and become known simply as the ocean, so too, when anyone goes forth on this spiritual path proclaimed by the Buddha—whether an aristocrat, brahmin, merchant, or worker—they lose their former name and class and become known simply as a Sakyan monastic.

20 Just as the ocean doesn't decrease or fill up because of all the rivers in the world that flow into it or the rain that falls into it, so too, even if many monks are extinguished without remainder, there's no decrease or filling up of the element of extinguishment.

21 Just as the ocean has only one taste, the taste of salt, so too, this spiritual path has only one taste, the taste of freedom.

22 Just as the ocean contains many precious things—pearls, gems, beryls, mother-of-pearls, quartz, corals, silver, gold, rubies, and cat's eyes— so too, this spiritual path contains many precious things—the four applications of mindfulness, the four right efforts, the four foundations for supernormal power, the five spiritual faculties, the five spiritual powers, the seven factors of awakening, and the noble eightfold path.

23 Just as there are great beings in the ocean—sea monsters, antigods, dragons, and fairies; creatures with bodies one thousand kilometers long, two thousand, three thousand, four thousand, and five thousand kilometers long— so too, there are great beings on this spiritual path—streamenterers, those practicing for the realization of the fruit of streamentry; once-returners, those practicing for the realization of the fruit of once-returning;

non-returners, those practicing for the realization of the fruit of non-returning; perfected ones, and those practicing for the realization of the fruit of perfection."

24 Seeing the significance of this, on that occasion the Buddha uttered a heartfelt exclamation:

25 "It rains on what's concealed,
Not on what's revealed.
Therefore, reveal the concealed,
And it won't be rained upon."

26 4. One deserving to hear the Monastic Code
The Buddha addressed the monks: "From now on, monks, I won't be doing the observance-day ceremony or recite the Monastic Code. You should do it instead. It's impossible for the Buddha to do the observance-day ceremony and recite the Monastic Code in an impure gathering.

27 And, monks, you shouldn't listen to the Monastic Code if you have an unconfessed offense. If you do, you commit an offense of wrong conduct.

28 If anyone who has an unconfessed offense listens to the Monastic Code, I allow you to cancel his hearing of the Monastic Code.

29 And it should be done like this. On the observance day, whether the fourteenth or the fifteenth, in the midst of the Sangha and in the presence of that person, you should announce:

30 'Please, venerables, I ask the Sangha to listen. So-and-so has an unconfessed offense. I cancel his hearing of the Monastic Code. The Monastic Code shouldn't be recited in his presence.'

31 Then his hearing of the Monastic Code is canceled."

32 Soon afterwards, thinking that nobody knew about them, the monks from the group of six listened to the Monastic Code while having unconfessed offenses. The senior monks who could read the minds of others informed the monks about this. When they heard about it, the monks from the group of six tried to pre-empt the pure monks by, without reason, canceling their hearing of the Monastic Code.

33 The monks of few desires complained and criticized them, "How could the monks from the group of six cancel the Monastic Code of pure monks without reason?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks:

34 "Is it true, monks, that the monks from the group of six did this?" "It's true, sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

35 "You shouldn't, without reason, cancel the Monastic Code of pure monks who don't have any offenses. If you do, you commit an offense of wrong conduct."

36 5. Legitimate and illegitimate canceling of the Monastic Code

"One kind of canceling of the Monastic Code is illegitimate, one is legitimate; two kinds of cancelings of the Monastic Code are illegitimate, two are legitimate; three kinds of cancelings of the Monastic Code are illegitimate, three are legitimate; four kinds of cancelings of the Monastic Code are illegitimate, four are legitimate; five kinds of cancelings of the Monastic Code are illegitimate, five are legitimate; six kinds of cancelings of the Monastic Code are illegitimate, six are legitimate; seven kinds of

cancelings of the Monastic Code are illegitimate, seven are legitimate; eight kinds of cancelings of the Monastic Code are illegitimate, eight are legitimate; nine kinds of cancelings of the Monastic Code are illegitimate, nine are legitimate; ten kinds of cancelings of the Monastic Code are illegitimate, ten are legitimate.

37 What's the one kind of canceling of the Monastic Code that's illegitimate? One cancels the Monastic Code, without grounds, for failure in morality.

38 "What's the one kind of canceling of the Monastic Code that's legitimate? One cancels the Monastic Code, having grounds, for failure in morality.

39 "What are the two kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for failure in morality or failure in conduct.

40 What are the two kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for failure in morality or failure in conduct.

41 "What are the three kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for failure in morality, failure in conduct, or failure in view.

42 What are the three kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for failure in morality, failure in conduct, or failure in view.

43 “What are the four kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for failure in morality, failure in conduct, failure in view, or failure in livelihood.

44 What are the four kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for failure in morality, failure in conduct, failure in view, or failure in livelihood.

45 “What are the five kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for an offense entailing expulsion, an offense entailing suspension, an offense entailing confession, an offense entailing acknowledgment, or an offense of wrong conduct.

46 What are the five kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for an offense entailing expulsion, an offense entailing suspension, an offense entailing confession, an offense entailing acknowledgment, or an offense of wrong conduct.

47 “What are the six kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for the failure in morality of one who hasn’t failed, the failure in morality of one who has failed, the failure in conduct of one who hasn’t failed, the failure in conduct of one who has failed, the failure in view of one who hasn’t failed, or the failure in view of one who has failed.

48 What are the six kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for the failure in morality of one who hasn’t failed, the failure in morality of one who has

failed, the failure in conduct of one who hasn't failed, the failure in conduct of one who has failed, the failure in view of one who hasn't failed, or the failure in view of one who has failed.

49 "What are the seven kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for 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.

50 What are the seven kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for 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.

51 "What are the eight kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for the failure in morality of one who hasn't failed, the failure in morality of one who has failed, for the failure in conduct of one who hasn't failed, for the failure in conduct of one who has failed, the failure in view of one who hasn't failed, the failure in view of one who has failed, the failure in livelihood of one who hasn't failed, or the failure in livelihood of one who has failed.

52 What are the eight kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for the failure in morality of one who hasn't failed, the failure in morality of one who has failed, the failure in conduct of one who hasn't failed, the failure in con-

duct of one who has failed, the failure in view of one who hasn't failed, the failure in view of one who has failed, the failure in livelihood of one who hasn't failed, or the failure in livelihood of one who has failed.

53 "What are the nine kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for the failure in morality of one who hasn't failed, the failure in morality of one who has failed, the failure in morality of one who both has and hasn't failed, the failure in conduct of one who hasn't failed, the failure in conduct of one who has failed, the failure in conduct of one who both has and hasn't failed, the failure in view of one who hasn't failed, the failure in view of one who has failed, or the failure in view of one who both has and hasn't failed.

54 What are the nine kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for the failure in morality of one who hasn't failed, the failure in morality of one who has failed, the failure in morality of one who both has and hasn't failed, the failure in conduct of one who hasn't failed, the failure in conduct of one who has failed, the failure in conduct of one who both has and hasn't failed, the failure in view of one who hasn't failed, the failure in view of one who has failed, or the failure in view of one who both has and hasn't failed.

55 "What are the ten kinds of cancelings of the Monastic Code that are illegitimate? There's no one seated in that gathering who has committed an offense entailing expulsion; there's no unfinished discussion about anyone committing an offense entailing expulsion; there's no one seated in that gathering who has renounced the training; there's no unfinished discus-

sion about anyone renouncing the training; the person has gone to a legitimate legal procedure of a complete assembly; the person doesn't reopen a legitimate legal procedure of a complete assembly; there's no unfinished discussion about the reopening of the legitimate legal procedure of a complete assembly; there's no one seen, heard, or suspected of failure in morality; there's no one seen, heard, or suspected of failure in conduct; there's no one seen, heard, or suspected of failure in view.

56 What are the ten kinds of cancelings of the Monastic Code that are legitimate? There's someone seated in that gathering who has committed an offense entailing expulsion; there's an unfinished discussion about someone committing an offense entailing expulsion; there's someone seated in that gathering who has renounced the training; there's an unfinished discussion about someone renouncing the training; the person hasn't gone to a legitimate legal procedure of a complete assembly; the person reopens a legitimate legal procedure of a complete assembly; there's an unfinished discussion about the reopening of the legitimate legal procedure of a complete assembly; there's someone seen, heard, or suspected of failure in morality; there's someone seen, heard, or suspected of failure in conduct; there's someone seen, heard, or suspected of failure in view."

57 One who has committed an offense entailing expulsion

"And how is one who has committed an offense entailing expulsion seated in that gathering? A monk sees in a monk the characteristics and signs of someone committing an offense entailing expulsion. Or a monk doesn't see a monk committing an offense entailing expulsion, but another monk informs him that monk so-and-so has committed an offense entailing expulsion. Or a monk doesn't see a monk committing an offense entailing

expulsion, nor does another monk inform him, but the monk himself informs him that he has committed an offense entailing expulsion. Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he has seen, has heard, or suspects, announce in the midst of the Sangha and in the presence of that person:

58 'Please, venerables, I ask the Sangha to listen. So-and-so has committed an offense entailing expulsion. I cancel his hearing of the Monastic Code. The Monastic Code shouldn't be recited in his presence.' This cancellation of the Monastic Code is legitimate.

59 When the Monastic Code has been canceled for a monk, it may be that the gathering breaks up because of any one of ten threats: a threat from kings, criminals, fire, flooding, people, spirits, predatory animals, snakes, or a threat to life, or threat to the monastic life. Then, if a monk wishes, he may, in that monastery or in another monastery, announce in the midst of the Sangha and in the presence of that person:

60 'Please, venerables, I ask the Sangha to listen. There's an unfinished discussion about so-and-so committing an offense entailing expulsion. The matter hasn't been decided. If the Sangha is ready, it should decide that matter.'

61 If this works out, all is well. If not, then on the observance day, whether the fourteenth or the fifteenth, in the midst of the Sangha and in the presence of that person, a monk should announce:

62 'Please, venerables, I ask the Sangha to listen. There's an unfinished discussion about so-and-so committing an offense entailing expulsion. The matter hasn't been decided. I cancel his hearing of the Monastic Code.

The Monastic Code shouldn't be recited in his presence.' This cancellation of the Monastic Code is legitimate."

63 One who has renounced the training

"And how is one who has renounced the training seated in that gathering? A monk sees in a monk the characteristics and signs of someone renouncing the training. Or a monk doesn't see a monk renouncing the training, but another monk informs him that monk so-and-so has renounced the training. Or a monk doesn't see a monk renouncing the training, nor does another monk inform him, but the monk himself informs him that he has renounced the training. Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he has seen, has heard, or suspects, announce in the midst of the Sangha and in the presence of that person:

64 'Please, venerables, I ask the Sangha to listen. So-and-so has renounced the training. I cancel his hearing of the Monastic Code. The Monastic Code shouldn't be recited in his presence.' This cancellation of the Monastic Code is legitimate.

65 When the Monastic Code has been canceled for a monk, it may be that the gathering breaks up because of any one of ten threats: a threat from kings, criminals, fire, flooding, people, spirits, predatory animals, snakes, or a threat to life, or a threat to the monastic life. Then, if a monk wishes, he may, in that monastery or in another monastery, announce in the midst of the Sangha and in the presence of that person:

66 'Please, venerables, I ask the Sangha to listen. There's an unfinished discussion about so-and-so renouncing the training. The matter hasn't been decided. If the Sangha is ready, it should decide that matter.'

67 If this works out, all is well. If not, then on the observance day, whether the fourteenth or the fifteenth, in the midst of the Sangha and in the presence of that person, a monk should announce:

68 'Please, venerables, I ask the Sangha to listen. There's an unfinished discussion about so-and-so renouncing the training. The matter hasn't been decided. I cancel his hearing of the Monastic Code. The Monastic Code shouldn't be recited in his presence.' This cancellation of the Monastic Code is legitimate."

69 One who reopens a legitimate legal procedure

"And how does he not go to a legitimate legal procedure of a complete assembly? A monk sees in a monk the characteristics and signs of someone who doesn't go to a legitimate legal procedure of a complete assembly. Or a monk doesn't see a monk not going to a legitimate legal procedure of a complete assembly, but another monk informs him that monk so-and-so didn't go to a legitimate legal procedure of a complete assembly. Or a monk doesn't see a monk not going to a legitimate legal procedure of a complete assembly, nor does another monk inform him, but the monk himself informs him that he didn't go to a legitimate legal procedure of a complete assembly. Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he has seen, has heard, or suspects, announce in the midst of the Sangha and in the presence of that person:

70 ‘Please, venerables, I ask the Sangha to listen. So-and-so didn’t go to a legitimate legal procedure of a complete assembly. I cancel his hearing of the Monastic Code. The Monastic Code shouldn’t be recited in his presence.’ This cancellation of the Monastic Code is legitimate.”

71 “And how does he reopen a legitimate legal procedure of a complete assembly? A monk sees in a monk the characteristics and signs of someone who reopens a legitimate legal procedure of a complete assembly. Or a monk doesn’t see a monk reopening a legitimate legal procedure of a complete assembly, but another monk informs him that monk so-and-so has reopened a legitimate legal procedure of a complete assembly.

71.2 Or a monk doesn’t see a monk reopening a legitimate legal procedure of a complete assembly, nor does another monk inform him, but the monk himself informs him that he has reopened a legitimate legal procedure of a complete assembly.

71.3 Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he has seen, has heard, or suspects, announce in the midst of the Sangha and in the presence of that person:

72 ‘Please, venerables, I ask the Sangha to listen. So-and-so has reopened a legitimate legal procedure of a complete assembly. I cancel his hearing of the Monastic Code. The Monastic Code shouldn’t be recited in his presence.’ This cancellation of the Monastic Code is legitimate.

73 When the Monastic Code has been canceled for a monk, it may be that the gathering breaks up because of any one of ten threats: a threat from kings, criminals, fire, flooding, people, spirits, predatory animals, snakes, or

a threat to life, or a threat to the monastic life. Then, if a monk wishes, he may, in that monastery or in another monastery, announce in the midst of the Sangha and in the presence of that person:

74 'Please, venerables, I ask the Sangha to listen. There's an unfinished discussion about so-and-so reopening a legitimate legal procedure of a complete assembly. The matter hasn't been decided. If the Sangha is ready, it should decide that matter.'

75 If this works out, all is well. If not, then on the observance day, whether the fourteenth or the fifteenth, in the midst of the Sangha and in the presence of that person, a monk should announce:

76 'Please, venerables, I ask the Sangha to listen. There's an unfinished discussion about so-and-so reopening a legitimate legal procedure of a complete assembly. The matter hasn't been decided. I cancel his hearing of the Monastic Code. The Monastic Code shouldn't be recited in his presence.' This cancellation of the Monastic Code is legitimate."

77 Failure in morality, conduct, or view

"And how is failure in morality seen, heard, or suspected? A monk sees in a monk the characteristics and signs of someone who has been seen, heard, or suspected of failure in morality. Or a monk doesn't see a monk who has been seen, heard, or suspected of failure in morality, but another monk informs him that monk so-and-so has been seen, heard, or suspected of failure in morality. Or a monk doesn't see a monk who has been seen, heard, or suspected of failure in morality, nor does another monk inform him, but the monk himself informs him that he has been seen, heard, or suspected of failure in morality. Then, on the observance day, whether the

fourteenth or the fifteenth, he may if he wishes, based on what he has seen, has heard, or suspects, announce in the midst of the Sangha and in the presence of that person:

78 'Please, venerables, I ask the Sangha to listen. So-and-so has been seen, heard, or suspected of failure in morality. I cancel his hearing of the Monastic Code. The Monastic Code shouldn't be recited in their presence.' This cancellation of the Monastic Code is legitimate.

79 And how is failure in conduct seen, heard, or suspected? A monk sees in a monk the characteristics and signs of someone who has been seen, heard, or suspected of failure in conduct. Or a monk doesn't see a monk who has been seen, heard, or suspected of failure in conduct, but another monk informs him that monk so-and-so has been seen, heard, or suspected of failure in conduct.

79.2 Or a monk doesn't see a monk who has been seen, heard, or suspected of failure in conduct, nor does another monk inform him, but the monk himself informs him that he has been seen, heard, or suspected of failure in conduct.

79.3 Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he has seen, has heard, or suspects, announce in the midst of the Sangha and in the presence of that person:

80 'Please, venerables, I ask the Sangha to listen. So-and-so has been seen, heard, or suspected of failure in conduct. I cancel his hearing of the Monastic Code. The Monastic Code shouldn't be recited in their presence.' This cancellation of the Monastic Code is legitimate.

81 And how is failure in view seen, heard, or suspected? A monk sees in a monk the characteristics and signs of someone who has been seen, heard, or suspected of failure in view. Or a monk doesn't see a monk who has been seen, heard, or suspected of failure in view, but another monk informs him that monk so-and-so has been seen, heard, or suspected of failure in view.

81.2 Or a monk doesn't see a monk who has been seen, heard, or suspected of failure in view, nor does another monk inform him, but the monk himself informs him that he has been seen, heard, or suspected of failure in view.

81.3 Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he has seen, has heard, or suspects, announce in the midst of the Sangha and in the presence of that person:

82 'Please, venerables, I ask the Sangha to listen. So-and-so has been seen, heard, or suspected of failure in view. I cancel his hearing of the Monastic Code. The Monastic Code shouldn't be recited in their presence.' This cancellation of the Monastic Code is legitimate.

83 These are the ten legitimate cancellations of the Monastic Code."

*The first section for recitation is finished.*

85 7. The qualities needed to raise an issue

Venerable Upāli went to the Buddha, bowed, sat down, and said, "Sir, if a monk wishes to raise an issue, what factors should be fulfilled?"

86 "Five factors should be fulfilled:

87 He should reflect whether it's the right time to raise it. If he knows it's the wrong time, he shouldn't raise it.

88 But if he knows it's the right time, he should reflect further whether it's a real issue. If he knows it's not, he shouldn't raise it.

89 But if he knows it is, he should reflect further whether raising it will be beneficial. If he knows it won't, he shouldn't raise it.

90 But if he knows it will, he should reflect further whether the monks who are on the side of the Teaching and the Monastic Law will support him. If he knows that they won't, he shouldn't raise it.

91 But if he knows that they will, he should reflect further whether raising the issue will lead to arguments and disputes, to fracture and schism in the Sangha. If he knows it will, he shouldn't raise it.

92 But if he knows it won't, he may raise it. In this way, when five factors are fulfilled, he won't regret raising that issue."

93 8. The qualities to be reflected on by one who accuses another

"Sir, how many qualities should a monk see in himself before accusing another?"

94 "He should see five qualities in himself.

95 He should reflect, 'Is my bodily conduct pure and flawless? Is this quality found in me or not?' If it's not, there will be those who say, 'Please train your own bodily conduct first.'

96 He should reflect, 'Is my verbal conduct pure and flawless? Is this quality found in me or not?' If it's not, there will be those who say, 'Please train your own verbal conduct first.'

97 He should reflect, 'Do I have a mind of good will toward my fellow monastics, a mind free from anger? Is this quality found in me or not?' If it's not, there will be those who say, 'Please set up a mind of good will toward your fellow monastics first.'

98 He should reflect, 'Have I learned much and do I retain and accumulate what I've learned? Those teachings that are good in the beginning, good in the middle, and good in the end, that have a true goal and are well articulated, and that set out the perfectly complete and pure spiritual life—have I learned many such teachings, retained them in mind, recited them verbally, mentally investigated them, and penetrated them well by view?

98.2 Is this quality found in me or not?' If it's not, there will be those who say, 'Please learn the tradition first.'

99 He should reflect, 'Have I properly learned both Monastic Codes in detail; have I analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition? Is this quality found in me or not?' If it's not, then when he's asked, 'Where was this said by the Buddha?' he won't be able to reply. And there will be those who say, 'Please learn the Monastic Law first.'

100 A monk should see these five qualities in himself before accusing another."

101 9. The qualities to be set up by one who accuses another

"Sir, how many qualities should a monk set up in himself before accusing another?"

102 "He should set up five qualities in himself: 'I'll speak at an appropriate time, not at an inappropriate one; I'll speak the truth, not falsehood; I'll speak gently, not harshly; I'll speak what's beneficial, not what's unbeneficial; I'll speak with a mind of good will, not with ill will.'"

103 10. Discussion on the one who accuses and the one who is accused

"Sir, if a monk accuses another illegitimately, in how many ways should regret be aroused in him?"

104 "Regret should be aroused in him in five ways: 'Venerable, you're accusing at the wrong time, not at the right time, and so it's appropriate for you to have regret. You're accusing falsely, not truthfully, and so it's appropriate for you to have regret. You're accusing harshly, not gently, and so it's appropriate for you to have regret.

104.2 You're accusing unbeneficially, not beneficially, and so it's appropriate for you to have regret. You're accusing with a mind of ill will, not with a mind of good will, and so it's appropriate for you to have regret.'

105 These are the five ways regret should be aroused in a monk who accuses another illegitimately. For what reason? So that other monks won't think of making false accusations."

106 "And if a monk has been accused illegitimately, in how many ways should non-regret be aroused in him?"

107 "Non-regret should be aroused in him in five ways: 'Venerable, you've been accused at the wrong time, not at the right time, and so there's no need for you to have regret. You've been accused falsely, not truthfully, and so there's no need for you to have regret. You've been accused harshly, not gently, and so there's no need for you to have regret.

107.2 You've been accused unbeneficially, not beneficially, and so there's no need for you to have regret. You've been accused with a mind of ill will, not with a mind of good will, and so there's no need for you to have regret.'"

108 "And if a monk accuses another legitimately, in how many ways should non-regret be aroused in him?"

109 "Non-regret should be aroused in him in five ways: 'Venerable, you're accusing at the right time, not at the wrong time, and so there's no need for you to have regret. You're accusing truthfully, not falsely, and so there's no need for you to have regret. You're accusing gently, not harshly, and so there's no need for you to have regret.

109.2 You're accusing beneficially, not unbeneficially, and so there's no need for you to have regret. You're accusing with a mind of good will, not with a mind of ill will, and so there's no need for you to have regret.'

110 These are the five ways non-regret should be aroused in a monk who accuses another legitimately. For what reason? So that other monks will think of making truthful accusations."

111 "And if a monk has been accused legitimately, in how many ways should regret be aroused in him?"

112 "Regret should be aroused in him in five ways: 'Venerable, you've been accused at the right time, not at the wrong time, and so it's appropriate for you to have regret. You've been accused truthfully, not falsely, and so it's appropriate for you to have regret. You've been accused gently, not harshly, and so it's appropriate for you to have regret.

112.2 You've been accused beneficially, not unbeneficially, and so it's appropriate for you to have regret. You've been accused with a mind of good will, not with a mind of ill will, and so it's appropriate for you to have regret.'"

113 "And, sir, how many qualities should a monk attend to in himself before accusing another?"

114 "He should attend to five qualities in himself: compassion, being of benefit, sympathy, the idea of clearing offenses, and the idea of prioritizing the training."

115 "And how many qualities should a monk who is accused set up?"

116 "A monk who is accused should set up two qualities: truth and composure."

*The second section for recitation is finished.*

*The ninth chapter on the cancellation of the Monastic Code is finished.*

119 In this chapter there are thirty topics.

120 This is the summary:

121 "On the observance day, as far as,
The bad monk did not leave;
Thrown out by Moggallāna,
Amazing, in the instruction of the Victor.

122 Slopes, and gradual training,
Steady, without transgressing;
Corpse, the Sangha ejects,
Rivers, and they lose.

123 They flow, they are extinguished,
One taste, and freedom;
Many, and the spiritual path,
Being, the eight noble persons.

124 Having made the ocean simile,
He taught the qualities of Buddhism;
On the observance day, the Monastic Code,
No one knows about us.

125 Preempt, they complained,
One, two, three, four;
Five, six, seven, eight,
And nine, and tenth.

126 Morality, conduct, and view,
Livelihood, in four parts;
And offense entailing expulsion, offense entailing suspension,
Offense entailing confession, <j>offense entailing acknowledgment.

127 Offense of wrong conduct, in five parts,
And failure in morality and conduct;
Has not failed, and has failed,
In six parts according to the same method.

128 And offense entailing expulsion, offense entailing suspension,
Serious offense, and with offense entailing confession;
And indeed offense entailing acknowledgment,
Offense of wrong conduct, offense of wrong speech.

129 And failure in morality and conduct;
Failure in view and livelihood;
And the eight with failed and not failed,
These with the morality, conduct, and view.

130 With not failed, also with failed,
And with both failed and not failed;
Thus a ninefold is spoken of,
According to the real method.

131 Offense entailing expulsion, unfinished,
And just so renounced;
He goes to, he reopens,
And discussion on reopening.

132 And failure in morality and conduct,
So with failure in view;
Seen, heard, suspected,
You should know it as tenfold.

133 A monk sees a monk,
And another informs him;
He just tells him,
He cancels the Monastic Code.

134 It breaks up because of a threat,
Kings, criminals, fire, and flooding;
People, and spirits,
Predatory animals, snakes, life, monastic life.

135 By a certain one of the ten,
Or some in that;
And just legitimate, illegitimate,
You should know it according to the same procedure.

136 Right time, real, beneficial,
I will gain, there will be;
Bodily and verbal, good will,
Learned, both.

137 Appropriate time, with truth, with gentleness,
The eighth training rule is finished.
Regret, legitimately,
Thus speech should be abolished.

138 For the legitimate accuser and the accused,
Regret should be abolished;
Compassion, benefit, sympathy,
Clearing, prioritizing.

139 The practice of the accuser,
Was explained by the fully Awakened One;
Just truth and composure,
Are proper for the accused.”

*The chapter on the cancellation of the Monastic Code is finished.*

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# THE CHAPTER ON NUNS

✦

[1] 1. The account of Mahāpajāpati Gotamī

At one time the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu. At this time Mahāpajāpati Gotamī went to the Buddha, bowed down to him, and said, "Sir, please allow women to go forth into homelessness on the spiritual path proclaimed by the Buddha."

[2] "Let it be, Gotami, don't pursue this idea."

[3] A second time and a third time she asked the same question and got the same reply. She thought, "The Buddha doesn't allow women to go forth," and sad and tearful she bowed down, circumambulated him with her right side toward him, and left.

[4] When the Buddha had stayed at Kapilavatthu for as long as he liked, he set out wandering toward Vesālī. When he eventually arrived, he stayed in the house with the peaked roof in the Great Wood.

[5] In the meantime Mahāpajāpati shaved her hair, put on ocher robes, and set out for Vesālī together with a number of Sakyan women. When she eventually arrived, she went to the house with the peaked roof in the Great Wood. She then stood outside the gatehouse, sad and tearful, covered in dust, her feet swollen.

[6] Venerable Ānanda saw her there and said to her, "Why are you standing outside the gatehouse like this?"

7 "Because, Venerable Ānanda, the Buddha doesn't allow women to go forth."

8 "Well then, Gotamī, please wait here for a moment while I ask the Buddha."

9 Venerable Ānanda went to the Buddha, bowed, sat down, and said, "Sir, Mahāpajāpati Gotamī is standing outside the gatehouse, sad and tearful, covered in dust, her feet swollen. She says you won't allow women to go forth. Sir, please allow women to go forth."

10 "Let it be, Ānanda, don't pursue this idea."

11 A second time and a third time he asked the same question and got the same reply.

12 Ānanda thought, "The Buddha doesn't allow women to go forth. What if I try another approach?" He then said, "If women were allowed to go forth, would they be capable of realizing the fruit of streamentry, the fruit of once-returning, the fruit of non-returning, and the fruit of perfection?"

13 "Yes, they would."

14 "If that's so, sir, and considering that Mahāpajāpati has been very helpful to you—she's your aunt who nurtured you, brought you up, and breastfed you when your own mother died— please allow women to go forth."

15 2. The eight important principles

"Ānanda, if Mahāpajāpati accepts these eight important principles, that will be her full ordination:

16 A nun who has been fully ordained for a hundred years should bow down to a monk who was given the full ordination on that very day, and she should stand up for him, raise her joined palms to him, and do acts of respect toward him. This principle is to be honored and respected all one's life, and is not to be breached.

17 A nun shouldn't spend the rainy-season residence in a monastery without monks. This principle too is to be honored and respected all one's life, and is not to be breached.

18 Every half-month a nun should seek two things from the Sangha of monks: asking it about the observance day and going to it for the instruction. This principle too is to be honored and respected all one's life, and is not to be breached.

19 A nun who has completed the rainy-season residence should invite correction from both Sanghas in regard to three things: what has been seen, heard, or suspected. This principle too is to be honored and respected all one's life, and is not to be breached.

20 A nun who has committed a heavy offense must undertake a trial period for a half-month toward both Sanghas. This principle too is to be honored and respected all one's life, and is not to be breached.

21 A trainee nun who has trained for two years in the six rules may seek for full ordination in both Sanghas. This principle too is to be honored and respected all one's life, and is not to be breached.

22 A nun may not in any way abuse or revile a monk. This principle too is to be honored and respected all one's life, and is not to be breached.

23 From today onwards, nuns may not correct monks, but monks may correct nuns. This principle too is to be honored and respected all one's life, and is not to be breached.

24 Ānanda, if Mahāpajāpati accepts these eight important principles, that will be her full ordination."

25 After learning these eight important principles from the Buddha, Ānanda went to Mahāpajāpati and said, "If you accept eight important principles, Gotami, that will be your full ordination." And he told her the principles.

34 She replied, "Just as a young woman or man—someone fond of adornments, who has just washed their hair—would receive a garland of water lilies, jasmine, or sandan flowers with both hands and place it on their head, so too, do I receive these eight important principles, not to be breached for life."

35 Ānanda then went to the Buddha, bowed, sat down, and said, "Sir, Mahāpajāpati has accepted the eight important principles. Your aunt is now ordained."

36 "Ānanda, if women had not been allowed to go forth on this spiritual path proclaimed by the Buddha, the spiritual life would have lasted a long time—the true Teaching would have lasted a thousand years. But now that women have been allowed to go forth, the spiritual life won't last long— the true Teaching will only last five hundred years.

37 Just as families with many women and few men are easily robbed by thieves, so too, the spiritual life doesn't last long on a spiritual path where women are allowed to go forth.

38 Just as a ripe field of rice affected by whiteheads won't last long, so too, the spiritual life doesn't last long on a spiritual path where women are allowed to go forth.

39 Just as a ripe field of sugarcane attacked by red rot won't last long, so too, the spiritual life doesn't last long on a spiritual path where women are allowed to go forth.

40 Just as a man might, as a safeguard, surround a large pool with an embankment to stop the water from overflowing, so too, have I, as a safeguard, laid down the eight important principles, not to be breached for life."

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*The eight important principles for nuns are finished.*

42 3. The allowance for the full ordination of nuns

Mahāpajāpati went to the Buddha, bowed down, and said, "Sir, what should I do with these Sakyan women?" The Buddha then instructed, inspired, and gladdened her with a teaching, after which she bowed down, circumambulated him with her right side toward him, and left. Soon afterwards the Buddha gave a Teaching and addressed the monks:

43 "I allow monks to give the full ordination to nuns."

44 Soon afterwards those nuns said to Mahāpajāpati, "We're ordained, but you're not, for the Buddha has laid down that monks should give the full ordination to nuns."

45 Mahāpajāpati then went to Venerable Ānanda, bowed down, and told him what the Sakyan women had said.

46 And Ānanda went to the Buddha, bowed, sat down, and told him what Mahāpajāpati had said.

47 The Buddha replied, "Mahāpajāpati was ordained from the moment she accepted the eight important principles."

48 On another occasion Mahāpajāpati went to Venerable Ānanda, bowed down, and said, "Venerable Ānanda, I wish to ask the Buddha for a favor: 'Sir, please allow the monks and nuns to bow down to one another according to seniority, and likewise to rise up for one another, raise their joined palms to one another, and do acts of respect toward one another according to seniority.'"

49 Venerable Ānanda went to the Buddha, bowed, sat down, and told the Buddha what Mahāpajāpati had said.

50 The Buddha replied, "It's impossible, Ānanda, that I would allow bowing down to women, or rising up for them, raising one's joined palms to them, or doing acts of respect toward them. Even the monastics of other religions with their flawed teachings don't do these things. So how, then, could I allow them?"

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

52 "You shouldn't bow down to a woman, or rise up for, raise your joined palms to, or do acts of respect toward a woman. If you do, you commit an offense of wrong conduct."

53 On another occasion Mahāpajāpati went to the Buddha, bowed down, and said, "Sir, how should we practice those training rules that the nuns have in common with the monks?"

54 "You should practice them in the same way as the monks do."

55 "And how should we practice those training rules that the nuns don't have in common with the monks?"

56 "You should practice them as they have been laid down."

57 On another occasion Mahāpajāpati went to the Buddha, bowed down, and said, "Sir, please give me a teaching in brief. I'll then stay by myself, secluded, heedful, energetic, and diligent."

58 "Those things, Gotami, that you know lead to passion, not to dispassion; to bondage, not to freedom from bondage; to an increase in things, not to a reduction in things; to great desires, not fewness of desires; to discontent, not to contentment; to socializing, not to seclusion; to laziness, not to being energetic; to being burdensome, not to being unburdensome — you should definitely regard them as not the Teaching, not the training, not the Teacher's instruction. But those things that you know lead to dispassion, not to passion; to freedom from bondage, not to bondage; to a reduction in things, not to an increase in things; to fewness of desires, not to great desires; to contentment, not to discontent; to seclusion, not to socializing; to being energetic, not to laziness; to being unburdensome, not to being unburdensome— you should definitely regard them as the Teaching, the training, the Teacher's instruction."

59 At that time the Monastic Code was not being recited to the nuns. They told the Buddha. ... "The Monastic Code should be recited to the nuns." The nuns thought, "Who should recite the Monastic Code to the nuns?" They told the Buddha. "The monks should recite the Monastic Code to the nuns."

60 Soon afterwards the monks went to the nunnery to recite the Monastic Code. People complained and criticized them, "They're their wives! They're their mistresses! Now they're going to enjoy themselves together." They told the Buddha.

61 "Monks, you shouldn't recite the Monastic Code to the nuns. If you do, you commit an offense of wrong conduct. Nuns should recite the Monastic Code to the nuns."

62 The nuns did not know how to recite it. They told the Buddha. "The monks should tell the nuns how to recite the Monastic Code."

63 At that time the nuns did not make amends for their offenses. They told the Buddha.

64 "A nun should make amends for her offenses. If she doesn't, she commits an offense of wrong conduct."

65 The nuns did not know how to make amends. They told the Buddha. "The monks should tell the nuns how to make amends for an offense." The monks thought, "Who should receive the confession of offenses from the nuns?" They told the Buddha. "The monks should receive the confession of offenses from the nuns."

66 Soon afterwards, when the nuns saw a monk on a street, in a cul-de-sac, or at an intersection, they would put down their bowls, arrange their upper robes over one shoulder, squat on their heels, raise their joined palms, and make amends for their offenses. People complained and criticized them, "They're their wives! They're their mistresses! Having offended them at night, they now ask for forgiveness." They told the Buddha.

67 "Monks, you shouldn't receive confessions from the nuns. If you do, you commit an offense of wrong conduct. Nuns should receive the confession of offenses from the nuns."

68 The nuns did not know how to receive confessions. They told the Buddha. "The monks should tell the nuns how to receive confessions."

69 At that time the nuns' legal procedures were not being done. They told the Buddha. "Monks, I allow the doing of the nuns' legal procedures." The monks thought, "Who should do the nuns' procedures?" They told the Buddha. "The monks should do the nuns' legal procedures."

70 Soon afterwards, when nuns who had had a legal procedure done against them saw a monk on a street, in a cul-de-sac, or at an intersection, they would put down their bowls, arrange their upper robes over one shoulder, squat on their heels, raise their joined palms, and ask for forgiveness, thinking, "This is the way to do it." People complained and criticized them, "They're their wives! They're their mistresses! Having offended them at night, they now ask for forgiveness." They told the Buddha.

71 "Monks, you shouldn't do the nuns' legal procedures. If you do, you commit an offense of wrong conduct. The nuns should do the nuns' legal procedures."

72 The nuns did not know how to do procedures. They told the Buddha. "The monks should tell the nuns how to do legal procedures."

73 On one occasion the nuns were arguing and disputing in the midst of the Sangha, attacking one another verbally, and they were not able to resolve that legal issue. They told the Buddha.

74 "I allow the monks to resolve the nuns' legal issues."

75 Soon afterwards the monks were resolving a legal issue for the nuns. While they were discussing that legal issue, there were nuns who deserved to have a legal procedure done against them and who had committed an offense. The nuns said, "Venerables, please do the procedure against those nuns and receive their confession of offenses, for the Buddha has laid down that the nuns' legal issues should be resolved by the monks." They told the Buddha.

76 "Monks, I allow you to determine the nature of the nuns' legal procedure, before handing it over to the nuns to do it. And I allow you to charge a nun with an offense, before handing it over to the nuns for them to receive the confession."

77 At that time a nun who was a pupil of the nun Uppalavaṇṇā had followed the Buddha around for seven years to learn the Monastic Law. But because of her absentmindedness, she repeatedly forgot what she had learned.

77.2 When she heard that the Buddha wanted to go to Sāvatthī, she reflected on her absentmindedness and thought, "It's hard for a woman to follow the Teacher around all her life. So, what should I do?" She told the nuns what she had thought, who in turn told the monks, who then told the Buddha. The Buddha said,

78 "I allow monks to teach the Monastic Law to the nuns."

*The first section for recitation is finished.*

80 Regulations on the instruction

When the Buddha had stayed at Vesālī for as long as he liked, he set out wandering toward Sāvatthī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six tried to attract the nuns by splashing them with muddy water. They told the Buddha.

81 "Monks, you shouldn't splash the nuns with muddy water. If you do, you commit an offense of wrong conduct. I allow the nuns to penalize a monk who acts like this."

82 The monks thought, "What sort of penalty should they impose?" They told the Buddha.

83 "The Sangha of nuns shouldn't pay respect to such a monk."

84 Soon afterwards the monks from the group of six tried to attract the nuns by exposing their bodies to them, by exposing their thighs to them, and by exposing their genitals to them. And they spoke indecently to the nuns and associated inappropriately with them. They told the Buddha.

85 "Monks, you shouldn't expose your body to the nuns; you shouldn't expose your thighs to the nuns; you shouldn't expose your genitals to the nuns; you shouldn't speak indecently to the nuns; and you shouldn't associate inappropriately with the nuns. If you associate inappropriately with the nuns, you commit an offense of wrong conduct. I allow the nuns to penalize a monk who acts like this."

86 The monks thought, "What sort of penalty can they impose?" They told the Buddha.

87 “The Sangha of nuns shouldn’t pay respect to such a monk.”

88 Soon afterwards the nuns from the group of six tried to attract a monk by splashing him with muddy water. They told the Buddha.

89 “A nun shouldn’t splash a monk with muddy water. If she does, she commits an offense of wrong conduct. I allow you to penalize such a nun.”

90 The monks thought, “What sort of penalty can we impose?” They told the Buddha.

91 “I allow you to place restrictions on her.”

92 She did not adhere to the restrictions. They told the Buddha.

93 “I allow you to cancel her half-monthly instruction.”

94 At that time the nuns from the group of six tried to attract the monks by exposing their bodies to them, by exposing their breasts to them, by exposing their thighs to them, and by exposing their genitals to them. And they spoke indecently to the monks and associated inappropriately with them. They told the Buddha.

95 “A nun shouldn’t expose her body to the monks; she shouldn’t expose her breasts to the monks; she shouldn’t expose her thighs to the monks; she shouldn’t expose her genitals to the monks; she shouldn’t speak indecently to the monks; and she shouldn’t associate inappropriately with the monks. If she associates inappropriately with the monks, she commits an offense of wrong conduct. I allow the monks to penalize such a nun.”

96 The monks thought, “What sort of penalty can we impose?” They told the Buddha.

97 "I allow you to place restrictions on her."

98 She did not adhere to the restrictions. They told the Buddha.

99 "I allow you to cancel her half-monthly instruction."

100 The monks thought, "Is it allowable or not to do the observance-day ceremony with a nun whose half-monthly instruction has been canceled?" They told the Buddha.

101 "Until that legal issue has been resolved, it's not allowable to do the observance-day ceremony with a nun whose half-monthly instruction has been canceled."

102 On one occasion Venerable Udāyī canceled the half-monthly instruction and then set out wandering. The nuns complained and criticized him, "How could Venerable Udāyī do this?" They told the Buddha.

103 "Monks, you shouldn't cancel the half-monthly instruction and then set out wandering. If you do, you commit an offense of wrong conduct."

104 At that time there were ignorant and incompetent monks who canceled the half-monthly instruction. They told the Buddha.

105 "A monk who's ignorant and incompetent shouldn't cancel the half-monthly instruction. If he does, he commits an offense of wrong conduct."

106 At that time there were monks who canceled the half-monthly instruction without reason. They told the Buddha.

107 "A monk shouldn't cancel the half-monthly instruction without reason. If he does, he commits an offense of wrong conduct."

108 At that time there were monks who did not investigate after canceling the half-monthly instruction. They told the Buddha.

109 "You should investigate after canceling the half-monthly instruction. If you don't, you commit an offense of wrong conduct."

110 At that time there were nuns who did not go to the half-monthly instruction. They told the Buddha.

111 "A nun should go to the half-monthly instruction. If she doesn't, she should be dealt with according to the rule."

112 At that time the entire Sangha of nuns went to the half-monthly instruction. People complained and criticized them, "They're their wives! They're their mistresses! Now they're going to enjoy themselves together." They told the Buddha.

113 "The whole Sangha of nuns shouldn't go to the half-monthly instruction. If it does, there's an offense of wrong conduct. Four or five nuns should go to the instruction."

114 Soon afterwards four or five nuns went to the half-monthly instruction. People complained and criticized them, "They're their wives! They're their mistresses! Now they're going to enjoy themselves together." They told the Buddha.

115 "Four or five nuns shouldn't go to the half-monthly instruction. If they do, there's an offense of wrong conduct. Two or three nuns should go to the instruction.

116 They should go to a monk, arrange their upper robes over one shoulder, bow down at his feet, squat on their heels, raise their joined palms, and say, 'Venerable, the Sangha of nuns bows down at the feet of the Sangha of monks and asks to come for the half-monthly instruction. Please allow the Sangha of nuns to come for the instruction.'

117 That monk should go to the reciter of the Monastic Code and tell him of the nuns' request. The reciter should say, 'Is there anyone who has been appointed as an instructor of the nuns?' If there is, the reciter should say, 'Monk so-and-so has been appointed. The Sangha of nuns should approach him.' If there isn't, the reciter should say, 'Who's suitable to instruct the nuns?'

117.2 If there is someone who is suitable and who has the eight required qualities, he should be appointed. The reciter should then say, 'Monk so-and-so has been appointed. The Sangha of nuns should approach him.' If no one is able to instruct the nuns, the reciter of the Monastic Code should say, 'No monk has been appointed as an instructor of the nuns. The Sangha of nuns should carry on with serenity.'"

118 On one occasion there were monks who did not agree to give the half-monthly instruction. They told the Buddha.

119 "You should agree to give the half-monthly instruction. If you don't, you commit an offense of wrong conduct."

120 On one occasion the nuns went to a monk who was ignorant and said, "Venerable, please agree to give the half-monthly instruction."

121 "But I'm ignorant, sisters. How can I agree to give the instruction?"

122 “Please agree to give the instruction, for the Buddha has laid down that a monk should agree to give the instruction to the nuns.” They told the Buddha.

123 “Except if you’re ignorant, you should agree to give the half-monthly instruction.”

124 On one occasion the nuns went to a monk who was sick and said, “Venerable, please agree to give the half-monthly instruction.”

125 “But I’m sick, sisters. How can I agree to give the instruction?”

126 “Please agree to give the instruction, for the Buddha has laid down that a monk should agree to give the instruction to the nuns, except if he’s ignorant.” They told the Buddha.

127 “Except if you’re ignorant or sick, you should agree to give the half-monthly instruction.”

128 On one occasion the nuns went to a monk who was about to depart and said, “Venerable, please agree to give the half-monthly instruction.”

129 “But I’m about to depart, sisters. How can I agree to give the instruction?”

130 “Please agree to give the instruction, for the Buddha has laid down that a monk should agree to give the instruction to the nuns, except if he’s ignorant or sick.” They told the Buddha.

131 “Except if you’re ignorant, sick, or about to depart, you should agree to give the half-monthly instruction.”

132 On one occasion the nuns went to a monk who was staying in the wilderness and said, “Venerable, please agree to give the half-monthly instruction.”

133 “But I’m staying in the wilderness, sisters. How can I agree to give the instruction?”

134 “Please agree to give the instruction, for the Buddha has laid down that a monk should agree to give the instruction to the nuns, except if he’s ignorant, sick, or about to depart.” They told the Buddha.

135 “If you’re staying in the wilderness, you should agree to give the half-monthly instruction. You should make an appointment, saying, ‘I’ll return here.’”

136 At that time there were monks who agreed to give the half-monthly instruction without informing. They told the Buddha.

137 “When you have agreed to give the half-monthly instruction, you should inform. If you don’t, you commit an offense of wrong conduct.”

138 At that time there were monks who had agreed to give the half-monthly instruction, but did not return to give it. They told the Buddha.

139 “You should return to give the half-monthly instruction. If you don’t, you commit an offense of wrong conduct.”

140 On one occasion the nuns did not go to the appointment. They told the Buddha.

141 “A nun should go to the appointment. If she doesn’t, she commits an offense of wrong conduct.”

142 Beautification and indulgence

At that time there were nuns who wore long belts that they made into corsets. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" They told the Buddha.

143 "A nun shouldn't wear a long belt. If she does, she commits an offense of wrong conduct. I allow a nun to wear a belt that goes once around her body, but she shouldn't make a corset out of it. If she does, she commits an offense of wrong conduct."

144 There were nuns who made corsets out of strips of split bamboo, out of strips of leather, out of strips of fabric, out of interlaced fabric, out of rolled-up fabric, out of strips of cloth, out of interlaced cloth, out of rolled-up cloth, out of interlaced strings, and out of rolled-up strings. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" They told the Buddha.

145 "A nun shouldn't make a corset out of strips of split bamboo, strips of leather, strips of fabric, interlaced fabric, rolled-up fabric, strips of cloth, interlaced cloth, rolled-up cloth, interlaced strings, or rolled-up strings. If she does, she commits an offense of wrong conduct."

146 There were nuns who had their loins rubbed with bones, their loins tapped with a cow's jaw bone, their palms tapped, the backs of their hands tapped, the soles of their feet tapped, the tops of their feet tapped, their thighs tapped, their faces tapped, and their gums tapped with a cow's jaw bone. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" They told the Buddha.

147 "A nun shouldn't have her loins rubbed with bones, her loins tapped with a cow's jaw bone, her palms tapped, the back of her hands tapped, the soles of her feet tapped, the top of her feet tapped, her thighs tapped, her face tapped, or her gums tapped with a cow's jaw bone. If she does, she commits an offense of wrong conduct."

148 The nuns from the group of six used facial ointments, applied facial creams, powdered their face, applied rouge to their face, wore cosmetics on their body, wore cosmetics on their face, and wore cosmetics on their body and face. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" They told the Buddha.

149 "A nun shouldn't use facial ointments, apply facial creams, powder her face, apply rouge to her face, wear cosmetics on her body, wear cosmetics on her face, or wear cosmetics on her body and face. If she does, she commits an offense of wrong conduct."

150 The nuns from the group of six made up their eyes, applied facial marks, stared out the windows, exposed themselves to view, organized dancing, appointed sex workers, set up bars, set up slaughterhouses, set up shops, made loans, engaged in trade, were attended on by slaves, were attended on by servants, were attended on by animals, traded in raw and cooked greens, and wore felt. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" They told the Buddha.

151 "A nun shouldn't make up her eyes, apply facial marks, stare out a window, expose herself to view, organize dancing, appoint a sex worker, set up a bar, set up a slaughterhouse, set up a shop, make a loan, engage in trade,

be attended on by a slave, be attended on by a servant, be attended on by animals, trade in raw and cooked greens, or wear felt. If she does, she commits an offense of wrong conduct."

152 The nuns from the group of six wore entirely blue robes, entirely yellow robes, entirely red robes, entirely magenta robes, entirely black robes, entirely orange robes, entirely beige robes, robes with borders made from a single piece of cloth, robes with long borders, robes with floral borders, robes with borders decorated with fruit designs, close-fitting jackets, and Lodh-tree robes. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" They told the Buddha.

153 "A nun shouldn't wear entirely blue robes, entirely yellow robes, entirely red robes, entirely magenta robes, entirely black robes, entirely orange robes, entirely beige robes, robes with borders made from a single piece of cloth, robes with long borders, robes with floral borders, robes with borders decorated with fruit designs, close-fitting jackets, or Lodh-tree robes. If she does, she commits an offense of wrong conduct."

154 Various rules

On one occasion a nun who was dying said, "When I'm dead, give my requisites to the Sangha." The monks and the nuns argued with one another, saying it belonged to their Sangha. They told the Buddha.

155 "If a dying nun, a dying trainee nun, or a dying novice nun says, 'When I'm dead, give my requisites to the Sangha,' then they're for the Sangha of nuns, not for the Sangha of monks. But if a dying monk, a dying novice monk, a dying male lay follower, a dying female lay follower, or

anyone else who is dying says, 'When I'm dead, give my requisites to the Sangha,' then they're for the Sangha of monks, not for the Sangha of nuns."

156 At one time a woman who was a former wrestler went forth as a nun. Seeing a weak monk on a street, she hit him with her shoulder. He fell over. The monks complained and criticized her, "How could a nun hit a monk?" They told the Buddha.

157 "A nun shouldn't hit a monk. If she does, she commits an offense of wrong conduct. When a nun sees a monk coming, she should make way for him by stepping off the path."

158 At one time a certain woman became pregnant by a lover while her husband was away. After having an abortion, she said to the nun who was associating with her family, "Venerable, please take this fetus away in your almsbowl." The nun did as asked, covered her bowl with her upper robe, and left.

159 At that time a certain alms-collecting monk had resolved not to eat without giving the first almsfood he had received to another monk or nun. He saw that nun and said, "Sister, please accept some almsfood." "There's no need, venerable."

160 He repeated his request a second and a third time, but received the same reply. He then told her about his resolution and again requested her to accept some almsfood. Being pressured by that monk, the nun brought out her bowl and showed it to him, saying, "See sir, there's a fetus in my bowl. Please don't tell anyone."

161 But he complained and criticized her, “How could a nun take a fetus away in her bowl?” He told the monks. The monks of few desires complained and criticized her, “How could a nun take a fetus away in her bowl?” They told the Buddha.

162 “A nun shouldn’t take a fetus away in her bowl. If she does, she commits an offense of wrong conduct. When a nun sees a monk, she should bring out her almsbowl and show it to him.”

163 Soon afterwards, when the nuns from the group of six saw a monk, they turned their bowls upside down and showed him the bottom. The monks complained and criticized them, “How could the nuns from the group of six do this?” They told the Buddha.

164 “When a nun sees a monk, she shouldn’t turn her almsbowl upside down and show him the bottom. If she does, she commits an offense of wrong conduct. When a nun sees a monk, she should turn her bowl upright and then show it to him. And she should offer whatever food is in her bowl to that monk.”

165 On one occasion a penis had been thrown out on a street in Sāvatthī. The nuns stared at it. People jeered at them, and the nuns felt humiliated. When they had returned to the nunnery, they told the nuns what had happened. The nuns of few desires complained and criticized them, “How could those nuns stare at a penis?” They told the monks, who in turn told the Buddha. He said,

166 “A nun shouldn’t stare at a penis. If she does, she commits an offense of wrong conduct.”

167 Requisites

On one occasion people gave requisites to the monks, who then gave them to the nuns. People complained and criticized them, "How can the venerables give away to others what has been given to them for their own use? Don't we know how to give?" They told the Buddha.

168 "Monks, you shouldn't give away to others what has been given to you for your own use. If you do, you commit an offense of wrong conduct."

169 On one occasion the monks had an abundance of requisites. They told the Buddha.

170 "I allow you to give to the Sangha."

171 The abundance became even greater. They told the Buddha.

172 "I allow individuals to give away what belongs to them."

173 On one occasion the monks had an abundance of stored requisites. They told the Buddha.

174 "I allow what's stored by the monks to be received and used by the nuns."

175 On one occasion people gave requisites to the nuns, who then gave them to the monks. People complained and criticized them, "How can the nuns give away to others what has been given to them for their own use? Don't we know how to give?" They told the Buddha.

176 "A nun shouldn't give away to others what has been given to her for her own use. If she does, she commits an offense of wrong conduct."

177 On one occasion the nuns had an abundance of requisites. They told the Buddha.

178 "I allow a nun to give to the Sangha."

179 The abundance became even greater. They told the Buddha.

180 "I allow individuals to give away what belongs to them."

181 On one occasion the nuns had an abundance of stored requisites. They told the Buddha.

182 "I allow what's stored by the nuns to be received and used by the monks."

183 On one occasion the monks had an abundance of furniture, but the nuns were lacking. The nuns sent a message to the monks, saying, "Venerables, please lend us some furniture." They told the Buddha.

184 "I allow you to lend furniture to the nuns."

185 Menstruating nuns sat down and lay down on upholstered beds and benches. The furniture was stained with blood. They told the Buddha.

186 "A nun shouldn't sit down or lay down on upholstered beds or benches. If she does, she commits an offense of wrong conduct. I allow a communal robe."

187 The communal robe became stained with blood. They told the Buddha.

188 "I allow menstruation pads."

189 The pads fell off. They told the Buddha.

190 "I allow the nuns to attach a string and then bind it to the thigh."

191 The string snapped. They told the Buddha.

192 "I allow a loin cloth and a girdle."

193 Soon afterwards the nuns from the group of six wore girdles all the time. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" They told the Buddha.

194 "A nun shouldn't wear a girdle all the time. If she does, she commits an offense of wrong conduct. I allow a nun to wear a girdle while she's menstruating."

*The second section for recitation is finished.*

196 The ordination ceremony

At that time the full ordination had been given to women who lacked genitals, who had incomplete genitals, who did not menstruate, who menstruated continuously, who always wore menstruation pads, who were incontinent, who had genital prolapse, who lacked sexual organs, who were manlike, who had fistula, who were gynandromorphs. They told the Buddha.

197 "The nun who is giving the full ordination should ask about twenty-four obstacles.

198 And it should be done like this: 'Do you lack genitals? Are your genitals incomplete? Do you not menstruate? Do you menstruate continuously? Do you always wear a menstruation pad? Are you incontinent? Do you have genital prolapse? Do you lack sexual organs? Are you manlike? Do you have fistula? Are you a gynandromorph? Do you have any of these

diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a woman? Are you free from slavery? Are you free from debt? Are you employed by the king? Do you have permission from your parents and husband? 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 mentor?'"

199 Soon afterwards the monks asked the nuns about the obstacles. Those seeking the full ordination were embarrassed, humiliated, and unable to respond. They told the Buddha.

200 "Only when a woman who's free from obstacles has been fully ordained on one side in the Sangha of nuns, should you give her the full ordination in the Sangha of monks."

201 The nuns asked those seeking the full ordination about the obstacles without first instructing them. They were embarrassed, humiliated, and unable to respond. They told the Buddha.

202 "The nuns should instruct first and then ask about the obstacles."

203 They instructed them right there in the midst of the Sangha. Once again those seeking the full ordination were embarrassed, humiliated, and unable to respond. They told the Buddha.

204 "The nuns should instruct them at a distance and then ask about the obstacles in the midst of the Sangha.

205 And it should be done like this. First the candidate should be told to choose a preceptor. Her bowl and robes should then be pointed out to her: 'This is your bowl, this your outer robe, this your upper robe, this your

sarong, this your chest wrap, and this your bathing robe. Now please go and stand over there.'"

206 They were instructed by nuns 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.

207 "A nun who's ignorant and incompetent shouldn't instruct. If she does, she commits an offense of wrong conduct. A nun who's competent and capable should instruct."

208 They instructed without having been appointed. They told the Buddha.

209 "A nun shouldn't instruct if she hasn't been appointed. If she does, she commits an offense of wrong conduct. I allow a nun to instruct if she's been appointed to do so.

210 And it should be done like this. One is either appointed through oneself or through another. And how is one appointed through oneself? A competent and capable nun should inform the Sangha:

211 '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 so-and-so will instruct so-and-so.'

213 And how is one appointed through another? A competent and capable nun should inform the Sangha:

214 '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.'

216 The appointed nun should go to the one seeking the full ordination and say this: ‘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.

216.2 This is what they’ll ask you: “Do you lack genitals? Are your genitals incomplete? Do you not menstruate? Do you menstruate continuously? Do you always wear a menstruation pad? Are you incontinent? Do you have genital prolapse? Do you lack sexual organs? Are you manlike? Do you have fistula? Are you a gynandromorph? Do you have any of these diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a woman? Are you free from slavery? Are you free from debt? Are you employed by the king? Do you have permission from your parents and husband? 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 mentor?”””

217 They then returned to the Sangha together.

218 “They shouldn’t return together.

219 The instructor should return first and inform the Sangha:

220 ‘Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. She has been instructed by me. If the Sangha is ready, so-and-so should come.’

221 And she should be told to come. She should then arrange her upper robe over one shoulder, pay respect at the feet of the nuns, squat on her heels, and raise her joined palms. She should then ask for the full ordination:

222 ‘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.’

223 A competent and capable nun should then inform the Sangha:

224 ‘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 so-and-so will ask so-and-so about the obstacles.

225 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.” So: Do you lack genitals? Are your genitals incomplete? Do you not menstruate? Do you menstruate continuously? Do you always wear a menstruation pad? Are you incontinent?

225.2 Do you have genital prolapse? Do you lack sexual organs? Are you manlike? Do you have fistula? Are you a gynandromorph? Do you have any of these diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a woman? Are you free from slavery? Are you free from debt? Are you employed by the king?

225.3 Do you have permission from your parents and husband? 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 mentor?’

226 A competent and capable nun should inform the Sangha:

227 ‘Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. She is free from obstacles and her bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. If the Sangha is ready, it should give so-and-so the full ordination with so-and-so as her mentor. This is the motion.

228 Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. She is free from obstacles and her bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any nun who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any nun who doesn’t approve should speak up.

229 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. She is free from obstacles and her bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor.

229.2 The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any nun who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any nun who doesn’t approve should speak up.

230 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. She is free from obstacles and her bowl and robes are complete. So-

and-so is asking the Sangha for the full ordination with so-and-so as her mentor.

230.2 The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any nun who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any nun who doesn't approve should speak up.

231 The Sangha has given so-and-so the full ordination with so-and-so as her mentor. The Sangha approves and is therefore silent. I will remember it thus.'

232 Straightaway she should be taken to the Sangha of monks. She should arrange her upper robe over one shoulder, pay respect at the feet of the monks, squat on her heels, and raise her joined palms. She should then ask for the full ordination:

233 'Venerables, I'm seeking the full ordination with venerable so-and-so. I'm free from obstacles and have been fully ordained on one side in the Sangha of nuns. I ask the Sangha for the full ordination. Please lift me up out of compassion.

234 Venerables, I'm seeking the full ordination with venerable so-and-so. I'm free from obstacles and have been fully ordained on one side in the Sangha of nuns. For the second time, I ask the Sangha for the full ordination. Please lift me up out of compassion.

235 Venerables, I'm seeking the full ordination with venerable so-and-so. I'm free from obstacles and have been fully ordained on one side in the Sangha of nuns. For the third time, I ask the Sangha for the full ordination. Please lift me up out of compassion.'

236 A competent and capable monk should inform the Sangha:

237 ‘Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. If the Sangha is ready, it should give so-and-so the full ordination with so-and-so as her mentor. This is the motion.

238 Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn’t approve should speak up.

239 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 so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor.

239.2 The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn’t approve should speak up.

240 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 so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor.

240.2 The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn't approve should speak up.

241 The Sangha has given so-and-so the full ordination with so-and-so as her mentor. The Sangha approves and is therefore silent. I will remember it thus.'

242 Straightaway the time should be noted and the date should be pointed out. These should be declared jointly to everyone. The nuns should be told to point out the three supports and the eight things not to be done."

243 On one occasion the right time for eating passed while the nuns were trying to find the right seats in the dining hall. They told the Buddha.

244 "I allow eight nuns to be seated according to seniority, but the rest according to their time of arrival."

245 When they heard about the Buddha's allowance, eight nuns reserved places everywhere according to seniority, the rest getting places according to their time of arrival. They told the Buddha.

246 "I allow eight nuns to be seated in the dining hall according to seniority and the rest according to their time of arrival, but not anywhere else. If a nun makes a reservation anywhere apart from the dining hall, she com-

mits an offense of wrong conduct."

247 Invitation

At that time the nuns did not do the invitation ceremony. They told the Buddha.

248 "A nun should do the invitation ceremony. If she doesn't, she should be dealt with according to the rule."

249 At that time the nuns did the invitation ceremony among themselves, but not with the Sangha of monks. They told the Buddha.

250 "After doing the invitation ceremony with the nuns, a nun should do the invitation ceremony with the monks. If she doesn't, she should be dealt with according to the rule."

251 The nuns did their invitation ceremony together with the monks. They made a racket. They told the Buddha.

252 "The nuns shouldn't do their invitation ceremony together with the monks. Any nun who does commits an offense of wrong conduct."

253 On one occasion when the nuns did the invitation ceremony before the meal, they did not finish until after the time for eating. They told the Buddha.

254 "I allow the nuns to do the invitation ceremony after the meal."

255 Doing the invitation ceremony after the meal, they did not finish until it was too late in the evening. They told the Buddha.

256 "I allow the nuns to do the invitation ceremony among themselves on one day and with the monks on the following day."

257 At that time the whole Sangha of nuns did the invitation ceremony. They made a racket. They told the Buddha.

258 "I allow the nuns to appoint one capable and competent nun to do the invitation ceremony with the Sangha of monks on behalf of the Sangha of nuns. She should be appointed like this. First a nun should be asked, and then a competent and capable nun should inform the Sangha:

259 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint nun so-and-so to do the invitation ceremony with the Sangha of monks on behalf of the Sangha of nuns. This is the motion.

260 Please, venerables, I ask the Sangha to listen. The Sangha appoints nun so-and-so to do the invitation ceremony with the Sangha of monks on behalf of the Sangha of nuns. Any nun who approves of appointing nun so-and-so to do the invitation ceremony with the Sangha of monks on behalf of the Sangha of nuns should remain silent. Any nun who doesn't approve should speak up.

261 The Sangha has appointed nun so-and-so to do the invitation ceremony with the Sangha of monks on behalf of the Sangha of nuns. The Sangha approves and is therefore silent. I will remember it thus.'

262 The appointed nun should take the Sangha of nuns to the Sangha of monks. She should then arrange her upper robe over one shoulder, squat on her heels, raise her joined palms, and say: 'Venerables, the Sangha of nuns invites the Sangha of monks to correct it concerning what you've seen, heard, or suspect. Please correct the Sangha of nuns, venerables, out of compassion.

262.2 If the Sangha of nuns sees a fault, it will make amends. For the second time, the Sangha of nuns invites the Sangha of monks to correct it concerning what you've seen, heard, or suspect. Please correct the Sangha of nuns, venerables, out of compassion. If the Sangha of nuns sees a fault, it will make amends.

262.3 For the third time, the Sangha of nuns invites the Sangha of monks to correct it concerning what you've seen, heard, or suspect. Please correct the Sangha of nuns, venerables, out of compassion. If the Sangha of nuns sees a fault, it will make amends.'"

263 Mutual authority between monks and nuns

At that time the nuns canceled the monks' observance-day ceremony and their invitation ceremony; they directed them, gave them instructions, got permission from them to correct them, accused them of offenses, and reminded them of offenses. They told the Buddha.

264 "A nun shouldn't cancel the observance-day ceremony of a monk. If she does, it's not valid, and she commits an offense of wrong conduct.

265 A nun shouldn't cancel the invitation ceremony of a monk. If she does, it's not valid, and she commits an offense of wrong conduct.

266 A nun shouldn't direct a monk. If she does, it's not valid, and she commits an offense of wrong conduct.

267 A nun shouldn't give instructions to a monk. If she does, it's not valid, and she commits an offense of wrong conduct.

268 A nun shouldn't ask permission from a monk to correct him. If she does, it's not valid, and she commits an offense of wrong conduct.

269 A nun shouldn't accuse a monk of an offense. If she does, it's not valid, and she commits an offense of wrong conduct.

270 A nun shouldn't remind a monk of an offense. If she does, it's not valid, and she commits an offense of wrong conduct."

271 At that time the monks canceled the nuns' observance-day ceremony and their invitation ceremony; they directed them, gave them instructions, got permission from them to correct them, accused them of offenses, and reminded them of offenses. They told the Buddha.

272 "A monk may cancel the observance-day ceremony of a nun. If he does, it's valid, and there's no offense for him.

273 A monk may cancel the invitation ceremony of a nun. If he does, it's valid, and there's no offense for him.

274 A monk may direct a nun. If he does, it's valid, and there's no offense for him.

275 A monk may give instructions to a nun. If he does, it's valid, and there's no offense for him.

276 A monk may ask permission from a nun to correct her. If he does, it's valid, and there's no offense for him.

277 A monk may accuse a nun of an offense. If he does, it's valid, and there's no offense for him.

278 A monk may remind a nun of an offense. If he does, it's valid, and there's no offense for him."

279 At that time the nuns from the group of six traveled in vehicles, sometimes pulled by women with men inside, at other times pulled by men with women inside. People complained and criticized them, "You'd think they were at the Ganges festival!" They told the Buddha.

280 "A nun shouldn't travel in a vehicle. If she does, she should be dealt with according to the rule."

281 Soon afterwards there was a sick nun who was unable to go on foot. They told the Buddha.

282 "I allow a vehicle for one who is sick."

283 The nuns thought, "A vehicle pulled by women or by men?" They told the Buddha.

284 "I allow a rickshaw pulled either by men or by women."

285 Soon afterwards a certain nun was even more uncomfortable when jolted around in a vehicle. They told the Buddha.

286 "I allow a palanquin and a litter."

287 Ordination by messenger

At that time the courtesan Aḍḍhakāsī had gone forth with the nuns. She wanted to go to Sāvatthī to get the full ordination in the presence of the Buddha. Some scoundrels heard about this and besieged the road. When Aḍḍhakāsī heard about this, she sent a message to the Buddha, saying, "I want the full ordination. What should I do?" Soon afterwards the Buddha gave a teaching and addressed the monks:

288 "I allow you to give the full ordination also by messenger."

289 They ordained with a monk as messenger. They told the Buddha.

290 "You shouldn't give the full ordination with a monk as messenger. If you do, you commit an offense of wrong conduct."

291 They ordained with a trainee nun as messenger ... They ordained with a novice monk as messenger ... They ordained with a novice nun as messenger ... They ordained with an ignorant and incompetent nun as messenger.

292 "You shouldn't give the full ordination with an ignorant and incompetent nun as messenger. If you do, you commit an offense of wrong conduct. You should give the full ordination with a capable and competent nun as messenger.

293 That messenger nun should go to the Sangha, arrange her upper robe over one shoulder, bow down at the feet of the monks, squat on her heels, raise her joined palms, and say:

294 'Venerables, so-and-so is seeking the full ordination with venerable so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. She hasn't come because of an obstruction. She asks the Sangha for the full ordination. Please lift her up out of compassion.

295 Venerables, so-and-so is seeking the full ordination with venerable so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. She hasn't come because of an obstruction. For the second time, she asks the Sangha for the full ordination. Please lift her up out of compassion.

296 Venerables, so-and-so is seeking the full ordination with venerable so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. She hasn't come because of an obstruction. For the third time, she asks the Sangha for the full ordination. Please lift her up out of compassion.'

297 A competent and capable monk should inform the Sangha:

298 'Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. She is not present because of an obstruction. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. If the Sangha is ready, it should give so-and-so the full ordination with so-and-so as her mentor. This is the motion.

299 Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. She is not present because of an obstruction. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor.

299.2 The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn't approve should speak up.

300 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 so-and-so. She is free from obstacles and has been fully ordained on one side in the

Sangha of nuns. She is not present because of an obstruction. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor.

300.2 The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn't approve should speak up.

301 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 so-and-so. She is free from obstacles and has been fully ordained on one side in the Sangha of nuns. She is not present because of an obstruction. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor.

301.2 The Sangha gives so-and-so the full ordination with so-and-so as her mentor. Any monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn't approve should speak up.

302 The Sangha has given so-and-so the full ordination with so-and-so as her mentor. The Sangha approves and is therefore silent. I will remember it thus.'

303 Straightaway the time should be noted and the date should be pointed out. These should be declared jointly to everyone. The nuns should be told to point out the three supports and the eight things not to be done to the newly ordained nun."

304 Various regulations for nuns

At that time nuns were staying in the wilderness. Scoundrels raped them. They told the Buddha.

305 “A nun shouldn’t stay in the wilderness. If she does, she commits an offense of wrong conduct.”

306 On one occasion a lay follower gave a storehouse to the Sangha of nuns. They told the Buddha.

307 “I allow a storehouse.”

308 The storehouse was too small. They told the Buddha.

309 “I allow a nunnery.”

310 The nunnery was too small. They told the Buddha.

311 “I allow building work.”

312 The building work was insufficient. They told the Buddha.

313 “I allow you to build for individuals.”

314 At one time a pregnant woman went forth as a nun. After giving birth, she asked the nuns what to do with the baby boy. They told the Buddha.

315 “I allow you to rear him until he becomes self-reliant.”

316 That nun thought, “I’m not allowed to stay by myself and other nuns are not allowed to stay with a male child. What should I do now?” They told the Buddha.

317 “The nuns should appoint a nun as her companion.

318 And she should be appointed like this. First a nun should be asked, and then a capable and competent nun should inform the Sangha:

319 ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint nun so-and-so as a companion to nun so-and-so. This is the motion.

320 Please, venerables, I ask the Sangha to listen. The Sangha appoints nun so-and-so as a companion to nun so-and-so. Any nun who approves of appointing nun so-and-so as a companion to nun so-and-so should remain silent. Any nun who doesn’t approve should speak up.

321 The Sangha has appointed nun so-and-so as a companion to nun so-and-so. The Sangha approves and is therefore silent. I will remember it thus.’”

322 That companion nun thought, “How should I act in regard to this boy?” They told the Buddha.

323 “Apart from staying in the same dwelling, the companion nun should act toward him as she would toward any other male.”

324 On one occasion a nun who had committed a heavy offense was undertaking the trial period. She thought, “I’m not allowed to stay by myself and other nuns are not allowed to stay with me. What should I do now?” They told the Buddha.

325 “You should appoint a nun as her companion.

326 And she should be appointed like this. First a nun should be asked, and then a capable and competent nun should inform the Sangha:

327 ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint nun so-and-so as a companion to nun so-and-so. This is the motion.

328 Please, venerables, I ask the Sangha to listen. The Sangha appoints nun so-and-so as a companion to nun so-and-so. Any nun who approves of appointing nun so-and-so as a companion to nun so-and-so should remain silent. Any nun who doesn't approve should speak up.

329 The Sangha has appointed nun so-and-so as a companion to nun so-and-so. The Sangha approves and is therefore silent. I will remember it thus.'"

330 On one occasion a nun verbally renounced the training and disrobed. Later she returned and asked the nuns for the full ordination. They told the Buddha.

331 "A nun can't verbally renounce the training. When she disrobes, she is no longer a nun."

332 On one occasion a nun joined another religious community while still wearing her robes. Later she returned and asked the nuns for the full ordination. They told the Buddha.

333 "If a nun goes over to another religious community while still wearing her robes and then returns, she shouldn't be given the full ordination again."

334 At that time the nuns, being afraid of wrongdoing, did not consent to men bowing down to them, or to men shaving their heads, cutting their nails, or treating their sores. They told the Buddha.

335 "I allow you to consent to these things."

336 At that time the nuns were sitting cross-legged, enjoying the touch of their heels. They told the Buddha.

337 “A nun shouldn’t sit cross-legged. If she does, she commits an offense of wrong conduct.”

338 On one occasion there was a sick nun who was not comfortable without sitting cross-legged. They told the Buddha.

339 “I allow a nun to sit half-cross-legged.”

340 At that time the nuns were using a restroom for defecating. And the nuns from the group of six performed abortions there. They told the Buddha.

341 “A nun shouldn’t defecate in a restroom. If she does, she commits an offense of wrong conduct. I allow the nuns to defecate in a place that’s open underneath but concealed on top.”

342 At that time the nuns were bathing with bath powder. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha.

343 “A nun shouldn’t bathe with bath powder. If she does, she commits an offense of wrong conduct. I allow bran and clay.”

344 At that time the nuns were bathing with scented clay. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha.

345 “A nun shouldn’t bathe with scented clay. If she does, she commits an offense of wrong conduct. I allow ordinary clay.”

346 On one occasion when the nuns were bathing in a sauna, they made a racket. They told the Buddha.

347 “A nun shouldn’t bathe in a sauna. If she does, she commits an offense of wrong conduct.”

348 On one occasion the nuns were bathing against the stream, enjoying the touch of the current. They told the Buddha.

349 “A nun shouldn’t bathe against the stream. If she does, she commits an offense of wrong conduct.”

350 On one occasion the nuns bathed away from a ford. Scoundrels raped them. They told the Buddha.

351 “A nun shouldn’t bathe away from a ford. If she does, she commits an offense of wrong conduct.”

352 On one occasion the nuns bathed at a ford for men. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha.

353 “A nun shouldn’t bathe at a ford for men. If she does, she commits an offense of wrong conduct. A nun should bathe at a ford for women.”

*The third section for recitation is finished.*

*The tenth chapter on nuns is finished.*

356 In this chapter there are one hundred topics.

357 This is the summary:

358 “Gotamī asked for the going forth,
The Buddha did not allow it;
Kapilavatthu to Vesāli,

Did the Leader go.

359 At the gatehouse covered in dust,
Declared to Ānanda;
He asked wisely about capability,
About mother and upbringing.

360 One hundred years and that very day,
Without monks, seeking;
Invitation, heavy offense,
Two years, not abusing.

361 And may not, eight principles,
Practicing all one's life;
Receiving the important principles,
That was her ordination.

362 A thousand years, just five,
Thieves, whiteheads;
Red rot, with similes,
Thus the true Teaching was injured.

363 Not to mention he would make a dyke,
Again he stabilized the true Teaching;
To ordain, venerable,
Bow down according to seniority.

364 They will not, how then,
Common, not in common;
Instruction, and Monastic Code,
Who, nunnery.

365 And they do not know, he told,
And did not do, with monks;
To receive by monks,
Receiving by nuns.

366 He told, procedure by monks,
They complained, or with nuns;
To tell, and arguing,
Having determined, and with Uppalā.

367 At Sāvatthī, muddy water,
Non-respect, body, and thigh;
And genitals, indecent speech,
The group associated inappropriately.

368 Non-respect, penalty,
So again the nuns;
And restriction, instruction,
Is it allowable, he set out wandering.

369 Ignorant, reason, investigation,
Instruction, Sangha, with five;
Two or three, they did not agree,
Ignorant ones, sick, departing.

370 Forest-dweller, without telling,
And they did not return;
Long, and split bamboo, leather,

Fabric, and interlaced, rolled up;
Cloth, and interlaced, and rolled up,
And interlaced string, rolled up.

371 Bone, cow's jaw bone,
Hand, back of hand, so foot;
Thigh, face, gums,
Ointment, applied creams, powdered.

372 They applied, body cosmetics,
Facial cosmetics, so both;
Eye cosmetics, facial mark, staring,
With exposed to view, and with dancing.

373 Sex worker, bar, slaughterhouse,
Shop, loan, trade;
Male and female slaves, male servants,
Female servants, they would attend on.

374 Animals, greens,
They wore felt;
Blue, yellow, red,
Magenta, and black robes.

375 Orange and beige,
Single piece, and just long;
Floral, fruit, and close-fitting jacket,
And lodh tree, they wore.

376 Nun, of a trainee nun,
Of a novice nun, after death;
The requisites are handed back,
Just the nuns are the owners.

377 Of a monk, of a novice monk,
Of a lay follower, a female lay follower;
And the requisites of others,
It should be handed back, the monks are the owners.

378 Female wrestler, fetus, the bottom of the bowl,
Genitals, and with requisite;
Abundance, greater,
Stored up requisites.

379 As above for the monks,
So it should be done for the nuns;
Dwelling, menstruating,
It was stained, and menstruation pads.

380 They snapped, and all the times,
Also those without genitals were seen;
Genitals, and just blood,
Just so continuous blood.

381 Continuous pad, incontinent,
Prolapse, without sexual organs;
And manlike, fistula,
And also gynandromorph.

382 Having set out without genitals etc.,
As far as gynandromorph;
This is according to the repetition above,
Leprosy, abscesses, and mild leprosy.

383 Tuberculosis and epilepsy, are you human,
Are you a woman, and are you free;
Debtless, not employed by the king,
And permitted, twenty.

384 And full set, what name,
What is the name of your mentor;
Of the twenty-four obstacles,
Having asked, ordination.

385 They were embarrassed, not instructed,
And just so in the midst of the Sangha;
Choosing a preceptor, outer robe,
Upper robe, sarong.

386 Chest wrap, and bathing robe,
Having pointed out, should send away;
Ignorant ones, not appointed,
She should ask, interval on asking.

387 Ordained on one side,
Again so with the Sangha of monks;
Time, season, and date,
Jointly, three supports.

388 Eight things not to be done,
The right time, everywhere, just eight;
The nuns did not invite,
And just so the Sangha of monks.

389 Racket, before the meal,
And too late, racket;
Observance-day ceremony, invitation ceremony,
Direction, instruction.

390 Permission, accused, they reminded,
Was prohibited by the Great Sage;
In that way a monk to a nun,
Was allowed by the Great Sage.

391 Vehicle, sick, and pulled,
Jolted around in a vehicle, Aḍḍhakāsī;
Monk, trainee nun, novice monk,
And novice nun, with an ignorant one.

392 In the wilderness, with a lay follower,
Storehouse, nunnery;
Not sufficient, building work,
Pregnant, by herself.

393 And the same building, heavy offense,
And verbally renounced, joined;
And bowing down, and hair,
And nails, treating sores.

394 Cross-legged, and sick,
Feces, with bath powder, scented;
In a sauna, against the stream,
Away from a ford, and with men.

395 Mahāgotamī asked,
And so did Ānanda wisely;
There are four assemblies,
Going forth in the instruction of the Victor.

396 For the purpose of seeing the urgency,
And for the purpose of growth in the true Teaching;
Like medicine for the sick,
So it was taught by the Buddha.

397 Thus trained in the true Teaching,
Other women too;
They go to where there is no death,
Having gone there, they do not sorrow."

*The chapter on nuns is finished.*

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# THE CHAPTER ON THE FIRST COUNCIL

✦

[1] 1. The origin story of the communal recitation
Then Venerable Mahākassapa addressed the monks: “On one occasion, as I was traveling from Pāvā to Kusināra with a large sangha of five hundred monks, I left the road and sat down at the foot of a tree.

[2] Just then a follower of the Ājīvakas was traveling toward Pāvā on the same road, holding a coral-tree flower that he had picked up in Kusināra. When I saw him coming, I asked him, ‘Do you know anything about our Teacher?’

[3] ‘I do. Today it’s seven days since the ascetic Gotama attained final extinguishment. That’s why I carry this coral-tree flower.’

[4] Some of the monks there who were not yet free from desire threw up their arms and cried, collapsed on the ground, and rolled back and forth, lamenting, ‘The Buddha, the Happy One, has attained final extinguishment too soon—too soon has the eye of the world been put out!’ But the monks there who were free from desire bore it with mindfulness and full awareness, saying, ‘All phenomena are impermanent. How could it be any different?’

[5] I said, ‘Please stop grieving, stop lamenting. Didn’t the Buddha warn us that we must be separated from everyone and everything dear and agreeable to us? How could that which is born, become, made up, and of a nature to fall apart, not fall apart? That’s impossible.’

6 On that occasion a monk called Subhadda, who had gone forth when old, was part of that group. He said to the monks, 'Please stop grieving, stop lamenting. It's good that we are free from that great ascetic. We were oppressed, always being told what's allowable and what's not. Now we can do what we like and not do what we don't like.'

7 So then, let's recite the Teaching and the Monastic Law— before what's contrary to the Teaching shines forth and the Teaching is obstructed; before what's contrary to the Monastic Law shines forth and the Monastic Law is obstructed; before those who speak contrary to the Teaching become strong and those who speak in accordance with it become weak; before those who speak contrary to the Monastic Law become strong and those who speak in accordance with it become weak."

8 "Well then, venerable, please select the monks." Mahākassapa then selected four hundred and ninety-nine perfected ones. The monks said to him, "There's Venerable Ānanda who, although still a trainee, is incapable of acting out of desire, ill will, confusion, or fear. He has learned many teachings and much Monastic Law from the Buddha. Please invite him as well." And he did.

9 The senior monks thought, "Where should we recite the Teaching and the Monastic Law?" It occurred to them, "Rājagaha has much almsfood and many dwellings. Let's spend the rainy season there in order to recite the Teaching and the Monastic Law. No other monks should enter the rainy-season residence at Rājagaha."

10 And Venerable Mahākassapa informed the Sangha:

11 "Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint these five hundred monks to spend the rainy season at Rājagaha in order to recite the Teaching and the Monastic Law. No other monks should spend the rainy-season residence at Rājagaha. This is the motion.

12 Please, venerables, I ask the Sangha to listen. The Sangha appoints these five hundred monks to spend the rainy season at Rājagaha in order to recite the Teaching and the Monastic Law. No other monks should spend the rainy-season residence at Rājagaha.

12.2 Any monk who approves of appointing these five hundred monks to spend the rainy season at Rājagaha in order to recite the Teaching and the Monastic Law, with no other monks spending the rainy-season residence at Rājagaha, should remain silent. Any monk who doesn't approve should speak up.

13 The Sangha has appointed these five hundred monks to spend the rainy season at Rājagaha in order to recite the Teaching and the Monastic Law. No other monks should spend the rainy-season residence at Rājagaha. The Sangha approves and is therefore silent. I will remember it thus."

14 The communal recitation at Rājagaha

The senior monks then went to Rājagaha to recite the Teaching and the Monastic Law. They thought, "The Buddha has praised repairing what's defective and broken. Well then, let's spend the first month doing repairs, and then gather for the middle month to recite the Teaching and the Monastic Law."

15 They then spent the first month doing repairs. Venerable Ānanda thought, “It wouldn’t be proper for me to go to the assembly tomorrow if I’m still a trainee.” After spending most of the night with mindfulness directed to the body, early in the morning he bent over to lie down. In the interval between his feet coming off the ground and his head hitting the pillow, his mind was freed from the corruptions through letting go. And Venerable Ānanda went to the assembly as a perfected one.

16 Venerable Mahākassapa then informed the Sangha:

17 “Please, venerables, I ask the Sangha to listen. If the Sangha is ready, I will ask Upāli about the Monastic Law.”

18 Venerable Upāli informed the Sangha:

19 “Please, venerables, I ask the Sangha to listen. If the Sangha is ready, I will reply when asked by Venerable Mahākassapa about the Monastic Law.”

20 Mahākassapa then asked Upāli, “Where was the first offense entailing expulsion laid down?”

21 “At Vesālī.”

22 “Who is it about?”

23 “Sudinna the Kalandian.”

24 “What is it about?”

25 “Sexual intercourse.”

26 Mahākassapa also asked Upāli about the topic of the first offense entailing expulsion, about the origin story, about the person, about the rule, about the additions to the rule, about the offense, and about the non-offenses.

27 "And where was the second offense entailing expulsion laid down?"

28 "At Rājagaha."

29 "Who is it about?"

30 "Dhaniya the potter."

31 "What is it about?"

32 "Stealing."

33 Mahākassapa also asked Upāli about the topic of the second offense entailing expulsion, about the origin story, about the person, about the rule, about the additions to the rule, about the offense, and about the non-offenses.

34 "And where was the third offense entailing expulsion laid down?"

35 "At Vesālī."

36 "Who is it about?"

37 "A number of monks."

38 "What is it about?"

39 "Human beings."

40 Mahākassapa also asked Upāli about the topic of the third offense entailing expulsion, about the origin story, about the person, about the rule, about the additions to the rule, about the offense, and about the non-offenses.

41 "And where was the fourth offense entailing expulsion laid down?"

42 "At Vesālī."

43 "Who is it about?"

44 "The monks from the banks of the Vaggumudā."

45 "What is it about?"

46 "Superhuman qualities."

47 Mahākassapa also asked Upāli about the topic of the fourth offense entailing expulsion, about the origin story, about the person, about the rule, about the additions to the rule, about the offense, and about the non-offenses.

48 In this way he asked about the analyses of both Monastic Codes. Upāli was able to reply to each and every question.

49 Venerable Mahākassapa then informed the Sangha:

50 "Please, venerables, I ask the Sangha to listen. If the Sangha is ready, I will ask Ānanda about the Teaching."

51 Venerable Ānanda informed the Sangha:

52 "Please, venerables, I ask the Sangha to listen. If the Sangha is ready, I will reply when asked by Venerable Mahākassapa about the Teaching."

53 Mahākassapa then asked Ānanda, “Where was ‘The Supreme Net’ spoken?”

54 “At the royal rest-house at Ambalaṭṭhikā, between Rājagaha and Nāḷanda.”

55 “Who is it about?”

56 “The wanderer Suppiya and the young brahmin Brahmadatta.”

57 Mahākassapa also asked Ānanda about the origin story of ‘The Supreme Net’ and about the person.

58 “Where was ‘The Fruits of the Monastic Life’ spoken?”

59 “In Jīvaka’s Mango Grove at Rājagaha.”

60 “Who is it with?”

61 “Ajātasattu Vedehiputta.”

62 Mahākassapa also asked Ānanda about the origin story of ‘The Fruits of the Monastic Life’ and about the person.

63 In this way he asked about the five collections. Ānanda was able to reply to each and every question.

64 2. Discussion of the minor training rules

Ānanda said to the senior monks, “At the time of his final extinguishment, the Buddha said to me, ‘After my passing away, Ānanda, if the Sangha wishes, it may abolish the minor training rules.’”

65 “But, Ānanda, did you ask the Buddha what the minor training rules are?”

66 "No, sirs, I didn't."

67 Some senior monks said, "Apart from the four rules entailing expulsion, the rest are the minor training rules." Others said, "Apart from the four rules entailing expulsion and the thirteen rules entailing suspension, the rest are the minor training rules."

67.2 Still others said, "Apart from the four rules entailing expulsion, the thirteen rules entailing suspension, and the two undetermined rules, the rest are the minor training rules."

67.3 Still others said, "Apart from the four rules entailing expulsion, the thirteen rules entailing suspension, the two undetermined rules, and the thirty rules entailing relinquishment and confession, the rest are the minor training rules."

67.4 Still others said, "Apart from the four rules entailing expulsion, the thirteen rules entailing suspension, the two undetermined rules, the thirty rules entailing relinquishment and confession, and the ninety-two rules entailing confession, the rest are the minor training rules."

67.5 Still others said, "Apart from the four rules entailing expulsion, the thirteen rules entailing suspension, the two undetermined rules, the thirty rules entailing relinquishment and confession, the ninety-two rules entailing confession, and the four rules entailing acknowledgment, the rest are the minor training rules."

68 Then Venerable Mahākassapa informed the Sangha:

69 "Please, venerables, I ask the Sangha to listen. We have training rules that relate to householders. The householders know what is allowable for us and what is not allowable. If we abolish the minor training rules, some people will say, 'The ascetic Gotama laid down training rules for his disci-

ples until the time of his death. But they practice the training rules only as long as their teacher is alive. Since their teacher has now attained final extinguishment, they no longer practice them.'

69.2 If the Sangha is ready, it shouldn't lay down new rules, nor get rid of existing rules, and it should undertake to practice the training rules as they are. This is the motion.

70 Please, venerables, I ask the Sangha to listen. We have training rules that relate to householders. The householders know what is allowable for us and what is not allowable. If we abolish the minor training rules, some people will say, 'The ascetic Gotama laid down training rules for his disciples until the time of his death. But they practice the training rules only as long as their teacher is alive. Since their teacher has now attained final extinguishment, they no longer practice them.'

70.2 The Sangha doesn't lay down new rules, nor get rid of existing rules, and it undertakes to practice the training rules as they are. Any monk who approves of not laying down new rules, nor of getting rid of existing rules, and of undertaking to practice the training rules as they are should remain silent. Any monk who doesn't approve should speak up.

71 The Sangha doesn't lay down new rules, nor get rid of the existing rules, and it undertakes to practice the training rules as they are. The Sangha approves and is therefore silent. I will remember it thus."

72 The senior monks then said, "You have committed an act of wrong conduct, Ānanda, in that you didn't ask the Buddha what the minor training rules are. Please confess that wrong conduct."

73 “It was because of lack of mindfulness that I didn’t ask. I can’t see that I have committed any wrong conduct, but I’ll confess it out of faith in the venerables.”

74 “You have also committed an act of wrong conduct in that you stepped on the Buddha’s rainy-season robe while you were sewing it. Please confess that wrong conduct.”

75 “I didn’t step on it because of disrespect. I can’t see that I’ve committed any wrong conduct, but I’ll confess it out of faith in the venerables.”

76 “You have also committed an act of wrong conduct in that you first had women pay respect to the Buddha’s dead body. They soiled the Buddha’s body with tears. Please confess that wrong conduct.”

77 “I did this so that it wouldn’t get too late for them. I can’t see that I’ve committed any wrong conduct, but I’ll confess it out of faith in the venerables.”

78 “You have also committed an act of wrong conduct in that you didn’t ask the Buddha, even when he gave you a broad hint, to live on for an eon —for the benefit and happiness of humanity, out of compassion for the world, for the good, benefit, and happiness of gods and humans. Please confess that wrong conduct.”

79 “I didn’t ask because my mind was possessed by the Lord of Death. I can’t see that I’ve committed any wrong conduct, but I’ll confess it out of faith in the venerables.”

80 "You have also committed an act of wrong conduct in that you made an effort for women to be given the going forth on the spiritual path proclaimed by the Buddha. Please confess that wrong conduct."

81 "I made this effort because Mahāpajāpati Gotamī was the Buddha's aunt who nurtured him, brought him up, and breastfed him when his own mother died. I can't see that I've committed any wrong conduct, but I'll confess it out of faith in the venerables."

82 At that time Venerable Purāṇa was wandering in the Southern Hills with a large sangha of five hundred monks. Soon the senior monks had concluded the communal recitation of the Teaching and the Monastic Law. Then, when Purāṇa had stayed in the Southern Hills for as long as he liked, he went to the Bamboo Grove at Rājagaha.

82.2 There he went up to the senior monks, exchanged pleasantries with them, and sat down. And they said to him, "Purāṇa, the senior monks have recited the Teaching and the Monastic Law. Please accept that communal recitation."

83 "The Teaching and the Monastic Law have been well-recited by the senior monks. Nevertheless, I'll remember what I myself have received from the Buddha."

84 3. Discussion of the supreme penalty

Venerable Ānanda said to the senior monks, "At the time of his final extinguishment, the Buddha said to me, 'After my passing away, Ānanda, the Sangha should impose the supreme penalty on the monk Channa.'"

85 "Did you ask the Buddha what the supreme penalty is?"

86 "I did, and he replied, 'Whatever Channa says, the monks shouldn't correct him, instruct him, or teach him.'"

87 "Well then, Ānanda, impose the supreme penalty on Channa."

88 "But how should I do it? Channa is temperamental and harsh."

89 "Go together with many monks."

90 Saying, "Yes, venerables," he traveled by boat upstream to Kosambī with a large sangha of five hundred monks. After disembarking, he sat down at the foot of a tree not far from King Udena's park.

91 Just then King Udena was enjoying himself in the park together with his harem. The harem women heard that their teacher, Venerable Ānanda, was seated at the foot of a tree not far from the park. They told the king, adding, "Sir, we would like to see Venerable Ānanda."

92 "Well then, go ahead."

93 The harem women then went to Ānanda, bowed, and sat down. And Ānanda instructed, inspired, and gladdened them with a teaching, at the end of which they gave him five hundred upper robes. After rejoicing and expressing their appreciation for his teaching, they got up from their seats, bowed down, circumambulated him with their right sides toward him, and went to King Udena.

94 When King Udena saw them coming, he said to them, "Did you see the ascetic Ānanda?"

95 "We did."

96 "Did you give him anything?"

97 “We gave him five hundred upper robes.”

98 King Udena complained and criticized him, “How can the ascetic Ānanda receive so many robes? Is he starting up as cloth merchant or setting up shop?”

99 King Udena then went to Ānanda, exchanged pleasantries with him, sat down, and said, “Sir Ānanda, did our harem women come here?”

100 “They did.”

101 “Did they give you anything?”

102 “They gave me five hundred upper robes.”

103 “But what will you do with five hundred robes?”

104 “I’ll share them with those monks whose robes are worn out.”

105 “And what will you do with the worn out robes?”

106 “We’ll make them into bedspreads.”

107 “And what will you do with the old bedspreads?”

108 “We’ll make them into mattress covers.”

109 “And what will you do with the old mattress covers?”

110 “We’ll make them into floor covers.”

111 “And what will you do with the old floor covers?”

112 “We’ll make them into doormats.”

113 “And what will you do with the old doormats?”

114 “We’ll make them into dustcloths.”

115 “And what will you do with the old dustcloths?”

116 “We’ll cut them up, mix them with mud, and smear the floors.”

117 King Udena thought, “These Sakyan monastics are clever at putting things to use; nothing is wasted,” and he gave another five hundred pieces of cloth to Ānanda. Together with the first offering of robes, Ānanda was given a total of one thousand robes.

118 Ānanda then went to Ghosita’s Monastery where he sat down on the prepared seat. Venerable Channa went up to Ānanda, bowed, and sat down. And Ānanda said, “Channa, the Sangha has imposed the supreme penalty on you.”

119 “What’s the supreme penalty?”

120 “Whatever you say to the monks, the monks shouldn’t correct you, instruct you, or teach you.”

121 Exclaiming, “I’m ruined!” he fainted right there.

122 Being troubled, ashamed, and disgusted by the supreme penalty, Channa stayed by himself, secluded, heedful, energetic, and diligent. And in this very life, he soon 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. Venerable Channa became one of the perfected ones.

123 He then went to Ānanda and said, “Venerable Ānanda, please lift the supreme penalty.”

124 “The supreme penalty was lifted the moment you realized perfection.”

125 At this communal recitation of the Monastic Law there were five hundred monks, neither more nor less. This is why this communal recitation is called "The group of five hundred".

126 The eleventh chapter on the first council is finished. In this chapter there are twenty-three topics.

127 This is the summary:

128 "When the Buddha had attained extinguishment,
The senior monk called Kassapa;
Addressed the community of monks,
Guarding the true Teaching.

129 On the way from Pāvā,
Subhadda declared;
We will recite the true Teaching,
Before what is contrary to the Teaching shines forth.

130 Four hundred and ninety-nine,
And he also invited Ānanda;
Communal recitation of the Teaching and the Monastic Law,
Staying in the best of caves.

131 He asked Upāli about the Monastic Law,
And the wise Ānanda about the discourses;
Communal recitation of the three Collections,
Was done by the disciples of the Victor.

132 The various minor rules,
Were continued as laid down;
He did not ask, having stepped on,
Had pay respect, and did not ask.

133 The going forth of women,
Wrong conduct for me out of faith;
Purāṇa, and the supreme penalty,
Harem with Udena.

134 So many, and worn out,
Bedspreads, mattress;
Floor covers, doormats,
Dustcloth, mixed with mud.

135 He got one thousand robes,
With the first, the one called Ānanda;
Frightened by the supreme punishment,
Acquired the four truths;
Mastered by the five hundred,
Therefore it was 'the group of five hundred'."

*The chapter on the first council is finished.*

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# THE CHAPTER ON THE SECOND COUNCIL

✦

1 One hundred years after the Buddha had attained final extinguishment, the Vajjian monks of Vesālī proclaimed ten practices as allowable: the salt-in-horn practice; the two-fingerbreadths practice; the next-village practice; the many-monasteries practice; the consent practice; customary practices; the unchurned practice; palm-juice drinking; sitting mats without borders; and gold, silver, and money.

2 At that time Venerable Yasa of Kākaṇḍa was wandering in the Vajjian country, when he arrived at Vesālī. There he stayed in the house with the peaked roof in the Great Wood.

3 Soon afterwards, on the observance day, the Vajjian monks of Vesālī filled a bronze bowl with water and placed it in the midst of the Sangha of monks. Whenever a lay follower of Vesālī came, they said, “Please give a kahāpaṇa coin to the Sangha, or half a kahāpaṇa, or a pāda, or a māsaka. The Sangha needs requisites.”

4 But Yasa said to the lay followers, “Don’t give a kahāpaṇa to the Sangha, or half a kahāpaṇa, or a pāda, or

a māsaka. Gold, silver, and money aren't allowable for the Sakyan monastics. They neither accept nor receive gold, silver, or money.

4.2 The Sakyan monastics have given up gems and gold, and live without gold, silver, and money." But although Yasa said this, the lay followers continued to give money to the Sangha.

5 The next morning the Vajjian monks distributed the money evenly. And they said to Yasa, "Here's your share, Yasa."

6 "There's no share for me. I don't accept money."

7 The Vajjian monks said to one another, "Yasa is abusing and reviling the lay followers who have faith and confidence. He's destroying their confidence. Let's do a legal procedure of reconciliation against him." And they did just that.

8 Yasa said to them, "The Buddha has laid down that a monk who has had a legal procedure of reconciliation done against him should be given a monk as a companion messenger. Please give me a companion." They then appointed a monk and gave him to Yasa as a companion messenger.

9 Yasa entered Vesālī with his companion and said to the lay followers, "It seems that I'm abusing and reviling the venerable lay followers who have faith and confidence, and that I'm destroying their confidence, in that I speak of what's contrary to the Teaching as such and of what's in accordance with the Teaching as such, and that I speak of what's contrary to the Monastic Law as such and of what's in accordance with the Monastic Law as such.

10 Why monastics should not accept gold, silver, or money

On one occasion the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. There he addressed the monks:

11 'There are these four defilements of the sun and the moon that stop them from shining and radiating: clouds; snow; smoke and dust; and an eclipse by Rāhu, the ruler of the antigods.

12 In the same way, there are these four defilements of monastics and brahmins that stop them from shining and radiating: drinking alcohol; having sexual intercourse; accepting gold, silver, or money; and making a living through wrong livelihood.'

13 Having said this, the Teacher added:

14 'Defiled by desire and ill will,
Some monastics and brahmins,
Those hindered by delusion,
Delight in what seems lovely.

15 Some monastics and brahmins,
Deluded, they drink alcohol,
Have sexual intercourse,
Accept gold, silver, or money,

16 And make a living
Through wrong livelihood.
These are called defilements by the Buddha,
The Kinsman of the Sun.

17 Those monastics and brahmins
Who are defiled by these
Do not shine and radiate;
They are impure, dirty, and low.

18 Enveloped in darkness,
Slaves to craving that leads them on,
Filling the dreaded cemeteries,
They receive another life.'

19 It's by speaking like this, it seems, that I'm abusing and reviling the venerable lay followers who have faith and confidence, and that I'm destroying their confidence.

20 At another time when the Buddha was staying at Rājagaha in the Bamboo Grove, the royal court was seated together in the royal compound, having the following conversation, 'Gold, silver, and money are allowable for the Sakyan monastics; they accept and receive gold, silver, and money.'

21 On that occasion the chief Maṇicūlaka was sitting in that gathering. He said, 'No, gold, silver, and money aren't allowable for the Sakyan monastics. They neither accept nor receive gold, silver, or money. The Sakyan monastics have given up gems and gold, and live without gold, silver, and money.' And he was able to persuade that gathering.

22 Soon afterwards Maṇicūlaka went to the Buddha, bowed, sat down, and told him what had happened, adding, 'Sir, have I explained in accordance with the Teaching so that I can't be legitimately blamed?'

23 'You certainly have, for gold, silver, and money aren't allowable for the Sakyan monastics. They neither accept nor receive gold, silver, or money. The Sakyan monastics have given up gems and gold, and live without gold, silver, and money. Whoever is allowed gold, silver, or money is also allowed the pleasures of the world.

23.2 And you should know that anyone who's allowed the pleasures of the world doesn't have the qualities of an ascetic, the qualities of a Sakyan monastic. Still, I say that anyone who needs grass may look for it, likewise timber, a cart, or a worker. But under no circumstances should they accept or look for gold, silver, or money.'

24 It's by speaking like this, it seems, that I'm abusing and reviling the venerable lay followers who have faith and confidence, and that I'm destroying their confidence.

25 On another occasion at Rājagaha the Buddha prohibited gold, silver, and money and laid down a training rule because of Venerable Upananda the Sakyan. It's by speaking like this, it seems, that I'm abusing and reviling the venerable lay followers who have faith and confidence, and that I'm destroying their confidence, in that I speak of what's contrary to the Teaching as such and of what's in accordance with the Teaching as such, and that I speak of what's contrary to the Monastic Law as such and of what's in accordance with the Monastic Law as such.

26 And the lay followers of Vesālī said to Yasa, "Venerable, you're the only Sakyan monastic; none of these others is. Please stay at Vesālī. We'll do our best to provide you with robe-cloth, almsfood, a dwelling, and medicinal supplies." Having persuaded the lay followers of Vesālī, Yasa returned to the monastery together with his companion messenger.

27 Soon afterwards the Vajjian monks asked the monk who had been the companion messenger, "Did Yasa ask forgiveness of the lay followers?"

28 "The lay followers have acted badly toward us. They now regard Yasa as the only Sakyan monastic, but none of us."

29 The Vajjian monks said, "Yasa has informed the householders without our approval. Let's do a legal procedure of ejection against him." But when they gathered together to do the procedure against him, Yasa rose up into the air and landed at Kosambī.

30 Yasa gathers supporters

Yasa then sent a message to the monks at Pāvā and to the monks in Avantī in the southern region: "Please come, venerables. Let's take on this legal issue— before what's contrary to the Teaching shines forth and the Teaching is obstructed; before what's contrary to the Monastic Law shines forth and the Monastic Law is obstructed; before those who speak contrary to the Teaching become strong and those who speak in accordance with it become weak; before those who speak contrary to the Monastic Law become strong and those who speak in accordance with it become weak."

31 Yasa then traveled to Venerable Sambhūta Sāṇavāsī who was staying on the Ahogaṅga mountain. He bowed, sat down, and said, "Sir, the Vajjian monks of Vesālī proclaim these ten practices as allowable: the salt-in-horn practice; the two-fingerbreadths practice; the next-village practice; the many-monasteries practice; the consent practice; customary practices; the unchurned practice; palm-juice drinking; sitting mats without borders; and gold, silver, and money.

31.2 Let's take on this legal issue— before what's contrary to the Teaching shines forth and the Teaching is obstructed; before what's contrary to the Monastic Law shines forth and the Monastic Law is obstructed; before those who speak contrary to the Teaching become strong and those who speak in accordance with it become weak; before those who speak contrary to the Monastic Law become strong and those who speak in accordance with it become weak."

32 "Yes."

33 Soon afterwards, sixty monks from Pāvā— all of them wilderness dwellers, almsfood-only eaters, rag-robe wearers, three-robe owners, and perfected— gathered on mount Ahogaṅga.

33.2 And eighty-eight monks from Avantī in the southern region— some of them wilderness dwellers, some almsfood-only eaters, some rag-robe wearers, some three-robe owners, but all perfected— also gathered on mount Ahogaṅga. Then, as the senior monks were consulting one another, it occurred to them, "This legal issue is going to be contentious and difficult. How can we get supporters to strengthen our side?"

34 At this time Venerable Revata was staying at Soreyya. He was learned and 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. The senior monks considered this and said, "If we get Revata to support us, we'll be stronger."

35 When Revata heard this conversation between the senior monks by means of clairaudience, he thought, "This legal issue is going to be contentious and difficult. It wouldn't be appropriate for me to stay away from it. But now these monks are coming, and I won't be at ease when they crowd me in. Let me leave before they arrive." And he went from Soreyya to Saṅkassa.

36 When the senior monks came to Soreyya and asked where Revata was. They were told that he had gone to Saṅkassa. Revata then went from Saṅkassa to Kaṇṇakujja. When the senior monks came to Saṅkassa and asked where Revata was, they were told he had gone to Kaṇṇakujja. Revata then went from Kaṇṇakujja to Udumbara.

36.2 When the senior monks came to Kaṇṇakujja and asked where Revata was, they were told he had gone to Udumbara. Revata then went from Udumbara to Aggaḷapura. When the senior monks came to Udumbara and asked where Revata was, they were told he had gone to Aggaḷapura. Revata then went from Aggaḷapura to Sahajāti.

36.3 When the senior monks came to Aggaḷapura and asked where Revata was, they were told he had gone to Sahajāti. Finally the senior monks caught up with Revata at Sahajāti.

37 The ten practices explained

Sambhūta Sāṇavāsî then said to Yasa, "Revata 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 ask Revata a

question, he would be capable of spending the whole night answering just that one. Now, soon he will ask a pupil monk to chant. Once the chanting is finished, go up to Revata and ask him about these ten practices."

38 "Yes, sir."

39 Soon afterwards, when the chanting was finished, Yasa went up to Revata, bowed, sat down, and said, "Sir, is the salt-in-horn practice allowable?"

40 "What's the salt-in-horn practice?"

41 "Is it allowable to carry salt in a horn and then eat it whenever the food is unsalted?"

42 "No, it's not allowable."

43 "Is the two-fingerbreadths practice allowable?"—"What's the two fingerbreadths practice?"—"Is it allowable to eat at the wrong time, so long as the shadow of the sundial is within two fingerbreadths of midday?"—"No."

47 "Is the next-village practice allowable?"—"What's the next-village practice?"—"When you have finished your meal and refused an invitation to eat more, is it allowable to eat non-leftover food if you intend to go to the next village?"—"No."

50 "Is the many-monasteries practice allowable?"—"What's the many-monasteries practice?"—"When there are a number of monasteries within the same monastery zone, is it allowable for them to do the observance-day ceremony separately?"—"No."

54 “Is the consent practice allowable?”—“What’s the consent practice?”—“Is it allowable to do a legal procedure with an incomplete Sangha, with the intention of getting consent from the absent monks afterwards?”—“No.”

58 “Are customary practices allowable?”—“What are customary practices?”—“Is it allowable to follow the practices of one’s preceptors or teachers?”—“Sometimes it is, sometimes it isn’t.”

62 “Is the unchurned practice allowable?”—“What’s the unchurned practice?”—“When you have finished your meal and refused an invitation to eat more, is it allowable to drink that which is halfway between milk and curd, if it’s not left over?”—“No.”

66 “Is palm-juice drinking allowable?”—“What’s palm juice?”—“Is it allowable to drink that which has started to ferment, but which hasn’t yet become a proper alcoholic drink?”—“No.”

70 “Are sitting mats without borders allowable?”—“No.”

72 “Is gold, silver, or money allowable?”—“No.”

74 “The Vajjian monks of Vesālī proclaim these ten practices. Venerable, let’s take on this legal issue— before what’s contrary to the Teaching shines forth and the Teaching is obstructed; before what’s contrary to the Monastic Law shines forth and the Monastic Law is obstructed; before those who speak contrary to the Teaching become strong and those who speak in accordance with it become weak; before those who speak contrary to the Monastic Law become strong and those who speak in accordance with it become weak.”

75 Saying, “Yes,” he consented to Yasa’s request.

*The first section for recitation is finished.*

77 Both sides gathering supporters

The Vajjian monks of Vesālī heard: “It seems Yasa wants to take on this legal issue and is looking for supporters. And it seems he is gaining support.” They said, “This legal issue is going to be contentious and difficult. How can we get supporters to strengthen our side?”

78 It occurred to them, “Venerable Revata 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 get Revata to support us, we’ll be stronger.”

79 They prepared many monastic requisites: a bowl, a robe, a sitting mat, a needle case, a belt, a water filter, and a water strainer. Taking those requisites, they traveled by boat upstream to Sahajāti. After disembarking, they had a meal at the foot of a tree.

80 At this time, Venerable Sāḷha was reflecting in private: “Who speak in accordance with the Teaching— the monks from the east or the monks from Pāvā?” Reflecting on the Teaching and the Monastic Law, it occurred to him, “The monks from the east speak contrary to the Teaching, but the monks from Pāvā don’t.”

81 Just then a god from the pure abodes read Sāḷha’s mind. Then, just as a strong man might bend or stretch his arm, he disappeared from pure abodes and appeared in front of Sāḷha. And he said to Sāḷha, “You’re right,

Venerable Sāḷha. The monks from the east speak contrary to the Teaching, but the monks from Pāvā don't. So then, take a stand in accordance with the Teaching."

82 "I've always taken a stand in accordance with the Teaching. But I won't reveal my view in case I'm appointed to deal with this legal issue."

83 The Vajjian monks then went to Revata and said, "Venerable, please accept these monastic requisites."

84 Not wanting to accept them, he replied, "There's no need. My bowl and robes are complete."

85 At this time a monk called Uttara, who had twenty years of seniority, was Revata's attendant. The Vajjian monks then went to him and said, "Please accept these monastic requisites."

86 Not wanting to accept them, he replied, "There's no need. My bowl and robes are complete."

87 "But people brought monastic requisites to the Buddha. If the Buddha received them, they were pleased. If he didn't, they brought them to Venerable Ānanda instead, saying, 'Venerable, please accept these monastic requisites. It'll be as if they were received by the Buddha himself.' So please accept these monastic requisites. It'll be as if they were received by the elder himself."

88 Because he was pressured, Uttara received a robe. And he said, "Please say what you want."

89 “Please say this to the elder, ‘Sir, please say this in the midst of the Sangha: “Buddhas appear in the eastern countries. The monks from the east speak in accordance with the Teaching, not so the monks from Pāvā.”’”

90 “Alright.”

91 He then went to Revata and told him what he had been asked to say.

92 Revata replied, “You’re urging me to act contrary to the Teaching,” and he dismissed Uttara.

93 Soon afterwards the Vajjian monks asked Uttara, “What did he say?”

94 “We’ve acted badly. Saying, ‘You’re urging me to act contrary to the Teaching’, the elder dismissed me.”

95 “But aren’t you a senior monk of twenty years’ standing?”

96 “Yes. Nevertheless, I live with formal support from him because I respect him.”

97 The Sangha then gathered to make a decision on that legal issue. Revata informed the Sangha:

98 “Please, I ask the Sangha to listen. If we were to resolve this legal issue here, it might be that the monks who started the ten practices would reopen it. If the Sangha is ready, the Sangha should resolve this legal issue in the place where it arose.”

99 The senior monks then went to Vesālī to make a decision on that legal issue.

100 At that time there was a monk called Sabbakāmī who had been ordained for one hundred and twenty years and was the most senior monk in the world. He had been a student of Venerable Ānanda and was now staying at Vesālī.

101 Revata said to Sambhūta Sāṇavāsī, "I'll be staying in Sabbakāmī's dwelling. Please go to Sabbakāmī at the appropriate time and ask about these ten practices."

102 "Yes, sir."

103 Revata then entered Sabbakāmī's dwelling. Sabbakāmī had his resting place prepared in the room, whereas Revata had his prepared in the entryway. When Revata saw that the old monk did not lie down, he too did not lie down. And when Sabbakāmī saw that the tired monk who had just arrived did not lie down, he too did not lie down.

104 Getting up early in the morning, Sabbakāmī said to Revata, "What's your main meditation?"

105 "It's good will, sir."

106 "Your meditation is noble, for good will is a noble meditation."

107 "In the past, too, when I was a householder, I habitually practiced good will, and now it's my main meditation. Besides, I attained perfection long ago. But what's your main meditation, sir?"

108 "It's emptiness."

109 "Your meditation is that of a great man, for emptiness is the meditation of a great man."

110 "In the past, too, when I was a householder, I habitually practiced emptiness, and now it's my main meditation. Besides, I attained perfection long ago."

111 At that moment the conversation between the senior monks was interrupted because Sambhūta Sāṇavāsī arrived. Sambhūta Sāṇavāsī went up to Sabbakāmī, bowed, sat down, and said, "Sir, the Vajjian monks of Vesālī proclaim ten practices as allowable: the salt-in-horn practice; the two-fingerbreadths practice; the next-village practice; the many-monasteries practice; the consent practice; customary practices; the unchurned practice; palm-juice drinking; sitting mats without borders; and gold, silver, and money. Now, you've learned much at the feet of your preceptor, both of the Teaching and the Monastic Law.

111.2 When you reflect on the Teaching and the Monastic Law, who speak in accordance with the Teaching— the monks from the east or the monks from Pāvā?"

112 "You too have learned much at the feet of your preceptor, both of the Teaching and the Monastic Law. When you reflect on the Teaching and the Monastic Law, who speak in accordance with the Teaching— the monks from the east or the monks from Pāvā?"

113 "When I reflect like this, it occurs to me that the monks from the east speak contrary to the Teaching, but the monks from Pāvā don't. But I won't reveal my view in case I'm appointed to deal with this legal issue."

114 "And when I reflect like this, it occurs to me too that the monks from the east speak contrary to the Teaching, but the monks from Pāvā don't. And I too won't reveal my view in case I'm appointed to deal with this le-

gal issue."

115 Choosing a committee

The Sangha then gathered to make a decision on that legal issue. While they were discussing that legal issue, there was endless talk but not a single statement that could be understood. Revata then informed the Sangha:

116 "Please, venerables, I ask the Sangha to listen. While we were discussing this legal issue, there was endless talk but not a single statement that could be understood. If the Sangha is ready, it should resolve this legal issue by means of a committee."

117 The Sangha then selected four monks from the east— Venerable Sabbakāmī, Venerable Sāḷha, Venerable Khujjasobhita, and Venerable Vāsabhagāmika— and four monks from Pāvā— Venerable Revata, Venerable Sambhūta Sāṇavāsī, Venerable Yasa of Kākaṇḍa, and Venerable Sumana. Revata then informed the Sangha:

118 "Please, venerables, I ask the Sangha to listen. While we were discussing this legal issue, there was endless talk but not a single statement that could be understood. If the Sangha is ready, it should appoint four monks from the east and four from Pāvā to a committee to resolve this legal issue. This is the motion.

119 Please, venerables, I ask the Sangha to listen. While we were discussing this legal issue, there was endless talk but not a single statement that could be understood. The Sangha appoints four monks from the east and four from Pāvā to a committee to resolve this legal issue. Any monk who ap-

proves of appointing four monks from the east and four from Pāvā to a committee to resolve this legal issue should remain silent. Any monk who doesn't approve should speak up.

120 The Sangha has appointed four monks from the east and four from Pāvā to a committee to resolve this legal issue. The Sangha approves and is therefore silent. I will remember it thus."

121 At that time there was a monk called Ajita who had ten years of seniority and was the Sangha's reciter of the Monastic Code. The Sangha appointed him to assign seats to the senior monks.

122 The senior monks said, "Where should we resolve this legal issue?" It occurred to them, "There's the Vālika Monastery, which is delightful, quiet, and free from chatter. Let's resolve this legal issue there." And so they went to the Vālika Monastery.

123 The committee decides on the ten practices
Revata then informed the Sangha:

124 "Please, venerables, I ask the Sangha to listen. If the Sangha is ready, I will question Venerable Sabbakāmī on the Monastic Law."

125 And Sabbakāmī informed the Sangha:

126 "Please, venerables, I ask the Sangha to listen. If the Sangha is ready, I will reply when asked by Revata about the Monastic Law."

127 Revata said to Sabbakāmī, "Sir, is the salt-in-horn practice allowable?"

128 "What's the salt-in-horn practice?"

129 “Is it allowable to carry salt in a horn and then eat it whenever the food is unsalted?”

130 “No, it’s not allowable.”

131 “Where was it prohibited?”

132 “At Sāvatthī, in the analysis of the Monastic Code.”

133 “What was committed?”

134 “An offense entailing confession for eating what has been stored.”

135 “Please, venerables, I ask the Sangha to listen. The Sangha has decided on the first practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this first decision.”

136 “Is the two-fingerbreadths practice allowable?”—“What’s the two-fingerbreadths practice?”—“Is it allowable to eat at the wrong time, so long as the shadow of the sundial is within two fingerbreadths of midday?”—“No.”—“Where was it prohibited?”—“At Rājagaha, in the analysis of the Monastic Code.”—“What was committed?”—“An offense entailing confession for eating at the wrong time.”

144 “Please, venerables, I ask the Sangha to listen. The Sangha has decided on the second practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this second decision.”

145 “Is the next-village practice allowable?”—“What’s the next-village practice?”—“When you have finished your meal and refused an invitation to eat more, is it allowable to eat non-leftover food if you intend to go to

the next village?"—"No."—"Where was it prohibited?"—"At Sāvatthī, in the analysis of the Monastic Code."—"What was committed?"—"An offense entailing confession for eating what isn't left over."

152 "Please, venerables, I ask the Sangha to listen. The Sangha has decided on the third practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher's instruction. I make a note of this third decision."

153 "Is the many-monasteries practice allowable?"—"What's the many-monasteries practice?"—"When there are a number of monasteries within the same monastery zone, is it allowable to do the observance-day ceremony separately?"—"No."—"Where was it prohibited?"—"At Rājagaha, in what's connected to the observance-day ceremony."—"What was committed?"—"An act of wrong conduct for going beyond the Monastic Law."

161 "Please, venerables, I ask the Sangha to listen. The Sangha has decided on the fourth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher's instruction. I make a note of this fourth decision."

162 "Is the consent practice allowable?"—"What's the consent practice?"—"Is it allowable to do a legal procedure with an incomplete Sangha, with the intention of getting consent from the absent monks afterwards?"—"No."—"Where was it prohibited?"—"In the section on Those from Campā, in the Monastic Law."—"What was committed?"—"An act of wrong conduct for going beyond the Monastic Law."

170 “Please, venerables, I ask the Sangha to listen. The Sangha has decided on the fifth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this fifth decision.”

171 “Are customary practices allowable?”—“What are customary practices?”—“Is it allowable to follow the practices of one’s preceptors or teachers?”—“Sometimes it is, sometimes it isn’t.”

175 “Please, venerables, I ask the Sangha to listen. The Sangha has decided on the sixth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this sixth decision.”

176 “Is the unchurned practice allowable?”—“What’s the unchurned practice?”—“When you have finished your meal and refused an invitation to eat more, is it allowable to drink that which is halfway between milk and curd, if it isn’t leftover?”—“No.”—“Where was it prohibited?”—“At Sāvatthī, in the analysis of the Monastic Code.”—“What was committed?”—“An offense entailing confession for eating what isn’t left over.”

184 “Please, venerables, I ask the Sangha to listen. The Sangha has decided on the seventh practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this seventh decision.”

185 “Is palm-juice drinking allowable?”—“What’s palm juice?”—“Is it allowable to drink that which has started to ferment, but which hasn’t yet become a proper alcoholic drink?”—“No.”—“Where was it

prohibited?”—“At Kosambī, in the analysis of the Monastic Code.”—“What was committed?”—“An offense entailing confession for drinking alcohol.”

193 “Please, venerables, I ask the Sangha to listen. The Sangha has decided on the eighth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this eighth decision.”

194 “Are sitting mats without borders allowable?”—“No.”—“Where was it prohibited?”—“At Sāvatthī, in the analysis of the Monastic Code.”—“What was committed?”—“An offense entailing confession in relation to the rule concerning cutting.”

200 “Please, venerables, I ask the Sangha to listen. The Sangha has decided on the ninth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this ninth decision.”

201 “Is gold, silver, or money allowable?”—“No.”—“Where was it prohibited?”—“At Rājagaha, in the analysis of the Monastic Code.”—“What was committed?”—“An offense entailing confession for receiving gold, silver, or money.”

207 “Please, venerables, I ask the Sangha to listen. The Sangha has decided on the tenth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this tenth decision.

208 Please, venerables, I ask the Sangha to listen. The Sangha has decided on the ten practices. These ten practices are contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher's instruction."

209 "The legal issue has been resolved and properly disposed of. Nevertheless, for the purpose of convincing the other monks, you should ask me about these ten practices also in the midst of the Sangha."

210 Revata then asked Sabbakāmī about the ten practices in the midst of the Sangha. And Sabbakāmī was able to reply to each and every question.

211 At this communal recitation of the Monastic Law there were seven hundred monks, neither more nor less. This is why this communal recitation is called "The group of seven hundred".

212 The twelfth chapter on the second council is finished. In this chapter there are twenty-five topics.

213 This is the summary:

214 "The ten practices, having filled,
Legal procedure, he entered with a messenger;
Four, and again gold,
And Kosambī, those from Pāvā.

215 The way to Soreyya, Saṅkassa,
Kaṇṇakujja, Udumbara;
And Sahajāti, he asked,
Heard, how can we.

216 A bowl, went upstream with a boat,
In private, bringing;
Respect, Sangha, Vesālī,
Good will, Sangha, committee.”

*The chapter on the second council is finished.*

*The Small Division is finished.*

*The canonical text of the Small Division is finished.*

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