THE BOOK
OF THE DISCIPLINE
(VINAYA-PIṬAKA)

VOL. IV
(MAHĀVAGGA)

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TRANSLATOR’S INTRODUCTION

The present volume of the Book of the Discipline covers the whole of the Mahāvagga, the Great, or Greater Division of the Vinaya, and is thus a translation of the first volume of Oldenberg’s Vinaya Pitakam, published in 1879. The Mahāvagga was translated in full by Rhys Davids and Oldenberg, and comprises most of Volume I and the first part of Volume II of their Vinaya Texts (their Cūlavagga translation also begins in Volume II), published in the Sacred Books of the East, Volumes XIII and XVII, in 1881, 1882. These volumes, although they first appeared seventy years ago, are still indispensable for a study of early Buddhist monastic life.

This new translation in the Book of the Discipline is, however, justified I think, for various reasons. For example, recent events have focused attention on the Buddhist lands of South-East Asia where Buddhist monks still follow these ancient rules; Buddhism itself is stirring and seeking to know more of its own treasures, and it is attracting non-Buddhists to become acquainted with them likewise. The moment is therefore not unsuitable to re-translate one of the principal works of the Pali canon, the more especially as many Western students are now debarred from consulting the original English translation, Vinaya Texts, since unfortunately it is out of print. Moreover, the scholarship which has been lavished on the Pali canon during roughly the last century has inevitably resulted in an increased understanding of the technical and other terms so abundant in the Vinaya and which in many cases also occur in other parts of the Pali canon. Following this, there has resulted a surer knowledge of Pali Buddhism as a whole. Now that references, allusions, remarks, not to mention words themselves, can be compared with other contexts, which had been either not edited in roman letters or not translated by the time Vinaya Texts was published, they are able to take on a fresh and a fuller meaning. For the same reason various terms and phrases, hitherto difficult and perhaps baffling, have become easier to understand, and hence to translate.

I have therefore attempted translations of various words that Rhys Davids and Oldenberg, for one reason or another, kept in the Pali. I do not claim originality, however, for my
renderings, for most, if not all of these terms have already been translated where they occur in other canonical texts and have appeared in their appropriate books in the Pali Text Society's Translation Series or in the Sacred Books of the Buddhists. Some of these words may be mentioned here. For example, as in the first three volumes of the Book of the Disciplines, saṅgha is rendered as Order; dukkha as wrong-doing (a type of offence) of constant occurrence in this volume; sāmanera as novice; āsāyā as other sects; bhikkhu and bhikkhuni as monk and nun; chabbaggyā bhikkhū as the sixfold group of monks; vassa as the rains; ārāma as probation; upajjhāya as preceptor; saddhivārīka as the one who shares his cell; acariya as teacher (in a technical sense), and amatvāsin as his pupil; and pāvārāna as Invitation.

In this volume I have also translated a number of other words, likewise left untranslated by Rhys Davids and Oldenberg, and which have not occurred in my three preceding volumes. For example, I have translated pārisuddhi as entire purity; nissaya as dependence; and natti as motion while natticatuttha is a motion followed by a resolution put three times. I have also given the names of the formal acts of the Order in English. All these are technical terms, and should be understood, for they naturally help to clarify some of the depths and complications of the Vinaya. In almost every case the notes which Rhys Davids and Oldenberg append to their untranslated words are of great value and merit careful consultation. I have made no attempt to translate dhamma and nibbāna. But I hope by translating such terms as I have mentioned above I have, while keeping to the Pali intension, perhaps clothed them in a meaning and significance easier for the English reader to grasp than when he is confronted with the Pali forms.

This volume opens with the account, of the greatest importance to historians and devotees of Buddhism alike, of the days immediately preceding the formation of the Order itself, beginning with the seven days' contemplation under the Bo-tree where Gotama sat enjoying the bliss of deliverance just after he had attained that full awakening, illumination or enlightenment which marked his passage from Bodhisattahood to Buddhahood.

According to this Mahāvagga account, during each of "the three watches of the night"—presumably the last of the seven spent under the Bo-tree—he uttered a solemn utterance concerned with cause, and then with the routing of Mara (in the third watch). The Dhammapada Commentary (DhA. iii. 127) says that in the first watch he dissipated the darkness (ignorance) veiling his former abodes, or lives, births; that in the second he purified his deva-vision; and that in the third, out of compassion for creatures, he paid right mindfulness to dependent origination both in forward and reverse order. Then, self-awakened to the fullest self-awakening, he uttered the solemn utterance common to hundreds of thousands of Buddhas, namely the two verses beginning anekājātisamsāram (Dhp. 153; Thag. 183; Jā. i. 76). The Introduction to the Vinaya Commentary (Samantapāsādikā), Vol. I, p. 17, and the Dīgha Commentary (Dā. i. 16), agree that these verses are the first Buddhavacana; while the Udāna Commentary (p. 208) and the Suttanipāta Commentary (ii. 392) also say that he uttered these verses after he had attained the three knowledges in the three watches of the night. The Khuddakaṇṇa Commentary (p. 12–13), elaborating further, or perhaps following some other tradition, says that while these two verses were the first of all words to be uttered by the Buddha (Buddha, because now, although very recently, "awakened"), they were only spoken mentally and not out loud. For what he first spoke out loud, so this Commentary continues, was the verse which in the Mahāvagga is attributed to the end of the first watch of the night of awakening.

At the end of the third watch of this crucial night the Buddha went, according to the Mahāvagga, to the foot of the Ajapāla banyan and sat there for seven days; he then spent another seven days at the foot of the Mucalinda tree, and a still further seven at the foot of the Rājāyatana. While he was at the first of these three trees he was visited by a brahman, representative of one of the sects which abounded in India at that time, and the Buddha stated his view on what it is to be a "brahman" (in the true sense). While he was at the second tree a nāga-king arrived to offer him protection—indicative of the close and, on the whole, friendly relations which in the Buddhist tradition existed between serpents and human beings. Again Gotama made a short statement, this time on what it is that constitutes
"highest bliss", *parama sukha*. Although this statement lacks the terseness of that attributed to Gotama in the *Māgandīya Sutta* (*M. Sta.* 75): that "nibbāna is the highest bliss", it nevertheless contains tenets that throughout the long history of Buddhism have remained at the heart of its teaching: that the absence of malice, the absence of feeling attracted to conditioned things, the transcending of sense-pleasures, and the averting (or control, *vinaya*) of pride in the thought "I am"—that these are the highest bliss.

In the "Talk on Brahmā’s Entreaty" during the time of the Buddha’s hesitation to teach dhamma, concepts emerge which, with more insistence or less, are found in most of the Pali canonical texts: the deepness and difficulty of dhamma, its peace, and the consequent need to teach it in a world so delighting and rejoicing in sensual pleasure that it was averse to letting itself be persuaded that dhamma, earnestly practised, led upstream, against the current, *pañītagāmin*, and by the death of craving opened the doors of deathlessness to nibbāna, the source of true and supreme bliss.

The first Khandhaka, Section or Chapter of the Mahāvagga, called the Great (*maha*) Section, also contains Gotama’s famous utterance to Upaka, the Naked Ascetic, of his victoriousness, perfection and self-awakening, of his uniqueness, and of his having had no teacher (*I. 6, 8*). He is therefore different from other human beings. Then there comes, preceded by further stress on the finding of deathlessness, the First Discourse, delivered to the five earliest followers, and called elsewhere the Dhammacakkappavattana Sutta, the Discourse on the Rolling of the Wheel of Dhamma, in which the Middle Course between the two extremes, the dead-ends of too great luxury and too great austerity, is called the Ariyan Eightfold Way. This Way is graded into *sīla*, *samma dhi* and *paññā* (*M. i.* 301) and centres on *dukkha*, unsatisfactoriness, ill or suffering, and the stopping of it, epitomised later by Gotama when he is recorded to say (*M. i.* 140): "As formerly, so now, this is precisely what I teach: ill and the stopping of ill." Ānātha Koṇḍañña was the first of the disciples to apprehend this central fact in causality, that "whatever is of the nature to arise, all that is of the nature to stop". It was his vision of dhamma, as it was soon afterwards that of his four companions.

As this dhamma-vision arose in each one of them he asked for the "going forth" or admission, *pabbajjā*, and for the ordination, *upasampadā*, in the Lord’s presence. In response, Gotama uttered the words, "Come, monk, *ehi bhikkhu*, well taught is dhamma, fare the Brahma-faring for the utter ending of ill." This, the original formula, used by Gotama when the Order was beginning to form and while it was still in its infancy, covers simultaneous admission and ordination. Later, two separate procedures supervened, and as the Mahāvagga shows, admission into the Order had to be gained before ordination could be conferred.

After the Second Discourse, that on the impossibility of the five *khandhas* being self because they are impermanent and suffering, and also spoken to the five original followers, and after the ordination of Yasa, his four friends, and then his fifty friends, there were sixty-one arahants in the world (*I. 10, 4*). "Freed from all snares," they were told by Gotama to go out on tour and preach dhamma for the good and the welfare of the multitude. As a result many people became anxious for admission and ordination, but, journeying to Gotama so as to be admitted and ordained by him, they arrived exhausted. Accordingly he thereupon allowed monks themselves to admit and ordain in any district, in any quarter. They were not, however, instructed to use the words "Come, monk." On the contrary, it is now the candidate who has three times to repeat another formula. This is called admission and ordination by the "three goings for refuge". This marks the second stage in the ordination proceedings. In the usage to be followed by those who wished to be monastic followers, the three refuges became stabilised as *buddham saranam gacchāmi*, *dhamman saranam gacchāmi*, *sangham saranam gacchāmi*, each phrase to be repeated three times. Those who wished to be counted as lay-disciples (*upāsaka*, fem. *upāsikā*) asked for this status by repeating the slightly different formula of taking refuge not in *buddham*, *dhammam* and *sangham*, but in *bhagavatām*, *dhammam* and *bhikkhusaṅgham*, or in *bhavantām Gotamaṁ*, *dhammam* and *bhikkhusaṅgham*.

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1 Besides the Mahāvagga references, see e.g. *M. i.* 368, 379, 391, 396.
2 See also e.g. *M. i.* 299, 413, 489, 501.
It is probable that this method of admitting and ordaining did not last very long. The reasons given for abolishing it are perhaps not very convincing, and we should have expected more details and tales of mishaps showing that it no longer sufficed and therefore needed revising. At all events, as the Mahāvagga stands, on an occasion when Sāriputta asked him how he should admit and ordain a certain brahman, Gotama did not answer that the brahman’s repetition of the three goings for refuge would constitute his ordination. (I. 28. 3.) Instead the third phase now arose: that of the Order ordaining a candidate, presented by his preceptor, by means of a formal act (kamma) consisting of a motion and a resolution proclaimed three times (nātīcatutthā). This means that it is now the Order alone which has the authority, the power and the legal right to ordain. In addition, the candidate for ordination now has to have a preceptor, agreed upon by the Order, who must present him to the Order—that is to the one dwelling within the boundary where he wants to take up his residence—and who must have prepared him beforehand so that, without feeling ashamed or confused, he will be able to answer a number of routine questions that will be put to him in the midst of the Order. No doubt of gradual growth, these routine questions form a kind of examination, and it is impressed on the candidate by his preceptor that now, above all times, is a time for truth-speaking.

These are, however, merely some of the features among the many leading to the finalised form of the ordination proceedings. These multiplied and became intricate to suit the dynamic and progressive phase in which they took shape. Gone is the old simplicity of “Come, monk”. Regulations have to increase to meet a complexity of emergent eventualities. The resources, nissaya, the minimum number of monks composing an Order competent to ordain, the number of years a monk must have been ordained before he is reckoned as suitable or competent to ordain others, living in dependence, nissāya vathum, on a teacher, giving guidance, nissayam dāthum, the qualities that a monk should be possessed of in order to ordain, and the ordination and probation of former members of other sects, and the age at which a person may be ordained, are all subjects brought under review. The inner life of the Order had to be safeguarded as much as had its relations to the world outside.

That the candidate for ordination had to undergo a prior period of preparation and instruction at the hands of a preceptor implies a passage of time elapsing between “going forth” or preliminary admission, and “ordination”, or final admission. It would seem that in order to meet difficulties, perhaps created by the drawing power of Gotama’s Order itself, what had once been one operation became split into two. This is the intention of Chapter 28 of Mahāvagga I which, without mentioning admission, allows monks to ordain by a formal act consisting of the motion and the resolution put to the Order three times. Since the method of admission is not formulated here, although Sāriputta had asked how to admit and how to ordain, it becomes clear that these two proceedings, hitherto simultaneous, are now in the process of separating. Chapter 30 shows even more confusion. It cites an instance where monks admit and ordain a brahman who had asked for admission (only). Gotama reproved them for admitting anyone who went forth for the sake of the good meals the monks were reputed to enjoy—and then pointed out the four “resources” for one being ordained, saying that admission was for the sake, not of good food, but of each one of the resources.

It is, however, clear that two stages were becoming necessary before the full status of a monk could be acquired, and that in the earlier of these two stages, entered on to by pabbajjā, admission, the monk’s standing, rights and duties would be different from those in the latter stage, entered on to by upasampada, ordination. Hence when pabbajjā was functionally separated from upasampada, it received a new and specialised significance, coming to mean admission to noviciateship. One became a novice, sāmanera, by the conferment of pabbajjā, a newly ordained monk, nava, by the conferment of upasampada. The former, like the latter, had its own machinery for its proper enactment (I. 50–61). For example, a boy should not be allowed to “go forth” unless he had his parents’ consent, and unless he had reached the age of fifteen, except on the strange condition that he could scare crows (I. 51)—a test perhaps that his first infancy was past. Methods of dealing with refractory novices are laid down (I. 57–80). As deprived
monks could be expelled after they had been ordained, so depraved novices could be expelled before they were ordained. The going for refuge in the buddha, dhamma and sangha, although abolished from the normal procedure of ordination, was retained as the formula novices are to repeat when being allowed to go forth (I. 54. 3). It is also the formula to be used by those former members of other sects, who later will be eligible for ordination, when they are asking to enter on a four months' probationary period which they have to observe first (I. 38).

By enlarging the Order to include novices, who might be those who shared a cell (with a preceptor) or pupils (of a teacher), by not limiting it to Gotama himself and the first sixty monks, all of whom were arahants, by exhorting these original "adepts" to go forth and teach dhamma and as a result of their returning with an unspecified number of people seeking for admission and ordination, the Order was rendered accessible to men whose powers of attaining the matchless deliverance (I. 13. 1) were not so great as those of the original disciples. These were monks who therefore stood in need of training. But in spite of many opportunities of submitting to it and profiting by it, they did not always turn out satisfactorily. Hence it may be presumed that the bhikkhusamgha of the third refuge for lay followers said less than was intended. The samgha of arahants, or at least of ariyans is meant, not that of average men. The Samgha of the Triple Gem is not the community of monks as such, not the community that includes the groups of six or seventeen monks, notorious for their bad habits and as makers of trouble, or the quarrelsome monks of Kosambi, or those depraved or ill-behaved individuals on account of all of whom rules were formulated, regulations devised, and offences discriminated from what were not classed as offences, and whose misdoings provide the raison d'être of discipline, of vinaya, of the outward standard of self-control so much needed not merely to distinguish the monks from members of other sects, although in some cases a certain amount of imitation was permitted, but also to gain the loyalty and support of the lay followers. For on these depended to a large extent the physical conditions which would make a monk free to devote himself to his training, the goal of which was the

vision of nibbāna. The Samgha of the third refuge has in reality reference only to those steadfast disciples who, having entered the sotāpanna stage are on the supramundane parts of the Way, and so are themselves of supramundane stature and attainments—lokuttara because unaffected by all that is lokiya, of the world, compounded and conditioned. "They are united by the communion of understanding and ethical behaviour," according to the Commentaries on the Bhāyabhārava Sutta (MA. i. 130 ff.) and the Khuddakaṇṇāṭha (KhĀ. 18-19), in both of which the meaning of "going for refuge" is discussed at length and at a high level not approached in the Vinaya Commentary.

The first twenty-four chapters of the First Section, the Mahākhandhaka, of the Mahāvagga appear to give a chronological account of events from the night of Awakening under the Bo-tree on the banks of the river Nerañjarā to the admission and ordination of Sāriputta and Moggallāna, the pair of chief disciples, already gone forth from home into homelessness as wanderers. From this point on, a precise historical narration is not so apparent, for the Mahāvagga now begins to group together subject-matter that belongs together. Strict chronology is suspended, no doubt in the interests of classifying this subject-matter and reducing its complexity to some kind of manageable order, the better to be fixed in the memory. What need was there for the existing or for any subsequent Order to know the exact procession of events? It was of greater value to learn and master the rules and procedure governing both the recurrent occasions and the daily conduct of monastic life, and this could be more easily accomplished if the material for the various topics were grouped together instead of being scattered throughout the immense compilation known as the Vinaya-Piṭaka.

If, in the hands of the early editors the sequence of events became secondary to systematisation, this plan nonetheless well shows both the development and the stabilisation of the Order as a uniform institution, the growth of several monastic practices, of government within it for the sake of its own preservation and continuance which, in turn, depended on the essential qualities of scrupulousness and striving on the part of the individuals who became its members. These therefore
were being continually brought to live in conformity with a standard of behaviour specially suitable to recluses, samana, and worthy of those who had “left the world” with its evanescent pleasures and its troubles and had instead entered on a way of life where worldly joys and sorrows were gradually to be renounced so that the other-worldly and higher joy that transcended them could be apprehended.

For achieving this, the life of the Order regarded as a whole came to be, no doubt gradually, planned and arranged and adapted to circumstances, while, running parallel to such developments, the life of its members became carefully regulated. Thus the first steps of all—admission and ordination into the Order—were experimented with until various types of applicants regarded as not eligible for entry could be excluded by rules, based either on experience or on forethought. This left the Order open only to the sort of person whom it was not unreasonable to suppose might be assimilated without bringing it into disgrace. Even so, there were backsliders, as already mentioned. Disgrace would have been courted if, for example, debtors and those in the royal service had been allowed to escape their obligations by becoming monks. Therefore they were debarred from entering the Order.

After its first Section on Admission and Ordination, the Mahāvagga proceeds to an account of the nature and establishment of the Order. Its principal feature is the recital of the Patimokkha rules. This provides monks with an occasion to reveal any offence they may have committed. Their silence, on the other hand, is taken to mean that they have “entire purity”, parisuddhi, in respect of adherence to the rules. As usual, all kinds of subsidiary matters had to be defined and regularised in order to achieve the smooth running of the main concerns. In the case of the Uposatha it was for example determined that only monks living within the same recognised boundary should gather together on an Uposatha day. Therefore methods of fixing boundaries had to be established. Moreover the Uposatha could not be held at some place chosen at random; a place of a maximum size for the current needs had to be agreed upon within each boundary so that all the monks living there should know where to go and arrive in time. If they had difficulty in crossing a river—one that ran through their boundary—to get there, it might be agreed by the Order that they need not come bringing all their three robes; but if they left them behind they must not lay them aside in an unsuitable place where they might get lost or burnt or eaten by rats (II. 12).

Right and wrong methods of reciting the Patimokkha are given: whether or not it should be recited in full or in brief, which to some extent depended on the absence or presence of ten sources of danger. It was, ideally, to be recited by an elder (thera), but if he was incompetent, then it was to be recited by some other experienced, competent monk; if there were none within the boundary, a newly ordained monk was to be sent to a neighbouring residence to learn it there, either in full or in brief, and then return (II. 17. 6).

If a monk, owing to illness, could not attend the recital of the Patimokkha, he had to send his “entire purity”, parisuddhi, by another. This monk conveyed it on behalf of the one who was ill and declared it (dātam) to the Order; but many occasions are posited when the entire purity comes to be not conveyed on account of a variety of things that might happen to the conveyer both while on his way from the invalid to the meeting-place and after his arrival there but before he had given the entire purity. This, and the conveyance and giving, or declaration of the consent (chandam dātom) on behalf of a monk who is ill for the carrying out of a formal act of the Order, serve to show how extremely important it was held to be—a point stressed over and over again—that an Order should be “complete” whenever its business was being discharged. This was not to fall into the hands of the few. Even those who, like Mahākappina, claimed to be “purified with the highest purity” (II. 5. 5), were not to go. For an Order would not have been complete if even one monk were absent. It would seem that the only reasons for not going to the Observance in person were severe illness and madness. In the former case the Order could be regarded as complete although in fact not complete, provided that the entire purity and the consent were properly and safely conveyed and declared. In the latter, the Order must grant the mad monk, here typified by Gagga, the agreement for a madman. This agreement is to the effect that whether the mad monk remembers the
Observance or not, comes for it or not, whether he remembers a formal act of the Order or not, comes for it or not, the Order either with him or without him can legitimately carry out both the Observance and the formal act.

Such are some of the items and problems which had to be settled and solved before the recital of the Pātimokkha received its final form. I do not recapitulate all these here, for they may be read in the text. Those I have given may be regarded as typical of the care taken to forestall and circumvent deleterious contingencies that might arise and disrupt the monk's standing either in his own eyes or in those of his fellows or those of the world. The strength of the regulations governing monastic proceedings and individual conduct lies in the standard or criterion they give of how to act in a multitude of circumstances affecting a monk's life.

When the Mahāvagga comes to deal with the rainy season it pays almost equal attention to entering on the rains and then keeping them by residing in one monastery for either the first three or the second three of the four months of this period, as it does to the journeys monks may take away from their rains-residence. The prime motive underlying the establishment of rains-residences was protection or non-injury: the protection of crops—the economic mainspring of life—and the protection of the teeming small creatures that some Pacittiya also seek to safeguard.

One of the results of this anxiety not to harm vegetable or animal life, and which sometimes received an impetus from the criticisms the laity made, was the allowance given monks and nuns to enter on the rains, followed by an attempt to immobilise them during this season. But restrictions such as this latter were at variance with the immense vitality the Orders possessed, as is shown by the numerous occasions when it is deemed not only permissible but desirable for monks to leave the rains-residence on various kinds of monastic business or on compassionate missions. Even as life must go on, so the Order's business must go on. And the life of this smaller world within the larger one could not close down entirely for a third of each year; monks were too much involved with the world outside, they were dependent on it (III. 10.—11. 4), and had commitments towards it, and their lives were too much interlocked with those of the laity to make this feasible. A compromise had therefore to be found between, on the one hand, staying in a residence for the whole of the three months of the rains, whereby the minimum of harm would be brought to the crops and the life of minute creatures, and, on the other, leaving the residence for business which might reasonably be regarded as urgent. This compromise was effected by limiting the time of absence to seven days; and the business calling for a monk's presence being carefully defined, if he could not transact it within this time, he should not undertake it at all.

The end of the rains was marked by two ceremonies. One of these was the Pavāraṇā, when monks invited one another to speak of offences they had seen, heard or suspected to have been committed during the rains. The recital of the Pātimokkha was to "remove" offences, by confessing them, during the nine dry months of the year; the Invitation was to remove any offences that monks had committed during the three wet months, and would help them to aim at grasping discipline (IV. 1. 13).

The other ceremony held at the end of the rains was not disciplinary in nature or connected with the confession of offences. It was for the making up of the kathina cloth, or cotton cloth that had accrued by way of gift to the monks, into robes to replace those that had become thin and shabby or spoiled by the rains (Section VII). Thus the replenishment of robe-material comes under consideration, and had to be managed in an orderly and prescribed way.

Further, various officers were created for looking after robe-material: the acceptor, the guardian, the distributor; places suitable for store-rooms are prescribed: dyes and methods of dyeing laid down; the use of three robes only (one doubled however) allowed; while the kinds of medicine monks might take are discussed in considerable detail. The kinds of shoes and sandals they might wear, and the use they might make of animals' skins are treated with equal precision. Both of these categories no doubt spring from the desire not to take life, however infinitesimal. Wooden shoes, or clogs, are objected to

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1 The rains lasted for four months. Each monk could choose whether he would observe the first three months or the second three months, but he was not expected to observe all four.
because if monks wore them and stepped on insects they might kill them (V. 6. 3), besides disturbing monks who were meditating. Further, sandals made of young palmyra palms and young bamboos came to be forbidden after people had complained to monks that, in cutting these down, they were destroying life that was one-facultied. Other complaints must also have tended to reduce the slaughter of animals. Rugs—or garments (VIII. 28. 2)—made of black antelope skin were forbidden to monks and also sheets made of the hide of the Kadali deer (V. 10. 4), and it became an offence of wrong-doing to recline upon the hides of lions, tigers and leopards (V. 10. 6) or of smaller animals. Cowhides were forbidden because scandalised monks found that one of their number had incited a depraved lay follower to kill a calf for his benefit, and they remembered that Gotama had condemned “onslaught on creatures.” But, at the end of Section V, an exception is made in favour of the border districts (V. 13. 13) where, because of the hardships and discomfort, the hides of sheep, goats and deer were allowed to be used as coverings.

The last two Sections of the Mahāvagga point to an Order that was indubitably growing and that, in order to meet this expansion, had to be carefully controlled. Section IX engages on a thorough discussion of what it is that constitutes valid as against invalid formal acts that an Order can carry out. In the first place an Order to carry out a legally valid formal act must be complete; those monks not able to be present because of illness must send their leave for absence, and those who are present must not protest against the proceedings. A “complete Order” also refers, as before, to the one residing within a determined boundary. The actions and business of every such Order must be transacted on a uniform pattern, and conform to one uniform standard, so that each Order transacts its business in the same way as every other, all following the same regulations. This must therefore be done, in the second place, dhammena, rightly, properly, by rule. To carry out a formal act dhammena, by rule, means that if it is to be carried out by a motion and one resolution, nättidutiya, the motion must be put and the resolution proposed once only. But if it is to be carried out by a motion and a resolution put three times, näticatuttha, then this must be done, in all cases the motion being put before the resolution is proclaimed. The formal act will then be irreversible, fit to stand, and protests against its validity of no avail. Immense pains are taken to distinguish a formal act carried out in a complete assembly and by rule from one carried out in an incomplete assembly and either by what has the appearance of rule or not by rule. The formal acts under the jurisdiction of an Order number sixteen. They comprise (IX. 4. 1): invitation, rehabilitation, ordination, but only an Order consisting of twenty monks or more can carry out all of these. They also include verdicts of innocence, of past insanity, specific depravity, formal acts of suspension for not seeing an offence, for not making amends for it, for not giving up a wrong view; and of banishment, censure, placing under guidance, reconciliation, sending one who merits probation back to the beginning, and the imposing of mānatta (two features in the penalty for Samghādisesa offences). When circumstances justify, these formal acts may be revoked by the Order.

Finally, the tenth and last Section strikes a different note again by promulgating regulations and advice for allaying schisms. These might arise through genuine disagreement upon what constituted an offence and what did not, or upon the particular kind of offence incurred by a particular action; or when factions formed to support a monk or monks who had quarrelled with their fellows from other causes, among which must be included the positive wish to create a schism, a wish put into practice by, for example, suspending a monk for an offence he had not committed and that he therefore refused to see as an offence of his. On one such an occasion Gotama is reputed to have tried, unsuccessfully, to make the bickering monks compose their differences by telling them a Jātaka story illustrating the conquest of wrath by non-wrath (X. 2). The Mahāvagga therefore contains dhamma or doctrine as well as discipline. Indeed the latter would be nugatory if it were not based on the former and promulgated in conjunction with it. How great is the contrast between the quarrelsome monks of Kosambi whose brawls and dissensions caused Gotama to seek solitude like the great bull-elephant who was beset and annoyed by the rest of the herd (X. 4. 6), and the peaceable monks, Anuruddha, Nandiya and Kimbila who lived harmoniously
TRANSLATOR'S INTRODUCTION

The Mahāvagga precedes the Mahāvagga—that for nuns being omitted entirely: for here the Vibhanga for monks, although drastically curtailed, gives not only yathādhammo kāretabbo, which could only have occurred some time after its formation. Although the beginning of the Mahāvagga gives not only an impression but an account of an Order expanding and taking shape immediately after its inception, the remainder appears to refer to a time when the Order already had a considerable amount of history behind it, and to a time therefore when many rules had been laid down and when, in spite of attempted schisms, a certain amount of stability had been achieved in the matter of the Order’s government and legislation. This may to some extent be judged, for example, by the number of times, thirteen in all, that the phrase yathādhammo kāretabbo, should be dealt with according to the rule, occurs. The rule referred to will in each case be found complete with the penalty incurred for infringing it, in the Vibhangas. That the use of this phrase assumes the prior existence of the rule is confirmed, in addition, by the fact that the material contained in the Mahāvagga is placed in the palm-leaf MSS. after the Mahā-(or Bhikkhu-) and Bhikkhuni-Vibhangas. Although this sequence is not followed by Oldenberg in his edition of the Vinaya Piṭakaṃ, it is that rightly adopted in the Vinaya Texts, for here the Vibhanga for monks, although drastically curtailed, precedes the Mahāvagga—that for nuns being omitted entirely.

Together as milk and water blend, regarding one another with the eye of affection, full of amity in gesture, speech and thought, surrendering their minds to each other and so, although having different bodies, having only one mind (nānā hi kho no kāyā ekaṃ ca pana mano citāṃ, X. 4. 3–4).

The Mahāvagga deals with a time when, at the beginning of Gotama’s ministry, the number of monks—and nuns too—was fast increasing, and when they, travelling to more distant parts of India, bore the new doctrine with them and so started the influx of members that has gone on until to-day. If the geographical expansion of the Order can be gauged by the relaxations in the rules for the outlying districts or border countries, made necessary by the conditions prevailing there, harder than those of the Middle Country where otherwise the scene is laid—principally at Rājagaha, also at Sāvatthī, Vesāli, Kapilavatthu and other neighbouring places—its numerical expansion can equally well be gauged by the awareness of schisms arising to the danger and detriment of the Order, and which could only have occurred some time after its formation.

Although the beginning of the Mahāvagga gives not only an impression but an account of an Order expanding and taking shape immediately after its inception, the remainder appears to refer to a time when the Order already had a considerable amount of history behind it, and to a time therefore when many rules had been laid down and when, in spite of attempted schisms, a certain amount of stability had been achieved in the matter of the Order’s government and legislation. This may to some extent be judged, for example, by the number of times, thirteen in all, that the phrase yathādhammo kāretabbo, should be dealt with according to the rule, occurs. The rule referred to will in each case be found complete with the penalty incurred for infringing it, in the Vibhangas. That the use of this phrase assumes the prior existence of the rule is confirmed, in addition, by the fact that the material contained in the Mahāvagga is placed in the palm-leaf MSS. after the Mahā-(or Bhikkhu-) and Bhikkhuni-Vibhangas. Although this sequence is not followed by Oldenberg in his edition of the Vinaya Piṭakaṃ, it is that rightly adopted in the Vinaya Texts, for here the Vibhanga for monks, although drastically curtailed, precedes the Mahāvagga—that for nuns being omitted entirely.

The question then arises why, in the middle of the Vinaya, an account is incorporated “of the very first events in the history of the Saṅgha” (Vin. Texts i. 72, n.). Rhys Davids and Oldenberg think it “natural” to connect “the stories or legends concerning the ordination of bhikkhus” with these early events because, so they argue, “it was impossible to realise the idea of a Saṅgha without rules showing who was to be regarded as a duly admitted member of the fraternity, and who was not”. I agree that this provides a good reason for prefacing the record of the development of the first and most vital step in a monk’s life by a short history of how there came to be a life for monks at all. From their admission and ordination, all the rest follows. At the same time many stories are interspersed throughout the whole of the Vinaya, excepting the Parivāra. Not only are there several in the Mahāvagga itself, for example about Ambapāli and the Lichavīs, about Jivaka Komārabhacca, Visākhā, Menḍaka, Dīghāvu, and about Pilindavaccha, and about the boy Upāli (both told elsewhere in the Vinaya), and countless shorter ones, but every rule in the Vibhangas is introduced by some story, long or short, as the case may be. This being so, it seems not only “natural” but logical to introduce the rules governing the initial and most important step in a monk’s life by an account of the first events which occurred after the supreme moment when Gotama attained full self-awakening. Since this was the initial and most important step in a Buddha’s career, to recount it was therefore the greatest of all stories a Buddhist “book” could tell.

The Mahāvagga possibly derives its name from that of its first Section, the Mahākhandhaka, the Great (or Greater) Section because it deals with great (or greater) events. The plan of naming a Division after its first Section, or a Section after its first chapter, is of fairly common occurrence in the Pitakas, and was perhaps adopted here. On the other hand, it might be conceded that the Mahāvagga, including as it does matter concerned with admission and ordination, with the Uposatha, Pātimokkha, Pavāraṇa and Kaṭhina ceremonies, the clarification of what are valid formal acts, and the ways of dealing with a schism, contains subjects exceeding in importance those contained in the Cūḷavagga. It is again possible that
the Cūlavagga was regarded as the “Less” or “Lesser” or the Small Division because of its two Sections on the Councils of Rājagaha and Vesālī. As the first of these purports to have been convened shortly after Gotama had died, and the second a century later, the Cūlavagga takes us to a time when he, as the living fount of authority, was no longer promulgating discipline, and when discipline was no longer growing.

Yet the mass of the rules attributed to him and held to have been laid down by him when he was alive, many large in their scope, others concerned with small details, but having their own significance nonetheless, together yield a formidable body of that discipline, vinaya, which with dhamma, was to be the teacher after Gotama had passed away. The text at Dīgha ii. 154 is I think sufficiently clear in its meaning, although it has been accused of gloss. It reads yo vo ānanda mayā dhammo ca vinayo ca desito paññatto so vo mam' accayena satthā. Gotama was speaking to Ānanda, a monk; he would not therefore have omitted to speak of vinaya which, together with dhamma, gives a surer basis for progress towards the final vision and ultimate bliss than dhamma alone can give. Had the sentence run: yo vo mayā dhammo ca desito vinayo ca paññatto, it might have been more apparent that the reference of the following so was to both dhamma and vinaya. Dhamma is taught, desita, showing the Way; vinaya is laid down, paññatta, for keeping one’s footsteps on the Way by strict adherence to it. Both are satthu sāsanam, the Teacher’s instruction.

Discipline, as promulgated, is itself an authority. According to the early editors (Vin. i. 99) the teaching will stand firm so long as vinaya is not lost even if the Suttanta (Piṭaka) and the Abhidhamma be forgotten. It is moreover capable of almost indefinite extension and application, and can regulate items of behaviour that, in spite of the multitude of rules, offences and “allowances” (anujānāmi) that were laid down by the Teacher, were not legislated for in particular in his lifetime. The monk must make up his mind about what has not been legislated for, measuring any course of action by the general standard of what he knows to be discipline. He must remember this and apply it to his problem. When Mahāpajāpati asked to be taught dhamma in brief (Vin. ii. 258) a general standard was given to her by which she might know of other things.

In the Mahāvagga alone there are about 280 occasions when Gotama, by uttering the word anujānāmi, I allow, I permit, made some thing or some usage permissible to monks. The variety of cases covered is so large, ranging as it does from accepting a monastery to the preparation of a foot-salve, from using three robes to the insertion of a patch, from the novices training in ten rules to the use of a trough for dye, that anyone acquainted with these would stand a good chance of knowing how to act in circumstances not specifically either allowed or objected to by Gotama. Or they could extend an “allowance” to suit circumstances beyond those legislated for. Gotama himself, as recorded, once gave a hint in this direction when, after making ten “allowances” for curing a boil a monk was suffering from, finally said, “I allow, monks, a linen bandage, and every treatment for curing a sore” (VI. 14, 4-5).

Besides the use of anujānāmi, the Buddha is often represented as saying to monks, “you may” or “you should not”, a prohibition apt to be followed by intimating that contravention results in an offence of wrong-doing. This kind of offence, with thullaccaya, grave offences, mentioned infrequently in this volume, and three other types of offence, not mentioned here at all, are regarded as a “falling away from right habits” (IV. 16. 12).

Whether Gotama himself was responsible for all these allowances and prohibitions we shall probably never know. In the story of the three monks who had spent the rains at Rājagaha and who journeyed to Pāṭaliputta to ask elders residing there to solve their problem there is a hint that power might be delegated (VIII. 24. 6). This story may, however, be included in the Mahāvagga for the simple reason that it was recording exceptional events. Or it may have been left in because in fact the practice of turning to others instead of to Gotama to
interpret dhamma, a rule, was becoming more generally adopted than is evident in the rest of the Mahāvagga.

It is true that there is not much philosophy in the Vinaya. It is by nature as by name a book or basket of discipline. But as it is rather hollow to lay down rules for training and for outward behaviour without giving the underlying reasons why they should be observed, it is not possible to exclude philosophical concepts completely from a “book” principally concerned with discipline. I have already mentioned some of these philosophical concepts (above, p. viii). The Mahāvagga, especially at its beginning, is not in fact devoid of some of the notions which are recognised features in Buddhist philosophy. In the first place, to mention but a few examples, the goal is spoken of and is named. It is amāta, deathlessness, the undying. Its gates have been opened by Gotama, the Way-finder, so that those who hear dhamma may arrive at the object of their quest. The notion of gaining the goal by travelling on a Way between two opposites is common to many traditions and in Pali Buddhism finds expression in the First Utterance, but which is merely one example among several the Pali canon contains of the philosophical rightness of adopting the mean between two opposing extremes. The First Sermon also defines the four truths of ill, or the unsatisfactoriness and suffering which possesses every compounded thing. It is because these truths are not understood or grasped that there is this long long faring-on (in samsāra) “both for me and for you” (Vin. i. 230). Ill has to be eradicated by cutting off its root, ignorant craving, before recurrent birth, again-becoming, punabbhava, can be stopped, and deathlessness won.

Then, the young men are told, in a passage that with the passing of time has become controversial, that they should seek, gaveseyyātha, the self, attānam (singular). Anyone acquainted with the importance of Ātman, self, in the Upanishads might be inclined to think that this was the greatest of all philosophical concepts in Ancient India. Various passages in the Pali canon, including the Attavagga of the Dhammapada, should not be ignored in estimating the position of attā as a philosophical concept in Early Buddhism. The Second Utterance, for example, lays the idea of self beside that of not-self when it says in its opening words: rūpaṁ bhikkhave anatī, rūpaṁ ca h’ idāṁ bhikkhave attā abhavissa, “material shape (or body), monks, is not self, for if, monks, material shape had been self...” and similarly of the four other khandhas: if they had been self they would not be as we know them: impermanent, suffering and liable to alteration. Everything that is compounded or constructed is not-self. What is constructed is to be escaped from (Udana, 80); and the self is to be sought (Vin. i. 23), that self which therefore by inference is not made, is not compounded, and which is unaffected by kamma, the deeds or actions done in a series of individual lives while the being is bound to samsāra, saţto sāmsāram apādi (S. i. 38).

The message of the Third Utterance is that if one turns away from feelings of pleasure and pain derived from the impingement of the sixfold sensory data on their appropriate sense-organs, then one knows that one is freed and comprehends that birth (rebirth) is destroyed, the walk to the Highest is brought to a close, done is what was to be done, and there is now no more of being this or that (Vin. i. 34–35). The content of this Disquisition on Burning is purely philosophical.

Nor will the various allusions to cause and dependent origination be missed. The whole system was based on cause: if this comes to be that will come to be. Discipline therefore will lead to something not yet existing for the man who is earnestly training in it and cultivating it. The Buddha would not have spent so much time in laying down rules and precepts unless he had thought they would be effective in the quest for the goal.

At the top of each right hand page the chapter number and paragraph number of each Section are given. The figures in heavy type in square brackets in the body of the text refer to the page numbers of Oldenberg’s Vinaya Pitakam, Volume I, and are placed so as to mark the end of each such page.

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I. B. Horner.

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February, 1951.
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**Translator's Introduction**

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Praise to the Lord, the Perfected One, the Fully Self-Awakened One.

At one time the awakened one, the Lord, being recently fully awakened, was staying at Uruvelā on the bank of the river Nerañjarā at the foot of the Tree of Awakening. Then the Lord sat cross-legged in one (posture) for seven days at the foot of the Tree of Awakening experiencing the bliss of freedom.

Then the Lord during the first watch of the night paid attention to causal uprising in direct and reverse order: conditioned by ignorance are the habitual tendencies; conditioned by the habitual tendencies is consciousness; conditioned by consciousness is psycho-physicality; conditioned by the six (sense-) spheres is awareness; conditioned by awareness is feeling; conditioned by feeling is craving; conditioned by craving is grasping; conditioned by grasping is becoming; conditioned by becoming is birth; conditioned by birth, old age and dying, grief, sorrow and lamentation, suffering, dejection and despair come into being.

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1 From here to the end of 112.311 cf. Ud. p. 1-3. I largely follow translation at Ver. Uplift, which also see for notes.
2 bodhirukkha is the Bo-tree, ficus religiosa. VA. 952 says "bodhi is knowledge of the four ways: the lord attained that awakening here, so the tree acquired the name of the tree of awakening." Cf. MA. iii. 326 and i. 54.
3 eka-pallankena.
4 bodhirukkhakārā; cf. bodhiyā māle at Ps. i. 174 = Nd. i. 458; and bodhimāle at SnA. 32, 391.
5 vimuttisukha.
6 manasākāsi, worked with the mind.
7 The "causal chain" occurs, with explanations of its terms, at S. ii. 1 ff. See also Mrs. Rhys Davids, Manual, p. 76 ff.
8 sankhāra.
9 viññāṇa. See Mrs. Rhys Davids, Manual, pp. 77, 150; Indian Religion and Survival, p. 66; Original Gospel, pp. 63, 112, 114; Dial. ii, 2nd edn., Preface, p. ix. for the view that viññāṇa has a meaning of "man as surviving."
10 nāmarūpa, name and shape.
11 phassa, perhaps contact. It is the known or realised impingement of a sense-datum on its appropriate sense-organ.
12 From here to "dejection and despair come into being", cf. D. i. 45.
Such is the arising of this entire mass of ill. But from the utter fading away and stopping of this very ignorance (comes) the stopping of habitual tendencies; from the stopping of habitual tendencies the stopping of consciousness; from the stopping of consciousness the stopping of psycho-physicality; from the stopping of psycho-physicality the stopping of the six (sense-) spheres; from the stopping of the six (sense-) spheres the stopping of awareness; from the stopping of awareness the stopping of feeling; from the stopping of feeling the stopping of craving; from the stopping of craving the stopping of grasping; from the stopping of grasping the stopping of becoming; from the stopping of becoming the stopping of birth; from the stopping of birth, old age and dying, grief, sorrow and lamentation, suffering, dejection and despair are stopped. Such is the stopping of this entire mass of ill. || 5 ||

Then the Lord, having understood this matter, at that time uttered this (solemn) utterance:

"Truly, when things grow plain to the ardent meditating brahman,
His doubts all vanish in that he comprehends thing-withcause."  || 5 ||

Then the Lord during the middle watch of the night paid attention to causal uprising in direct and reverse order: conditioned by ignorance are the habitual tendencies; conditioned by the habitual tendencies is consciousness. . . . Such is the arising. . . . Such is the stopping of this entire mass of ill. || 6 ||

Then the Lord, having understood this matter, at that time uttered this (solemn) utterance:

"Truly, when things grow plain to the ardent meditating brahman,
Routing the host of Mara does he stand
Like as the sun when lighting up the sky."  || 7 ||

Told is the Talk on Awakening. || 1 ||

Then the Lord, having emerged from that contemplation at the end of seven days, approached the Goatherds' Banyan from the foot of the Tree of Awakening; having approached, he sat cross-legged in one (posture) for seven days at the foot of the Goatherds' Banyan experiencing the bliss of freedom. || 8 ||

Then a certain brahman of the class uttering the sound hum approached the Lord; having approached, he exchanged greetings with the Lord; having exchanged greetings of friendliness and courtesy, he stood at a respectful distance. As he was standing at a respectful distance, that brahman spoke thus to the Lord: "To what extent, good Gotama, does one become a brahman? And again, what are the things which make a brahman?"  || 2 ||

Then the Lord, having understood this matter, at that time uttered this (solemn) utterance:

1 This is probably an abbreviation for "Told is the Talk at the Tree of Awakening": see titles of 2, 3 and 4.
2 Although UdA. 51 gives two more possible explanations for this name than Va. 957, both agree that goatherds used to come and sit in the shade of this tree.
3 humajati brahma. See JPTS, 1901, p. 42, and Ver. Uplift, p. 3, n. VA. 957 calls him one who believes in omens that are seen, dijhamangala, and who walks about making (the sound) hum from arrogance and in anger.
4 brhamana-karan. Ud. 3 reads -karakā.
BOOK OF DISCIPLINE

"That brahman who bars out evil things, not uttering the sound 'hun', with no impurity, curbed-of-self. Master of Vedas, who lives the Brahma-faring—this is the brahman who may rightly speak the Brahma-speech, Who has no blemishes anywhere in the world." || 3 ||

Told is the Talk at the Goatherds'. || 2 ||

Then the Lord, at the end of seven days, having emerged from that contemplation, approached the Mucalinda (tree) from the foot of the Goatherds' Banyan; having approached, he sat cross-legged in one (posture) for seven days at the foot of the Mucalinda experiencing the bliss of freedom. || 1 ||

Now at that time a great storm arose out of due season, for seven days there was rainy weather, cold winds and overcast skies. Then Mucalinda, the serpent king, having come forth from his own haunt, having encircled the Lord's body seven times with his coils, having spread a great hood over his head, stood saying: "Let no cold (annoy) the Lord, let no heat (annoy) the Lord, let not the touch of flies, mosquitoes, wind and heat or creeping things (annoy) the Lord." || 2 ||

Then Mucalinda, the serpent king, at the end of those seven days, having known that the sky was clear and without a cloud, having unwound his coils from the Lord's body, having given up his own form and assumed a youth's form, stood in front of the Lord honouring the Lord with joined palms. || 3 ||

Then the Lord, having understood this matter, at that time uttered this (solemn) utterance:

1 nikhunaka. He is to give up having confidence in his superstitions, omens and formulæ, and to believe instead in the new teaching. "Brahman" came to mean, in this, the best and highest kind of man.
2 vedāṅga, as at Sn. 463. VA. 958 says there has been a going either to the end by means of the "lores" (vedas), those called the knowledge of the four ways, or to the end of the three Vedas.
3 dharmena so brahmañca brahmānādom vadeyya. VA. 958 = Uda. 55 takes this to mean he can rightly say "I am a brahman". Mrs. Rhys Davids, Manual, p. 85, translates brahmavāda by "Brahma-faith", with a note, p. 84, that veda is equally to be rendered by -cult or -teaching.
4 uśāda, prominence, excrecence; conceit, arrogance. VA. 958 = Uda. 55 gives five: passion, hatred, stupidity, pride, false view. Sn. ii. 521 gives seven, enumerated at Sn. ii. 425 as the five of VA. and Uda. with the addition of the obstructions and wrong conduct. See my Early Buddhist Theory of Man Perfected, p. 262 and p. 265, n. 2.
5 This verse occurs at Ud. p. 3, Nett. 150. Last line = last line of Sn. 783.
6 [Śrī] to [tassā] = Ud. II. i, Mucalindavagga; verses quoted Kau. 212, see Pīś. Contr., 129, n. 3, for further references.
7 tassā, omitted at Vin. i. 3, but found at Ud. 10.
8 deva.

3.4—4.4] MAHĀVAGGA I

"Happy his solitude who glad at heart
Hath dhamma learnt and doth the vision see!
Happy is that benignity towards
The world which on no creature worketh harm.
Happy the absence of all lust, th' ascent
Past and beyond the needs of sense-desires.
He who doth crush the great 'I am' conceit—
This, truly this, is happiness supreme." || 4 ||

Told is the Talk at the Mucalinda. || 3 ||

Then the Lord, at the end of seven days, having emerged from that contemplation, approached the Rājāyatana1 from the foot of the Mucalinda; having approached, he sat cross-legged in one (posture) for seven days at the foot of the Rājāyatana experiencing the bliss of freedom. || 1 ||

Now [3] at that time the merchants Tapussa2 and Bhallika3 were going along the high-road from Ukkalā to that district.4 Then a devatā who was a blood-relation of the merchants Tapussa and Bhallika spoke thus to the merchants Tapussa and Bhallika: "My good fellows, this Lord, having just (become) wholly awakened, is staying at the foot of the Rājāyatana, go and serve that Lord with barley-gruel5 and honey-balls, and this will be a blessing and happiness for you for a long time." || 2 ||

Then the merchants Tapussa and Bhallika, taking barley-gruel and honey-balls, approached the Lord; having approached, having greeted the Lord, they stood at a respectful distance. As they were standing at a respectful distance, the merchants Tapussa and Bhallika spoke thus to the Lord: "Lord, let the Lord receive our barley-gruel and honey-balls, that this may be a blessing and happiness for us for a long time." || 3 ||

Then it occurred to the Lord: "Truth-finders do not

1 Name of a tree. Called by Mrs. Rhys Davids, Manual, p. 80, "Kingstead tree." See Vin. Texts, i. 81, n.
2 Cf. Jā. i. 80 f.
3 Chief of the disciples who first came for refuge, A. i. 26; included in a list of eminent householders and upāsakas at A. iii. 450-f. Bhalliy(k)ā has a verse at Thag. 7, while Thāg. 50 gives in outline the story of their ministering to the Lord.
4 According to V. d. 959, the Middle District (or Country) where the Lord was staying.
5 manūṣa, defined at Vin. iv. 80, see B.D. ii. 324.
6 Fur. Dial. i. 118, n. 4, claims that "the first use of the term Tathāgata in the Buddha's life-history" occurs at M. i. 168.
receive with their hands. Now with what shall I receive the barley-gruel and honey-balls?" Then the four Great Kings, knowing with their minds the reasoning in the Lord's mind, from the four quarters presented the Lord with four bowls made of rock crystal, saying: "Lord, let the Lord receive the barley-gruel and honey-balls herein." The Lord received the barley-gruel and the honey-balls in a new\(^1\) bowl made of rock crystal, and having received them he partook of them. \(\|\,\|\)

Then the merchants Tapussa and Bhallika, having found that the Lord had removed his hand from the bowl, having inclined their heads towards the Lord's feet, spoke thus to the Lord: "We, Lord, are those going to the Lord for refuge and to \textit{dhamma}; let the Lord accept us as lay-disciples gone for refuge for life from this day forth." Thus these came to be the first lay-disciples in the world using the two-word formula.\(\,\)\(\|\,\|\)

Told is the Talk at the Rajayatana. \(\|\,\|\)

Then the Lord, having emerged from that contemplation at the end of seven days, approached the Goatherds' Banyan from the foot of the Rajayatana; having approached, the Lord stayed there at the foot of the Goatherds' Banyan. \(\|\,\|\)

Then as the Lord was meditating in seclusion a reasoning arose in his mind thus:\(\,\)\(^2\) "This \textit{dhamma},\(\,\) won to by me, is deep, difficult to see, difficult to understand, peaceful, excellent, beyond dialectic, subtle, intelligible to the learned.\(\,\)\(^4\) But this is a creation delighting in sensual pleasure,\(\,\) delighted by sensual pleasure, rejoicing in sensual pleasure. So that for a creation delighting in sensual pleasure, delighted by sensual pleasure, rejoicing in sensual pleasure, this was a matter difficult to see,\(\,\) that is to say causal arising by way of cause. This too were a matter very difficult to see,\(\,\) that is to say the calming of all the habitual tendencies, the renunciation of all attachment, the destruction of craving, dispassion, stopping, nirvana. And so if I were to teach \textit{dhamma} and others were not to understand me, this would be a weariness to me, this would be a vexation to me." \(\|\,\|\)

And further, these verses not heard before in the past occurred spontaneously to the Lord:

"This that through many toils I've won—Enough! Why should I make it known? By folk with lust and hate consumed This \textit{dhamma} is not understood.\(\,\)\(^5\) Leading on against the stream\(\,\) Subtle, deep, difficult to see, delicate, Unseen 'twill be by passion's slaves Cloaked in the murk of ignorance.\(\,\)\(^6\) \(\|\,\|\)

In such wise, as the Lord pondered, his mind inclined to little effort\(\,\) and not to teaching \textit{dhamma}. Then it occurred to Brahmā Sahampati,\(\,\) knowing with his mind the reasoning in the Lord's mind: "Alas, the world is lost,\(\,\) alas, the world is destroyed, inasmuch as the mind of the Truth-finder, the perfected one, the fully awakened one, inclines to little effort and not to teaching \textit{dhamma}." \(\|\,\|\)

Then as a strong man might stretch forth his bent arm or might bend back his outstretched arm, even so did Brahmā Sahampati, vanishing from the Brahma-world, become manifest before the Lord.\(\,\)\(\|\,\|\)

Then Brahmā Sahampati, having arranged his upper robe

\(^1\) paccagga. \textit{VA}. 960 says this usually means very costly; but it can mean, as here, quite new and quite hot (abhikkhe), produced at that very moment.

\(^2\) dvevissā, i.e. bhagava (and not, as at some time became usual, \textit{buddha}) and \textit{dhamma}, there being at that time no \textit{samgha}.


\(^4\) Quoted at \textit{Budvā}. 9.

\(^5\) \textit{ālaya}, what is clung to, "habit." But \textit{VA}. 961 = \textit{MA}. ii. 174 explain by the five strands of sense-pleasure.

\(^6\) \textit{patisotagāmin}, against the stream up to the source (nibbāna), not with the stream, for that leads to dangerous whirlpools and waves in a pool (here in an uncountable sense) lower down. \textit{VA}. 964 says that \textit{patisota} is called nibbāna. A stream can be a River of Life or a River of Death, according as whether one goes against the current, striving with hands and feet, or with the current. Cf. Lamotte, vol. i, p. 59, n. 1.

\(^7\) This translation follows that at \textit{Dial.} ii. 30, with the important exception that \textit{patisotagāmin} is not "against the stream of common thought." Verse also found at \textit{M}. i. 168, \textit{D}. ii. 38, \textit{S}. i. 136; \textit{Mahāvagga} iii. 314, \textit{Lalitavistara}, ed. Lefmann, p. 397.

\(^8\) appasamuddhā, indifference, "rest quiet" (Fur. \textit{Dial}. 1.18); "to be averse from exertion" (\textit{K.S}. i. 173), "to remain quiet" (\textit{Vin. Text}. 1.85).

\(^9\) A Great Brahmā.

\(^{10}\) \textit{vuta} bho.

\(^{11}\) Quoted \textit{Budvā}. 10.

\(^12\) For this paragraph and the beginning of the next, see \textit{A}. ii. 21.
over one shoulder, having stooped his right knee to the ground,

having saluted the Lord with joined palms, spoke thus to the Lord:  

"Lord, let the Lord teach dhamma, let the Well-farer teach dhamma; there are beings with little dust in their eyes who, not hearing dhamma, are decaying, (but if) they are learners of dhamma, they will grow."  

Thus spoke Brahmā Sahampati; having said this, he further spoke thus:

"There has appeared in Magadha before thee  

An unclean dhamma by impure minds devised.  

Open this door of deathlessness, let them hear  

Dhamma awakened to by the stainless one.  

As on a crag on crest of mountain standing  

A man might watch the people far below,  

E'en so do thou, O Wisdom fair, ascending,  

O Seer of all, the terraced heights of truth.  

Look down, from grief sunken in grief, oppressed  

Thou freed from debt ! Man of the caravan !  

Walk the world over, let the Blessed  

Teach dhamma. They who learn will grow."  

When he had spoken thus, the Lord spoke thus to Brahmā Sahampati:  

"Brahmā, it occurred to me: 'This dhamma penetrated by me is deep . . . that would be a vexation to me.'  

And further, Brahmā, these verses not heard before me:  

'I have not preached, Brahmā, it occurred to me: . . . my mind inclined to little effort and not to teaching dhamma, they will grow.'  

Then a second time did Brahmā Sahampati speak thus to the Lord:  

"Lord, let the Lord teach dhamma! . . . if they are learners of dhamma, they will grow."  

Then a second time did the Lord speak thus to Brahmā Sahampati:  

"But, Brahmā, it occurred to me: . . . my mind inclined to little effort and not to teaching dhamma."  

Then a third time did Brahmā Sahampati speak thus to the Lord:  

"Lord, let the Lord teach dhamma . . . if they are learners of dhamma, they will grow."  

Then the Lord, having understood Brahmā's entreaty and, out of compassion for beings, surveyed the world with the eye of an awakened one. 

As the Lord was surveying the world with the eye of an awakened one, he saw beings with little dust in their eyes, with much dust in their eyes, with acute faculties, with dull faculties, of good dispositions, of bad dispositions, docile, indocile, few seeing fear in sins and the worlds beyond.  

Even as in a pond of blue lotuses or in a pond of red lotuses or in a pond of white lotuses, a few blue or red or white lotuses are born in the water, grow in the water, do not rise above the water but thrive while altogether immersed; a few blue or red or white lotuses are born in the water, grow in the water and reach to the surface of the water; a few blue or red or white lotuses are born in the water, grow in the water, and stand up rising out of the water, undefiled by the water.—"  

Even so, did the Lord, surveying the world with the eye of an awakened one, see beings with little dust in their eyes, with much dust in their eyes, with acute faculties, with dull faculties, of good dispositions, of bad dispositions, docile, indocile, few seeing fear in sins and the worlds beyond. Seeing Brahmā Sahampati, he addressed him with verses:

"Open for those who hear are the doors of deathlessness;  

let them renounce their faith.  

Thinking of useless fatigue, I have not preached, Brahmā, the sublime and excellent dhamma to men."
Then Brahmā Sahampati, thinking: “The opportunity was made by me for the Lord to teach dhamma,” 1 greeting the Lord, keeping his right side towards him, vanished then and there. 2

Told is the Talk on Brahmā’s Entreaty. 3

Then it occurred to the Lord: “Now, to whom should I first teach dhamma? Who will understand this dhamma quickly?” Then it occurred to the Lord: “Indeed, this Āḷāra the Kālāma 2 is learned, experienced, wise, and for a long time has had little dust in his eyes. Suppose I were to teach dhamma first to Āḷāra the Kālāma? He will understand this dhamma quickly.” 4

But then an invisible devatā announced to the Lord: “Lord, Āḷāra the Kālāma passed away seven days ago.” And the knowledge arose to the Lord that Āḷāra the Kālāma had passed away seven days ago. Then it occurred to the Lord: “Āḷāra the Kālāma was of great intelligence. If he had heard this dhamma, he would have understood it quickly.” 5

Then it occurred to the Lord: “Now, to whom should I first teach dhamma? Who will understand this dhamma quickly?” Then it occurred to the Lord: “Indeed, this Uddaka, Rāma’s son, 4 is learned, experienced, wise, and for a long time has had little dust in his eyes. Suppose I were to teach dhamma first to Uddaka, Rāma’s son? He will understand this dhamma quickly.” 6

But then an invisible devatā announced to the Lord: “Lord, Uddaka, Rāma’s son, passed away last night.” And the knowledge arose to the Lord that Uddaka, Rāma’s son, had passed away last night. Then it occurred to the Lord: “Uddaka, Rāma’s son, was of great intelligence. If he had passed away last night, his mind has been of great intelligence. If he had

1 From the beginning of the verses to here is quoted at Bud. A. 18.
2 tatth’ eva can mean “as before”; if it does so here, it would mean by the same method of vanishing from the Brahma-world as in 5 ff. above.
3 The teacher to whom, according to the biographical record (also preserved in the Ariyapariyesana Sutta, M. Sta. 26), Gotama first went for instruction after he had gone forth (from home into homelessness).
4 According to the same account, the teacher to whom Gotama went next when he had mastered Āḷāra’s teaching. See Mrs. Rhys Davids, Manual, 57 ff. for some remarks on both these teachers, and E. J. Thomas, Life of Buddha, 184. Miln. 236 says that Āḷāra and Uddaka were Gotama’s fourth and fifth teachers; and ThigA. 2 that he went first to Bhaggava (not mentioned at Miln. 236).
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heard this dhamma, he would have understood it quickly.” 1

Then it occurred to the Lord: “Now, to whom should I first teach dhamma? Who [7] will understand this dhamma quickly?” Then it occurred to the Lord: “That group of five monks who waited on me when I was self-resolute in striving were very helpful. Suppose I were to teach dhamma first to the group of five monks?” 5

Then it occurred to the Lord: “But where is this group of five monks staying at present?” Then the Lord with deva-vision, purified and surpassing that of men, saw the group of five monks staying near Benares at Isipatana in the deer-park. Then the Lord, having stayed at Uruvelā for as long as he found suitable, set out on tour for Benares. 6

Upaka, a Naked Ascetic, 4 saw the Lord going along the highroad between Gayā and the (Tree of) Awakening; seeing him, he spoke thus to the Lord: “Your reverence, your sense-organs are quite pure, your complexion very bright, very clear. On account of whom have you, your reverence, gone forth, or who is your teacher, or whose dhamma do you profess?” 7

When this had been said, the Lord addressed Upaka, the Naked Ascetic, in verses: 8

“Victorious over all, omniscient am I, Among all things undefiled, Leaving all, through death of craving freed, By knowing for myself, whom should I follow? 8

For me there is no teacher, One like me does not exist, In the world with its devas No one equals me. 9
When this had been said, Upaka, the Naked Ascetic, having said, "It may be (so), your reverence," having shaken his head, went off taking a different road. || 9 ||

1 Cf. Sn. 179.
2 Or, "I am unique, the all-awakened."
3 arahā asī, also meaning "you deserve to be, are worthy or fit to be."
4 It is also the reading arahā asī, as at Kru. 289, and see Pss. Sist., 109.1.
5 There is also the reading araṇā asī, at Kru. 289.
6 That is to say, Ananda,
7 vin. 564 merely says "You are set on becoming a victor of the unending." Ananda, the unending, may refer to dhamma, also to nibbāna.
8 This verse and Upaka's remarks are quoted at Kru. 289.
9 hupeyya. M. i. 171, Sn. M. 238, Thīgā. 220 read hupeyya (which is interchangeable with hupeyya). It is a dialectical form of khepeyya. According to B. M. Barua, The Ajivika, p. 50, it is an expression found in the "Ajivika language," and "is not a recognised Pali word." He translates "perhaps it may be so," Oldenberg "it may be so," Chalmers, preserving the patois, "may be so.", E. J. Thomas, The Life of Buddha, p. 83, "would that it might be so ." DPPN (under Upaka), "it may be so.", while M. Rhys Davids, To Become or not to Become, p. 85, would prefer "may he become," the "he" referring to the man, everyman, to whom Gotama was prepared to teach his message. She suggests that he will have rehearsed this message to Upaka, and maintains that what has survived—"a glaringly imperfect misrepresentation"—makes omission and glossing all but certain.
10 I think that as the text stands, had Upaka been convinced or even interested he would not have departed by a different road (uṣṭhagga, also meaning the wrong road). It is perhaps odd that this episode, if it shows Upakas apparent failure to be convinced: (1) arahā asī = (a) you ought to be (slightly contemptuous), (b) you are worthy to be (respectful); (2) khepeyya, discussed in preceding note; (3) okampeti, having shaken his head. Okampeti may mean, according to PED, both to wag and to shake. Indians shake their heads from side to side to show disagreement, but wag them up and down to show agreement.
11 bhūla. As Mrs. Rhys Davids observes, Manual, 69, this means literally "muchness," V. A. 564 taking it to mean abundance of robes, etc.
12 As at M. ii. 139.
13 avasūdhiha.
When this had been said, the group of five monks spoke thus to the Lord: “But you, reverend Gotama, did not come to a state of further-men, to the eminence of truly ariyan vision of knowledge, by this conduct, by this course, by this practice of austerities. So how can you now come to a state of further-men, to the eminence of truly ariyan vision of knowledge, when you live in abundance, are wavering in striving, and have reverted to a life of abundance?”

When this had been said, the Lord spoke thus to the group of five monks: “A Truthfinder, monks, does not live in abundance. A Truthfinder, monks, is a perfected one, a fully awakened one. Give ear, monks, the deathless has been found; I instruct, I teach dhamma. Going along in accordance with what has been enjoined, having soon realised here and now by your own super-knowledge that supreme goal of the Brahma-faring for the sake of which young men of family rightly go forth from home into homelessness, you will abide in it.”

And a second time did the group of five monks speak thus to the Lord. . . . And a second time did the Lord speak thus to the group of five monks. . . . And a third time did the group of five monks speak thus to the Lord: [9] “But you, reverend Gotama, did not come to a state of further-men . . . by this practice of austerities . . . to a life of abundance?”

When this had been said, the Lord spoke thus to the group of five monks: “Do you allow, monks, that I have never spoken to you like this before?”

“You have not, Lord.”

“A Truthfinder, monks, is a perfected one, a fully awakened one. Give ear . . . you will abide in it.” And the Lord was able to convince the group of five monks. Then the group of five monks listened to the Lord again, gave ear to him and aroused their minds for profound knowledge.

Then the Lord addressed the group of five monks, saying: “These two (dead) ends, monks, should not be followed by one who has gone forth. Which two? That which is, among sense-pleasures, addiction to attractive sense-pleasures, low, of the villager, of the average man, unariyan, not connected with the goal; and that which is addiction to self-torment, ill, unariyan, not connected with the goal. Now, monks, without adopting either of these two (dead) ends, there is a middle course, fully awakened to by the Truthfinder, making for vision, making for knowledge, which conduces to calming, to super-knowledge, to awakening, to nirvana. Ich! Ich! Ich!”

“And what, monks, is this middle course fully awakened to by the Truthfinder, making for vision, making for knowledge, which conduces to calming, to super-knowledge, to awakening, to nirvana? It is this ariyan eightfold Way itself, that is to say: right view, right thought, right speech, right action, right mode of living, right endeavour, right mindfulness, right concentration. This, monks, is the middle course, fully awakened to by the Truthfinder, making for vision, making for knowledge, which conduces to calming, to super-knowledge, to awakening, to nirvana.

1 Cf. S. v. 420.
2 See Mrs. Rhys Davids, Manual, p. 109 for a literal translation of the First Utterance, and a discussion of many of its terms; also E. J. Thomas, Life of Buddha, p. 87. This Utterance given at S. iv. 330, v. 420, and the “middle course” part of it at M. i. 15, to whose Comy. (M. i. 104 f.) VA. 965 refers.
3 And a second, third, extreme, opposite, side. See Manual, p. 118, for discussion of the meaning. S. A. iii. 397 explains by kōṭhāda, parts, divisions. M. A. i. 104 says “the Way does not lead to, does not approach these sides, it is freed from these sides, therefore it is called the middle course.” The “mean” between two extremes also found at S. ii. 17, 20, 61, iii. 135. 4 Cf. Utmo. Another debatable term. I follow S. A. iii. 397 [cf. AA. iii. 390] whose explanation is gāma-cāsimant santako, belonging to village dwellers; meaning I think more “common” than “pagan”, by both of which it has been rendered. “Boorish” would be better.
5 pothujjaniko, ordinary, of the many-folk, the “blind” and fools.
6 anathassamhiya, defined at M. A. i. 110 as na vuddhi-nissita, not bent on growth.
7 According to M. A. i. 104 vision of the knowledge of the truths.
8 Of passion, etc., M. A. i. 104, A. A. iii. 360; of the corruptions, S. A. iii. 297.
9 abhisāsa, of the four truths, M. A. and S. A.
10 M. A. i. 104 says that awakening is the Way, sambodhi ti maggo.
11 A. K. Coomaraswamy, Hinduism and Buddhism, p. 69 uses “composure” for samādhi, and elsewhere “synthesis.” M. A. i. 105 gives the interpretations which the Ancients, porama, used to put upon the eight “fitnesses” of the Way: “the way of insight is right view, the way of thorough furthering, abhisīropana, is right thought, the way of equanimity is right concentration.” The gaps may be filled up from what follows at M. A. i. 105.
for knowledge, which conduces to calming, to super-knowledge, to awakening, to nirvana.  || 18 ||

"And this, monks, is the ariyan truth of ill: birth is ill, and old age is ill and disease is ill and dying is ill, association with what is not dear is ill, separation from what is dear is ill, not getting what one wants is ill—in short the five groups of grasping are ill.  || 19 ||

"And this, monks, is the ariyan truth of the uprising of ill: 1 that which is craving connected with again-becoming, accompanied by delight and passion, finding delight in this and that, its renunciation, surrender, release, the lack of pleasure in it. 2  || 20 ||

"And this, monks, is the ariyan truth of the course leading to the stopping of ill: 3 this ariyan eightfold Way itself, that is to say: right view . . . right concentration.  || 22 || (10)

On thinking, 'This is the ariyan truth of ill', among things not heard before by me, monks, vision arose, knowledge 4 arose, wisdom 5 arose, higher knowledge 6 arose, light arose. On thinking, 'Now that which is the ariyan truth of ill must be completely known'. 7 'Now that which is the ariyan truth of ill is completely known', among things not heard before by me, monks, vision arose, knowledge arose, wisdom arose, higher knowledge arose, light arose.  || 23 ||

"On thinking, 'This is the ariyan truth of the uprising of ill . . . light arose. On thinking, 'Now that which is this ariyan truth of the course going to the stopping of ill . . . light arose. On thinking, 'Now that which is this ariyan truth of the course leading to the stopping of ill must be made to become . . . is made to become . . . light arose.  || 26 ||

"And so long, monks, the vision of knowledge of these four ariyan truths, with the three sections and twelve modes 8 as they really are, was not well purified by me, so long was I, monks, not thoroughly awakened with the supreme full awakening as to the world with its devas, with its Māras, with its Brahmās, with its recluses and brahmans, its creatures with devas and men. This I knew.  || 27 ||

"But when, monks, the vision of knowledge of these four ariyan truths, with the three sections and twelve modes as they really are, was well purified by me, then was I, monks, thoroughly awakened with the supreme full awakening as to the world . . . with its recluses and brahmans, its creatures with devas and men. This I knew.  || 28 ||

"Moreover, the vision of knowledge arose in me: 'Freedom of mind is for me unshakeable, this the last birth, there is not now again-becoming.' 9 Thus spoke the Lord; delighted, the group of five monks rejoiced in the Lord's utterance. Moreover, while this discourse 4 was being uttered, dharmavision, dustless, stainless, arose to the venerable Kondaññi, that 'whatever is of the nature to uprise, all that is of the nature to stop.'  || 29 ||

And when the Lord had rolled the dharmawheel, the earth devas made this sound heard 3: [11] 'The supreme dharmawheel rolled thus by the Lord at Benares in the deer-park at

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1 This paragraph is debated at Kṣu. 488-489.
2 vi-bhāna, meanings ascribed: (1) wealth, property, prosperity; (2) non-becoming, ceasing (although there is the word a-bhāna); (3) more becoming, more births. Fur. Dial. i. 214 "annihilation." See also Dial. ii. 340, n. I think it means, with taṅkā, craving or thirst, the longing for sensations to come and go, rise and fall. Et. Lamotte, Le Traité de la Grande Vertu de Sagesse, vol. i, p. 3, n. 4, translates these three cravings (taṅkā) as cravings for plaisir, existence, impermanence.
3 andaya. On ālaya, pleasure (clinging, abode, habit) see above, p. 6.
4 Fur. Dial. i. 214 "ejection"; iii. 298 "aversion from." S.A. iii. 114 defines it in connection with kāma.
5 āsā.
6 taṅkā.
7 taṅkā.
8 taṅkā. We have nothing in English corresponding to the number of Pali words for "knowledge."
Isipatana cannot be rolled back by a recluse or brahmin or deva or by Māra or by Brahmā or by anyone in the world." Having heard the sound of the earth devas, the devas of the Four Great Kings3 made this sound heard ... the Thirty devas ... Yama's devas ... the Happy devas ... the devas who delight in creation ... the devas who delight in the creation of others ... the devas of Brahmā's retinue made this sound heard: “The supreme dhamma-wheel rolled thus by the Lord at Benares in the deer-park at Isipatana cannot be rolled back by a recluse or brahmin or deva or by Māra or by Brahmā or by anyone in the world.”  

In this wise in that moment, in that second, in that instant, the sound reached as far as the Brahma-world, and the ten thousandfold world-system trembled, quaked, shook violently and a radiance, splendid, measureless, surpassing the devas' own glory, was manifest in the world. Then the Lord uttered this solemn utterance: “Indeed, Kondañña has understood, indeed, Kondañña has understood.” Thus it was that Aññāta Kondañña became the venerable Kondañña's name.4

Then the venerable Aññāta Kondañña, having seen dhamma, known dhamma, plunged into dhamma, having crossed over doubt, having put away uncertainty, having attained without another's help to full confidence in the teacher's instruction,5 spoke thus to the Lord: “May I, Lord, receive the going forth in the Lord's presence, may I receive ordination?”

“Come, monk,” the Lord said, “well taught is dhamma, fare the Brahma-faring for making an utter end of ill.” So this came to be this venerable one's ordination.  

Then the Lord exhorted, instructed those remaining monks with dhamma-talk. Then while they were being exhorted, instructed by the Lord with dhamma-talk, dhamma-vision, dustless, stainless, arose to the venerable Vappā and to the venerable Bhaddiya, that "whatever is of the nature to uprise, all that is of the nature to stop."  

These, having seen dhamma, attained dhamma, known dhamma ... having attained without another's help to full confidence in the teacher's instruction, spoke thus to the Lord: “May we, Lord, receive the going forth in the Lord's presence, may we receive ordination?”

“Come, monks,” the Lord said, “well taught is dhamma, fare the Brahma-faring for making an utter end of ill.” So this came to be these venerable ones' ordination.  

Then the Lord, eating the food brought back by these,6 exhorted, instructed those remaining monks with dhamma-talk, saying: “Let the group of six live on whatever the three monks bring when they have walked for almsfood.”

Then while they were being exhorted, instructed by the Lord with dhamma-talk, dhamma-vision, dustless, stainless, arose to the venerable Mahānāma and to the venerable Assaji, that "whatever is of the nature to uprise, all that is of the nature to stop."  

These, having seen dhamma, attained dhamma ... having attained without another's help to full confidence in the teacher's instruction, spoke thus to the Lord: “May we, Lord, receive the going forth in the Lord's presence, may we receive ordination?"
Then the Lord addressed the group of five monks, saying:

"Body, monks, is not self. Now were this body self, monks, this body would not tend to sickness, and one might get the chance of saying in regard to body, 'Let body become thus for me, let body not become thus for me'. But inasmuch, monks, as body is not self, therefore body tends to sickness, and one does not get the chance of saying in regard to body, 'Let body become thus for me, let body not become thus for me'.

Feeling is not self... and one does not get the chance of saying in regard to feeling, 'Let feeling become thus for me, let feeling not become thus for me'.

"Perception is not self... The habitual tendencies are not self... one does not get the chance of saying in regard to the habitual tendencies, 'Let the habitual tendencies become such for me, let the habitual tendencies not become thus for me'.

"Consciousness is not self... Inasmuch, monks, as consciousness is not self, therefore consciousness tends to sickness, and one does not get the chance to say in regard to consciousness, 'Let consciousness become such for me, let consciousness not become thus for me.'

What do you think about this, monks? Is body permanent or impermanent?"

"Impermanent, Lord."

"But is that which is impermanent painful or pleasurable?"

"Painful, Lord."

"But is it fit to consider that which is impermanent, painful, of a nature to change, as 'This is mine, this am I, this is my self'?"

"It is not so, Lord." 1

"Wherefore, monks, whatever is body, past, future, present, or internal or external, or gross or subtle, or low or excellent, whether it is far or near—all body should, by means of right wisdom, be seen, as it really is, thus: This is not mine, this am I not, this is not my self."

"Whatever is feeling... whatever is perception... whatever are the habitual tendencies... whatever is consciousness, past, future, present, or internal or external, or gross or subtle, or low or excellent, whether far or near—all consciousness should, by means of right wisdom, be seen as it really is, thus: This is not mine, this am I not, this is not my self."

"Seeing in this way, monks, the instructed disciple of the ariyans disregards body and he disregards feeling and he disregards perception and he disregards the habitual tendencies and he disregards consciousness; disregarding he is dispassionate; through dispassion he is freed; in freedom the knowledge comes to be: 'I am freed, and he knows: Destroyed is birth, lived is the Brahma-faring, done is what was to be done, there is no more of being such or such.'"

Thus spoke the Lord; delighted, the group of five monks rejoiced in what the Lord had said. Moreover while this discourse was being uttered, the minds of the group of five monks were freed from the cankers without grasping. At that time there were six perfected ones in the world.

At that time in Benares there was a young man of family, the son of a (great) merchant, delicately reared, called Yasa.

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1 This famous Second Utterance given also at S. iii. 66, where called "The Five", doubtless referring to the five disciples who heard it, and to the five topics, body... consciousness (or mind) which it covered; cf. M. iii. 19. Translated at K.S. iii. 59, Fur. Dial. ii. 165 f., Mrs. Rhys Davids, Manual, p. 150, E. J. Thomas, Life of Buddha, p. 88.

2 saññā.

3 sukha, happiness, mental and physical ease; used in opposition to dukkha.

4 sutavant, one who has heard, hence learnt (the oral teaching).

5 nibbindati, turns away from, is disgusted by. He "disregards" because he refuses to know.

6 "Verses at Thag. 117."
He had three mansions, one for the cold weather, one for the hot weather, one for the rains. Being ministered to by bands of female musicians\(^1\) for four months in the mansion for the rains, he did not come down from that mansion\(^2\). Then while Yasa, the young man of family, was possessed of and provided with the five kinds of sense-pleasures\(^3\), and was being ministered to, he fell asleep first and his suite fell asleep after him, and an oil lamp was burning all through the night. \(\| I \|\)

Then Yasa, the young man of family, having awoken first, saw his own suite sleeping, one with a lute in the hollow of her arm, one with a tabor at her neck, one with a drum in the hollow of her arm, one with dishevelled hair, one with saliva dripping from her mouth, muttering in their sleep, like a cemetery before his very eyes.\(^4\) Seeing this, its peril grew plain, and his mind was set on disregarding it.\(^5\) Then Yasa, the young man of family, uttered a solemn utterance: "What distress indeed, what affliction indeed." \(\| 2 \|\)

Then Yasa, the young man of family, having put on his golden sandals, approached the door of the dwelling. Non-human beings opened the door, thinking: "Let there be no obstacle for the going forth from home into homelessness of Yasa, the young man of family." Then Yasa, the young man of family, approached the city-door. Non-human beings opened the door, thinking: "Let there be no obstacle for the going forth from home into homelessness of Yasa, the young man of family." Then Yasa, the young man of family, approached the deer-park at Isipatana. \(\| 3 \|\)

At that time, the Lord having risen in the night towards dawn, was pacing up and down in the open air. The Lord saw Yasa, the young man of family, coming in the distance: seeing him, having come down from (the place) where he was pacing up and down, he sat down on an appointed seat. Then Yasa, the young man of family, when he was near, uttered this solemn utterance to the Lord: "What distress indeed, what affliction indeed." Then the Lord spoke thus to Yasa, the young man of family: "This, Yasa, is not distress, this, Yasa, is not affliction. Come, sit down, Yasa, I will teach you dhamma." \(\| 4 \|\)

Then Yasa, the young man of family, thinking: "It is said that this is not distress, that this is not affliction", exultant and uplifted, having taken off his golden sandals, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the Lord talked a progressive talk\(^6\) to Yasa, the young man of family, that is to say, talk on giving, talk on moral habit, talk on heaven, he explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing them. \(\| 5 \|\)

When the Lord \([15]\) knew that the mind of Yasa, the young man of family, was ready, malleable, devoid of hindrances, uplifted, pleased\(^7\), then he explained to him the teaching on dhamma which the awakened ones have themselves discovered: ill, uprising, stopping, the Way\(^8\). And just as a clean cloth without black specks will take a dye easily, even so (as he was sitting) on that very seat, dhamma-vision, dustless, stainless, arose to Yasa, the young man of family, that "whatever is of a nature to uprise, all that is of a nature to stop." \(\| 6 \|\)

Then the mother of Yasa, the young man of family, having mounted up to the mansion, not seeing Yasa, the young man of family, approached the (great) merchant, the householder; having approached she spoke thus to the (great) merchant, the householder: "Householder, your son, Yasa, is not to be seen." Then the (great) merchant, the householder, having dispatched messengers on horse-back to the four quarters, himself approached the deer-park at Isipatana. The (great) merchant, the householder, saw the prints of golden sandals, and seeing them he followed them along. \(\| 7 \|\)

The Lord saw the (great) merchant, the householder, coming

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1. \(nippurishe turiyeshi\): see n. at Dial. ii. 18; also Fur. Dial i. 356.
2. Reading \(hejha pahasā\). D. ii. 21, M. i. 504 read \(hejhāpāsādam\), "to the lower (parts of the) mansion." On \(pahasā\), see B.D. ii. 19, n. 5, 6.
3. Cf. Vin. iii 72, D. i. 36, 60, and D.A. 121.
4. \(kathapattām susānam maññe\), lit. one would think one's hand had reached a cemetery. \(Kathapatta\), what one can put one's hand on, and so what is before one's eyes.
5. \(nibbidda cittaṃ saññāsī\).
6. This passage is frequently found in connection with "conversions"; cf. Vin ii. 156, 192, D. i. 110, 148, ii. 41, M. i. 379, A. iv. 186, 209, Ud. 49.
7. In sense of with the teaching, prepared to follow it.
8. Note that \(patipada\) (of the fourth truth), the course which leads to the ceasing of ill, is here represented by the one word \(magga\). This may not be a substitution for the "fourth truth", but the original notion, left in.
in the distance; seeing him, it occurred to the Lord: "Suppose I were to perform such a psychic wonder that the (great) merchant, the householder, sitting here, should not see Yasa, the young man of family, sitting here?" Then the Lord performed such a psychic wonder. || 8 ||

Then the (great) merchant, the householder, approached the Lord; having approached he spoke thus to the Lord: "Lord, has the Lord not seen Yasa, the young man of family?"

"Well, householder, sit down. Perhaps, sitting here, you may see Yasa, the young man of family, sitting here." Then the (great) merchant, the householder, thinking: "It is said that I, sitting here, will see Yasa, the young man of family, sitting here", and exultant, uplifted, having greeted the Lord, he sat down at a respectful distance. || 9 ||

As the (great) merchant, the householder was sitting down at a respectful distance, the Lord talked a progressive talk... attained without the help of another to full confidence in the teacher's instruction, spoke thus to the Lord: "Excellent, Lord! Excellent, Lord! Just as one might set upright what has been upset, or might uncover what was concealed, or might show the way to one who is astray, or might bring an oil lamp into the darkness, thinking, 'Those with eyes may see shapes', even so is dhamma explained in many a figure by the Lord. I myself go to the Lord as refuge, to dhamma, and to the Order of monks. Let the Lord accept me as a lay-disciple gone for refuge from this day forth for as long as life lasts." Thus he came to be the first lay-disciple in the world[16] using the three-word formula.1 || 10 ||

Then while the father of Yasa, the young man of family, was being taught dhamma, as he was reviewing his stage (of knowledge) as it was seen, as it was known, his mind was freed from the cankers without grasping. Then it occurred to the Lord: "While the father of Yasa, the young man of family, was being taught dhamma, as he was reviewing his stage (of knowledge) as it was seen, as it was known, his mind was freed from the cankers without grasping. Now Yasa, the

1 devadika, instead of the devadika of I. 4 5, for here the bhikkhusaṅgha is included in the refuge-formula. We must therefore assume that when the group of five monks became disciples of Gotama a saṅgha was formed.

2 I.e. Yasa.
merchants, the householder, had departed, spoke thus to the Lord: “Lord, may I receive the going forth in the Lord's presence, may I receive ordination?”

“Come, monk,” the Lord said, “well taught is dhamma, lead the Brahma-faring for making an utter end of ill.” So this [17] came to be that venerable one's ordination. At that time there were seven perfected ones in the world. || 15 ||

Told is the Going Forth of Vasa. || 7 ||

Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of the (great) merchant, the householder, with the venerable Vasa as attendant; having approached, he sat down on an appointed seat. Then the mother and the former wife of the venerable Vasa approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. || 1 ||

The Lord talked a progressive talk to these, that is to say, talk on giving, talk on moral habit, talk on heaven ... dhamma-vision, dustless, stainless, arose to them that, “whatever is of a nature to uprise, all that is of a nature to stop.” || 2 ||

These, having seen dhamma, attained dhamma ... spoke thus to the Lord: “Excellent Lord! ... we ourselves, Lord, go to the Lord as refuge, to dhamma and to the Order of monks. Let the Lord accept us as women lay-disciples, gone for refuge from this day forth for as long as life lasts.” Thus these were the first women lay-disciples in the world using the three-word formula. || 3 ||

Then the venerable Vasa's mother and father and former wife, having with their own hand(s) served the Lord and the venerable Vasa and having offered them sumptuous foods, solid and soft, sat down when the Lord had finished his meal and had removed his hand from the bowl. Then the Lord, having gladened, roused, rejoiced, delighted the venerable Vasa, rising from his seat departed. || 4 || 8 ||

Four householder friends of the venerable Vasa, young men of families of (great) merchants and lesser (great) merchants\(^1\)

\(^1\) seṭṭhānusseṭṭhi. See Jā. v. 384 for mahā-seṭṭhi, seṭṭhi (but with v. 1. anusseṭṭhi) and anusseṭṭhi; also Vin. Texts i. 102, n. 3.

Then the venerable Vasa's mother and father and former wife with talk on dhamma and discipline, nor can this be an ordinary going forth, in that Vasa, the young man of family, having cut off his hair and beard, having put on the yellow robes, has gone forth from home into homelessness.” || 1 ||

These four people approached the venerable Vasa; having approached, having greeted the venerable Vasa, they stood at a respectful distance. Then the venerable Vasa, taking these four householder friends, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Vasa spoke thus to the Lord: “These four householder friends of mine, Lord, young men of families of (great) merchants and lesser (great) merchants in Benares, Vimala, Subāhū, Puṇṇaji, Gavampati, may the Lord exhort, may he instruct these four.” || 2 ||

The Lord talked a progressive talk to these, that is to say, talk on giving, talk on moral habit, talk on heaven ... dhamma-vision, dustless, stainless, arose to them that “whatever is of the nature to uprise, all that is of the nature to stop.” || 3 ||

These, having seen dhamma, attained dhamma ... spoke thus to the Lord: “Lord, may we receive the going forth in the Lord's presence, may we receive ordination?”

“Come, monks,” the Lord said, “well taught is dhamma, fare the Brahma-faring for making an utter end of ill.” So this came to be these venerable ones' ordination. Then the Lord exhorted, instructed these monks with dhamma talk. While they were being exhorted, instructed by the Lord with dhamma talk, their minds were freed from the cankers without grasping. At that time there were eleven perfected ones in the world. || 4 ||

Told is the Going Forth of the four Householders. || 9 || [19]
Fifty householder friends of the venerable Yasa, young men of the first families and of those next to the first⁴ in the district heard: "They say that Yasa, the young man of family... as in 9. 1-4 down to :) While they were being exhorted, instructed by the Lord with dhamma talk, their minds were freed from the cankers without grasping. At that time there were sixty-one perfected ones in the world. || 4 || 10 ||

Then the Lord addressed the monks, saying¹: "I, monks, am freed from all snares, both those of devas⁵ and those of men. And you, [20] monks, are freed from all snares, both those of devas and those of men. Walk, monks, on tour for the blessing of the manyfolk, for the happiness of the manyfolk out of compassion for the world, for the welfare, the blessing, the happiness of devas and men. Let not two (of you) go by one (way.)⁶ Monks, teach dhamma which is lovely at the beginning, lovely in the middle, lovely at the ending.⁶ Explain with the spirit and the letter the Brahma-faring completely fulfilled, wholly pure. There are beings with little dust in their eyes, who, not hearing dhamma, are decaying, (but) if they are learners of dhamma, they will grow. And I, monks, will go along to Uruvelā, to the Camp township,⁶ in order to teach dhamma.” || 1 ||

Then Māra, the Evil One, approached the Lord; having approached, he addressed the Lord with verses:

"Bound art thou by all the snares, Both those of devas and of men, In great bondage art thou bound, Recluse, thou’lt not be freed from me.”⁷

¹ pūbadānapubbaka. Explained by VA. 966 as the oldest and next to the oldest in regard to lineage.
² S. i. 105-6.
³ dibba; neither "divine" (Vin. Texts i. 172) nor "celestial" (K.S. i. 131) is exactly right for this difficult adjective which means deva-ish, pertaining to devas.
⁴ ebena can also mean together, but above is interpretation given at VA. 966, and cf. SA. i. 172.
⁵ SA. i. 172 gives differing but related arrangements of subjects included under "beginning, middle and end".
⁶ Senanigama here and at M. i. 166; for the variant spelling used at e.g. S. i. 106, Jā. i. 68, see Vin. Texts i. 172, n. 1, K.S. i. 132, n. 5; D.P.P.N.; E. J. Thomas, Life of Buddha, p. 230. There was a tradition that in old times it had been an army’s camping place, MA. ii. 173, SA. i. 172, also the town where Śenāni, Sujātā’s father lived.
⁷ These four lines with the next four also at S. i. 106.

At that time monks brought (to the Lord) from various quarters, from various districts those wishing for the going forth, those wishing for ordination, thinking: “The Lord will let these go forth, he will ordain them.” Thereby both the monks as well as those wishing for the going forth and those wishing for ordination were tired. Then a reasoning arose in the Lord’s mind as he was meditating in seclusion, thus: "At present monks are bringing (to me) from various quarters... and those wishing for ordination are tired. Suppose I were to allow it to monks, saying: ‘You, monks, may now yourselves let go forth, may ordain in any quarter, in any district’? ” || 1 ||

Then the Lord, emerging from seclusion towards evening, on this occasion, in this connection, having given reasoned talk, [21] addressed the monks, saying: "While I was meditating in seclusion, monks, a reasoning arose in my mind, thus:

¹ Antaka, expl. at VA. 966 as an inferior, low being; a name of Māra. Cf. TMg. 59, 62, 105; also Dhp. 48, where not used in this way.
² These four lines and the next four occur also at S. i. 111.
³ The Vin. version puts scents before tastes in the usual way. S. i. 111 reverses the order; see K.S. i. 140, n. 3. Cf. MV. V. 1. 27; Sā. 387, 759, Thag. 455, 643, 895, A. iii. 69.
⁴ tāsī tāsam. Tāsī tāsam means whatever, each, this and that.
Then Māra, the Evil One, thinking, "The Lord knows me, the well-farer knows me," pained, afflicted, vanished then and there. || 2 || 13 || 22||

Then the Lord, having stayed at Benares for as long as he found suiting, set out on tour for Uruvelā. Then the Lord, turning off from the road, approached a certain woodland grove1; having approached, having plunged into that woodland grove, he sat down at the root of a certain tree. At that time a group of as many as thirty friends of high standing,2 with their wives, were amusing themselves in that same woodland grove. One had no wife, (so) a woman of low standing3 was brought along for him. Then while they were heedlessly amusing themselves that woman of low standing, taking (their) belongings, ran away. || 1 ||

Then these friends, doing their friend a service and seeking for that woman, roaming about that woodland grove, saw the Lord sitting at the root of a certain tree; seeing him, they approached the Lord, having approached, they spoke thus to the Lord: "Lord, has the Lord not seen a woman?"

"But what have you, young men, to do with a woman?"

"We, Lord, a group of as many as thirty friends of high standing, with our wives, were amusing ourselves in this woodland grove; one had no wife, (so) a woman of low standing was brought along for him. Then, Lord, as we were heedlessly amusing ourselves, that woman of low standing, taking our belongings, ran away. Consequently, Lord, we friends, doing our friend a service and seeking for that woman, are roaming about this woodland grove." || 2 ||

1 Apparently this was the second stage in admitting disciples to the religious life, the first being by the formula spoken by the Lord, 'come, monk.' Responsibility is now being delegated to his followers themselves. Note that bhāgavatānam (the lord) has given way to buddham (the awakened one) in the first sentence of the formula.

2 Cf. A. iii. 218.

3 These four lines occur at S. i. 105, but there the third line of each verse reads, "In (Prom) Māra's bondage..."
five hundred matted hair ascetics; the matted hair ascetic Kassapa of the River was leader . . . head of three hundred matted hair ascetics; the matted hair ascetic Kassapa of Gayā was leader . . . head of two hundred matted hair ascetics. || I ||

Then the Lord approached the hermitage4 of the matted hair ascetic Kassapa of Uruvelā; having approached, he spoke thus to the matted hair ascetic Kassapa of Uruvelā: “If it is not inconvenient to you, Kassapa, let me stay for one night in the fire-room.”

“It is not inconvenient to me, great recluse, (but) there is a fierce serpent king of psychic power there; he is a terribly venomous snake. Do not let him harm you.” And a second time the Lord spoke thus to the matted hair ascetic Kassapa of Uruvelā: “If it is not inconvenient to you . . .” And a third time the Lord spoke thus to the matted hair ascetic Kassapa of Uruvelā: “If it is not inconvenient to you, Kassapa, let me stay for one night in the fire-room.”

“It is not inconvenient to me, great recluse, (but) there is a fierce serpent king of psychic power there; he is a terribly venomous snake. Do not let him harm you.”

“It is not likely that he can harm me. Please do you, Kassapa, allow (me the use of) the fire-room.”

“Stay, great recluse, as you wish it.” || 2 ||

Then the Lord, having entered the fire-room, having laid down a grass mat, sat down cross-legged, keeping his back erect, having caused mindfulness to be present in front of him. Then that serpent saw that the Lord had entered, and seeing this, pained, afflicted, he blew forth smoke. Then it occurred to the Lord: “What now if I, without destroying this serpent’s skin and hide and flesh and ligaments and bones and the marrow of the bones, were to master (his) heat by heat?” || 3 ||

Then the Lord, having worked a work of psychic power, blew forth smoke. Then that serpent, not conquering anger, blazed up. The Lord, having attained the condition of heat, also blazed up. When both were in flames, the fire-room became as though burning, ablaze, in flames. Then the matted hair ascetics, having surrounded the fire-room, spoke thus:

1. Cf. Vin. iv. 107 (B.D. ii. 382) for many similarities with this passage.

1. attānam gāvessyyāthā. Cf. Dhp. 146 andhakārāna onaddā paṭidēm na gaveseyyā, that ye in the bonds of darkness should not hunt for a lamp; and the compound atādāpā of D. ii. 100 and Sn. 501.

2. As in I. 7. 5-6.

3. As in I. 8. 32.

4. Verses at Thag. 375-380. At A. i. 25 he is called chief of those disciples who have large followings. Thag. A. i. 71 recounts that one of this Kassapa’s followers, Belathāsā, was tamed with him (see below, 20. 18, 19) and afterwards became Ananda’s preceptor. These three Kassapas were brothers. They had a sister whose son, Senaka, was converted by the Lord, see Ps. Brtrh, p. 180. On the three brothers, see Mrs. Rhys Davids, Manual, p. 206 ff.

5. I.e. of the river Nerañjarā. His verses at Thag. 341-344. Thag A. on Uruvelakassapa says that Kassapa of the River was so called because he “went forth” at a bend in a great river; and that Kassapa of Gayā was so called because he went forth at Gayāsīsa.

6. Verses at Thag. 345-349.
Beautiful indeed is the great recluse, (but) he will be harmed by the serpent.”

Then the Lord at the end of that night, without having destroyed that serpent’s skin and hide and flesh and ligaments and bones and the marrow of the bones, having mastered (his) heat by heat, having placed him in his bowl, showed him to the matted hair ascetic, Uruvelakassapa, saying: “This, Kassapa, is your serpent, his heat was mastered by heat.” Then it occurred to the matted hair ascetic Uruvelakassapa: “Truly the great recluse is of great psychic power, of great majesty, in that he can master by heat the heat of the fierce serpent king who has psychic power and is a terribly venemous snake; but yet he is not a perfected one as I am.”

Near the Nerājjarā, the Lord spoke thus to the matted hair ascetic Uruvelakassapa: “If it is not inconvenient to you, Kassapa, let me stay this day (only) in the fire-hall.”

“It is not inconvenient to me, great recluse, (but) as I am anxious for your comfort I warn you that there is a fierce serpent king there, of psychic power, a terribly venemous snake. Do not let him harm you.”

“It is not likely that he can harm me. Please do you, Kassapa, allow (me the use of) the fire-room.”

“It is given”; having understood this, the fearless one entered, fear overpassed. Having seen that the holy man had entered, the chief of snakes, afflicted, blew forth smoke. The chief of men, joyful, unperturbed, blew forth smoke there too. But the chief of snakes, not conquering anger, blazed up like a fire. The chief of men, highly proficient in the condition of heat, blazed up there too. When both were in flames, the matted hair ascetics, as they were looking at the fire-room, said: “Beautiful indeed is the great recluse, (but) he will be harmed by the serpent.”

Then at the end of that night the serpent’s flames became extinguished, but the multicoloured flames of him of psychic power remained, and multicoloured flames, dark green, then red, crimson, yellow and crystal-coloured were on Angirasa’s body. Having put the chief of snakes into his bowl, he showed him to the brahmin, saying: “This, Kassapa, is your serpent, his heat was mastered by heat.” Then the matted hair ascetic Uruvelakassapa, thoroughly believing in this wonder of psychic power of the Lord, spoke thus to the Lord: “Stay just here, great recluse, I (can offer you) a constant supply of food.”

The First Wonder.

Then the Lord stayed in a certain woodland grove near the hermitage of the matted hair ascetic Uruvelakassapa. Then the four Great Kings, having illumined the entire woodland grove on a glorious night with glorious colour, approached the Lord; having approached, having greeted the Lord, they stood at the four quarters like huge fires.

Then the matted hair ascetic Uruvelakassapa approached the Lord at the end of that night, and having approached he spoke thus to the Lord: “It is time, great recluse, the meal is ready. But now, who were these, great recluse, who, having illumined the entire woodland grove during the glorious night with glorious colour, approached you and having greeted you, stood at the four quarters like huge fires?”

1 See above, p. 34, n. 1.
2 Name applied to Gotama now and again in the Pitakas; D. iii. 196 (“name of the son of the Sakyans”), S. i. 196 = Thag. 1252, A. iii. 239, Thag. 336, Sā. i. 116. See D.P.P.N. and G.S. iii. 175, n. i. VA. 971 says angato ramatyosamitarante, flames streamed from his body (limb).
3 Note that the jātila is here referred to as a brahmin.
4 This invitation seems to cancel the Lord’s request to stay for “one day (only),” and to account for the fact that he stayed on in the woodland grove for several days.
"Kassapa, these were the four Great Kings who approached me in order to hear dhamma."

Then it occurred to the matted hair ascetic Uruvelakassapa: "Truly the great recluse is of great psychic power, of great might, in that the four Great Kings also approach him in order to hear dhamma; but yet he is not a perfected one as I am."

Then the Lord, having eaten the meal (offered by) the matted hair ascetic Uruvelakassapa, stayed in that same woodland grove.

Then Sakka, lord of the devas, having illumined the entire woodland grove on a glorious night with glorious colour, approached the Lord; having approached, having greeted the Lord, he stood at a respectful distance, like a huge fire, more glorious and more superb than the former splendours of colour.¹

Then the matted hair ascetic Uruvelakassapa approached the Lord at the end of that night (as in 16. 2) [26]. . . stayed in that same woodland grove.

The Second Wonder. || 16 ||

Then Sakka, lord of the devas, having illumined the entire woodland grove on a glorious night with glorious colour, approached the Lord; having approached, having greeted the Lord, he stood at a respectful distance, like a huge fire, more glorious and more superb than the former splendours of colour.¹

Then the matted hair ascetic Uruvelakassapa approached the Lord on a glorious night with glorious colour, approached the Lord; having approached, having greeted the Lord, he stood at a respectful distance, like a huge fire, more glorious and more superb than the former splendours of colour.¹

Then the Lord, knowing by mind the reasoning in the mind of the matted hair ascetic Uruvelakassapa, having gone to Uttarakuru,¹ having fetched almsfood from there, having eaten it by the Anotatta lake,² took his midday rest there. Then at the end of that night the matted hair ascetic Uruvelakassapa approached the Lord; having approached, he spoke thus to the Lord: "It is time, great recluse, the meal is ready. But why did you not come yesterday, great recluse? We thought of you however, saying 'How is it that the great recluse does not come?' A portion of solid food and soft food was put aside for you." || 2 ||

"Now did it not occur to you, Kassapa, 'At present my great sacrifice is going forward. . . . Now the great recluse shall certainly not come to-morrow'? || 3 ||

"So I, Kassapa, knowing by mind the reasoning in your mind, having gone to Uttarakuru, having fetched almsfood from there, having eaten it by the Anotatta lake, took my mid-day rest there." Then it occurred to the matted hair ascetic Uruvelakassapa, "Truly the great recluse is of great psychic power, of great might, in that he also knows mind by mind; but yet he is not a perfected one as I am." Then the Lord, having eaten the meal (offered by) the matted hair ascetic Uruvelakassapa, stayed in that same woodland grove.

The Fourth Wonder. || 18 ||

Now at that time a great sacrifice (made by) the matted hair ascetic Uruvelakassapa was going forward,³ and the entire (population of) Anga and Magadha, taking abundant solid food and soft food, wanted to go (to it).⁴ Then it occurred to the matted hair ascetic Uruvelakassapa: "At present my great sacrifice is going forward, and the entire (population of) Anga and Magadha, taking abundant solid food and soft food, will come. If the great recluse does a wonder of psychic power before the populace, the great recluse's gains and honour will much increase, my gains and honour will decline. Now the great recluse shall certainly not come to-morrow." || 1 ||

Then the Lord, [27] knowing by mind the reasoning in the mind of the matted hair ascetic Uruvelakassapa, having gone to Uttarakuru,¹ having fetched almsfood from there, having eaten it by the Anotatta lake,² took his midday rest there. Then at the end of that night the matted hair ascetic Uruvelakassapa approached the Lord; having approached, he spoke thus to the Lord: "It is time, great recluse, the meal is ready. But why did you not come yesterday, great recluse? We thought of you however, saying 'How is it that the great recluse does not come?' A portion of solid food and soft food was put aside for you." || 2 ||

"Now did it not occur to you, Kassapa, 'At present my great sacrifice is going forward. . . . Now the great recluse shall certainly not come to-morrow'? || 3 ||

"So I, Kassapa, knowing by mind the reasoning in your mind, having gone to Uttarakuru, having fetched almsfood from there, having eaten it by the Anotatta lake, took my mid-day rest there." Then it occurred to the matted hair ascetic Uruvelakassapa, "Truly the great recluse is of great psychic power, of great might, in that he also knows mind by mind; but yet he is not a perfected one as I am." Then the Lord, having eaten the meal (offered by) the matted hair ascetic Uruvelakassapa, stayed in that same woodland grove.

The Fifth Wonder. || 19 ||

Now at that time a rag-robe accrued to the Lord. Then it occurred to the Lord: "Now where can I wash the rag-robe?" Then Sakka, lord of the devas, knowing by mind the reasoning in the Lord's mind, having dug a tank with his hand, spoke thus to the Lord: "Lord, the Lord may wash the rag-robe here." Then it occurred to the Lord: "Now on what can I knead the rag-robe?" Then Sakka, lord of the devas, knowing by mind the reasoning in the Lord's mind, having

¹ I.e. the four Great Kings, so VA. 972.
² Reading "Sakka, lord of devas" instead of "the four Great Kings."
³ paccupa!jhito. It was a sacrifice performed by him.
⁴ Cf. the people's annual festivals mentioned at Ps. Brith. 181, at one of which the Lord converted Kassapa of Uruvela's nephew.
⁵ Mentioned at Vin. iii. 7 (B.D. i. 14). See D.P.P.N., especially for it being considered a mark of great psychic power to be able to go here—a somewhat mythical region.
⁶ One of the seven great lakes of the Himalayas. See D.P.P.N.
put down a large stone near him, said: "Lord, the Lord may knead the rag-robe here."  \[1\]

Then it occurred to the Lord: "Now holding on to what can I come up from (the water)?" Then a devatā inhabiting a kakudha (tree), knowing by mind the reasoning in the Lord's mind, bent down a bough, saying: "Lord, the Lord may come up from (the water) holding on here." Then it occurred to the Lord: "Now on what can I stretch out the rag-robe?" Then Sakka, lord of the devas, knowing by mind the reasoning in the Lord's mind, having put down a large stone near him, said: "Lord, the Lord may stretch out the rag-robe here."  \[2\]

Then the matted hair ascetic Uruvelakassapa approached the Lord at the end of that night; having approached, he spoke thus to the Lord: "It is time, great recluse, the meal is ready. But how is it, great recluse, that this tank was not dug by the hand of a non-human being.\[3\] Then this occurred to me, Kassapa, 'Now on what can I knead the rag-robe? ' Then Sakka, lord of the devas, knowing by mind the reasoning in the Lord's mind, bent down a bough, saying: "Lord, the Lord may wash the rag-robe here." But how is it, great recluse, that this tank was not dug by the hand of a non-human being.\[4\]

Then the matted hair ascetic Uruvelakassapa addressed the Lord at the end of that night; having approached, he announced the time to the Lord, saying: "It is time, great recluse, the meal is ready." Then the matted hair ascetic Uruvelakassapa approached the Lord at the end of that night; having approached, he announced the time to the Lord, saying: "It is time, great recluse, the meal is ready." Then the matted hair ascetic Uruvelakassapa approached the Lord at the end of that night; having approached, he announced the time to the Lord, saying: "It is time, great recluse, the meal is ready."
announced the time to the Lord, saying: "It is time, great recluse, the meal is ready."

"You go on, Kassapa, I am coming along," and having dismissed the matted hair ascetic Uruvelakassapa, and having plucked a mango fruit not far from the rose-apple tree, after which this Land of the Rose-apples is named . . . having plucked a fruit of emblic myrobalan¹ not far from the mango tree . . . having plucked a fruit of yellow myrobalan² not far from the emblic myrobalan, having gone to the Thirty,³ having plucked a flower from the Coral Tree,⁴ he sat down in the fire-room, having arrived first. The matted hair ascetic Uruvelakassapa saw the Lord sitting in the fire-room, and seeing him he spoke thus to the Lord: "By what way have you come, great recluse? I set out before you, but you are sitting in the fire-room, having arrived first."

"Now I, Kassapa, having dismissed you, having gone to the Thirty, having plucked a flower from the Coral Tree, am sitting in the fire-room, having arrived first. Truly, Kassapa, this flower of the Coral Tree is full of colour, full of scent; if you like, do take it."

"No, great recluse, you alone are worthy of it, you alone [30] take it." Then it occurred to the matted hair ascetic Uruvelakassapa: "Truly the great recluse is of great psychic power, of great might, in that having dismissed me first, having gone to the Thirty, having plucked a flower from the Coral Tree, he is sitting in the fire-room, having arrived first; but yet he is not a perfected one as I am." || 10 ||

Now at that time these matted hair ascetics, wanting to tend the (sacred) fires, were unable to kindle the fires. Then it occurred to these matted hair ascetics: "Doubtless . . . unable to kindle the fires." Then the Lord spoke thus to the matted hair ascetic Uruvelakassapa: "Kassapa, let the fires be kindled."

"Let them be kindled, great recluse." Five hundred fires were kindled simultaneously . . . " . . . in that also the fires are kindled; but yet he is not a perfected one as I am." || 11 ||

Now at that time on the cold winter nights between the eights³ in a time of snowfall these matted hair ascetics were plunging into the river Nerañjara, then emerging and re-engaging the fires.

1  samadākkhā (here and at M. i. 456; elsewhere āmalaka), phyllanthus emblica. The fruit allowed to monks as a medicine, Vin. i. 201. Cf. Vin. i. 278.
2  āpālikkha. Fruit also allowed as a medicine at Vin. i. 201. Cf. M. iii. 127.
3  I.e. to the realm of the Thirty (or Thirty-three) Devas, tāvatimsa.
4  Bērtakakkha, "shading all round," Erythrina Indica. A (mythical) tree growing in the Tāvatimsa realm. At A. iv. 117 the devas' rejoicings at each stage in the development of shoot and bloom are set out. See G.S. iv. 78 ff. for notes. D.P.P.N., missing the above Vin. reference, asserts that the flowers are never plucked. In that case this is a noteworthy exception.
peatedly plunging in and out. Then the Lord created as many as five hundred fire-vessels just where these matted hair ascetics, having come up from the river, warmed themselves. Then it occurred to these matted hair ascetics: "Doubtless it is (owing to) the psychic might of the great recluse that these fire-vessels are created." Then it occurred to the matted hair ascetic Uruvelakassapa: "Truly the great recluse is of great psychic power, of great might, in that he can create these fire-vessels; but yet he is not a perfected one as I am." || 15 ||

Now at that time a great rain fell out of the proper season, and a great flood resulted. The Lord was staying in a place which became inundated by water. Then it occurred to the Lord: "Now suppose that I, having made the water recede all round, should pace up and down in the middle on dust-covered ground?" Then the Lord, having made the water recede all round, paced up and down in the middle on dust-covered ground. Then the matted hair ascetic Uruvelakassapa, thinking: "I hope that the great recluse has not been carried away by the water," went together with a boat and many matted hair ascetics to that place where the Lord was staying. The matted hair ascetic Uruvelakassapa saw the Lord who, having made the water recede all round, was pacing up and down in the middle on dust-covered ground, and seeing him he spoke thus to the Lord: "Is it indeed you who are here, great recluse?"

"It is I, Kassapa," and the Lord having risen up above the ground, placed himself in the boat. Then it occurred to the matted hair ascetic Uruvelakassapa: "Truly the great recluse is of great psychic power, of great might, in that also the water does not carry him away; but yet he is not a perfected one as I am." || 16 ||

Then it occurred to the Lord: "Now, for a long time it will occur to this foolish man, 'Truly the great recluse is of great psychic power, of great might; but yet he is not a perfected one as I am.' Now, suppose I should deeply stir this matted hair ascetic?" Then the Lord spoke thus to the matted hair ascetic Kassapa of Uruvelā: "Neither are you, Kassapa, a perfected one nor have you entered on the way to perfection, and that course is not for you by which you either could be a perfected one or could have entered on the way to perfection." Then the matted hair ascetic Kassapa of Uruvelā, having inclined his head to the Lord's feet, spoke thus to the Lord: "Lord, may I receive the going forth in the Lord's presence, may I receive ordination?" || 17 ||

"It is you, Kassapa, who are leader, guide, highest, chief, head of five hundred matted hair ascetics; do consult these so that they can do what they think (right)." Then the matted hair ascetic Kassapa of Uruvelā approached these matted hair ascetics; having approached, he spoke thus to these matted hair ascetics: "I want, [32] good sirs, to fare the Brahma-faring under the great recluse; let the revered sirs do what they think (right)."

"For a long time we, good sirs, have been much pleased by the great recluse; if, revered sir, you will fare the Brahma-faring under the great recluse, all of us will fare the Brahma-faring under the great recluse." || 18 ||

Then these matted hair ascetics, having let their hair, their braids, their bundles on the carrying-poles, their implements for fire-worship be carried away all mixed up in the water, approached the Lord; having approached, having inclined their heads to the Lord's feet, they spoke thus to the Lord: "Lord, may we receive the going forth in the Lord's presence, may we receive ordination?"

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1 samuśjīyya. Cf. this word, as used above, with other examples of it given by A. K. Coomaraswamy, *Samudra, Aesthetic Shock*, H.J.A.S., vol. 7, no. 3, Feb., 1943.
2 bhāvato.
3 In the sense of believing in his teaching.
4 bhavaṃya.
5 khaśi-bhara, which V.A. 972 explains as khaśi-bhāra. Khaśi is a three bushel measure, kāja (= vividka, vividha) is the shoulder-pole on which some ascetics and wanderers carried their property, their khaśi. DA. 269 calls khaśi the requisites of an ascetic: kindling wood, water pot, needle and so on. Cf. khaśi-vividka at Ud. 65 = S. i. 78, and D. i. 101.
6 pavāketa. Pavāketa is to cause to be carried away, and hence to cleanse, to wash away (evil). Perhaps a dual reference is intended here. Cf. Thag. 346 (Kassapa of Gayā's verses).
“Come, monks,” the Lord said, “well taught is dhamma, fare the Brahma-faring for making an utter end of ill.” So this came to be these venerable ones’ ordination. \|19\|

The matted hair ascetic Kassapa of the River saw the hair, the braids, the bundles on the carrying-poles, the implements for fire-worship being carried away all mixed up in the water; seeing this, it occurred to him: “I hope my brother is not in danger,” and he dispatched matted hair ascetics saying: “Go and find out about my brother,” and he himself with his three hundred matted hair ascetics approached the venerable Kassapa of Uruvelā; having approached he spoke thus to the venerable Kassapa of Uruvelā: “Is this better, Kassapa?”

“Yes, friend, this is better.” \|20\|

Then these matted hair ascetics . . . \|21\|

The matted hair ascetic Kassapa of Gayā saw the hair, the braids, the bundles on the carrying-poles, the implements for fire-worship being carried away all mixed up in the water; seeing this, it occurred to him: “I hope my brothers are not in danger,” and he dispatched matted hair ascetics, saying: “Go and find out about my brothers,” and he himself with his two hundred matted hair ascetics approached the venerable Kassapa of Uruvelā; having approached, he spoke thus to the venerable Kassapa of Uruvelā: “Is this better, Kassapa?”

“Yes, friend, this is better.” \|22\|

Then these matted hair ascetics, having let their hair, their braids, their bundles on the carrying-poles, their implements for fire-worship be carried away all mixed up in the water, approached the Lord; having approached, \|34\| having inclined their heads to the Lord’s feet, they spoke thus to the Lord: “Lord, may we receive the going forth in the Lord’s presence, may we receive ordination?”

“Come, monks,” the Lord said, “well taught is dhamma, fare the Brahma-faring for making an utter end of ill.” So this came to be these venerable ones’ ordination. \|23\|

Through the Lord’s psychic resolution, five hundred fire-sticks could not be chopped, (and) were chopped; fires could not be kindled (and) were kindled; could not be extinguished (and) were extinguished; five hundred fire-vessels were created. In this way there came to be three thousand five hundred marvels. \|24\| \|20\|

Then the Lord, having stayed at Uruvelā for as long as he found suiting, set out on tour for Gayā Head together with a large Order of monks, with all those same thousand monks who had formerly been matted hair ascetics. Then the Lord stayed near Gayā at Gayā Head together with the thousand monks. \|1\|

And there the Lord addressed the monks, saying: “Monks, everything is burning.\|1\| And what, monks, is everything that is burning? The eye, monks, is burning, material shapes are burning, consciousness through the eye\|2\| is burning, impinge­ment on the eye\|3\| is burning, in other words the feeling which arises from impingement on the eye, be it pleasant or painful or neither painful nor pleasant, that too is burning. With what is it burning? I say it is burning with the fire of passion,\|4\| with the fire of hatred, with the fire of stupidity; it is burning because of birth, ageing, dying, because of grief, sorrow, suffering, lamentation and despair. \|2\|

“The ear is burning, sounds are burning . . . the nose is burning, odours are burning . . . the tongue is burning, tastes are burning . . . the body is burning, tangible objects are burning . . . the mind is burning, mental states are burning, consciousness through the mind\|5\| is burning, impingement on the mind is burning, in other words the feeling which raises through impingement on the mind, be it pleasant or painful or neither painful nor pleasant, that too is burning. With what is it burning? I say it is burning with the fire of passion, with the fire of hatred, with the fire of stupidity; it is burning because of birth, ageing, dying, because of grief, sorrow, suffering, lamentation and despair. \|3\|

“Seeing this, monks, the instructed disciple of the ariyans disregards the eye and he disregards material shapes and he

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1 Repeating \|19\| for the followers of Kassapa of the River.
disregards consciousness through the eye and he disregards impingement on the eye, in other words the feeling which arises from impingement on the eye, be it pleasant or painful or neither painful nor pleasant, that too he disregards. And he disregards the ear and he disregards sounds, and he disregards the nose and he disregards odours, and he disregards the tongue and he disregards tastes, and he disregards the body and he disregards tangible objects, and he disregards the mind and he disregards mental states and he disregards consciousness through the mind and he disregards impingement on the mind, in other words the feeling that arises from impingement on the mind, be it pleasant or painful or neither painful nor pleasant, that too he disregards; disregarding, he is dispassionate; through dispassion he is freed; in freedom the knowledge comes to be, 'I am freed', and he comprehends: Destroyed is birth, lived is the Brahma-faring, done is what was to be done, there is no more of being such or such.'

And while this discourse was being uttered, the minds of these thousand monks were freed from the cankers without grasping. || 4 ||

Told is the Disquisition on Burning. || 21 ||

Told is the Third Portion for Repeating: the Wonder(s) at Uruvelā.

Then the Lord, having stayed at Gayā Head for as long as he found suitting, set out on tour for Rājagaha together with the large Order of monks, with all those same thousand monks who had formerly been matted hair ascetics. Then the Lord, walking on tour, in due course arrived at Rājagaha. The Lord stayed there at Rājagaha in the Palm Grove pleasure ground in the Supatīṭṭha shrine. || 1 ||

Then King Seniya Bimbisāra of Magadha heard: "Verily, the recluse Gotama, the son of the Sakyans, who has gone forth from the Sakyans, has reached Rājagaha and is staying at Rājagaha in the Palm Grove pleasure ground in the Supatīṭṭha shrine. A lovely reputation has gone forth concerning the Lord Gotama, thus: He is indeed Lord, perfected one, fully awakened one, endowed with knowledge and conduct, well-farer, knower of the worlds, unrivalled charioteer of men to be tamed, teacher of devas and mankind, awakened one, Lord. Having realised them by his own super-knowledge, he makes known this world with its devas, with its Māras, with its Brahmās, creatures with devas and men, with recluses and brahmans. He teaches dhātva, lovely at the beginning, lovely in the middle, lovely at the ending. He explains with the spirit and the letter the Brahma-faring perfectly fulfilled and wholly pure. Good indeed it were to see perfected ones like this." || 2 ||

Then King Seniya Bimbisāra of Magadha, surrounded by twelve myriad brahmans and householders of Magadha, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. Then some of these twelve myriad brahmans and householders of Magadha having greeted the Lord, sat down at a respectful distance; some exchanged greetings with the Lord, and having exchanged greetings of friendliness and courtesy, they sat down at a respectful distance; some having shouted out their name and clan before the Lord, sat down at a respectful distance; some having saluted the Lord with joined palms, sat down at a respectful distance; some having become silent, sat down at a respectful distance. || 3 ||

Then it occurred to those twelve myriad brahmans and householders of Magadha: "Now,9 does the great recluse fare the Brahma-faring under Kassapa of Uruvelā, or does Kassapa of Uruvelā fare the Brahma-faring under the great recluse?" Then the Lord, knowing with his mind the reasoning in the minds of those twelve myriad brahmans and householders of Magadha, addressed Kassapa of Uruvelā with the verses:

1 As above, p. 21.
2 pariyāya.
3 Latthivannuyāna, lit. the pleasance, pleasure ground or park of the grove of sprouts (or canes or sticks). VA. 972 explains by lātavāyāna, the palmyra, or talipot-palm pleasance. Cf. Jā. i. 68, 84; and D.P.P.N.
4 VA. 972 calls this a round tree. See E. J. Thomas, Life of Buddha, p. 230.

972 calls this one nahūtu. Cf. Sn. 677. Exact meaning unknown, but some high number.

VA. 972 says "here one nahūtu is ten thousand."

9 brahmaṇagahapatha, not "brahman householders" as at Burlingame, Bud. Legends i. 197, but as at Vin. Texts i. 137 (where see n.) and above. For see definition of "householder" at Vin. iii. 222, "setting aside king...and brahman, he who remains is called 'householder'."

972 says "one thousand."
"What hast thou seen, O dweller in Uruvelā, That thou, known as emaciate\(^1\), hast abandoned the (sacred) fire? I ask thee about this matter, Kassapa: Hast thou abandoned thy fire-implements?"

The sacrifices speak of forms and sounds, Also of tastes\(^2\), pleasures and women. Knowing that 'This is dross' among affections— Therefore I delighted not in sacrifice, in offering." \(\| 4 \|\)

"But if your mind delights not there, Kassapa," the Lord said, "Among forms, sounds and also tastes, Then in the world of devas and men what does your mind delight in? Kassapa, tell me that."

"When I had seen the path, peaceful, without substrate\(^3\), Stainless\(^4\), not attached to sensations' becoming, Not becoming otherwise\(^5\), where one cannot be led by others— In consequence, I delighted not in sacrifice, in offering." \(\| 5 \|\)

Then the venerable Kassapa of Uruvelā, rising from his seat, having arranged his upper robe over one shoulder, having inclined his head towards the Lord's feet, spoke thus to the Lord: "Lord, the Lord is my teacher, I am a disciple"; Lord, the Lord is my teacher, I am a disciple." Then it occurred to those twelve myriad brahmans and householders of Magadha: "Kassapa of Uruvelā fares the Brahma-faring under the great recluse." \(\| 6 \|\)

Then the Lord, knowing by mind the reasoning in the minds of these twelve myriad brahmans and householders of Magadha,

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\(^1\) kisako vadiño; see note Vin. Texts i. 138, n. 1.
\(^2\) rāpe ca sādā ca also rāse; cf. Sn. 974.
\(^3\) anupadākka, i.e. without substrate for or attachment to rebirth.
\(^4\) akincana anamāhāvā aśatām, also at Sn. 176, 1059, 1091. Akiñcana can also mean "having nothing", "calling nothing one's own"; see Vin. Texts i. 139, n. i. VĀ. 973 says of it that it means without the stain of passion.
\(^5\) anānāṭhābāvām, i.e. there is no becoming (for the path) as to birth, decrèpitude, dying (according to VĀ. 973). Cf. S. iii. 225, iv. 23, 66.
\(^6\) appārācayyaṃ. VĀ. 973 says that one should oneself, by making the Way become, come to the path and should not be brought to it by anyone else. Cf. Sn. 55, 213, 364.
\(^7\) Jā. vi. 220, Budvā. 20.
Then King Seniya Bimbisāra of Magadha, having understood the Lord's consent, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then King Seniya Bimbisāra of Magadha, having had sumptuous food, solid and soft, prepared, at the end of that night had the time announced to the Lord, saying: "Lord, it is time, the meal is ready." Then the Lord, having dressed in the morning, taking his bowl and robe, entered Rājagaha together with the large Order of monks, with all those same thousand monks who had formerly been matted-hair ascetics. || 12 ||

Now at that time Sakka, lord of the devas, having assumed the form of a brahman youth, walked in front of the monks who had formerly been matted-hair ascetics.

"The tamed with the tamed, with the former matted-hair ascetics, the well freed with the well freed,
The Lord, beautifully coloured like a golden ornament, entered Rājagaha. The Lord . . .
The freed with the freed, with the former matted-hair ascetics, the well freed with the well freed,
The Lord . . .
The crossed over with the crossed over, with the former matted-hair ascetics, the well freed with the well freed,
The Lord . . .
He of the ten states, of the ten powers, versed in the ten things, and furnished with the ten,
He, the Lord, surrounded by ten hundred, entered Rājagaha."

People having seen Sakka, lord of the devas, spoke thus: "Indeed this brahman youth is lovely, indeed this brahman youth is good to look upon, indeed this brahman youth is charming. Whose, now, is this brahman youth?" When they had spoken thus, Sakka, lord of the devas, addressed these people with a verse:

"He who is steadfast, tamed in every way, awakened, peerless among men,
Perfected, well-farer, I am his attendant in the world."1 || 14 ||

Then the Lord approached the dwelling of King Seniya Bimbisāra of Magadha; having approached he sat down on the appointed seat together with the Order of monks. Then King Seniya Bimbisāra of Magadha, with his own hand having offered, having satisfied the Order of monks with the awakened one at its head with sumptuous food, solid and soft, when the Lord had eaten and had withdrawn his hand from the bowl, sat down at a respectful distance. || 15 ||

As he was sitting down at a respectful distance it occurred to King Seniya Bimbisāra of Magadhā: "Now, where could the Lord stay that would be neither too far from a village nor too near, suitable for coming and going, accessible for people whenever they want, not crowded by day, having little noise at night, little sound, without folk's breath, haunts of privacy, suitable for seclusion?"2 || 16 ||

Then it occurred to King Seniya Bimbisāra of Magadhā: "Now, this Bamboo Grove of ours, a pleasure park, is neither too far from a village . . . suitable for seclusion. Suppose I were to give the Bamboo Grove, a pleasure park, to the Order of the monks with the awakened one at its head?" || 17 ||

Then King Seniya Bimbisāra of Magadhā, having taken a ceremonial vessel made of gold, dedicated it to the Lord, saying: "May I, Lord, give this Bamboo Grove, a pleasure park, to the Order of monks with the awakened one at its head?" The Lord accepted the park.3 Then the Lord, having gladdenèd, rejoiced, roused, delighted King Seniya Bimbisāra of Magadhā with talk on dhamma, having risen

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1 vipassāṇa.  
2 saṇḍāsā. Ten ariya-nāsā given at D. ii. 269, A. v. 29.  
3 dāsabala became an epithet of this and the previous Buddhas.  
4 According to VA. 973 the ten powers.  
5 According to VA. 973 the ten paths of action.  
6 According to V.A. 973 the ten factors of an adept.  
7 Quoted at Ā. i. 84.

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1 A. i. 84.  
2 atthikāna atthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatthikānakatké.
3 This is stock, Vin. ii. 153, D. iii. 38, M. ii. 118, III. 13, A. iv. 88, Vbh. 224.  
4 uggāha; see definition at Vin. iv. 298. (B.D. iii. 325).
from his seat, departed. Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying: “Monks, I allow a park.” || 18 || 22 ||

At that time the wanderer Sañjaya² was residing in Rājagaha together with a great company of wanderers, with two hundred and fifty wanderers. Now at that time Sāriputta and Moggallāna fared the Brahma-faring under the wanderer Sañjaya, and an agreement came to be formed by these: “Whoever attains the deathless first, let him announce it.” || 1 ||

Then the venerable Assaji, having dressed in the morning, taking his bowl and robe, entered Rājagaha for almsfood. He was pleasing whether he was approaching or departing, whether he was looking in front or looking behind, whether he was drawing in or stretching out (his arm), his eyes were cast down, he was possessed of pleasant behaviour.⁴ The wanderer Sāriputta saw the venerable Assaji walking for almsfood in Rājagaha—pleasing whether he was approaching . . . possessed of pleasant behaviour—and seeing him, it occurred to him: “This is one of those monks who are indeed perfected ones in the world or who have entered on the way to perfection. What [39] now if I, having approached this monk, should ask him: ‘On account of whom are you, your reverence, gone forth, or who is your teacher, or whose dhamma do you profess?’” || 2 ||

Then it occurred to the wanderer Sāriputta: “But it is not the right time to question this monk, he has gone in among the houses, he is walking for almsfood. What now if I should follow close after this monk who has learnt a way for those who need it?” Then the venerable Assaji, having walked together with a great company of wanderers, with two hundred and fifty wanderers. Now at that time Moggallāna fared the Brahma-faring under the wanderer Assaji, and an agreement came to be formed by these: “Whoever attains the deathless first, let him announce it.” || 1 ||

Then the venerable Assaji uttered this terse expression⁵ of dhamma to the wanderer Sāriputta:

1 Arāma, a park, and then a monastery.
2 D.P.P.N. ii. p. 1000 identifies him with Sañjaya-Belatthiputta, one of the six famous heretical teachers of Gotama’s days, end whose doctrines are given at D. i. 58. See also Mrs. Rhys Davids, Sakya, p. 123.
3 This Assaji was one of “the group of five” friends to whom Gotama addressed his first and second Utterances. See Mrs. Rhys Davids, Sakya, p. 122 ff. for view that the “subject of causation . . . is due directly to Assaji,” and her Gotama the Man, p. 76 f., 108, 242, Manual, p. 215.
4 Stock. Cf. e.g. M. iii. 35, 90, D. i. 79, A. i. 104, 166, 210, Vin. iii. 180.
5 Cf. above I. 8. 7.
6 athikahi upaññālām maggam. VA. 975 says this means either a way that is known and practised; or, there will be deathlessness for us who need it; and thus upaññālā means nirvana, and so the meaning here is: tracking (or wayfaring after, maggamlo), seeking this.

23.3-5] MAHAVAGGA I for almsfood in Rājagaha, taking his almsbowl, returned. Then the wanderer Sāriputta approached the venerable Assaji; having approached, he exchanged greetings with the venerable Assaji; having exchanged courteous and friendly greetings, he stood at a respectful distance. As he was standing at a respectful distance, the wanderer Sāriputta spoke thus to the venerable Assaji: “Your reverence, your faculties are quite pure, your complexion very bright, very clear. On account of whom, your reverence, have you gone forth, or who is your teacher, or whose dhamma do you profess?” || 3 ||

“There is, friend, a great recluse, a son of the Sakyans, gone forth from a Sakyan family. I have gone forth on account of this Lord and this Lord is my teacher and I profess this Lord’s dhamma.”

“But what is the doctrine of your reverence’s teacher, what does he point out?”

“Now, I, friend, am new,² not long gone forth, fresh to this dhamma and discipline. I am not able to teach you dhamma in full, but I can tell you its purport briefly.”

Then the wanderer Sāriputta spoke thus to the venerable Assaji: “So be it, your reverence, tell me little or tell me much, (but) in any case explain to me its purport; I want just its purport. Why should you make a great elaboration⁴?” || 4 ||

Then the venerable Assaji uttered this terse expression⁵ of dhamma to the wanderer Sāriputta:

¹ As at MV. I. 6. 7.
² nova. If occurring with bhikkhu means a recently ordained monk. But not so combined here. It can also mean young, but other evidence is lacking to show that Assaji, the last of the group of five to attain dhamma-vision (I. 6. 36 above) was young in years. He was however young in standing as a follower of Gotama, newly ordained.
³ althi. This whole passage is controversial. Mrs. Rhys Davids takes althi here as “the well, the good,” Sakya, p. 134 f.: Coomaraswamy, Some Pali Words, H. J. A., vol. 4, no. 2, July 1939, p. 172 f. as “purport.” On the whole I am inclined to agree with his interpretation of the passage. See also E. J. Thomas, Life of Buddha, etc., p. 93 f.
⁴ vyayāma. See Coomaraswamy, op. cit., p. 171 ff. E. J. Thomas, Life of Buddha as Legend and History, p. 94, n. 1, says that this is a verse “in āryā metre . . . even if now corrupted “, and he prints it as verse as does Norman at DhA. i. 92.
⁵ pariyāyā, formula, paraphrase, circumlocution, see Coomaraswamy, op. cit., p. 172, n. 1. Perhaps “epitome”. Cf. A. iv. 63, where dhamma-pariyāyā also appears to refer to verses.
"Those things which proceed from a cause, of these the Truth-finder has told the cause,
And that which is their stopping—the great recluse has such a doctrine." 1

When the wanderer Sāriputta had heard this terse expression of dhamma, there arose dhamma-vision, dustless, stainless, that "Whatever is of the nature to uprise all that of the nature to stop." He said: "If this is indeed dhamma, you have penetrated as far as the sorrowless path, unseen, neglected for many myriads of aeons." 2

Then the wanderer Sāriputta approached the wanderer Moggallāna. Then the wanderer Moggallāna saw the wanderer Sāriputta coming in the distance, and seeing [40] the wanderer Sāriputta, he spoke thus: "Friend, your faculties are quite pure, your complexion very bright, very clear. Can it be that you, friend, have attained the deathless?"

"Yes, friend, I have attained the deathless."

"But how did you, friend, attain the deathless?" 3

"Now, I, friend, saw the venerable Assaji walking for almsfood in Rājagaha—pleasing whether he was approaching or departing. . . (as at I. 23. 2) . . . 4

"Then, friend, it occurred to me: 'But it is not the right time to question this monk. . . (as at I. 23. 3, 4) . . . 5

"Then, friend, the venerable Assaji uttered this terse expression of dhamma:

'Those things which proceed from a cause, of these the Truth-finder has told the cause,
And that which is their stopping—the great recluse has such a doctrine.'"

When the wanderer Moggallāna had heard this terse expression of dhamma [41] . . . (as at I. 23. 5) . . . 6

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1 Referred to at Jā. i. 85.
2 = Ap. i. ver. 149. See Mrs. Rhys Davids, Sakya, p. 135. VA. 976 takes the phrase to mean "this sorrowless path, unseen by us for many myriads of aeons is neglected" (or passed by, abhavattam). Or, taking abhavatam to mean "in the past, what is passed and over", this passage could be translated: "unseen by us for many myriads of aeons in the past."
Then Sāriputta and Moggallāna approached the Lord; having approached, having inclined their heads to the Lord's feet, they spoke thus to the Lord: “Lord, may we receive the going forth in the Lord's presence, may we receive ordination?”

“Come, monks,” the Lord said, “well taught is dhamma, fare the Brahma-faring for making an utter end of ill.” So this was these venerable ones’ ordination.

Now at that time very distinguished young men belonging to respectable families of Magadha were faring the Brahma-faring under the Lord. People looked down upon, criticised, spread it about, saying: “The recluse Gotama gets along by making (us) childless, the recluse Gotama gets along by making (us) widows, the recluse Gotama gets along by breaking up families. A thousand matted hair ascetics have now been allowed to go forth by him, and these two hundred and fifty wanderers of Sañjaya have been allowed to go forth, and these very distinguished young men belonging to respectable families of Magadha are faring the Brahma-faring under the recluse Gotama.” Moreover, having seen the monks, they reproved them in this verse:

“The great recluse has come to Giribbaja of the Magadhese Leading all Sañjaya’s (followers). Who will now be led by him?”

The monks reproved these people in reply in this verse:

“Verily great heroes, Truthfinders, lead by what is true dhamma. Who would be jealous of the wise, leading by dhamma?”

With the people saying: “It is said that the recluses, sons of the Sakyans, lead by dhamma, not by what is not-dhamma,” that noise lasted exactly seven days, after seven days it ceased.

Told is the Going Forth of Sāriputta and Moggallāna.

Now at that time monks, being without preceptors, not being exhorted, not being instructed, walked for almsfood wrongly dressed, wrongly clothed, not befittingly attired. While people were eating, they held their almsbowls close above the soft food for the remains, and they held their almsbowls close above the solid food for the remains, and they held their almsbowls close above the savoury food for the remains, and they held their almsbowls close above the beverages for the remains, and having themselves asked for curry and boiled rice, they ate it, and they remained in the refectory making a loud noise, a great noise. People . . . spread it about, saying: “How can these recluses, sons of the Sakyans, walk for almsfood, wrongly dressed, wrongly clothed, not befittingly attired? While people are eating, they hold their almsbowls close above the soft food for the remains, and they held their almsbowls close above the solid food for the remains, and they held their almsbowls close above the savoury food for the remains, and they held their almsbowls close above the beverages for the remains, and having themselves asked for curry and boiled rice, they ate it, and they remained in the refectory making a loud noise, a great noise. People . . . spread it about, saying: “How can these recluses, sons of the Sakyans, walk for almsfood, wrongly dressed, wrongly clothed, not befittingly attired? While people are eating, they hold their almsbowls close above the soft food for the remains, and they held their almsbowls close above the solid food for the remains, and they held their almsbowls close above the savoury food for the remains, and they held their almsbowls close above the beverages for the remains, and having themselves asked for curry and boiled rice, they ate it, and they remained in the refectory making a loud noise, a great noise. People . . . spread it about, saying: “How can these recluses, sons of the Sakyans, walk for almsfood, wrongly dressed, wrongly clothed, not befittingly attired? While people are eating, they hold their almsbowls close above the soft food for the remains, and they held their almsbowls close above the solid food for the remains, and they held their almsbowls close above the savoury food for the remains, and they held their almsbowls close above the beverages for the remains, and having themselves asked for curry and boiled rice, they ate it, and they remained in the refectory making a loud noise, a great noise.

1 A name for Rājagaha, cf. Sn. 408. Literally “cow-pen”. VA. 976 says Giribbaja was a town in the country of the Magadhese.

2 uttiṣṭha-patta. VA. 977, as noted in Vin. Texts i. 152, gives two explanations of this phrase, the one connecting it with uccchitaḥ, left over, rejected; the other with uṣṭhahāti, to rise.

3 Cf. Vin. iii. 72 (B.D. i. 124) for these four items.

4 odana, one of the five soft foods (Vin. iv. 83).

5 Cf. Sekhiyas 11-14.
soft food...and they remain in the refectory making a loud noise, a great noise, like brahmans at the meal-time of brahmans."

Monks heard these people who...spread it about. Those who were modest monks, contented, conscientious, scrupulous, desirous of training...spread it about, saying: "How can these monks walk for almsfood wrongly dressed...and remain in the refectory making a loud noise, a great noise?"

Then these monks told this matter to the Lord. Then the Lord, on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying: "Is it true, as is said, monks, that monks walk for almsfood wrongly dressed...[44]...and remain in the refectory making a loud noise, a great noise?"

"It is true, Lord." || 4 ||

The awakened one, the Lord rebuked them, saying:

"It is not fitting, monks, in these foolish men, it is not becoming, it is not proper, it is unworthy of a recluse, it is not allowable, it is not to be done. How, monks, can these foolish men walk for almsfood...and remain in the refectory making a loud noise, a great noise? It is not, monks, for pleasing those who are not (yet) pleased, nor for increasing (the number of) those who are pleased, but it is, monks, for displeasing those who are not (yet) pleased as well as those who are pleased, and for causing wavering in some." || 5 ||

Then the Lord,1 having rebuked these monks, having in many a figure spoken in dispraise of difficulty in supporting and maintaining oneself, of great desires, of lack of contentment, of clinging (to the obstructions), of indulgence; having in many a figure spoken in praise of ease in supporting and maintaining oneself, of great desires, of lack of contentment, of expunging (evil), of punctiliousness, of graciousness, of decreasing (the obstructions), of putting forth energy, having given reasoned talk on what is fitting, on what is becoming, addressed the monks, saying:

"Monks, I allow a preceptor.2 The preceptor, monks, should arouse in the one who shares his cell3 the attitude of a

1.110.1., mātucitta bhaginticitta dhiotucitta, the mind of a mother, sister, daughter.
2. 115 II
3. saddhiviha.rika, lit. one who stays, resides, lives with (another), a co-resident, and so a pupil in the same vihāra.
When the preceptor has got up, the seat should be removed. If that place is soiled, that place should be swept.

If the preceptor wishes to enter a village, his inner clothing should be given (to him), the inner clothing (that he is wearing) should be received (from him) in return, the girdle should be given (to him); having folded them (into two or four folds), the outer robes are to be given (to him); having washed it, a bowl with water is to be given (to him). If the preceptor desires an attendant, (the latter) having put on his inner robe all round so as to cover the three circles, having bound on the girdle, having folded them and having dressed in the outer robes, having fastened the ties, having washed, having taken a bowl, should be the preceptor’s attendant. He should not walk too far away (from him), he should not walk too close.

He should receive the bowl and its contents. He should not make a seat ready, having come back first; he should set out water for washing the feet, a foot-stool, a foot-stand;

1. nivāsana; possibly another word for antaravāsaka, the putting on of which is denoted by nivāśati, cf. B.D. ii. 1, n. 2, 32, n. 2, 3.
2. paṭiṁsāsana. Patigheśhābhaṁ. VA. 978 is silent. Vin. Tests i. 145 suggests “house-dress?” This would mean some kind of robe in addition to the three regulation ones. Böhtlingk and Roth, and Monier-Williams also both give a kind of garment, for Buddhists”. It would look as if a monk might, and indeed must, enter a village in a nivāsana, but not in a paṭiṁsāsana. I doubt the separate existence of such a garment. I suggest it is a nivāsana that is simply changed for another when a monk sets out on the begging round. If he has a change of nivāsana he could not be a tesāraka. Monks in Ceylon often change their robes before they go out.
3. saṇgahaḥ kathā. As at CV. VIII. 4. 3. VA. 789 says “having made two robes of one” (i.e. having put two robes together), “two outer cloaks (saṅghāṭīyo) are to be given. Every robe is called a saṅghāṭi if it is put together, saṅghāṭītattā”. It thus seems that saṅghāṭi here stands both for the outer cloaks and for the upper robe, uttaravāsana; not for the inner robe, however, since this, under the name nivāsana, had probably been given to the preceptor already. Usually there is only one robe called saṅghāṭi.
4. saṅghāṭīyo, lit. outer cloaks. See above note.
5. saṇdako means with the drops of water remaining in the bowl after rinsing it, not drying it.
6. Cf. Sekhiyas 1, 2 (B.D. iii. 121).
7. patipariyāspaṇa. VA. 978 says that if the bowl is warm or heavy with the congee or rice received, the one who shares a cell should take the preceptor’s bowl and give him his own.
8. Presumably the preceptor.
9. To the monastery from the alms-round.
10. Presumably the one who shares a cell.
11. Cf. Vin. i. 9; iv. 231, 310 (B.D. iii. 191).
wants a hot (bath), he should prepare a hot one. If the preceptor wishes to enter a bathroom, he should knead chunam, should moisten clay; taking a chair for the bathroom, having gone close behind the preceptor, having given him the chair for the bathroom, having received his robe, he should lay it to one side. He should give him the chunam, he should give him the clay. If he is able to do so, he should enter the bathroom. When he is entering the bathroom, having smeared his face with clay, having covered himself front and back, he should enter the bathroom. || 12 ||

"He should not sit down so as to encroach upon (the space intended for) monks who are elders. He should not keep newly ordained monks from a seat. He should make preparation for the preceptor in the bathroom. When he is leaving the bathroom, taking the chair for the bathroom, having covered himself front and back, he should leave the bathroom. He should also make preparation for the preceptor in the water. When he is bathing, having come out (of the water) first, having dried his own body, having put on his inner robe, he should wipe off the water from the preceptor's limbs, he should give him his inner clothing, he should give him his outer cloak; taking the chair for the bathroom, having come back first, he should make ready a seat, he should put out water for washing the feet, a wash, his outer cloak; taking the chair for the bathroom. When he is bathing, having smeared his face with clay, having covered himself front and back, he should put clay on his face. Having covered himself front and back, he should leave the bathroom. When he is entering the bathroom, having smeared his face with clay, having covered himself front and back, he should enter the bathroom. When he is entering the bathroom, having smeared his face with clay, having covered himself front and back, he should enter the bathroom. When he is entering the bathroom, having smeared his face with clay, having covered himself front and back, he should enter the bathroom. When he is entering the bathroom, having smeared his face with clay, having covered himself front and back, he should enter the bathroom. When he is entering the bathroom, having smeared his face with clay, having covered himself front and back, he should enter the bathroom. When he is entering the bathroom, having smeared his face with clay, having covered himself front and back, he should enter the bathroom. When he is entering the bathroom, having smeared his face with clay, having covered himself front and back, he should enter the bathroom.

"If he wishes to make him recite, he should make him recite. If he wishes to interrogate, he should be interrogated. In

1. jāndāghara, see Vin. Texts i. 157. n. 2; iii. 103. Dutt, Early Bud. Movachism, p. 183, calls jāndāghara "a common bath", and jāndāgaraśādā, "bath-rooms".
2. Clay for use on the face in the bath-room allowed at Vin. ii. 120.
3. Allowed at Vin. ii. 120.
4. V. A. 980, if he is not ill. The bath-room must have been full of hot steam, and juniors as much as seniors had to be careful to protect their faces with a smearing of clay.
5. Cf. Vin. iv. 42, where monks must not lie down in the space meant for elders, and see B.D. ii. 247. n. 3. This expression and the next also occur at CV. viii. 4. 2.
6. ānghāti, perhaps here meaning the upper robe as well as the outer cloak, although then the plural might have been expected. See above, p. 60, n. 3.
7. No doubt meaning, if the preceptor wishes to make the one who shares the cell recite the Pātimokkha or give an exposition of the eight chief rules; cf. B.D. ii. 271, n. 1.
the window-holes. If a wall that was coloured red becomes stained, he should wipe it, having moistened a rag, having wrung it out. If ground that was blacked becomes stained, he should wipe it, having moistened a rag, having wrung it out. If the ground did not come to be treated, he should sweep it, having sprinkled it all over with water, thinking: 'Take care lest the dwelling-place is sullied with dust.' Having looked for (any) rubbish, he should remove it to one side. || 15 ||

"Having dried the ground-covering in the sun, having cleaned it, having shaken it, having brought it back, he should lay it down as it was laid down before. Having dried the supports for the couch in the sun, having wiped them, having brought them back, he should place them where they were before. Having dried the couch in the sun . . . the chair in the sun, having cleaned it, having shaken it, having lowered it, having brought it back properly without rubbing it, without knocking it against the door or the posts, he should lay it down as it was laid down before. Having dried the piece of cloth to sit upon and the sheet in the sun, having cleaned them, having shaken them, having brought them back, he should lay them down as they were laid down before. Having dried the spittoon in the sun, having wiped it, having moistened a rag, having wrung it out. Having sprinkled it all over with water, thinking: 'Take care lest the dwelling-place is sullied with dust.' Having looked for (any) rubbish, he should remove it to one side. || 16 ||

25.17-21] MAHAVAGGA I

"He should lay aside the bowl and robes. When laying aside the bowl . . . (as in || 19 || . . . the fold towards him, the robe should be laid aside. || 17 ||

"If dusty winds blow from the east, he should close the eastern windows. If dusty winds blow from the west, he should close the western windows. If dusty winds blow from the north, he should close the northern windows. If dusty winds blow from the south, [48] he should close the southern windows. If the weather is cool, he should open the windows by day, he should close them at night. If the weather is warm, he should close the windows by day, he should open them at night. || 18 ||

"If a cell is soiled, the cell should be swept. If a porch . . . If an attendance-hall . . . If a fire-hall . . . If a privy comes to be soiled, the privy should be swept. If there does not come to be drinking-water, drinking-water should be provided. If there does not come to be water for washing, for washing should be provided. If there does not come to be water in the pitcher of water for rinsing, water should be tipped into the pitcher of water for rinsing. || 19 ||

"If dissatisfaction has arisen in the preceptor, the one who shares his cell should allay it or should get (another) to allays it, or he should give him a talk on dhamma. If remorse has arisen in the preceptor, the one who shares the cell should dispel it or should get another to dispel it, or he should give him a talk on dhamma. If wrong views have arisen in the preceptor, the one who shares his cell should dissuade him (from them), or should get another to dissuade him (from them), or he should give him a talk on dhamma. || 20 ||

"If the preceptor has committed an offence against an

1 sālohasanā. Cf. B.D. ii. 258 and n. 2; 259 and n. 1.
2 gerahapārammaññakata. Geruha is yellow ochre or red chalk. Cf. B.D. ii. 259 and n. 3.
3 Cf. B.D. ii. 259. Setavatā, whitewash or plaster, the third colouring (with red and black) allowed for use in vihāra (Vin. ii. 150) is not included above.
4 Allowed at Vin. ii. 150. It seems that these supports were detachable from the couches, for first they were to be taken out and put in the sun, and then the couch was to be taken out. Vin. Texts ii. 278, n. 3, says that the couch "was supported on moveable trestles—the paṭīpāḍāka", but A. R. Coomaraswamy, Ind. Architectural Terms, J.A.O.S., Vol. 48, No. 3, p. 255, sees "no reason why the paṭīpāḍāka of a mahāsa should not be fixed legs". On the other hand, dhaccapāḍāka (of couches and chairs) seems to mean "removable legs", Pāc. xiv, and Vin. ii. 149.
6 koṭīhaka, or gate-house, or store-room, allowed at Vin. ii. 142, 153.
7 aparittasāsā, allowed at Vin. ii. 153. See B.D. ii. 194, n. 4.
8 aggainā, allowed at Vin. ii. 154.
9 ācanamāsakambhī, allowed at Vin. ii. 142.
10 anābhirati, see B.D. i. 114, n. 1; and Vin. i. 144.
11 veṭṭhakāsāsā. V.A. 981 says that he should take him elsewhere.
12 ṛtāhāsī, V.A. 981 says that he should take him elsewhere.
13 Veṭṭhakāsāsā. Another monk should be told: 'having taken the elder, go elsewhere'. V.A. 981. Cf. Vin. i. 142 (= below, p. 190).
14 ṛtāhāsī, V.A. 981 (= below, p. 190).
15 For above passage cf. A.V. 72, where competence in these matters is one of the qualifications a monk must possess in order to confer the upāsampadā ordination.
important rule and deserves probation, the one who shares his cell should make an effort, thinking: 'How then could the Order grant the preceptor probation?' If the preceptor deserves to be sent back to the beginning, the one who shares his cell should make an effort, thinking: 'How then could the Order send the preceptor back to the beginning?' If the preceptor deserves mānattā (discipline), the one who shares his cell should make an effort, thinking: 'How then could the Order inflict mānattā (discipline) on the preceptor?' If the preceptor deserves rehabilitation, the one who shares his cell should make an effort, thinking: 'How then could the preceptor conduct himself properly, turning it again and again, nor should he go away if the drips have not ceased.'

If the Order desires to carry out a (formal) act against the preceptor—one of censure or one of guidance or one of banishment or one of reconciliation or one of suspension—the one who shares his cell should make an effort, thinking: 'How then could the Order not carry out a (formal) act against the preceptor or change it to a lighter one?' Yet if a (formal) act—one of censure ... one of suspension—is carried out by the Order against him, the one who shares his cell should make an effort, thinking: 'How then could the preceptor conduct himself properly, be subdued, mend his ways, (so that) the Order could revoke that (formal) act?'

If the preceptor's robe should be washed, the one who shares his cell should wash it or he should make an effort, thinking: 'How then could the preceptor's robe be washed?' When he is dyeing the robe, he should dye it properly, turning it again and again, nor should he make it up or he should make an effort, thinking: 'How then could the Order rehabilitate the preceptor?'

"The preceptor, monks, should conduct himself properly towards the one who shares his cell. This is the proper conduct in this respect: the one who shares the cell should be furthered, he should be helped by the preceptor in regard to recitation, thinking: 'How then could the preceptor's robe be washed?' If the preceptor's robe-material should be made up, the one who shares his cell should make it up or he should make an effort, thinking: 'How then could the preceptor's robe-material be made up?' If dye should be boiled for the preceptor ... If the preceptor's robe should be dyed ... '... could the preceptor's robe be dyed?' When he is dyeing the robe, he should dye it properly, turning it again and again, nor should he go away if the drips have not ceased."

"Without asking the preceptor (for permission), he should not give an almsbowl to anyone nor should he receive an almsbowl from anyone; he should not give a robe to anyone nor should he receive a robe from anyone; he should not give a requisite to anyone nor should he receive a requisite from anyone; he should not cut off anyone's hair nor should he have his hair cut off by anyone; he should not render a service to anyone nor should he cause a service to be rendered by anyone; he should not execute a commission for anyone nor should he cause a commission to be executed by anyone; he should not become an attendant on anyone nor should he take anyone as an attendant; he should not bring back almsfood for anyone nor should he have almsfood brought back by anyone. Without asking the preceptor (for permission), he should not enter a village, he should not go to a cemetery, he should not leave the district. If the preceptor becomes ill, he should tend him for as long as life lasts; he should wait (with him) until he recovers."

Told is what is due to a Preceptor.

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1. At Vin. iv. 51, one of the qualities a monk must possess in order to exhort the nuns is that of not having offended against an "important rule", gurukhandama. There were eight "important rules" to be kept by nuns; see B.D. ii. 266, n. 11 and p. 267. But, above, the important rules seem to refer to Saṅghādinaesa, for what follows; probation, etc., are among the penalties for breaking Saṅgh. rules.

2. pariṇāsa, cf. B.D. i. 196, n. 3, and Vin. i. 143, ii. 31 ff. Not the same pariṇāsa as that granted to members of other sects on their wishing to enter the Order, see below, p. 85.

3. Cf. B.D. i. 196, n. 4, and for mānattā B.D. i. 196, n. 5, and Vin. i. 143.

4. abhīkāna, cf. B.D. i. 196 n. 6; B.D. iii. 28, n. 4.

5. lājanīya. Cf. Vin. i. 143, ii. 2 ff. See Vin. i. 325, A. i. 99 and Dutt, Early Buddhist Monachism, p. 170, for this and the four following formal acts.

6. nīśita, tutelage. Cf. CV. i. 8, 1 ff.

7. pabbajāmiya. Cf. CV. i. 13, 1 ff.

8. pātisāramiya. Cf. CV. i. 13, 1 ff.

9. ukkhepaniya. Cf. CV. i. 26, 1 ff.

10. VA. 981 indicates that the one who shares the cell should do his best to plead with the monks to cancel the formal act. But if they insist, he should be the preceptor to conduct himself properly.

11. Cf. B.D. i. 323 and its n. 1, 2, 3 for these expressions.
interrogation, exhortation, instruction. If there is a bowl for the preceptor but no bowl for the one who shares his cell, a bowl should be given by the preceptor to the one who shares his cell, or he should make an effort, thinking "How then could a bowl be procured for the one who shares my cell?" If there is a robe for the preceptor... If there is another requisite for the preceptor... How then could another requisite be procured for the one who shares my cell?"  If the one who shares the cell becomes ill, having got up early he should give tooth-wood, he should give water for rinsing the mouth, he should make ready a seat. If there is conjey... that place should be swept.

"If the one who shares a cell wishes to enter a village... having washed, a bowl with water is to be given to him. Thinking, 'He will be returning about now', he should make ready a seat, he should set out water for washing the feet, a foot-stool, a foot-stand... He should offer drinking water to the one who shares his cell.

"In whatever dwelling-place one who shares a cell is staying, if that dwelling-place is soiled, it should be cleaned if he is able to do so... so that the Order could revoke that (formal) act.'

"If the robe of one who shares a cell should be washed, the preceptor should explain, saying: 'Thus should you wash it', or he should make an effort, thinking: 'How then could the robe of the one who shares my cell be washed?' If the robe-material of one who shares a cell should be made up, the preceptor should explain, saying: 'Thus should you make it up', or... 'How then could the robe-material of the one who shares a cell... 'Thus should you boil it', or... 'How then could dye be boiled for the one who shares my cell?' If the robe of the one who shares a cell should be dyed... 'Thus should you dye it', or... 'How then could the robe of the one who shares my cell be dyed?' When he is dying..."

1 These four words are used in definition of "should (neither) help" at Vin. iv. 325 (B.D. iii. 376); and cf. B.D. ii. 271, n. 2.
2 As at NV. i. 25. 2, reading "preceptor" for "one who shares a cell" and vice versa.
3 As at NV. i. 25. 9 (first half).
4 From here to the end of || 6 ||, as at NV. i. 25. 10-13, omitting the first two sentences of I. 25. 10.
5 As at NV. i. 25. 14-22.

Now at that time those who shared cells did not conduct themselves properly towards their preceptors. Those who were modest monks looked down upon, criticised, spread it about, saying: "How can those who share cells not conduct themselves properly towards their preceptors?" Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks, that those who share cells do not conduct themselves properly towards their preceptors?"

"It is true, Lord."

The enlightened one, the Lord rebuked them, saying: "How, monks, can those who share cells not conduct themselves properly towards their preceptors?"

Having rebuked them, having given reasoned talk, the Lord addressed the monks, saying: "Monks, those who share cells should not conduct themselves properly towards their preceptors. Whoever should not conduct himself properly, there is an offence of wrong-doing."

Even so, they did not conduct themselves properly. They told this matter to the Lord. He said: "I allow you, monks, to dismiss one who does not conduct himself properly. And thus, monks, should he be dismissed: If he, saying: 'I dismiss you' or 'Do not come back here' or 'Bring back your bowl and robe' or 'I am not to be waited upon by you', makes this understood by gesture, if he makes this understood by voice, if he makes this understood by gesture and by voice, the one who shares the cell comes to be dismissed. If he does not make this understood by gesture, if he does not make this understood by voice, if he does not make this understood by gesture and by voice, the one who shares the cell does not come to be dismissed."
Lord. He said: “I allow (them), monks, to apologise.” Even so, they did not apologise. They told this matter to the Lord. He said: “Monks, one who is dismissed is not not to apologise. Whoever should not apologise, there is an offence of wrong-doing.” ||3||

Now at that time preceptors, on being apologised to, did not forgive. They told this matter to the Lord. He said: “I allow you, monks, to forgive.” Even so, they did not forgive. And those who shared a cell departed and they left the Order and they went over to (other) sects. They told this matter to the Lord. He said: “Monks, who are being apologised to you should not not forgive. Whoever should not forgive, there is an offence of wrong-doing.” ||4||

Now at that time preceptors dismissed those who were conducting themselves properly, they did not dismiss those who were not conducting themselves properly. They told this matter to the Lord. He said: “Monks, who are conducting himself properly is not to be dismissed. Whoever should dismiss him, there is an offence of wrong-doing. And, monks, one who is not conducting himself properly is not not to be dismissed. Whoever should not dismiss him, there is an offence of wrong-doing.” ||5||

“Monks, if one who shares a cell is possessed of five qualities he may be dismissed: if there does not come to be much affection for his preceptor, if there does not come to be much faith (in him), if there does not come to be much sense of shame (towards him), if there does not come to be much respect (for him), if there does not come to be much development (under him). Monks, if one who shares a cell is possessed of these five qualities he may be dismissed. Monks, if one who shares a cell is possessed of five qualities he should not be dismissed: if there does not come to be much affection for his preceptor . . . if there comes to be much development. Monks, if one who shares a cell is possessed of these five qualities he should not be dismissed. Monks, if one who shares a cell is possessed of these five qualities he should not be dismissed.” ||6||

“Monks, if one who shares a cell is possessed of five qualities he may be dismissed: if there does not come to be much affection for his preceptor . . . if there does not come to be much development. Monks, if one who shares a cell is possessed of these five qualities it is not suitable to dismiss him: if there comes to be much affection for his preceptor . . . if there comes to be much development. Monks, if one who shares a cell is possessed of these five qualities it is not suitable to dismiss him: if there comes to be much affection for his preceptor . . . if there comes to be much development. Monks, if one who shares a cell is possessed of these five qualities it is not suitable to dismiss him. ||7||

“Monks, if one who shares a cell is possessed of five qualities, a preceptor, in not dismissing him, becomes one who has gone too far; in dismissing him, he does not become one who has gone too far. Monks, if one who shares a cell is possessed of five qualities, the preceptor, in dismissing him, becomes one who has gone too far; in dismissing him, he does not become one who has gone too far. Monks, if one who shares a cell is possessed of these five qualities, a preceptor, in dismissing him, becomes one who has gone too far; in dismissing him, he does not become one who has gone too far.” ||8||

Now at that time a certain brahman, having approached (some) monks, asked for the going forth. The monks did not want to let him go forth, and because he could not obtain the going forth among the monks, he became lean, wretched, of a bad colour, very yellow, his veins standing out all over his body. The Lord saw this brahman, lean . . . all over his body, and seeing him, he addressed the monks, saying: “How is it, monks, that this brahman is lean . . . all over his body?”

“Lord, this brahman asked the monks for the going forth. The monks did not want to let him go forth, and because he could not obtain the going forth among the monks, he is lean . . . all over his body.” ||I||

1 For use of singular, where we should use the plural, cf. B.D. iii. 364, 367-369. Here the meaning is that each of several preceptors dismissed the particular monk who shared his cell.

bhāvanā. V.A. 982 explains by metabhāvanā, development of amity.

1 aḷāṃ, enough.

Then the Lord addressed the monks, saying: "Now, monks, who remembers a service done by this brahman?" When he had spoken thus the venerable Sāriputta spoke thus to the Lord: "I, Lord, remember a service done by this brahman."

"Now, what help (given) by this brahman, Sāriputta, do you remember?"

"Lord, as I was walking for almsfood here in Rājagaha this brahman had spoon-alms bestowed upon me. This, Lord, is the service done by this brahman [55] which I remember." || 2 ||

"Good, Sāriputta, it is good. Indeed those who are truly men, Sāriputta, are thankful and grateful. Because of this do you, Sāriputta, let this brahman go forth (and) ordain him."

"How, lord, do I let this brahman go forth, how do I ordain him?"

Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying:

"From this day forth, monks, I abolish that ordination by going to the three refuges which I allowed. I allow you, monks, to ordain by a (formal) act consisting of a motion and a resolution put three times. || 3 ||

"And thus, monks, should one ordain: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order hear me. This (person) so and so wishes for ordination from the venerable so and so. If it seems right to the Order, the Order may ordain so and so, through the preceptor so and so. This is the motion. || 4 ||

"Honoured sirs, let the Order hear me. This person so and so . . . may ordain so and so. The Order is ordaining so and so through the preceptor so and so. If the ordination of so and so through the preceptor so and so is pleasing to the venerable ones let them be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter . . . should speak. || 5 ||

1 adhikāra.
2 kacchabhikkha, alms given with a ladle to a monk (cf. Thag. 934, Mīm. 9); contrasted with ticket-food and the gifts of robes, etc., at DhA. i. 379, and with a "great gift", mahādāna, given to a body of monks at Pv. ii. 9. 56-58.
3 sappurisa. Cf. Vin. iii. 7. 4 Cf. S. ii. 272.
5 nāṭacatutthā. See MV. IX. 3. 4-9, and Dutt, Early Bud. Monachism, p. 150.
and so is pleasing to the venerable ones, let them be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter . . . . And a third time I speak forth this matter . . . . So and so is ordained by the Order through the preceptor so and so. It is pleasing to the Order, therefore they are silent. Thus do I understand this.’’ || 4 || 29 ||

Now at that time in Rājagaha a succession of meals of sumptuous foods came to be arranged. Then it occurred to a certain brahman: “Now, these recluses, sons of the Sakyans, are pleasant in character, pleasant in conduct; having eaten good meals they lie down on beds sheltered from the wind. What now if I should go forth among these recluses, sons of the Sakyans?” Then that brahman, having approached (some) monks, asked for the going forth. The monks allowed him to go forth (and) they ordained him. || I ||

The succession of meals dwindled away after he had gone forth. Monks spoke thus: “Come along now, your reverence, we will walk for almsfood.” He spoke thus: “Your reverences, I did not go forth for this—that I should walk for almsfood. If you will give to me, I will eat, but if you will not give to me, I will leave the Order.”

“But, did you, your reverence, go forth for your belly’s sake?” [57]

“Yes, your reverences.” || 2 ||

Those who were modest monks looked down upon, criticised, spread it about, saying: “How can this monk go forth in this dhamma and discipline which are well taught for his belly’s sake?” These monks told this matter to the Lord. He said:

“Is it true, as is said, that you, monk, went forth for your belly’s sake?”

“It is true, Lord.”

The enlightened one, the Lord rebuked him, saying:

“How can you, foolish man, go forth in this dhamma and discipline which are well taught for your belly’s sake? It is not foolish man, for pleasing those who are not (yet) pleased, nor for increasing (the number of) those who are pleased.”

Having rebuked him, having given reasoned talk, he addressed the monks, saying: || 3 ||

“I allow you, monks, when you are ordaining, to explain four resources: that going forth is on account of meals of scraps; in this respect effort is to be made by you for life. (These are) extra acquisitions: a meal for an Order, a meal for a special person, an invitation, ticket-food, (food given) on a day of the waxing or waning of the moon, on an Observance day, on the day after an Observance day. That going forth is on account of rag-robes; in this respect effort is to be made by you for life. (These are) extra acquisitions: (robes made of) linen, cotton, silk, wool, coarse hemp, canvas. That going forth is on account of a lodging at the root of a tree; in this respect effort is to be made by you for life. (These are) extra acquisitions: a dwelling-place, a curved house, a long house, a mansion, a cave. That going forth is on account of ammonia as a medicine; in this respect effort is to be made by you for life. (These are) extra acquisitions: ghee, fresh butter, oil, honey, molasses.” || 4 || 30 ||

Told is the Fifth Portion for Repeating: on what is due to a Preceptor.

Now at that time a certain brahman youth, having approached

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1. nissaya, cf. Vin. i. 96. Nissaya is something which you depend upon, which supplies you, a source of supply. Not to be confused with the formal act called nissaya, referred to at Vin. i. 49 (p. 66, above), which is an act placing someone under guidance, giving him help.
2. For last four, cf. B.D. ii. 313-314 and notes.
3. See B.D. ii. 7, 143, and notes.
4. adghaya. Comys. speak of it as supa nava naga (see P.E.D.), as garulasana ngana (see C.P.D.), and as swaavanagheka (see Vin. Texts i. 173, n. 3). It is possible that the curve refers only to the roof, curved upwards perhaps at the ends, like some forms of domestic architecture in present-day India, and this is the reason for the adgha, half: that in some respect the building is half and not entirely curved. At Vin. ii. 172 it is said that repairs may be made in an adghaya during a period of seven or eight years.
5. nās, see B.D. ii. 16, n. 5.
6. hammaya, see B.D. ii. 16, n. 6.
7. guha. These five are the five lena, abodes, allowed at Vin. i. 146; allowed at Vin. i. 107, as the site for an uposatha hall; at Vin. i. 259 as the site for kaprauyākami, a place for what is allowable, an outhouse; at Vin. i. 284 as the site for a store-room—in the last three cases the sites are to be agreed upon by the Order.
8. For last four, cf. B.D. i. 133, ii. 342. At B.D. ii. 131 these five medicines may be used by ill monks.
Book of Discipline

(some) monks, asked for the going forth. The monks explained the resources to him beforehand. He spoke thus: "If, honoured sirs, you had explained the resources to me after I had gone forth, I should have been satisfied, but now, honoured sirs, I will not go forth; the resources are disgusting and loathsome to me." The monks told this matter to the Lord. He said:

"Monks, the resources should not be explained beforehand. Whoever should (thus) explain them, there is an offence of wrong-doing. I allow you, monks, to explain the resources soon after ordaining (a person)."

Now at that time monks ordained through a group of two and a group of three (monks). They told this matter to the Lord. He said:

"Monks, you should not ordain through a group of less than ten (monks).\(^1\) Whoever should (so) ordain, there is an offence of wrong-doing. I allow you, monks, to ordain through a group of ten or more than ten (monks)."

Now at that time monks of one year's standing and of two years' standing (severally) ordained the one who shared his cell. And when he was of one year's standing,\(^2\) the venerable Upasena, Vanganta's son,\(^3\) ordained the one who shared his cell. When he was of two years' standing, having kept the rains-residence, taking the one who shared his cell and who was of one year's standing, he approached the Lord. Having approached, having greeted the Lord, he sat down at a respectful distance. Now, it is the custom for awakened ones, for Lords to exchange friendly greetings with in-coming monks.

Then the Lord spoke thus to the venerable Upasena, Vanganta's son: "Of how many years' standing are you, monk?"

"I, Lord, am of two years' standing."

"And of how many years' standing is this monk?"

"He is of one year's standing, Lord."

"Who is this monk as regards you?"

"He is the one who shares my cell, Lord."

The awakened one, the Lord rebuked (him), saying:

"It is not fitting, foolish man, it is not becoming, it is not proper, it is unworthy of a recluse, it is not allowable, it should not be done. How can you, foolish man, when you should be exhorted and instructed by others, think to exhort and instruct another (monk)? Too quickly have you, foolish man, turned to abundance,\(^3\) that is to say to acquiring a group. It is not, foolish man, for pleasing those who are not (yet) pleased, nor for increasing (the number of) those who are pleased." Having rebuked him, having given reasoned talk, he addressed the monks, saying:

"Monks, one who is of less than ten years' standing should not ordain.\(^4\) Whoever (such) should (so) ordain, there is an offence of wrong-doing. I allow you, monks, to ordain through one who is of ten years' standing or through one who is of more than ten years' standing."

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\(^1\) See Vin. i. 319. A group gāṇa, is usually in the Vinaya regarded as consisting of from two to four monks (or nuns), but here it is equivalent to an Order, a saṅgha.

\(^2\) See Jā. ii. 449, V.A. 194, Udā. 266, A.A. i. 271 for this same episode. Udā. states that Upasena was of two years' standing as a preceptor. But it is more likely that A.A. is right in saying that two years' standing as a monk is meant, i.e. since his own ordination.

\(^3\) See B.D. ii. 83.

\(^4\) See also Vin. i. 158, 250, iii. 6, 88-89 for this passage; and B.D. i. 13, notes 1 and 2.

\(^3\) Cf. Vin. i. 287.

\(^4\) Cf. Nuns' Pāc. lxxiv, where a nun of less than twelve years' standing should not ordain.
BOOK OF DISCIPLINE

Now at that time ignorant, inexperienced monks ordained, thinking: ‘We are of ten years’ standing, we are of ten years’ standing.’ (Consequently) there were to be found ignorant preceptors, wise (monks) who shared their cells; inexperienced preceptors, experienced (monks) who shared their cells; preceptors who had heard little, (monks) who shared their cells who had heard much; preceptors of poor intelligence, [59] intelligent (monks) who shared their cells; and a certain former member of another sect, when he was being spoken to by his preceptor regarding a rule, having refuted the preceptor, went over to the fold of that same sect1 (as before).  || 6 ||

Those who were modest monks . . . spread it about, saying: “How can these ignorant, inexperienced monks ordain, thinking: ‘We are of ten years’ standing, we are of ten years’ standing’? (So that) there are to be found . . . intelligent (monks) who share their cells.” Then these monks told this matter to the Lord. He said:

“It is true, Lord.”  || 7 ||

Then awakened one, the Lord rebuked them, saying:“How, monks, can these foolish men, ignorant, inexperienced monks ordained, thinking: . . . there are to be found . . . intelligent (monks) who share their cells?”

“It is true, Lord.”  || 8 ||

Then awakened one, the Lord rebuked them, saying: “How, monks, can these foolish men, ignorant, inexperienced monks ordained, thinking: ‘We are of ten years’ standing, we are of ten years’ standing’? . . . intelligent (monks) who share their cells. It is not, monks, for pleasing those who are not (yet) pleased . . .” And having rebuked them, having given reasoned talk, he addressed the monks, saying:

“Monks, one who is ignorant, inexperienced should not ordain. Whoever (such) should ordain, there is an offence of wrong-doing. I allow you, monks, to ordain through an experienced, competent monk who is of ten years’ standing or more than ten years’ standing.”  || 9 ||

Now at that time monks, when their preceptors had gone away and had left the Order and had died and had gone over to another side (of the Order),2 being without

2. Cf. B.D. iii. 190.

32:1—33:1] MAKĀVAGGA I

teachers,1 not being exhorted, not being instructed, walked for almsfood wrongly dressed, wrongly clothed, not befittingly attired. While people were eating . . . (= I. 25. 1-4) . . .

“It is true, Lord.”

Having rebuked them, having given reasoned talk, he addressed the monks, saying: “Monks, I allow a teacher. The teacher, monks, should arouse in his pupil the attitude of a son; the pupil should arouse in his teacher the attitude of a father. Thus these, living with reverence, with deference, with courtesy towards one another, will come to growth, increase, maturity in this dhamma and discipline. I allow you, monks, to live ten years in dependence,2 and when one is of ten years’ standing to give guidance.4  || 1 ||

“And thus, monks, should a teacher be chosen: having arranged the upper robe over one shoulder, having honoured his feet, having sat down on the haunches, having saluted with joined palms, he should speak to him thus: ‘Honoured sir, be my teacher, I will live in dependence on the venerable one; honoured sir, be my teacher, I will live in dependence on the venerable one; honoured sir, be my teacher, [50] I will live in dependence on the venerable one.’ If he says: ‘Very well’ or ‘Certainly’ or ‘All right’ or ‘It is proper’ or ‘Manage it amiably’, and makes this understood by gesture . . . (= I. 25. 7-24, reading teacher and pupil for preceptor and one who shares a cell) . . . If the teacher becomes ill, he should tend him as long as life lasts; he should wait until he recovers.”  || 3 ||

Told is what is due to a Teacher.  || 32 ||

“The teacher, monks, should conduct himself properly towards his pupil. This is the proper conduct in this respect: the pupil should be furthered, he should be helped by the

1. ācariya. See Vin. Texts i. 178, n. 2 for note comparing this with preceptor. Vism. 94 says that in a dwelling-place are teachers, preceptors, those who share a cell, pupils, those having the same preceptors, those having the same teachers. It mentions teachers for the going forth, teachers for ordination, pupils ordained and allowed to go forth having the same preceptor; teachers in guidance, in the exposition (or recitation, of the Patimokkha), pupils in the same having the same teacher.
2. nissayaṁ saṁkāmi. Also nissayaṁ saṁkāmi, referring to the formal act of nissaya, of placing under guidance, as in I. 25. 22. The word translated above, I. 30. 4, as “resource” is also nissaya, but it is there combined with the verb ācikkhitum.
3. nissayaṁ dātum. There is also the formal act of nissaya, of placing under guidance, as in I. 25. 22. The word translated above, I. 30. 4, as “resource” is also nissaya, but it is there combined with the verb ācikkhitum.
4. nissayaṁ dātum. There is also the formal act of nissaya, of placing under guidance, as in I. 25. 22. The word translated above, I. 30. 4, as “resource” is also nissaya, but it is there combined with the verb ācikkhitum.
gone over to another side (of the Order).\(^1\) did not know about nullifications of guidance. They told this matter to the Lord. He said:

"Monks, there are these five nullifications of guidance from a preceptor: when a preceptor has gone away or left the Order or died or gone over to another side (of the Order), and command is the fifth.\(^5\) These, monks, are the five nullifications of guidance from a preceptor. Monks, there are these six nullifications of guidance from a teacher: when a teacher has gone away or left the Order or died or gone over to another side (of the Order), and command is the fifth, or if he\(^3\) has come to be connected with a preceptor.\(^4\) These, monks, are the six nullifications of guidance from a teacher. || ||

"Monks, if a monk is possessed of five qualities\(^5\) he should not ordain, he should not give guidance, a novice should not attend him: if he is not possessed of an adept's body of moral habit ... body of wisdom. Monks, if a monk is not possessed of these five qualities he should not ordain, he should not give guidance, a novice should not attend him. || ||

"Monks, if a monk is possessed of five qualities he may ordain, he may give guidance, a novice may attend him: if he is possessed of an adept's body of moral habit ... body of wisdom. Monks, if a monk is possessed of these five qualities\(^6\) he may ordain, he may give guidance, a novice may attend him. || ||

"And, monks, if a monk is possessed of five further qualities he should not ordain, he should not give guidance, a novice should not attend him: if he is neither himself possessed of an adept's body of moral habit nor encourages another as to an adept's body of moral habit ... if he is neither himself possessed

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\(^1\) Omitted in Oldenberg's text of \textit{Vin.}  
\(^2\) Cf. above, I. 31. 6-8.
of an a’dent’s body of vision and knowledge of freedom nor encourages another as to an a’dent’s body of vision and knowledge of freedom. Monks, if a monk is possessed of these five qualities he should not ordain, he should not give guidance, a novice should not attend him. || 4 ||

“Monks, if a monk is possessed of five qualities . . . a novice may attend him: if he is himself possessed of an a’dent’s body of moral habit and encourages another as to an a’dent’s body of moral habit . . . if he is himself possessed of an a’dent’s body of vision and knowledge of freedom and encourages another as to an a’dent’s body of vision and knowledge of freedom. Monks, if a novice is possessed of these five qualities he may ordain . . . a novice may attend him. || 5 ||

“And, monks, if a monk is possessed of five further qualities he should not ordain . . . a novice should not attend him: if he comes to be lacking in faith, if he comes to be without shame, if he comes to be reckless, if he comes to be lazy, if he comes to be of muddled mindfulness. Monks, if a monk is possessed of these five qualities he should not ordain . . . a novice should not attend him. || 6 ||

“Monks, if a monk is possessed of five qualities he may ordain . . . a novice may attend him: if he comes to have faith, if he comes to feel shame, if he comes to be cautious, if he comes to be of stirred up energy, if he comes to be of ready mindfulness. Monks, if a monk is possessed of these five qualities he may ordain . . . a novice may attend him. || 7 ||

“And, monks, if a monk is possessed of five further qualities he should not ordain . . . a novice should not attend him: if he comes to have heard little, if he comes to be of poor intelligence. Monks, if a monk is possessed of these five qualities he should not ordain . . . a novice should not attend him. || 8 ||

“Monks, if a monk is possessed of five qualities he may ordain [63] . . . a novice may attend him: if, in regard to moral habit, he does not come to have fallen away from moral habit; if, in regard to good habits, he does not come to have fallen away from good habits; if, in regard to (right) view, he does not come to have fallen away from (right) view; if he comes to have heard much; if he comes to be intelligent. Monks, if a monk is possessed of these five qualities he may ordain . . . a novice may attend him. || 9 ||

“And, monks, if a monk is possessed of five further qualities he should not ordain . . . a novice should not attend him: if he is not competent to tend or to get (another) to tend a pupil or one who shares a cell and who is ill, to allay or get (another) to allay dissatisfaction that has arisen, to dispel or get (another) to dispel, by means of dhama, remorse that has arisen, if he does not know what is an offence, if he does not know the removal of an offence. Monks, if a monk is possessed of these five qualities . . . a novice should not attend him. || 10 ||

“Monks, if a monk is possessed of five qualities . . . a novice may attend him. || 11 ||

“And, monks, if a monk is possessed of five further qualities he should not ordain . . . a novice should not attend him: if he is not competent to make a pupil or one who shares a cell train in the training regarding the fundamentals of conduct, to lead him in the training regarding the fundamentals of the Brahmafaring, to lead him in what pertains to
Dhamma, to lead him in what pertains to discipline, to discuss or get (another) to discuss, by means of dhamma, a false view that has arisen. Monks, if a monk is possessed of these five qualities ... a novice should not attend him. \[12\]

“Monks, if a monk is possessed of five qualities ... [64] ... a novice may attend him. \[13\]

“And monks, if a monk is possessed of five further qualities ... a novice should not attend him: if he does not know what is an offence, if he does not know what is not an offence, if he does not know what is a slight offence, if he does not know what is a serious offence, if the two Pātimokkhas in full are not properly handed down to him, not properly classified, not properly intoned, not properly divided by rule and in respect of the explanation. Monks, if a monk is possessed of these five qualities ... a novice should not attend him. \[14\]

“Monks, if a monk is possessed of five qualities ... a novice may attend him. \[15\]

“And, monks, if a monk is possessed of five further qualities he should not ordain, he should not give guidance, a novice may attend him: if he does not know what is an offence, if he does not know what is not an offence, if he does not know what is a slight offence, if he does not know what is a serious offence, if he is of less than ten years' standing. Monks, if a monk is possessed of these five qualities he should not ordain, he should not give guidance, a novice should not attend him. \[16\]

“Monks, if a monk is possessed of five qualities he may ordain, he may give guidance, a novice may attend him: if he knows what is an offence, if he knows what is not an offence, if he knows what is a slight offence, if he knows what is a serious offence, if he is of ten years' standing or of more than ten years' standing.” \[17\]" Told is the Portion of sixteen times five (cases) when one may ordain. \[36\]

“Monks, if a monk is possessed of six qualities ... [66, 67] he should not ordain, he should not give guidance, a novice should not attend him.” \[1-14\]" Told is the Portion of sixteen times six (cases) when one may ordain. \[37\] [68]

Now at that time the one who had formerly been a member of another sect when he was being spoken to by his preceptor regarding a rule, having refuted the preceptor, went over to the fold of that same sect (as before), but having come back again, he asked the monks for ordination. The monks told this matter to the Lord. He said:

“Monks, he who was formerly a member of another sect ... having refuted the preceptor and going over to the fold of that same sect (as before), on coming back should not be ordained. But, monks, whoever else was formerly a member of another sect and desires the going forth in this dhamma and discipline and desires ordination, to him you should grant probation for four months." \[1\] Told is the Portion of sixteen times five (cases) when one may ordain. \[1\] [I] 1

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1 Vin. Texts i. 186, n. 1 points out that 37 is "identical with 36, 2-15, but for the sixth case which, throughout chap. 37, is added each time at the end of the five cases given in chap. 36": "'if he is of less than ten years' standing' and 'if he is of ten years' standing or more than ten years' standing" respectively.

2 Vin. Texts i. 186, n. 2, points out that this should be "Fourteen times", for where the first four items in 36, 15 and 17 are the same as one another and only the last in each is different, thus together making a total of six items, in 37, 13, 14 there is no repetition and these six items form one group and no more.

3 See above I. 31. 6.

4 Cf. Vin. ii. 279, in regard to nuns.

5 This is probation before ordination into the Order took place. It is not the probation which forms part of the penalty for breaking a sanghikātāna rule. Vd. 990 says that it is called probation, parivāśa, for members of other sects and also probation for the unconcealed, appajīchānasparivāsā, and can be given to naked wanderers, naked ascetics, ājīvika, and to unclothed ascetics, acola, but not to anyone who has a cloak or a blanket made of the skin of wild animals. Cf. appajīchānasparivāsā at Vin. v. 126. If Bu's explanation is right, the "unconcealed probation" of C.P.D. is erroneous.

6 Cf. this sentence with Sn. p. 102, D. i. 176.
“And thus, monks, should it be granted: first, having made him have his hair and beard cut off, having got (someone) to present him with yellow robes, having made him arrange his upper robes over one shoulder, having made him honour the monks’ feet, having made him sit down on his haunches, having made him salute with joined palms, he should be told: ‘Speak thus: “I go to the enlightened one for refuge, I go to dhamma for refuge, I go to the Order for refuge. And a second time I go ... And a third time I go ... to the Order for refuge.”’

Monks, if he who was formerly a member of another sect has approached the Order ... has saluted with joined palms, he should speak thus to it: ‘I, honoured sirs, so and so, formerly a member of another sect, desire ordination in this dhamma and discipline. Therefore do I, honoured sirs, ask the Order for probation for four months.’ And a second time he should ask. And a third time he should ask. The Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. This one, so and so, formerly a member of another sect, desires ordination in this dhamma and discipline. He asks the Order for probation for four months. If it seems right to the Order, the Order may grant probation to so and so, formerly a member of another sect, for four months. This is the motion.

Honoured sirs, let the Order listen to me. This one, so and so, formerly a member of another sect, desires ordination in this dhamma and discipline. He asks the Order for probation for four months. The Order is granting probation for four months to so and so, formerly a member of another sect. If the granting of probation for four months to so and so, formerly a member of another sect, is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. Probation for four months is granted by the Order to so and so, formerly a member of another sect. [69]

It is pleasing to the Order; therefore it is silent. Thus do I understand this.’

Monks, a former member of another sect becomes one who succeeds thus, one who fails thus. And how, monks, does a former member of another sect become one who fails? 

Herein, monks, a former member of another sect enters a village at too early a time, he returns too late in the day. Thus, monks, does a former member of another sect become one who fails. And again, monks, a former member of another sect comes to be one whose resort (for alms) is among prostitutes, or he comes to be one whose resort (for alms) is among widows, or he comes to be one whose resort (for alms) is among grown girls, or he comes to be one whose resort (for alms) is among eunuchs, or he comes to be one whose resort (for alms) is among nuns. Thus, too, monks, does a former member of another sect become one who fails. And again, monks, a former member of another sect comes to be one who is not of keen discipline. Therefore do I, honoured sirs, ask the Order...

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1 V.A. 901 says that he enters a village when he ought to be doing services for the monks.
2 V.A. 901 says that he comes back when the monks are meditating or having the exposition and interrogation, and does not do what is due to a preceptor or teacher.
3 gočara, animals’ feeding ground, pasture, then applied to places where monks accept alms-food.
4 veṣiyā, also meaning a low-class woman. V.A. 991 calls them women who fall easily into transgression on account of their beauty. On veṣiyāgocara see also VbhA. 339, A.A. iii. 278. The gočaras are referred to below, p. 417. Also at A. iii. 128, where it is said that if a monk goes to them he is thought of as a depraved monk and is mistrusted even if he is huppaddhamma (V.l. akuppa-), bound for the immovable (see G.S. iii. 98, n. 1). At Vbh. 246 (quoted Vism. 17) a sixth gočara is added: liquor-shop, and the six are called gočarā. These are referred to at DkA. iii. 275.
5 V.A. 990, VbhA. 339 define widows as women whose husbands are dead or absent.
6 thūlakumāriyo. Cf. below, p. 198. V.A. 991 says these are girls who have attained their youth or who are past it; VbhA. 339, A.A. iii. 278 say that they are mahālīka, i.e. grown-up girls, VbhA. adding that they are "not placed", i.e. unmarried (cf. same expression in regard to kulakumāriyo at A.A. iv. 12). See Jā. iv. 219 where thūlakumāriko does not mean "coarse" but "grown-up", of full age, vaṭapul; unmarried is implied by the context. On kumārībhūtā as maiden, unmarried girl, see B.D. iii. Intr. p. xlix.
7 Not necessarily visiting the nuns’ quarters, for see story of Udayin asking Upālavaṇṇā for one of her robes when she visited the monks’ dwelling-place, Vism. iii. 208.
8 Sane expression occurs at Vism. iv. 211.
desire as to the recitation, as to the interrogation, as to the higher morality, the higher thought, the higher wisdom. Thus too, monks, does a former member of another sect become one who fails. || 6 ||

"And again, monks, a former member of another sect becomes angry, displeased, dissatisfied if dispraise is being spoken of the teacher, the views, the approval, the persuasion, the creed of that fold of a sect from which he has come over; he becomes pleased, elated, satisfied if praise is being spoken of the awakened one or of dhamma or of the Order; or else he becomes pleased, elated, satisfied if praise is being spoken of the teacher, the views, the approval, the persuasion, the creed of that fold of a sect from which he has come over; it is thus, monks, that a former member of another sect becomes one who fails. Therefore, monks, if there come a former member of another sect who has failed, he should not be ordained. || 7 ||

"And how, monks, does a former member of another sect become one who succeeds? Herein, monks, a former member of another sect does not enter a village at too early a time, he does not return too late in the day. Thus, monks, does a former member of another sect become one who succeeds. And again, monks . . . (point by point the contrary of I. 38. 5, 6, 7) [70] . . . This, monks, is the knitting together in regard to what may be the failure of a former member of another sect. It is thus, monks, that a former member of another sect becomes one who succeeds. Therefore, monks, if there come a former member of another sect who has succeeded, he may be ordained. || 8-10 ||

"If, monks, a former member of another sect comes naked, a robe belonging to a preceptor should be looked about for. If he comes without the hair of his head cut off, the Order should be asked for permission for shaving it close. Monks, if those come who are fire-worshipping matted hair ascetics they may be ordained, probation should not be given to these. What is the reason for this? These, monks, affirm deeds, they affirm what ought to be done. If, monks, there come a former member of another sect who is a Sakyan by birth, he may be ordained, probation should not be given to him. I, monks, will give this special privilege to (my) relations." || 11 ||

The Talk on Former Members of Another Sect. || 38 ||

The Seventh Portion for Repeating.

Now at that time five diseases were prevalent among the people of Magadha: leprosy, boils, eczema, consumption, epilepsy. People, afflicted with the five diseases, having approached Jivaka Komarabhacca, spoke thus: "It were good, teacher, if you would attend us." "But I, masters, am very busy, there is much to be done, and King Seniya Bimbisara of Magadha is to be looked after by me, also the women's quarters and the Order of monks with the awakened one at its head. I am not able to attend you." "All this property shall become yours, teacher, and we will be your slaves." It were good, teacher, if you would attend us." "But I, masters, am very busy . . . I am not able to attend you." || 1 ||

Then it occurred to these people: "These recluses, sons of the Sakyan, are of pleasant character, of pleasant conduct; having eaten good meals, they lie down on beds sheltered

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1 tibbacchanda: cf. D. iii. 252, 283 for seven other matters for which a monk should have tibbacchanda.
2 adāya, here used as a noun.
3 saṅghātaniham, the unifying. The word also occurs at M. i. 322, A. iii. 10 in the simile of the house with the peaked roof. There is no justification for the "decisive moment" of Vin. Texts i. 190. The sentence comes as a conclusion to the ways, already mentioned, in which failure (and below, success) may be manifested.
4 anārādhamyānām.
from the wind. Suppose we were to go forth among the recluses, sons of the Sakyans? In that case monks would look after us and moreover Jivaka Komārabhacca would attend us.” Then these people, having approached (some) monks, asked for the going forth. The monks let them go forth, they ordained them. These monks looked after them and moreover Jivaka Komārabhacca attended them.

Now at that time monks, looking after many ill monks, lived intent on asking, intent on hinting, saying: “Give food for the sick, give food for those who look after the sick, give medicines for the sick.” And Jivaka Komārabhacca, attending many ill monks, omitted some of his duties towards the king.

A certain man, afflicted with the five diseases, having approached Jivaka Komārabhacca, spoke thus: “It were good, teacher, if you would attend me.”

“But I, master, am very busy... I am not able to attend you.”

“All this property shall be yours, teacher, and I will be your slave. It were good, teacher, if you would attend me.”

“But I, master, am very busy... I am not able to attend you.”

Then it occurred to that man: “Now these recluses, sons of the Sakyans are of pleasant character... Suppose I were to go forth among the recluses, sons of the Sakyans? In that case monks would look after me and moreover Jivaka Komārabhacca would attend me; and when I am well I will leave the Order.”

Then that man, having approached (some) monks, asked for the going forth. These monks let him go forth, they ordained him. These monks looked after him and moreover Jivaka Komārabhacca attended him. When he was well he left the Order. Jivaka Komārabhacca saw that man who had left the Order; seeing him, he spoke thus to that man: “Had not you, master, gone forth among the monks?”

“Yes, teacher.”

“Then why have you, master, acted in this way?” Then this man told this matter to Jivaka Komārabhacca.

Jivaka Komārabhacca looked down upon, criticised, spread it about, saying: “How can these honoured sirs let one afflicted with the five diseases go forth?” Then Jivaka Komārabhacca approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Jivaka Komārabhacca spoke thus to the Lord: “It were well, Lord, if the masters did not let one afflicted with (any one of) the five diseases go forth.”

The Lord then gladdened, rejoiced, roused, delighted Jivaka Komārabhacca with talk on dhamma. Then Jivaka Komārabhacca, gladdened... delighted by the Lord with talk on dhamma, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

“Monks, one afflicted with (any one of) the five diseases should not be let go forth. Whoever should let (one such) go forth, there is an offence of wrong-doing.”

Now at that time there came to be a disturbance on the borderlands of King Seniya Bimbisāra of Magadha. Then King Seniya Bimbisāra of Magadha commanded the generals, the chief ministers, saying: “Go, good sirs, search the borderlands.”

“Very well, sire,” the generals, the chief ministers answered King Seniya Bimbisāra of Magadha in assent.

Then it occurred to (some) very distinguished warriors: “Because we delight in battle, we do evil and we engender much demerit. Now by what means could we refrain from evil and do what is good?” Then it occurred to these warriors: “These recluses, sons of the Sakyans are dhamma-farers, even-farers, Brahma-farers, they are truth-speakers, of moral habit, of good character.” Now, if we were to go forth among these recluses, sons of the Sakyans, thus might we refrain from evil and do what is good.” Then these warriors, having

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1 Three of the benefits that Visākhā was allowed to confer on the Order.

2 Taken separately at V.A. 995f in relation to going forth.

3 V.A. 996 says that thieves were giving trouble, but because Bimbisāra was a stream-winner he did not command: “Strike them, kill them.”

4 Cf. Vin. iv. 104.

5 Cf. B.D. i. 70, 125, 200, 223.
approached (some) monks, asked for the going forth. The monks let them go forth, they ordained them. \[2\] \[2\] The generals, the chief ministers, asked those in the King’s service: “How [73] is it, good sirs, that the warriors, so and so and so, are not to be seen?”

“Sirs, the warriors, so and so and so and so, have gone forth among the monks.” The generals, the chief ministers . . . spread it about, saying: “How can these recluses, sons of the Sakyans, let one who in the king’s service go forth?” The generals, the chief ministers told this matter to King Seniya Bimbisāra of Magadha. Then King Seniya Bimbisāra of Magadha asked the chief ministers of justice:

“Good sirs, what does he who lets one go forth who is in a king’s service engender? (for himself)?”

“Sire, a preceptor’s head should be cut off, the tongue should be torn from the announcer of a proclamation, half the ribs of a (member of a) group should be broken.” \[3\] \[3\]

Then King Seniya Bimbisāra of Magadha approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, King Seniya Bimbisāra of Magadha spoke thus to the Lord: “There are, Lord, kings who are of no faith, not believing; these might harm monks even for a trifling matter. It were well, Lord, if the masters did not let one in a king’s service go forth.” Then the Lord gladdened . . . delighted King Seniya Bimbisāra of Magadha with talk on dhamma. Then King Seniya Bimbisāra of Magadha, gladdened . . . delighted by the Lord with talk on dhamma, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

“Monks, one in a king’s service should not be let go forth. Whoever should let (one such) go forth, there is an offence of wrong-doing.” \[4\] \[4\]

1. rajabhāta.
2. sāmi, lords, masters.
3. pataśāti, same word as used above in “engender much demerit”.
4. anusāśāvaka. VA. 996 takes this as ācariya, teacher, which would be more in line with “preceptor” and “group”, both of which might let a person go forth. The announcer of a proclamation had not, as such, this power.
there is nothing to do against them. But how can they let a
thief go forth who has broken out of jail?" They told this
matter to the Lord. He said:

"Monks, a thief who has broken out of jail should not be
let go forth. Whoever should let (one such) go forth, there
is an offence of wrong-doing."

Now at that time a certain man, having committed a theft,
having run away, went forth among the monks. And in the
royal palace, this was written:

"Wherever he may be seen, there he should be killed."

People, having seen (him), spoke thus:

"This is the very thief who was written about. Come
along, let us kill him."

Some spoke thus: "Do not, masters, speak thus. . . utter end of ill."

People . . . spread it about, saying:

"These recluses, sons of the Sakyans are safe and secure;
there is nothing to do against them. But how can they let a
thief go forth who has been written about?" They told this
matter to the Lord. He said:

"Monks, a thief who has been written about should not be
let go forth. Whoever should let (one such) go forth, there
is an offence of wrong-doing."

Now at that time a certain man who had been scourged as
punishment came to have gone forth among the monks.

People . . . spread it about, saying:

"How can these recluses, sons of the Sakyans, let one who has been scourged as punish­
ment go forth?" They told this matter to the Lord. He said:

"Monks, one who has been scourged as punishment should
not be let go forth. Whoever should let (one such) go forth, there is an offence of wrong-doing."

Now at that time a certain man who had been branded as
punishment . . . (as in 44 to the end).

Now at that time a certain man, a debtor, having run away,
came to have gone forth among the monks. The creditors,
having seen (him), spoke thus: "This is our very debtor. Come
along, let us bring him (back)." Some spoke thus:

"Do not, masters, speak thus. . . for it is decreed by King Seniya
Bimbisāra of Magadha: 'There is nothing to do against those
who go forth among the recluses, sons of the Sakyans. Well
preached is dhamma, let them fare the Brahma-faring for mak­
ing an utter end of ill.' " People . . . spread it about, saying:

"These recluses, sons of the Sakyans are safe and secure;
there is nothing to do against them. But how can they let a
debtor go forth?" They told this matter to the Lord. He
said:

"Monks, a debtor should not be let go forth. Whoever
should let (one such) go forth, there is an offence ofwrong­
doing."

Now at that time a certain slave, having run away, came
to have gone forth among the monks. The mistresses, having seen (him), spoke thus: "This is our very slave. Come
along, let us bring him (back)." Some spoke thus:

"Do not, masters, speak thus. . ." As in I. 46 . . .

"Monks, a slave should not be let go forth. Whoever
should let (one such) go forth, there is an offence ofwrong­
doing."

1 likhita. Edd. Vin. Texts i. Intr. xxxii take this as a passage showing
"in an indisputable manner the existence of the art of writing at the time
when the Vinaya texts were put into their present shape." V.A. 998 appears
to confirm this view by saying rājā ca nam paṇne va potthake va . . . likhāpe.4
the king causes it to be written on a leaf or in a book. As potthaka can also
mean "modelled in clay", we must not assume that writing was then
necessarily what it is now. Then, what "writing" was done was probably
on palm-leaves and metal or clay tablets, and on wood. Līkhā in Pali can mean
draw, write, carve, turn.

4 kasākata kataḍaṇḍakamma.
5 lakhkhāpe taṭaḍaṇḍakamma.
6 nema, as in I. 42. 2, 47. 1.
7 ayyikā. At Vin. i. 371, v. 1. sāmikā is given. A small piece of evidence
that women ruled the household, rather than their husbands.
8 nema, as in I. 42. 2 and 46. 1.
should let (one such) go forth, there is an offence of wrongdoing.” || I || 47 ||

Now at that time a certain bald-headed metal-smith,¹ having quarrelled with his parents, having gone to a monastery, went forth among the monks. Then the parents of that bald-headed metal-smith, searching for that bald-headed metal-smith, having gone to the monastery, asked the monks, saying: “Honoured sirs, have you seen a youth like that?” The monks, not knowing (him), merely said: “We do not know (him)”; not seeing (him), merely said: “We do not see (him).” || I ||

Then the parents of that bald-headed metal-smith, searching for that bald-headed metal-smith [76], having seen him gone forth among the monks . . . spread it about, saying: “These recluses, sons of the Sakyans are shameless, of bad conduct, liars; knowing, they merely say, ‘We do not know’; seeing, they merely say, ‘We do not see’, and this youth is gone forth among the monks.” Monks heard the parents of this bald-headed metal-smith who . . . spread it about. Then these monks told this matter to the Lord. He said:

“I allow you, monks, to ask the Order for permission for shaving (the hair of the head) close.” || 2 || 48 ||

Now at that time in Rājagaha a group of seventeen boys were friends²; of these the youth Upāli was the chief. Then it occurred to Upāli’s parents: “By what means could Upāli, after our demise, live at ease and not be in want?” Then it occurred to Upāli’s parents: “If Upāli should learn writing, so would Upāli after our demise, live at ease and not be in want.” Then it occurred to Upāli’s parents: “But if Upāli learns writing his fingers will become painful. If Upāli were to learn calculation, so would Upāli, after our demise, live at ease and not be in want.” || I ||

Then it occurred to Upāli’s parents: “But if Upāli learns calculation, his breast will become painful. If Upāli were to learn money-changing, so would Upāli, after our demise, live at ease and not be in want.” Then it occurred to Upāli’s parents: “But if Upāli learns money-changing his eyes will become painful. Now there are these recluses, sons of the Sakyans, pleasant in habit, pleasant in conduct; having eaten good meals, they lie down on beds sheltered from the wind. Now if Upāli were to go forth among the recluses, sons of the Sakyans, so would Upāli, after our demise, live at ease and not be in want.” || 2 ||

The boy Upāli heard this conversation of his parents. Then the boy Upāli approached those boys; having approached, he spoke thus to these boys: “Come, masters, we will go forth among the recluses, sons of the Sakyans.”

“If you, master, will go forth, we likewise will also go forth.” Then these boys, having (each) approached his parents, spoke thus:

“Consent that I may go forth from home into homeless­ness.” Then [77] the parents of those boys consented, thinking: “All these boys want the same thing, they are bent on what is good.” These, having approached monks, asked for the going forth. These monks let them go forth, they ordained them. || 3 ||

Getting up in the night towards dawn, these cried out: “Give coney, give rice, give solid food.”

The monks spoke thus: “Wait, your reverences, until it turns light. Should there be coney you shall drink it; should there be rice you shall partake of it; should there be solid food you shall eat it. But should there not be coney or rice or solid food, then, having walked for alms, you shall eat.”

But these monks, being spoken to thus by the monks, cried out just the same: “Give coney, give rice, give solid food,” and they soiled and wetted the bedding. || 4 ||

Then the Lord, getting up in the night towards dawn, hearing this noise of boys, addressed the venerable Ānanda, saying: “Why ever, Ānanda, is there this noise of boys?” Then the

¹ Uppadana. Highly esteemed by king and people, Jā iii. 281. No distinction was apparently made between workers in gold, silver and other metals, but V.A. 1002 says he was a goldsmith’s son. The exact point of his being a smith is obscure.
² bhatthikamma, cf. above l. 38. 11. V.A. 1003 says that if there is a newly shaven one (kudumanda) or one leaving the Order or if there is anyone among the Jains and so on whose hair is two finger-breathths long or less, there is no need to cut his hair, therefore such a one can be allowed to go forth without asking for the close shaving. But whoever has hair more than two finger-breathths long, even if it be only a top-knot, may only be allowed to go forth when the close shaving has been asked for.
³ As at Vin. iv. 128 ff. (B.D. iii. 10 ff.).
venerable Ananda told this matter to the Lord. He said:

"Is it true as is said, monks, that monks knowingly ordain an individual who is under twenty years of age?"

"It is true, Lord." The awakened one, the Lord rebuked them, saying:

"How, monks, can these foolish men knowingly ordain an individual who is under twenty years of age?" ||5||

Monks, an individual under twenty years of age is not able to endure cold, heat, hunger, thirst, the sting of gadflies or mosquitoes, wind and sun, creeping things, abusive, hurtful language; he is not the kind (of person) who endures bodily feelings which, arising, are painful, acute, sharp, shooting, disagreeable, miserable, deadly. But, monks, an individual of twenty years of age is able to endure cold, heat . . . miserable, deadly. Monks, this is not for pleasing those who are not (yet) pleased, nor for increasing the number of those who are pleased." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, an individual who is under twenty years of age should not knowingly be ordained. Whoever should (so) ordain (one such) should be dealt with according to the rule." ||6||49||

Now at that time a certain family came to pass away as a result of malaria.4 (Only) the father and little son belonging to it survived.5 These, having gone forth among the monks, walked even for almsfood together. Then that boy, when almsfood was given to his father, having run up to him, spoke thus: "Give to me too, father, give to me too, father." People [78] . . . spread it about, saying: "These recluse-sons of the Sakyans, are not chaste. This boy was a boy of good family, having gone forth, being five years off ordination . . . .

Now at that time the family, faithful, believing, who supported the venerable Ananda, passed away as a result of malaria, but two boys survived. These, having seen monks, ran up to them according to their former allowable custom, (but) the monks sent them away. These cried on being sent away by the monks. Then it occurred to the venerable Ananda: "It is laid down by the Lord that a boy of less than fifteen years of age should not be allowed to go forth, and these boys are less than fifteen years of age. Now by what means might these boys not be lost?" Then the venerable Ananda told this matter to the Lord. He said:

"But, Ananda, are these boys able to scare5 crows?"

"They are able (to do so), Lord." Then the Lord, on this occasion, in this connection having given reasoned talk, addressed the monks, saying:

"I allow you, monks, to let a youth of less than fifteen years of age and who is a scarer of crows6 go forth." ||7||51||

Now at that time the venerable Upananda, the son of the Sakyans, had two novices, Kaṇḍaka7 and Mahaka.8 These committed sodomy with one another. Monks looked down

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1 On the monkish intention of puggala, see B.D. iii. Intr. p. xxii ff.
2 As at Vin. iv. 130, Pāc. LXV (B.D. iii. 12).
3 Pāc. LXV.
4 abhiddhatāraṇa, should be "snake-wind-disease". Word occurs at Jā. ii. 79, iv. 200. See note at Jā. Cambridge translation, ii. 45. Of Mahāvastu, i. 253, a disease called advivilāsa (produced by non-human agency) which is said to attack a whole district.
5 setā korvi, came to remain. Bu. at V.A. 1003 explains the means by which a person may escape from the disease—by making a hole in the wall or roof and running away. This is also mentioned at Jā. ii. 79, iv. 200. See note at Jā. translation, ii. 55. The rogāmādiyāga, the reading which Pāc. Texts i. 204, n. 1 ascribes to the Comy., should be tirōgāmādiyāga, reached a distant village (where he is free, mucut, of the disease).
6 Five years, therefore, were to elapse before the upasampadā ordination was allowed (seePāc. lxv and below, p. 107). This intervening period is referred to at Jā. i. 106: ṣulapatho . . . pabbajjitā upasampadāya pācavassassī kuttiv, a boy of good family, having gone forth, being five years off ordination . . .
7 uttpatā, meaning "to make fly up" or "to catch in snares". See PED. V.A. 1003 is not helpful.
8 hākāputpāka. The word should probably read udāpākī. V.A. 1003 explains as "having taken a clod of earth in his left hand, he is able, sitting down and having made the crows fly up (hākā udāpākī), to eat a meal put down in front of (him)". This shows a certain amount of physical strength and endurance, not to be found in an infant. In a country where crows are as persistent as they are in India, it must have been useful to have had boys who could scare them away. Nevertheless this allowance forms a most singular exception to the general rule forbidding the going forth of a youth under fifteen years of age.
9 Also below, p. 107, where it was probably this Kaṇḍaka who was expelled. There is also a Kaṇḍaka, a novice, at Vin. iv. 138, but he was expelled for holding a wrong view, and is therefore perhaps not the same as Upananda’s novice.
10 Heard of nowhere but here, I think.
book of discipline

upon, criticised, spread it about, saying: "How can these novices indulge in a bad habit such as this?" They told this matter to the Lord. He said:

"Monks, two novices should not attend one (monk). Whoever should make two novices attend him, there is an offence of wrong-doing." || I || 52 ||

Now at that time the Lord spent the rains just there, in Rājagaha, the cold weather there, the hot weather there. People...spread it about, saying: "The district is crowded up, confused with recluses, sons of the Sakyans; because of them the district is not to be seen." Monks, heard these people who...spread it about. Then these monks told this matter to the Lord. || 1 ||

Then the Lord addressed the venerable Ananda, saying: "Go, Ananda, and taking a key, [79] announce to the monks in every cell: 'Your reverences, the Lord wishes to set out on tour for Dakkhināgiri. Whatever venerable one needs (to do so), let him come.'"

"Yes, Lord," and the venerable Ananda, having answered the Lord in assent, taking the key, announced to the monks in every cell: "Your reverences, the Lord wishes to set out on tour for Dakkhināgiri. Whatever venerable one needs (to do so), let him come." || 2 ||

Monks spoke thus: "Reverend Ananda, it is laid down by the Lord (that one is) to live ten years in dependence, and when one is of ten years’ standing (he is) to give guidance. If we go there then guidance must be chosen (there), but the

1 upathākāpeti. Cf. above, MV. I. 36. 2. This word can also mean to look after, to cause to attend, e.g. one who is ill or another monk, whether a senior or a junior. See Vin. Texts i. 49, n. 5; also Pāc. LXX where the same word is used in connection with the expelled Kāṇḍaka, and is there defined by the Old Comy. in terms of giving material help and comfort. It does not mean "to ordain" as at Vin. Texts i. 205 and DPPN, art.: Kantaka. Below, MV. I. 85. 1, the ruling is amended. 2 Cf. || 1 || with Nuns’ Pāc. XL, where a similar description of Rājagaha is given when it was crowded out by nuns. 3 See MV. I. 32. 1 above. 4 missaya ca gahetabbo bhavissati. Cf. upajjhāyo gahetabbo at MV. I. 25. 7, and dhammato gahetabbo at MV. I. 32. 2: "thus should a preceptor...a teacher be chosen." The reference in the above passage would appear to be back to this kind of choosing: choosing a preceptor or teacher, or both, to give guidance. If a pupil or preceptor leave one another then missaya (guidance) is broken.

53.3—6] MAHAVAGGA I

stop (there) may be short; then we must come back again and guidance must be chosen again. If our teachers and preceptors are going, we too will go; but if our teachers and preceptors are not going, then we will not go. Reverend Ananda, we shall (otherwise) look feather-brained." || 3 ||

Then the Lord set out on tour for Dakkhināgiri with an Order of monks numbering less than a group. Then the Lord, having stayed in Dakkhināgiri for as long as he found suit, came back again to Rājagaha. Then the Lord addressed the venerable Ananda, saying: "How is it, Ananda, that the Truthfinder set out on tour for Dakkhināgiri with an Order of monks numbering less than a group?" Then the venerable Ananda told this matter to the Lord. Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow, monks, an experienced competent monk to live five years in dependence (but) an inexperienced one all his life. || 4 ||

"Monks, if a monk is possessed of five qualities he should not live independently (of a preceptor or teacher): if he is not possessed of an adept's body of moral habit... (= I. 36. 3) ...Monks, if a monk is not possessed of these five qualities he should not live independently. Monks, if a monk is possessed of five qualities he may live independently: if he is possessed of an adept's body of moral habit... (= I. 36. 3) ...Monks, if a monk is possessed of these five qualities he may live independently.4 || 5 ||

"Monks, if a monk is possessed of five further qualities he should not live independently: if he comes to be of no faith... (= I. 36. 6) ...Monks, he should not live independently. Monks, if a monk is possessed of five qualities he may live independently: if he comes to have faith... (= I. 36. 7)...Monks...he may live independently. || 6 ||

1 lakucitabha no parināyissati, a feather-brained (light minded) state will be apparent in us. 2 ogasena bhikkhusanghena. VA. 1003 explains ogasena as parināyagena, lacking a group, and as appamattaka bhikkhusangha, only a small Order of monks. Usually a "group" consisted of from two to four monks or nuns, but above, I. 31. 2, a group of ten monks is referred to. 3 anissena, in dependence, without a teacher to give guidance. 4 Cf. below, I. 73. 1-4 where other cases are given where a monk may live independently, anissita.
... five further qualities he should not live independently: if he does not know what is an offence ... ( = I. 36. 8) ... Monks, if a monk is possessed of six qualities he may live independently: if he knows what is an offence ... ( = I. 36. 14) ... if he is of five years' standing or more than five years' standing. Monks, if a monk is possessed of six qualities he may live independently: if he knows what is an offence ... ( = I. 36. 15) ... if he is of five years' standing or more than five years' standing. || 8 ||

... five further qualities he should not live independently: if he is of five years' standing or more than five years' standing. ... if he is of less than five years' standing. ... if he is of five years' standing or of more than five years' standing. ... if he knows what is an offence ... ( = I. 36. 17) ... if he is of five years' standing or of more than five years' standing. ... || 9 ||

"Monks, if a monk is possessed of six qualities he should not live independently: if he is not possessed of an adept's body of moral habit ... ( = I. 36. 16) ... if he is of less than five years' standing. Monks, if a monk is possessed of these six qualities he should not live independently. Monks, if a monk is possessed of six qualities he may live independently: if he is possessed of an adept's body of moral habit ... ( = I. 36. 17) ... if he is of five years' standing or of more than five years' standing. ... || 10 ||

... six further qualities he should not live independently: if he comes to have no faith ... ( = I. 37. 5) ... if he is of less than five years' standing. Monks, if a monk is possessed of six qualities he may live independently: if he comes to have faith ... ( = I. 37. 6) ... if he is of five years' standing or more than five years' standing. ... || 11 ||

... six further qualities he should not live independently: if, in regard to moral habit, he comes to have fallen away from moral habit ... ( = I. 37. 7) ... if he is of less than five years' standing. Monks, if a monk is possessed of six qualities he may live independently: if, in regard to moral habit, he does not come to have fallen away ... ( = I. 37. 8) ... if he is of five years' standing or more than five years' standing. ... || 12 ||

... six further qualities he should not live independently:
"... five further qualities he should not live independently: if, in regard to moral habit, he comes to have fallen away from moral habit ... ( = I. 36. 9) ... he may live independently. || 7 ||

... five further qualities he should not live independently: if he does not know what is an offence ... ( = I. 36. 10) ... if he comes to have no faith ... ( = I. 37. 1) ... if he is of less than five years' standing. Monks, if a monk is possessed of these six qualities he may live independently: if he knows what is an offence ... ( = I. 36. 14) ... if he is of five years' standing or more than five years' standing. Monks, if a monk is possessed of these six qualities he may live independently." || 13 || 53 ||

Told is the Portion for Repeating on Safe and Secure.  [81]

Then the Lord, having stayed in Rājagaha for as long as he found sitting, set out on tour for Kapilavatthu. Walking on tour in due course he arrived at Kapilavatthu. The Lord stayed there among the Sakyans in Kapilavatthu in the Banyan monastery. Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of Suddhodana the Sakyana; having approached he sat down on the appointed seat. Then the lady, Rāhula's mother, spoke thus to the boy Rāhula: "This, Rāhula, is your father, go and ask him for your inheritance." || 1 ||

Then the boy Rāhula approached the Lord; having approached, he stood in front of the Lord and said: "Pleasant is your shadow, recluse." Then the Lord, rising up from his seat, departed. Then the boy Rāhula, following close behind the Lord, said: "Give me my inheritance, recluse, give me my inheritance, recluse." Then the Lord addressed the venerable Śāriputta, saying: "Well then, do you, Śāriputta, let the boy Rāhula go forth?"3

"How do I, Lord, let the boy Rāhula go forth?" || 2 ||

Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: "I allow, monks, the going forth for novices by the three goings for refuge. And thus, monks, should you let one go forth: first, having made him have his hair and beard cut off, having got (someone) to present him with yellow robes, having made him sit down on his haunches, having made him salute with joined palms, he should

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1 V.A. 1005 says it was a distance of sixty yojanas from Rājagaha; and going a yojana a day, the Lord's journey took two months.
2 See P.D. ii. 94, n. i.
3 Story of "Rāhula's conversion" also given at DhA. i. 116 f.
Then the Lord, having stayed in Kapilavatthu for as long as he found suitin, set out on tour for Sāvatthi. Walking on tour in due course he arrived at Sāvatthi. The Lord stayed there in Sāvatthi in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the family who supported the venerable Sāriputta sent a youth to the venerable Sāriputta, saying: "May the elder let this youth go forth." Then it occurred to the venerable Sāriputta: "A rule of training laid down by the Lord says that two novices should not attend one (monk), and this Rāhula is my novice. Now what line of conduct should be followed by me?" He told this matter to the Lord. He said:

"I allow, monks, two novices to attend one experienced, competent monk, or else as many to attend (him) as he is able to exhort, to instruct." || 55 ||

Then it occurred to the novices: "Now, how many rules for training are there for us and in which we are to train?" They told this matter to the Lord. He said:

"Monks, I allow ten rules for training for novices and novices to train in these: restraint from onslaught on creatures, restraint from taking what is not given, restraint from unchastity, restraint from lying, restraint from the occasion of sloth (induced by) fermented liquor, spirits and strong drink, restraint from eating at the wrong time, restraint from seeing shows of dancing, singing and music, restraint from the occasion of using garlands, scents, unguents.

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1 Above, I. 52. 1.
2 Novice is defined at Vin. iv. 122 (B.D. ii. 412) as one conforming to ten rules for training; also female novice is so defined at Vin. iv. 343 (B.D. iii. 411).
3 Pār. III, Pāc. LXI. These restraints or abstinences occur at e.g. D. i. 4 ff., A. i. 211, ii. 209, iv. 247 ff., S. v. 409, Pug. 58. Cf. D.A. 69 ff.
4 Pār. II.
5 Pār. I.
6 Pār. IV.
7 Cf. Pāc. LI.
8 Pāc. XXXVII.
9 viśūka appears to mean twisting, wriggling, restless motion. On the miming nature of singing, dancing and music see B.D. iii. Instr. xl, n. and p. 298, n. 2. These shows where movement was a feature were of quite a different character from shows of inanimate objects. Nuns were forbidden to visit these latter by their Pāc. XLI.
10 A dukkata for monks to see these, Vin. ii. 108; a pācittiya for nuns to see them, Nuns' Pāc. X.
and wearing finery, [83] restraint from using high beds, large beds, restraint from accepting gold and silver. I allow, monks, these ten rules for training for novices and novices to train in these.” || I || 56 ||

Now at that time novices were not respectful, not deferential, not courteous towards the monks. Monks ... spread it about, saying: “How can these novices not be respectful ... towards the monks?” They told this matter to the Lord. He said: “Monks, I allow you to impose a punishment on a novice who is possessed of five qualities: if he tries for non-receiving (of gains) by monks, if he tries for non-profiting by monks, if he causes monk to break with monk. I allow you, monks, to impose a punishment on a novice who is possessed of these five qualities.” || I ||

Then it occurred to these monks: “Now, how should the punishment be imposed?” They told this matter to the Lord. He said: “I allow you, monks, to make a prohibition.” Now at that time monks made a prohibition for novices in respect of an Order's entire monastery. The novices, on being unable to enter the monastery, went away, and left the Order, and went over to (other) sects. They told this matter to the Lord. He said: “Monks, an Order’s entire monastery should not be made (the subject of) a prohibition. Whoever should make (it such), there is an offence of wrongdoing.” || I || 58 ||

Now at that time the group of six monks, [84] without having asked preceptors (for permission), made a prohibition for novices. Preceptors hunted about, saying: “Now, where are our novices? They are not to be seen.” Monks spoke thus: “A prohibition was made, your reverences, by the group of six monks.” The preceptors ... spread it about, saying: “How can this group of six monks, without asking us (for permission), make a prohibition for our novices?” They told this matter to the Lord. He said: “Monks, a prohibition is not to be made without asking preceptors (for permission). Whoever should make one, there is an offence of wrongdoing.” || I || 59 ||

Now at that time Kandaka, a novice of the venerable Upananda, the son of the Sakyan, seduced the nun Kandakā.

1 apālāṇṭī, to draw over (to themselves). Bu. at V. 1014 hints at bribery, the group of six saying they would give bowls and robes to the novices.
2 kilamati, more usually to go short of; to be tired, fatigued. Those who shared cells and pupils should get tooth-wood and water for rinsing the mouth for their preceptors and teachers respectively, I. 25. 8, I. 32. 3.
3 See above, I. 52. 1, and B. D. iii. 31.

Cf. Pāc. LXXXVII.
Nissag. XVIII.
So V. A. 1013: “of requisites,” A. A. iv. 160. Cf. these with “five qualities” at V. i. 18, “eight qualities” at A. iv. 345, V. i. 125.
Cf. V. i. 52, 309 where monks may not revile or abuse a monk.
āvāraṇa, an obstacle, hindrance, barring off. Cf. V. i. 262 f.
pāṭikkamati, to return, V. A. 1013 explains by pāvamati, to enter. The meaning is entering a monastery in the sense of returning to it.
Monks . . . spread it about, saying: "How can this novice indulge in a bad habit like this?" They told this matter to the Lord. He said:

"I allow you, monks, to expel a novice who is possessed of ten qualities: if he is one who makes onslaught on creatures, if he is one who takes what is not given, if he is unchaste, if he is a liar, if he speaks dispraise of the awakened one, if he speaks dispraise of dhamma, if he speaks dispraise of the Order, if he is a holder of a false view, if he is a seducer of nuns, and the presence of a eunuch (see next paragraph below).

Monks heard these mahouts and grooms committed an offence with him. || I ||

These . . . spread it about, saying: "These recluses, sons of the Sakyans, are eunuchs, and those of them who are not eunuchs, they too commit offences with eunuchs. Thus they are one and all unchaste." Monks heard these mahouts and grooms who . . . spread it about. Then these monks told this matter to the Lord. He said:

1 At Vin. iv. 138 (B.D. iii. 31) a novice, Kandaka, was expelled on this ground.
2 VA. 1015 explains that "one who is unchaste" may be ordained if he is willing to restrain himself in the future, but a seducer of nuns cannot even go forth. Cf. Vin. Texts i. 215, n. 1. At A. v. 70, 71 among ten specified occasions where the Patimokkha may be suspended are included the presence of a seder of nuns, and the presence of a eunuch (see next paragraph below).
3 nassa, disappear.
4 vinassa = nassa, VA. 871, which adds "go where we do not see you".
5 moligalla, V. ii. given at Vin. i. 372: moligalla, mukalla.
6 hatthikhanda assabhandha. VA. 1015 explains bhanda by gopaka, guardian, watchman.

Now at that time a certain descendant of an ancient family which had come down in the world was delicately nurtured. Then it occurred to this descendant of the ancient family which had come down in the world: "Now, I am delicately nurtured, I am not able to acquire wealth not (already) acquired, nor to increase the wealth (already) acquired. Now by what means could I live at ease and not be in want?" Then it occurred to this descendant . . . in the world: "Now these recluses, sons of the Sakyans, are of pleasant conduct, of pleasant character; having eaten good meals, they lie down to sleep on beds sheltered from the wind. Suppose that I, having prepared a bowl and robe for myself, having cut off my hair and beard, having clothed myself in yellow robes, having gone to a monastery, should be in communion together with monks?" || I ||

Then that descendant . . . in the world, having prepared a bowl and robe for himself, having cut off his hair and beard, having clothed himself in yellow robes, having gone to a monastery, greeted the monks. The monks spoke thus:

"Of how many years' standing are you, your reverence?"

"What does this mean, your reverences: 'how many years' standing'?"

"But who, your reverence, is your preceptor?"

"What does this mean, your reverences: 'preceptor'?"

The monks spoke thus to the venerable Upali:

"Please, reverend Upali, examine this one who has gone forth." || 2 ||

1 VA. 1016 says he is to be expelled by the expulsion due to characteristic, lingavaranas. Three kinds of expulsion are given at VA. 870 f. : (1) expulsion from communion, meaning expulsion for not seeing an offence, not making amends for it, not giving up a false view; (2) expulsion due to characteristic, as an example of which the nun Mettiya is cited (Vin. iii. 162-3); (3) expulsion as a punishment, with the words, 'From to-day forth, reverend novice, the Lord cannot be referred to as your teacher' (Win. iv. 139 = B.D. iii. 31).
2 This inability is at A. i. 129 given as a characteristic of a blind person (puggalas), while the opposite, ability in this respect, is given as a characteristic of a one-eyed and of a two-eyed person.
3 No doubt the Vinaya expert.
Then as that descendant ... in the world was being examined by the venerable Upāli, he told him this matter. The venerable Upāli told this matter to the monks. The monks told this matter to the Lord. He said:

"Monks, if one who is in communion by theft is not ordained, he should not be ordained; if he is ordained, he should be expelled. Monks, if one who has gone over to (another) sect is not ordained, he should not be ordained; if he is ordained, he should be expelled." || 3 || 62 ||

Now at that time a certain serpent was troubled about his birth as a serpent, [86] he was ashamed of it, loathed it. Then it occurred to that serpent: "Now, by what means could I be freed quickly from birth as a serpent and get back human status?" Then it occurred to that serpent: "These recluses, sons of the Sakyans, are dhamma-farers, even-farers, Brahma-farers, they are truth-speakers, they are of moral habit, of good conduct. Now if I were to go forth among the recluses, sons of the Sakyans, so would I be freed quickly from birth as a serpent and could get back human status." || 3 ||

Then that serpent, in the form of a brahman youth, having approached the monks, asked for the going forth. The monks let him go forth, they ordained him. Now at that time that serpent, together with a certain monk, was living in a dwelling-place on the boundary. Then that monk, getting up in the night towards dawn, paced up and down in the open air.

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1 VA. 1016: as he was being asked about cutting off the hair and beard, accepting yellow robes, going for refuge, choosing a preceptor, and about proclamations and guidance. At Vin. iii. 212 Upāli was asked to examine monks who, having come naked, were taken to be Naked Ascetics. VA. 665 gives the nature of these questions (see B.D. ii. 45, n. 6, 7). He examines below MV. i. 64, 2.

8 thiyasamāsaka. Word occurs also at Vin. i. 307. Sameśa is being in communion, see definition at end of each Pārājikas rule (B.D. i). Theyya is "by theft", here of the signs or marks of a monk.

9 itthiyapakkantaka. This word also occurs with thiyasamāsaka and others at Vin. i. 307. All the words tell what monks, disappointed of robe-material, pretend to be.

10 pātīlabhati. He had been unchaste (in a former birth), VA. 1022. If pātīlabhati does mean "to get back" here rather than to "acquire", it indicates a belief in the possibility of losing human status for animal status.

2 paccanīma. Vin. Texti i. 218 say "(near the boundary wall of the Jetavana)", and although this may be meant, there is no evidence for it at VA. 1022. Paccanīma cannot well mean "neighbouring, adjoining" here, for the evidence is that monk and snake shared the same dwelling-place.

1 kāvāham ānām. On this phrase see B.D. i. 199, n. 3.

3 latik eva. VA. 1022 gives five cases: the time of its reinstatement, paṭīsanā, of its sloughing its skin, the two cases mentioned in the text, and the time of its passing away.
Now at that time a certain brahman youth deprived his mother of life. He was troubled about his evil deed, he was ashamed of it, loathed it. Then it occurred to that brahman youth: "Now, by what means could I get rid of this evil deed?" Then it occurred to this brahman youth: "These recluses, sons of the Sakyans, are dhamma-farers, even-farers, Brahma-farers, they are truth-speakers, of moral habit, of good conduct. Now, if I were to go forth among these recluses, sons of the Sakyans, so would I get rid of this evil deed.” [1]

Then that brahman youth, having approached (some) monks, asked for the going forth. The monks spoke thus to the venerable Upāli: "Formerly, indeed, reverend Upāli, a serpent in the form of a brahman youth went forth among the monks. Please, reverend Upāli, examine this brahman youth.”[2] Then as that brahman youth was being examined by the venerable Upāli he told him this matter. The venerable Upāli told this matter to the monks. The monks told this matter to the Lord. He said:

"Monks, if a matricide is not ordained, he should not be ordained; if he is ordained, he should be expelled.” [1] [2] [64]

At that time a certain brahman youth deprived his father of life. He was troubled about his evil deed... (= I. 64. i, 2) ... The monks told this matter to the Lord. He said:

"Monks, if a parricide is not ordained, he should not be ordained; if he is ordained, he should be expelled.” [1] [2] [65]

Now at that time several monks were going along the high-road from Sāketa to Sāvatthī. Thieves, having issued forth on the road, robbed some nuns and seduced other nuns. Those in the royal service, having set out from Sāvatthī... (= I. 66. i, 2) ... The monks told this matter to the Lord. He said:

"Monks, if a schismatic is not ordained, he should not be ordained; if he is ordained, he should be expelled. Monks, if a shedder of (a Truth-finder’s) blood is not ordained, he should not be ordained; if he is ordained, he should be expelled.” [1] [2] [67]

Now at that time several nuns were going along the high-road from Sāketa to Sāvatthī. Thieves, having issued forth on the road, robbed some nuns and seduced other nuns. Those in the royal service, having set out from Sāvatthī... (= I. 66. 1, 2) ... The monks told this matter to the Lord. He said:

"Monks, if a hermaphrodite is not ordained, he should not be ordained; if he is ordained, he should be expelled.

Monks, if a shedder of (a Truth-finder’s) blood is not ordained, he should not be ordained; if he is ordained, he should be expelled.” [1] [2] [68]

Now at that time several monks were going along the high-road from Sāketa to Sāvatthī. Thieves, having issued forth on the road, robbed some monks and killed other monks. Those in the royal service, having set out from Sāvatthī, caught some thieves (but) other thieves ran away. Those who ran away went forth among the monks; those who were caught were led off to execution. [1] [2]

Those who had gone forth saw those thieves being led off to execution; seeing them, they spoke thus: “It is well that we ran away, for had we been caught then should we have been killed likewise.” [88] Monks spoke thus: “But what have you done, your reverences?” Then those who had gone forth told this matter to the monks. The monks told this matter to the Lord. He said:

"Monks, those monks were perfected ones. Monks, if a murderer of a perfected one is not ordained, he should not be ordained; if he is ordained, he should be expelled.” [2] [66]

Now at that time several monks were going along the high-road from Sāketa to Sāvatthī. Thieves, having issued forth on the road, robbed some nuns and seduced other nuns. Those in the royal service, having set out from Sāvatthī... (= I. 66. i, 2) ... The monks told this matter to the Lord. He said:

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"Monks, if a hermaphrodite is not ordained, he should not be ordained; if he is ordained, he should be expelled.

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"Monks, if a hermaphrodite is not ordained, he should not be ordained.

Monks, if a shedder of (a Truth-finder’s) blood is not ordained, he should not be ordained; if he is ordained, he should be expelled.” [1] [2] [68]

\[1\] Cf. above p. 108, where a novice who seduces a nun is to be expelled.

\[2\] So the Comy., V.A. 1024.

\[3\] Other prohibitions in regard to these classes of persons given at Vin. i. 136, 320.

\[4\] It is to be gathered from V.A. 1025 that an Order might (inadvertently) contain any of the types of malefactors mentioned above from a matricide down to a hermaphrodite.
“Monks, one who has an Order as preceptor should not be ordained. Whoever should ordain (one such), there is an offence of wrong-doing.” ||2||

Now at that time monks ordained one who had a group as preceptor. . . . He said:

“Monks, one who has a group as preceptor should not be ordained . . . offence of wrong-doing.” ||3||

Now at that time monks ordained one who had a eunuch as preceptor . . . one who had an animal as preceptor . . . one who had a matricide as preceptor . . . one who had one living in communion as it were by theft as preceptor . . . one who had gone over to (another) sect as preceptor . . . one who had an animal as preceptor . . . one who had a matricide as preceptor . . . one who had a murderer of a perfected one as preceptor . . . one who had a seducer of a nun as preceptor . . . one who had a hermaphrodite as preceptor. They told this matter to the Lord. He said:

“Monks, one who has a eunuch as preceptor . . . one who has a hermaphrodite as preceptor should not be ordained. Whoever should ordain (one such), there is an offence of wrong-doing.” ||4|| 69||

Now at that time monks (each) ordained one who had no bowl. They walked for almsfood (to be put) into their hands. . . . People . . . spread it about, saying: “Like followers of (other) sects.” They told this matter to the Lord. He said:

“Monks, one who has no bowl should not be ordained. Whoever should ordain (one such), there is an offence of wrong-doing.” ||5||

Now at that time monks (each) ordained one who had no robe. They walked naked for almsfood. People . . . spread it about, saying: “Like followers of other sects.” They told this matter to the Lord. He said:

“Monks, one who has no robe should not be ordained. Whoever should ordain (one such), there is an offence of wrong-doing.” ||2||

Now at that time monks (each) ordained one who had no bowl or robe. They walked naked for almsfood (to be put) into their hands. . . .

“Monks, one who has no bowl or robe should not be ordained. Whoever should ordain (one such), there is an offence of wrong-doing.” ||3||

Now at that time monks (each) ordained by means of lending a bowl. When they were ordained, they returned (each one) his bowl and walked for almsfood (to be put) into their hands. . . .

“Monks, one should not ordain by means of lending a bowl. Whoever should (so) ordain, there is an offence of wrong-doing.” ||4||

Now at that time monks (each) ordained by means of lending a robe. When they were ordained, they returned (each one) his robe and walked naked for almsfood. . . .

“Monks, one should not ordain by means of lending a robe. Whoever should (so) ordain, there is an offence of wrong-doing.” ||5||

Now at that time monks (each) ordained by means of lending a bowl and robe. When they were ordained, they returned the bowl and robe and walked naked for almsfood (to be put) into their hands. . . .

“Monks, one should not ordain by means of lending a bowl and robe. Whoever should (so) ordain, there is an offence of wrong-doing.” ||6|| 70||

Told is the Portion on Twenty (Cases) where one should not ordain.

Now at that time monks (each) let go forth one who had his hands cut off . . . his feet cut off . . . his hands and feet cut off . . . his ears cut off . . . his nose . . . his ears and nose . . .

1 The following classes of persons mentioned also above, p. 108 ff.,
apattaka, see B.D. ii. 123, n. 6.
2 hathesu pim÷dyeyi caranti. Same expression at Vin. iii. 245; see B.D. ii. 119, n. 3. 4. For same expression in next paragraph, Vin. i. 372 gives five vulling all reading carati. But at Nuns’ Fac. LXIII ff. we get a singular noun followed by a plural verb, as above, with the meaning that each nun ordained a woman, and that then these were considered all together as a plurality: in referring to their actions a plural verb was needed and was used.
3 Cf. Vin. iii. 245 (B.D. ii. 119).
4 yācihaka patta, by (using) a bowl that had been asked for, i.e. borrowed by the candidates for ordination.
his fingers ... his nails\(^1\) cut off ... who had the tendons (of his feet) cut ... one who had webbed fingers\(^2\) ... a dwarf ... one who had a goitre ... one who had been branded\(^3\) ... one who had been scourged\(^4\) ... one who had been written about\(^5\) ... one who had elephantiasis ... one who was badly ill ... one who disgraced an assembly \(6\) (by some deformity) ... one who was purblind ... one with a crooked limb ... one who was lame ... one paralysed down one side ... a cripple ... one weak from old age ... one who was blind\(^7\) ... one who was dumb\(^8\) ... one who was deaf\(^9\) ... one who was blind and dumb ... one who was deaf and dumb. They told this matter to the Lord. \(\|\ I \|

He said: "Monks, one who has had his hands cut off should not be let go forth; one who has had his feet cut off ... one who is blind and deaf and dumb should not be let go forth. Whoever should let (one such) go forth, there is an offence of wrong-doing." \(\|\ II \|

Told is the Portion on Thirty-two (Cases) where one should not let go forth \(\|\ VII \|

Told is the Ninth Portion for Repeating: that on Inheritance

\(^1\) afa; see J.P.T.S. 1884, p. 71, 1886, p. 105.

\(^2\) phayaṭṭhakāha, with a hand like a snake’s hood. Cf. khaṭṭhaphaṇaka at Vin. ii. 107, 'hands used as an instrument shaped like a snake’s hood' for smoothing the hair. VA. 1027, 'one whose fingers were grown together like a bat’s wings'. See note by A. K. Coomaraswamy on the jālampakkhana, 'The 'Webbed Finger' of Buddha', I.H.Q. Vol. VII, 1931, p. 365, where he is of the opinion that jāla does not mean a webbing connecting the fingers, but refers to the thin lines of rosy light which may be seen between the fingers when they are held together and the hand held up to the light. The fingers of the Buddha, as Mahāpuruṣa, would be straight and regularly formed, of one measure, ekappamatt, according to this lakkhana, or sign. ‘It is even possible’, as Coomaraswamy adds in a postscript, 'that’ having webbed fingers ‘represents the exact opposite of the meaning of the original lakkhana.'

\(^3\) Cf. Vin. i. 76 (above, p. 95).

\(^4\) Cf. Vin. i. 75 (above, p. 95).

\(^5\) panaṭṭhakāha.

\(^6\) Given at length at VA. 1027 ff.

\(^7\) The two words for blind: kama and andha, are used. Bu. at VA. 1030 says that kama means blind of one or both eyes (and not merely blind of one). He cites the Mahāpaccārī Comy. as asserting kama to mean blind of one eye and andha of both, and he cites the Great Comy, as saying that andha means blind from birth; he keeps this explanation at VA. 1031. 'Purblind' and the next three terms occur at Vin. ii. 90. A. 1. 107. ii. 83, iii. 385, S. i. 94, Pug. 98.

\(^8\) VA. 1031 explains that if he were unable to say the complete formula for going for refuge, he could not go forth.

\(^9\) VA. 1031, if he could hear a loud noise he might go forth.

1 bhikkhusabbāgata. VA. 1031, "Until I know from monks that their conscientiousness is shared by the monk giving guidance." Or, is sabbāgata equal to sabbāsa, the nature (of a monk), as I take it to be?

2 Above, p. 101.

3 ahaṁ c' amhi nissayakaharaṇyo.
what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"I allow a monk, monks, if he is ill and is not receiving guidance to live independently." \[2\]

Then it occurred to that monk who was tending the ill one: "It is laid down by the Lord . . . I am in need of guidance but this monk is ill. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"I allow a monk, monks, if he is tending an ill one and is not receiving guidance, to live independently although being requested." \[3\]

Now at that time a certain monk was staying in a forest and there came to be comfort for him in this lodging. Then it occurred to this monk: "It is laid down by the Lord that one should not live independently. I am in need of guidance, but I am staying in a forest and there comes to be comfort for me in this lodging. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"I allow a monk, monks, if he is a forest-dweller and is thinking about abiding in comfort and is not receiving guidance, to live independently, thinking: 'If a suitable giver of guidance comes along, I will live under his guidance.'" \[4\] \[73\]

Now at that time (a person) wished for ordination from the venerable Kassapa the Great. Then the venerable Kassapa the Great sent a message to the venerable Ānanda, saying: "Let Ānanda come, he will proclaim this (person)." The venerable Ānanda spoke thus:

"I am not able to pronounce the elder's name (for) the elder is my teacher." \[92\] They told this matter to the Lord. He said:

"I allow you, monks, to proclaim merely by clan name." \[1\]

Now at that time two (persons) wished for ordination from the venerable Kassapa the Great. These quarrelled, saying: "I will be ordained first, I will be ordained first." They told this matter to the Lord. He said:

"I allow you, monks, to make two proclamations together." \[2\]

Now at that time there were those wishing for ordination from several elders. These quarrelled, saying: "I will be ordained first, I will be ordained first." The elders spoke thus: "Come, your reverences, we are making all the proclamations together." They told this matter to the Lord.

He said:

"I allow you, monks, to make two or three proclamations together if there is one preceptor, but not if there are different preceptors." \[3\] \[74\]

Now at that time the venerable Kassapa the Boy became ordained twenty years after his conception. Then it occurred to the venerable Kassapa the Boy: "It is laid down by the

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\[1\] *gakutum*, a word with a variety of meanings; here meaning "to pronounce" in sense of "to take", cf. "to take his name in vain". Since Ānanda calls Kassapa his guru (guru me), and if we equate guru with ācārya, spiritual teacher of father (cf. *piśutta*, Vin. i. 45, 60), it was not suitable for Ānanda to "take" (pronounce) his "father's" name. The use of the *gotta* (clan) name is less intimate and therefore permissible. *Cf. Kaś. Up. II. 11.7* where the father "takes his son's name", *nāma asya grhyati*. I am indebted for this note to A. K. Coomaraswamy. Mahākassapa's reference to Ānanda as *kuśāra,* young boy, at S. ii. 218, should also be noted.

\[2\] *guru,* probably equivalent to guru, spiritual teacher. *Cf. guruṇīsaya* at Vin. ii. 593.

\[3\] *guru,* probably equivalent to guru, spiritual teacher. *Cf. guruṇīsaya* at Vin. ii. 593.

\[4\] *Kumarakassapa.* *Kumāra* has the meaning both of boy and prince. Kumārakassapa "went forth" when he was only seven years old and he had been reared by a king since his birth by a nun; see A.J. i. 284, *MA* ii. 120, *Thag.* (Pis. Brdh. p. 147 f.), *Dīh.* ii. 144, Jā. i. 148. Verses are ascribed to him at *Thag.* 201-202. Called "chief of those who are versatile speakers" at A. i. 24. The *Vannhikī Sutta* (M. i. 142) was spoken to Kumārakassapa; the *Nīvāranānapiśita* (No. 12) and *Dīh.* 160 on account of his mother.
Lord that an individual who is under twenty years of age should not be ordained,¹ and I am twenty years from my conception. Now am I ordained² or am I not ordained?" They told this matter to the Lord. He said:

"When in his mother's womb the first thought has arisen, the first consciousness appeared,³ his birth is (to be reckoned as) from that time. I allow you, monks, to ordain one who is twenty years of age from his conception." || 1.75 ||

Now at that time ordained (monks) were to be seen who were (afflicted by) leprosy and boils and eczema and consumption and epilepsy.⁴ They told this matter to the Lord. He said:

"I allow you, monks, when one is being ordained to ask him about things which are stumbling-blocks⁶ for him.⁶ And thus, monks, should he be asked: Have you diseases like this: leprosy, boils, eczema, consumption, epilepsy? Are you a human being? Are you a man? Are you a freeman? Are you without debts? Are you not in the royal service? Have you your parents' consent? Are you full twenty years of age? Are you complete as to bowl and robes? What is your name? What is the name of your preceptor?" || 1.2 ||

Now at that time monks asked those wishing for ordination, but who were not instructed, about the things which are stumbling-blocks. Those wishing for ordination were at a loss, they were abashed, they were unable to reply. They told this matter to the Lord. He said:

"Monks, one should not be instructed by an ignorant, inexperienced (monk). Whoever (such) should instruct, there is an offence of wrong-doing. I allow you, monks, to instruct by means of an experienced, competent monk." || 1.4 ||

Those who were not agreed upon instructed them. Those wishing for ordination, but who were not (properly) instructed, were at a loss, they were abashed, they were unable to reply. They told this matter to the Lord. He said:

"Monks, one should not be instructed by one who is not agreed upon. Whoever (such) should instruct, there is an offence of wrong-doing. I allow you, monks, to instruct by means of one who is agreed upon. And thus, monks, should one be instructed: First, I would instruct so and so. Thus may oneself be agreed upon by oneself. And how is another to be agreed upon by another? The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order hear me. So and so wishes for ordination from the venerable so and so. If it seems right to the Order, I would instruct so and so.' Thus may oneself be agreed upon by oneself. || 1.5 ||

"And how is another to be agreed upon by another? The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order hear me. So and so wishes for ordination from the venerable so and so. If it seems right to the Order, so and so could instruct so and so.' Thus may another be agreed upon by another. || 1.6 ||

"The monk who is agreed upon, having approached the one who wishes for ordination, should speak thus to him: 'Listen, ¹ Pac. LXV, and above, p. 98.
² Cf. Pac. LXV where it is stated that if a person is ordained while he is under twenty he is not (really) ordained. He himself incurs no offence, ut there is an offence for the monks who ordain him.
³ Cf. definition of manussa-vaggaha, human being, at Vin. iii. 73.
⁴ Cf. above, I. 39. 1.
⁵ antarikyaka dhamma, cf. Vin. iv. 134 (B.D. iii. 21, where see n. 5).
⁶ Cf. Vin. ii. 271 f. for the questions put to nuns on their ordination.
so and so. This is for you a time for truth (-speaking), a time for fact (-speaking). When I am asking you in the midst of the Order about what is, you should say, 'It is,' if it is so; you should say, 'It is not,' if it is not so. Do not be at a loss, do not be abashed. Thus I will ask you: 'Have you diseases like this . . . What is your preceptor's name?'”

They arrived together. They should not arrive together. The instructor having come first, the Order should be informed by him, saying: “Honoured sirs, let the Order listen to me. So and so wishes for ordination from the venerable so and so. [94] He has been instructed by me. If it seems right to the Order, let so and so come.” He should be told: “Come.” Having made him arrange his upper robe over one shoulder, having made him honour the monks' feet, having made him sit down on his haunches, having made him salute with joined palms, he should be made to ask for ordination, saying: “Honoured sirs, I ask the Order for ordination; honoured sirs, may the Order raise me up out of compassion.” And a second time, honoured sirs, . . . And a third time, honoured sirs, I ask the Order for ordination; honoured sirs, may the Order raise me up out of compassion.”

The Order should be informed by an experienced, competent monk, saying: “Honoured sirs, let the Order hear me. This one, so and so, wishes for ordination from the venerable so and so. He is quite pure in regard to the things which are stumbling-blocks, he is complete as to bowl and robes. . . and so is asking the Order for ordination by means of the preceptor so and so. If it seems right to the Order, let the Order ordain so and so by means of the preceptor so and so. This is the motion.”

“Honoured sirs, let the Order hear me. This one, so and so, wishes for ordination from the venerable so and so. He is quite pure in regard to the things which are stumbling-blocks, he is complete as to bowl and robes. . . and so is asking the Order for ordination by means of the preceptor so and so. The Order is ordaining so and so by means of the preceptor so and so. If the ordination of so and so by means of the preceptor so and so is pleasing to the venerable ones, let them be silent; he to whom it is not pleasing should speak. Thus do I understand this.”

Told is the (Formal) Act of Ordination.

The shadow should be measured at once, the length of the season should be explained, the portion of the day should

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1 This must mean the shadow of the candidate, cast by the sun. V.A. 1033 says the shadow should be measured with the words, It is the length of one man or of two men, ekoporisā dvoporiṣa. Cf. porisā meaning "height of a man" at M.i. 74, 187, 365.
2 V.A. 1033, the seasons are the rains, the cold weather, the hot weather. If whichever season it is not ended, that season is incomplete by so many days", thus the number of days remaining in that season, or "the exact season" (P.E.D.) should be explained.
3 V.A. 1033, morning or afternoon.
be explained, the formula\(^1\) should be explained. [95] the four resources should be explained (with the words): ‘Going forth is on account of meals of scraps . . . (as at MV. I. 30. 4) . . . These are extra acquisitions: ghee, fresh butter, oil, honey, molasses.’ \(\| I \| 77 \|

Told are the Four Resources

Now at that time monks, having ordained a certain monk, went away leaving him alone. Afterwards as he was going along alone, he met his former wife on the way. She spoke thus: “What, have you now gone forth?”

“Yes, I have gone forth.” She said:

“Sexual intercourse is difficult for those who have gone forth. Come and indulge in sexual intercourse.” Having indulged in sexual intercourse with her, he arrived late. Monks spoke thus: “What were you, your reverence, doing for such a long time?” \(\| I \|

Then this monk told this matter to the Lord. He said:

“I allow you, monks, having ordained (a monk), to give him a companion and to explain four things which are not to be done. When a monk is ordained he should not indulge in sexual intercourse, even with an animal.\(^2\) Whatever monk indulges in sexual intercourse, he becomes not a (true) recluse, not a son of the Sakyans. As a man with his head cut off could not become one to live by that bodily connection, even so a monk, having indulged in sexual intercourse, becomes not a (true) recluse, not a son of the Sakyans.\(^3\) This is a thing not to be done by you as long as life lasts. \(\| 2 \|

“When a monk is ordained he should not take by theft what has not been given, even if it is only a blade of grass.\(^4\) Whatever monk takes by theft a \(pāda\)\(^5\) or the worth of a \(pāda\) or more than a \(pāda\) that has not been given, he becomes not a (true) recluse, not a son of the Sakyans.\(^1\) This [96] is a thing not to be done by you as long as life lasts. \(\| 3 \|

“When a monk is ordained he should not intentionally deprive a living thing of life, even if it is only an ant.\(^2\) Whatever monk deprives a human being of life even down to causing abortion,\(^3\) he becomes not a (true) recluse, not a son of the Sakyans. As a flat stone, broken in half, becomes (something) not to be put together again, even so a monk, having intentionally deprived a human being of life, becomes not a (true) recluse, not a son of the Sakyans.\(^4\) This is a thing not to be done by you as long as life lasts. \(\| 4 \|

“When a monk is ordained he should not lay claim to a state of further-men, even thinking: ‘I delight in solitude’.\(^5\) Whatever monk, of evil desires, filled with covetousness, lays claim to a state of further-men which is non-existent, not a fact\(^6\)—to meditation or to a deliverance or to contemplation or to an attainment or to a way or to a fruit— he becomes not a (true) recluse, not a son of the Sakyans. As a palmyra palm, cut off at the crown, could not become one for further growth,\(^8\) even so a monk, of evil desires, filled with covetousness, having claimed a state of further-men which is non-existent, not a fact, becomes not a (true) recluse, not a son of the Sakyans. This is a thing not to be done by you as long as life lasts.” \(\| 5 \|

Told are the Four Things which are not to be done. \(\| 78 \|

Now at that time a certain monk, suspended\(^9\) for not seeing an offence, left the Order, (but) having come back again, he

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1. *sangīti*, chanting together. According to *VA*. 1034, having done all this together he should be asked about his measure, the season and portion of the day in order that he might give the correct answers and so make it clear that he has properly understood his age as a member of the Order.
4. *Pār.* II.
5. See note at *B.D.* i. 71.
6. *suddhāghāra*. See *Vin.* iii. 97, where “delight in solitude for the mind devoid of the hindrances” occurs in definition of “state of further-men”.
7. *Vin.* iii. 90, where such a one is called the “chief great thief”.
asked the monks for ordination. They told this matter to the Lord. He said:

"This is a case, monks, where a monk, suspended for not seeing an offence, leaves the Order, (but) having come back again, asks the monks for ordination. They should speak thus to him: 'Will you make amends for this offence?' If he says: 'I will make amends', [97] he should speak thus to him: 'Will you make amends for this instead of offence?' If he says: 'I will see it', he may be restored. Having restored him, they should say: 'Do you see this offence?' If he sees it, that is good; if he does not see it, he may be suspended again if it possible to obtain unanimity²; if it is not possible to obtain unanimity there is no offence in eating with, in being in communion with (him).³

This is a case, monks, where a monk, suspended for not making amends for an offence, leaves the Order (but) having come back again, asks the monks for ordination. They should speak thus to him: 'Will you make amends for this offence?' If he says: 'I will make amends', [97] he may be let go forth . . . (as in || 2 || reading make amends for instead of see) . . . in being in communion with (him). || 3 ||

This is a case, monks, where a monk, suspended for not giving up a wrong view, leaves the Order (but) having come back again, asks the monks for ordination. They should speak thus to him: 'Will you give up this wrong view?' If he says: 'I will give it up', he may be let go forth . . . (as in || 2 || reading give up instead of see) . . . in being in communion with (him). || 4 || 79 ||

The Great Section⁴: the First

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1. On osārati, to restore after seeing an offence, making amends for it and giving up a false view, see B.D. ii. 29, n. 4.
2. I.e. among the monks, for this further suspension.
3. So Bu. at V.A. 1034, tena saddhim, and as may be deduced from Pāc. LXIX and its Old Comy's definition of "has not acted according to the rule".

As to great matters in the Vinaya, to bringing ease to the well-behaved
both in restraint of evil desires and in strivings for conscientiousness,
And also bearing in mind the instruction which is within the range of the all-knowing conqueror,
in a realm which has no other, in peace from bondage, in what is well laid down, in that which has no doubt,
In Section in Vinaya, as well as in Parivāra and in Heading(s), the good follows closely as though imitating.

Who does not understand cattle does not guard the herd, so not knowing moral habit, how can he guard restraint?
Although the Suttantas and Abhidhamma be forgotten, for all time [98]
the teaching persists while Vinaya is not destroyed.
Therefore, because firmly supported, I will declare the key in regular sequence according to (my) knowledge. Listen while I speak.
The matter, the provenance¹, the offence, the methods and the abbreviations—
it is not easy not to leave something out; discern that from the method.

Awakening, and the Rājāyatana, the Goatherds', Sahampati Brahmā, Ālāra, Uddaka, and monks, Upaka the seer, Kūḍānīṇa, Vappa, Bhaddiya and Mahānāma, Assaji, Yasa, four, fifty, all, he sent out (on tour), the quarters, The subject,² as to Māra, and the thirty, at Uruvelā, three matted hair ascetics,
fire-room, the Great Kings, Sakka, and Brahmā, the entire (population),
Rag-robe, a tank, and a stone, kakudha-(tree), a stone, a rose-apple, and a mango, emblic myrobalam, he brought a flower from the Coral Tree,

¹ nidāna. This usually appears in the Vin. to mean the place where the Lord was staying when such conduct occurred as led to the framing of a rule or allowance, thus the "provenance" of a rule or allowance. See also K.S. iii, Intr. x ii.; K.S. iv, Intr. xiv i.
² saṅgham. Appearing to refer to 12. 2-4, the going forth and ordination formula by the three refuges. Going forth and Ordination form the subject matter of Section I of the Mahāvagga.
BOOK OF DISCIPLINE

'Kassapa, let them be chopped, let them be kindled, and let them be extinguished',
they plunged into, fire-vessels, rain, Gayā, and the Palm Grove, (King of Magadha, Upatissa, Kolita, and distinguished (young men), the going forth,
wrongly dressed, dismissal, and the lean wretched brahman, He indulged in bad habits, the stomach, the brahman youth, a group,
year's standing, by the ignorant, going away, ten years' standing, guidance,
They did not conduct themselves (properly), to dismiss, ignorant, nullification, five, six, and whoever else, and naked, not with (his hair) cut off, matted hair ascetic, a Sakyan.
Five diseases among the Magadhese, service,¹ a thief (and) fingers, and (the King of) Magadha decreed, jail, written about, scourged, Branded, debtor, and a slave, close-shaving, Upāli, snake (-wind disease),² a family with faith, and Kaṇḍaka, and then crowded up, About how to live,³ the boy, trainings, and they were,⁴ Now how?
entire, by mouth, preceptors, luring away, Kaṇḍaka, Eunuch, theft,⁵ going over to,⁶ and a snake, on a mother, a father, perfected ones, a nun, schismatic, concerning blood,⁷ hermaphrodite,⁸
Without a preceptor, through an Order, a group, eunuch, without a bowl,

MAHĀVAGGA I

without a robe, both these, then those three on what was lent, Hands, feet, hands and feet, ears, nose, both these, fingers, nails, tendons, webbed hands, and a hunch-back, dwarf,
Having goitre, and then a branded one, scourged, written about, elephantiasis, badly (ill), and one who disgraces an assembly, blind, and just then one with a crooked limb, [99]
And then a lame one, paralysed down one side, with a cripple, old age, blind from birth, dumb, deaf, blind and dumb, and what is thereto, Whatever is called blind and dumb, and then dumb and deaf, And blind and dumb and deaf, and guidance to the unconscientious, And one should (not) live, what is done on a journey,¹ being asked, wishing for, 'let him come',² they quarrelled,³ if there is one preceptor, Kassapa, And ordained (monks) were to be seen pressing about diseases, the uninstructed were at a loss, instruction just there, And then in the Order, then an ignorant one, and not agreed upon, together, the 'may-it-raise-(me-)-up' ordination, resource, alone, the three.⁴ In this Section are one hundred and seventy-two items. Told is the First Key, that to the Great Section [100]

¹ Text reads eko . Oldenberg, Vin. i. 373 thinks we ought to read bhājo (for rājāhātta in 40. 3).
² See I. 50. 1 = 51. 1.
³ vatthuṣkhi, i.e. in dependence for five years or for life, I. 58. 4. Cing. edn. vatthuṣkhaṃ.
⁴ vikaraṇī, as in I. 67. 1.
⁵ i.e. in communion by theft, I. 62. 3.
⁶ i.e. going over to (another) sect, I. 62. 3.
⁷ ruhīrena, here replacing lohituppaṭāka of I. 67. 1, the shedder of a (tathāgata's) blood.
⁸ Here called only svaśajana (accompanying attribute, distinctive characteristic) instead of ubhatovāyajana ke at I. 68. 1.
THE GREAT DIVISION (MAHAVAGGA) II

At one time the awakened one, the Lord was staying near Rājagaha on Mount Vulture Peak. Now at that time wanderers belonging to other sects, having collected together on the fourteenth, fifteenth and eighth days of the half-month, spoke dhamma. People came up to them to hear dhamma. They gained affection for the wanderers belonging to other sects, they gained faith (in them), the wanderers belonging to other sects gained adherents.

Then reasoning arose thus in the mind of King Seniya Bimbisāra of Magadha as he was meditating in seclusion: “At present wanderers belonging to other sects, having collected together on the fourteenth, fifteenth and eighth days of the half-month, speak dhamma. These people go up to them to hear dhamma. They gain affection for the wanderers belonging to other sects, they gain faith (in them), the wanderers belonging to other sects gain adherents. Suppose the masters should also collect together on the fourteenth, fifteenth and eighth days of the half-month?”

Then King Seniya Bimbisāra of Magadha approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, King Seniya Bimbisāra of Magadha spoke thus to the Lord: “Now, Lord, as I was meditating in seclusion, a reasoning arose in my mind thus: ‘At present wanderers belonging to other sects . . . should collect together on the fourteenth, fifteenth and eighth days of the half-month?’”

Then the Lord gladdened, rejoiced, roused, delighted King Seniya Bimbisāra of Magadha with talk on dhamma. Then King Seniya Bimbisāra of Magadha, gladdened, . . . delighted by the Lord with talk on dhamma, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

“I allow you, monks, to assemble together on the fourteenth, fifteenth and eighth days of the half-month.”

Now at that time monks, thinking: “It is allowed by the Lord to assemble together on the fourteenth, fifteenth and eighth days of the half-month,” having assembled together, sat down in silence. Those people came up to hear dhamma. They looked down upon, criticised, spread it about, saying: “How can these recluses, sons of the Sakyans, having assembled together on the fourteenth, fifteenth and eighth days of the half-month, sit in silence, like dumb pigs? Ought not dhamma to be spoken when they are assembled together?” Monks heard these people who . . . spread it about. Then these monks told this matter to the Lord. Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

“I allow you, monks, having assembled together on the fourteenth, fifteenth and eighth days of the half-month, to speak dhamma.”

Then as the Lord was meditating in seclusion a reasoning arose in his mind thus: “What now if I were to allow those rules of training, laid down by me for monks, (to form) a recital of Pātimokkha2 for them? It would be a (formal) act of observance3 for them.”

1 māgasāthikārā; V.A. 1034 explains by thālasavatsāsāthikārā, pigs that are fat in body.
2 ḍhāya Davids (E.R.E., art.: Pātimokkha) says that from “the manner in which the word is used” in this passage it is not surprising “to find that the early Buddhists ascribed the institution . . . of the Pātimokkha itself to a date long antecedent to that of the Buddha. If that be correct, the word pātimokkha must have been current in Kosala when Buddhism arose, and . . . among members of the previous orders”. Rh. D. refers to D. ii. 46-49, where tradition ascribes a Pātimokkha to the time when Vipassim was Buddha, and to the verse (D. ii. 49), repeated at Dhp. 185, which contains the words: pātimokkhā ca samvaro . . . etam buddhāmasāsanam, “and restraint according to the Pātimokkha—this is the teaching of the Buddhas” (plural).
3 On suggested meanings of pātimokkha, see B.D. i., Intr., p. xi ff.; Vin. Text s., Intr., p. xxvi. On the number of rules that the Pātimokkha contained, see Winternitz, Hist. Ind. Lit., ii. 2, n. 5, which gives further references, and also B. C. Law, Hist. Pali Lit., i. 48 f.
3 uposathikām. Uposatha stands for “observance” itself. The phrase tad-ab-uposathikā, “on this day’s observance”, is usually used for an Observance day.
Then the Lord, having emerged from his seclusion in the evening, on this occasion, in this connection having given reasoned talk, addressed the monks, saying: 'Now, monks, as I was meditating in seclusion a reasoning arose in my mind thus: 'What now if I should allow those rules of training, laid down by me for monks, (to form) a recital of Patimokkha for them? It would be a (formal) act of observance for them.' I allow you, monks, to recite a Patimokkha.

|| 2 ||

'And thus, monks, should it be recited: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. To-day, the fifteenth (day), is an Observance (day). If it seems right to the Order, the Order may carry out Observance, it may recite the Patimokkha. What is the Order's first duty? Let the venerable ones [102] announce entire purity. I will recite the Patimokkha (while) one and all of us present listen properly and pay attention to it. He for whom there may be an offence should reveal it. If there is no offence, you should become silent. By your becoming silent I shall thus know that the venerable ones are quite pure. For as there is an answer for each question, so it is proclaimed up to the third time that the venerable ones are quite pure. For as there is an existent offence and should not reveal it, there comes to be conscious lying for him. Now, conscious lying, venerable ones, is a thing called a stumbling-block by the Lord. Therefore the existent offence should be revealed

1. parisuddhi, i.e. that only those are present who have committed no offences, or who have acknowledged any committed, or who have fulfilled the penalty for them. Cf. below, p. 158.
2. sabbeva sañcita. Cf. uho va sañcita at Vin. iii. 218.
3. Vin. Texts i. 242 take these words (all of us . . . to it) to be the answer of the monks then present. As there is no ti marking the end of a speech, I think Gotama is still supposed to be telling the monks the way in which the recitation is to be carried out.
4. ākhareyya. Ātikaretī is to make clear, to manifest, thus to disclose, to bring to light. This method of clearing oneself of an offence is perhaps a forerunner to the more formal confession, apattī deseti, to an Order, a group or to one individual monk.
5. paccekaphūṣṭhā.
6. amassātā.
7. Defined at Vin. iv. 2 (B.D. ii. 166).
8. Quoted Asl. 92.
9. antarāyikā dhamma; see B.D. iii. 21, n. 5.
If there is no offence means: either one comes not to be committed or, if fallen into, it is removed.¹

You should become silent means: you should consent, you should not speak.

I shall know that you are quite pure means: I will know², I will understand. || 5 ||

For as there is an answer for each question means: as one (person) if questioned about one (thing) would answer, so it should be known to that assembly: 'He questions me.'

An assembly like this (means): it is called an assembly of monks.

It is proclaimed up to the third time means: it is proclaimed once and it is proclaimed a second time and it is proclaimed a third time.

Remembering means: knowing, perceiving.

There is an existent offence means: either one comes to be committed or if fallen into is not removed.

Should not reveal means: should not tell, should not make clear, should not open up, should not make plain [103] in the midst of an Order or in the midst of a group or to one individual. || 6 ||

There comes to be conscious lying for him means: What is conscious lying? It is an offence of wrong-doing.³

A thing called a stumbling-block by the Lord means: a stumbling-block to what? It is a stumbling-block to the attainment of the first (stage in) meditation, it is a stumbling-block to the attainment of the second (stage in) meditation . . . the third (stage in) meditation, . . . the fourth (stage in) meditation; there comes to be comfort in the attainment of the first (stage in) meditation, it is a stumbling-block to the attainment in the second (stage in) meditation . . . the third (stage in) meditation . . . the fourth (stage in) meditation; there comes to be comfort in the attainment of the meditations, of the deliverances, of the contemplations, of the attainments, of the renunciations, of the escapes, of the aloofnesses, of states that are good.² || 8 || 3 ||

Now at that time monks, thinking: "The recital of the Pātimokkha is allowed by the Lord," recited the Pātimokkha daily. They told this matter to the Lord. He said:

"Monks, the Pātimokkha should not be recited daily. Whoever should (so) recite it, there is an offence of wrong-doing. I allow you, monks, to recite the Pātimokkha on an Observance day." || I ||

Now at that time monks, thinking: "The recital of the Pātimokkha on an Observance day is allowed by the Lord," recited the Pātimokkha three times during the half-month—on the fourteenth, on the fifteenth and on the eighth (days) of the half-month. They told this matter to the Lord. He said:

"Monks, the Pātimokkha should not be recited three times

¹ vuttidā, fem., agreeing with its subject āpatti. VA. 1034 reasonably explains: "here, either, whatever monk there comes to be not falling into an offence, or, having fallen is removed from it, this is the meaning of 'if there is no offence' ". Cf. āpattiyā vuttidā in MV. I. 36. 10.
² vedissāmi . . . jānissāmi.
³ In the Pācittiya, however, conscious lying appears as the first offence in this class. Vin. Texts i. 245, n. says that because of this "we cannot interpret here dukkata in the technical sense of a dukkata offence ". I think, however, that the difference in the penalties laid down for conscious lying may point to different stages in the growth of the legislation.
⁴ Cf. Vin. iii. 91, 92, iv. 23.
¹ nissaraṇa. 'Escapes' mentioned at Ud. 8a; Iti. p. 37, 61; D. iii. 275; A. iii. 245-6; D. iii. 230-240; A. iii. 290, D. iii. 247; M. i. 84 ff., etc.
⁵ Cf. the forest or jungle dwelling monk who had comfort, phāsu, MV. I. 73. 4. This example together with the one given above indicate that phāsu is by no means used exclusively to denote physical comfort.
in the half-month. Whoever should (so) recite it, there is an offence of wrong-doing. I allow you, monks, to recite the Pātimokkha once in the half-month: either on the fourteenth or on the fifteenth (day).” \[2] \[4]

Now at that time the group of six monks recited the Pātimokkha according to assembly, each one before his own assembly. They told this matter to the Lord. He said:

"Monks, \[104\] the Pātimokkha should not be recited according to assembly, each one before his own assembly. Whoever should (so) recite it, there is an offence of wrong-doing. I allow you, monks, a (formal) act of Observance for all together.\[1]\[1]

Then it occurred to the monks: “A (formal) act of Observance for all together is allowed by the Lord. Now, how far does ‘being all together’ (go)? As far as one residence, or the whole earth?” They told this matter to the Lord. He said:

“I allow, monks, ‘being all together’ (to mean) as far as one residence.” \[2]\[1]

Now at that time the venerable Kappina the Great\[5\] was staying near Rājagaha at Maddakucchi in the deer-park. Then as the venerable Kappina the Great was meditating in seclusion a reasoning arose in his mind thus: “Should I go to an Observance or should I not go, should I go to a (formal) act of the Order or should I not go, I, nevertheless, am purified with the highest purification?”

“±es, Lord.”

“But if you brahmans\[1\] do not reverence, revere, esteem, honour the Observance, who is there who will reverence, revere, esteem, honour the Observance? You go along, brahman, to the Observance, do not not go; go likewise to a (formal) act of the Order, do not not go.”

“±es, Lord,” the venerable Kappina the Great answered the Lord in assent. \[5]\[1]

Then the Lord, having gladdened, rejoiced, roused, delighted the venerable Kappina the Great with talk on dhamma, as a strong man might stretch out his bent arm or bend back his outstretched arm, even so did he, vanishing from before the venerable Kappina the Great in Maddakucchi in the deer-park appear on Mount Vulture Peak. \[6]\[5] \[105\]

Then it occurred to the monks: “It is laid down by the Lord that ‘being all together’ (means) as far as one residence. Now, how far does one residence (go)?” They told this matter to the Lord. He said:

“I allow you, monks, to agree upon a boundary. And thus, monks, should it be agreed upon: First, marks should be announced,\[2\] a mark consisting of a hillside, a mark consisting of a tree, a mark consisting of a river, a mark consisting of an anthill, a mark consisting of a road, a mark consisting of a rock, a mark consisting of a grove, a mark consisting of a tree, a mark consisting of a road, a mark consisting of an hill, a mark consisting of a river, a mark consisting of (a piece of) water. The Order, having announced the marks, should be informed by an experienced, competent

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\[1\] samaggānaṁ. Cf. samagga at Vin. iv. 52, “all come”, and see B.D. ii. 267, n. 7; and cf. samagga samgha at Vin. iv. 154, 218, 231 meaning a complete Order.

\[2\] sāmāgītī. At A. i. 25 called chief of the exhorters of monks. Verses at Thag. 547-556. See Pps. Breth. p. 254 ff., and N.B. that on p. 256 “taught the sisters” (or nuns) should read “taught the brethren” (or monks), as noticed at Pps. Breth. p. 417. DPPN. ii. 475, art: Mahākappina, should be corrected accordingly. See Sakkhā, p. 140 ff., for Mrs. Rhys Davids’ suggestion that Kappina was Assaji’s teacher.

\[3\] Brahmā probably being here in its Buddhist sense of “best, highest”. Kappina was older than Gotama.

\[4\] nimīta hikatīdā.
monk, saying: 'Honoured sirs, let the Order listen to me. In as much as marks all round are announced, if it seems right to the Order the Order may agree upon a boundary in accordance with these marks for the same communion, for one Observance. This is the motion. || I ||

Honoured sirs, let the Order listen to me. In as much as marks all round are announced, the Order is agreeing upon a boundary in accordance with these marks for the same communion, for one Observance. If the agreement upon a boundary in accordance with these marks for the same communion, for one Observance, is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The boundary in accordance with these marks is agreed upon by the Order for the same communion, for one Observance. It is pleasing to the Order, therefore it is silent; thus do I understand this.'" || 2 || 6 ||

Now at that time the group of six monks, thinking: "An agreement upon a boundary is allowed by the Lord," agreed upon very extensive boundaries, of four yojanas and five yojanas and six yojanas. Monks coming for Observance arrived while the Pātimokkha was being recited, and they arrived just after it had been recited, and they stayed (a night) on the way. They told this matter to the Lord. He said:

"Monks, a very extensive boundary should not be agreed upon, of four yojanas or five yojanas or six yojanas. Whoever should (so) agree, there is an offence of wrong-doing. I allow you, monks, to agree upon a boundary of three yojanas at most." || I ||

Now at that time the group of six monks agreed upon the other side of a river as a boundary. Monks coming for Observance were carried away and their bowls were carried away and their robes were carried away. They told this matter to the Lord. He said:

"Monks, the other side of a river should not be agreed upon as a boundary. Whoever should (so) agree, there is an

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1 According to V.A. 1046 this means that having established the middle of the proposed residence, the boundary should not be more than one and a half yojanas from it in each direction. A triangle may be agreed upon, three yojanas from corner to corner.

2 dhuvasetu. V.A. 1047 says "made of a collection of trees or boards joined together or a bridge where a caravan can go or what is suitable for the crossing over of elephants and horses is a large bridge; or a 'reliable bridge' means having even at that moment cut down a tree, a bridge that is suitable for people to cross over by one at a time. But it is not a 'reliable bridge' if it is not possible to cross by holding the jungle-rope and creepers twined above it".

3 On sompka see B.D. i. 74, 88, 128, 135, ii. 164, 239 (and n. 3), 291, 294.

4 Cf. above, I. 80, 4 (and notes) and Vin. i. 284.
both thinking: "Observance will be carried out here," "Observance will be carried out here." They told this matter to the Lord. He said:

"Monks, two Observance-halls in one residence should not be agreed upon. Whoever should (so) agree, there is an offence of wrong-doing. I allow you, monks, having abolished one, to carry out the Observance in one place (only). " OBSERVANCE III. 3

"And thus, monks, should it be abolished: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, the Order may abolish such and such an Observance-hall. This is the motion. Honour sirs, let the Order listen to me. The Order is abolishing such and such an Observance-hall. If the abolition of such and such an Observance-hall is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. Such and such an Observance-hall is abolished by the Order. It is pleasing to the Order, therefore it is silent; thus do I understand this.'" OBSERVANCE III. 4

Now at that time in a certain residence a very small Observance-hall came to be agreed upon. A large Order of monks came to be assembled together on an Observance-day. Monks, sitting on ground that had not been agreed upon, heard the Patimokkha. Then it occurred to these monks:

"It is laid down by the Lord [107] that the Observance is to be carried out having agreed upon an Observance-hall, but we heard the Patimokkha while we were sitting on ground that was not agreed upon. Now was the Observance carried out for us or was it not carried out?" They told this matter to the Lord. He said:

"Monks, if one is sitting on the ground, whether it has been agreed upon or not agreed upon, and hears the Patimokkha, from there, the Observance is carried out for him. " OBSERVANCE III. 1

"Well then, monks, if an Order desires a maximum for

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1 V ā. 1039 explains this to mean "having abolished one of the proclamations", i.e. having rescinded one of the agreements so that one of the places already agreed upon as an Observance-hall is no longer regarded in this light.

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Observance of a certain size let it agree upon a maximum for Observance of that size. And thus, monks, should it be agreed upon: First, marks should be announced. The Order, having announced the marks, should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. In as much as marks all round are announced, if it seems right to the Order the Order may agree upon a maximum for Observance in accordance with these marks. This is the motion. Honour sirs, let the Order listen to me. In as much as marks all round are announced, the Order is agreeing upon the maximum for Observance in accordance with these marks. If the agreement upon a maximum for Observance in accordance with these marks is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The maximum for Observance is agreed upon by the Order in accordance with these marks. It is pleasing to the Order, therefore it is silent; thus do I understand this.' OBSERVANCE III. 2

Now at that time in a certain residence newly ordained monks, being the first to have assembled together on an Observance day, saying: "The elders are not coming yet," went away. The Observance was not at a right time. They told this matter to the Lord. He said:

"I allow, monks, on an Observance day monks who are elders to assemble together first." OBSERVANCE III. 1

Now at that time in Rājagaha several residences came to have the same boundary. Monks quarrelled about this, saying: "Let the Observance be carried out in our residence," "Let the Observance be carried out in our residence." They told this matter to the Lord. He said:

"This is a case, monks, where several residences come to

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1 uposathapamukham. Not noticed in P.E.D. It must refer to the size of a site for hearing the Observance by a maximum number of monks of which an Order might consist.

2 These newākā bhikkhū were only "newly ordained" or junior in comparison with the mājikāma bhikkhū, those of middle standing and ordained for as long as five years, and with the theras, elders, ordained for as many as ten years. A monk is called newāka or nava for the first four years of his religious life after the date of his ordination.

3 i.e. not on the fourteenth or fifteenth day of a half-month.
Now at one time the venerable Kassapa the Great, going from Andhakavinda to Rājagaha for Observance and crossing a river on the way, was nearly carried away. His robes got wet. Monks spoke thus to the venerable Kassapa the Great: "Why are your robes wet, your reverence?"

"Now, your reverences, coming from Andhakavinda to Rājagaha for the Observance and crossing a river on the way, was nearly carried away. Because of this my robes are wet." They told this matter to the Lord. He said:

"Whatever boundary, monks, is agreed upon by an Order for the same communion, for one Observance, let the Order agree (to regard) that boundary (as a place where a monk is) not away, separated from the three robes. 6 1

"And thus, monks, should it be agreed upon: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. Whatever boundary was agreed upon by the Order for the same communion, for one Observance, let the Order be carried out in our residence.' Monks, these monks, one and all, having assembled together in one place, should carry out the Observance, or, having assembled together they should carry out the Observance there where a monk who is an elder is staying. But the Observance should not be carried out by an incomplete Order. 2 Whoever should (so) carry it out, there is an offence of wrong-doing."

— BOOK OF DISCIPLINE —

1 sabbe's eva.
2 na tu eva vaggena saṁghena, as below, MV. II. 22. 2; 23. 2 and subsequently. On vagg, see B.D. ii. 269, n. 10.
3 According to V.A. 1049 Andhakavinda was at least a gāvā from Rājagaha. Around Rājagaha were eighteen large vihāras having the same boundary, but the "being all together" of an Order took place in the Bamboo Grove.
4 V.A. 1049 says the Sappini (Sippini), which they say rises in Mt. Vulture Peak, and because it flows quickly so near its source that is why the elder was nearly carried away.
5 manan, also at Jā. i. 149, D.A. iii. 147.
6 tissareṇa sāvippava. Cf. Nissag. II. 13 where a monk incurs an offence if he is away from the three robes even for one night unless he has obtained the agreement of the monks. But one who is ill may obtain an agreement to be regarded as not separated from his robes, although in fact he is. The above ruling is to the same effect. See B.D. ii. 14, n.

the Order may agree (to regard) that boundary (as a place where a monk is) not away, separated from the three robes. This is the motion. Honoured sirs, let the Order listen to me. Whatever boundary was agreed upon by the Order for the same communion, for one Observance the Order is agreeing (to regard) that boundary (as a place where a monk is) not away, separated from the three robes. If the agreement (to regard) this boundary (as a place where a monk is) not away, separated from the three robes is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. This boundary is agreed upon the by Order (to be regarded as a place where a monk is) not away, separated from the three robes. It is pleasing to the Order, therefore it is silent; thus do I understand this."

Now at that time monks, thinking: "An agreement (for a monk to be regarded) as not away, separated from the three robes is allowed by the Lord," laid aside robes in a house. These robes were lost and burnt and eaten by rats. The monks became badly dressed, their robes worn thin. Monks spoke thus: "Why are you, your reverences, badly dressed, your robes worn thin?"

"Now we, your reverences, thinking: 'An agreement (for a monk to be regarded) as not away, separated from the three robes is allowed by the Lord,' laid aside robes in a house. These robes have been lost and burnt and eaten by rats. That is why we are badly dressed, our robes worn thin." They told this matter to the Lord. He said:

"Whatever boundary, monks, is agreed upon by an Order for the same communion, for one Observance, let the Order agree (to regard) that boundary (as a place where a monk is) not away, separated from the three robes, except it be a village and the precincts of a village. 3 2

"And thus, monks, should it be agreed upon:..."
'... thus do I understand this.' || 4 ||

"When agreed upon a boundary, monks, first the boundary for the same communion should be agreed upon, afterwards the (place where a monk is regarded) as not away, separated from the three robes should be agreed upon. In abolishing a boundary, monks, first the (place where a monk is regarded) as not away, separated from the three robes should be abolished, afterwards the boundary for the same communion should be abolished. And thus, monks, should the (place where the monk is regarded) as not away, separated from the three robes be abolished: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. Whatever boundary has been agreed upon by the Order (as a place where a monk is to be regarded) as not away, separated from the three robes, if it seems right to the Order, the Order may abolish that (place where a monk is to be regarded) as not away, separated from the three robes. This is the motion. Honoured sirs, let the Order listen to me. Whatever was agreed upon by the Order (as a place where a monk is to be regarded) as not away, separated from the three robes, the Order is abolishing (that place where a monk is to be regarded) as not away, separated from the three robes. If the abolition of (the place where a monk is to be regarded) as not away, separated from the three robes is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. That (place where a monk is to be regarded) as not away, separated from the three robes, the Order is abolishing (that place where a monk is to be regarded) as not away, separated from the three robes. This is the motion. 'Honoured sirs, let the Order listen to me. Whatever was agreed upon by the Order (as a place where a monk is to be regarded) as not away, separated from the three robes, if it seems right to the Order, the Order may abolish that (place where a monk is to be regarded) as not away, separated from the three robes. If the abolition of (the place where a monk is to be regarded) as not away, separated from the three robes is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. That (place where a monk is to be regarded) as not away, separated from the three robes, the Order is abolishing (that place where a monk is to be regarded) as not away, separated from the three robes. This is the motion. Honoured sirs, let the Order listen to me. Whatever boundary has been agreed upon by the Order (as a place where a monk is to be regarded) as not away, separated from the three robes is abolishing by the Order. It is pleasing to the Order, therefore it is silent; thus do I understand this.' || 6 ||

"Monks, when a boundary is not agreed upon, not established, whatever village or little town1 (a monk) lives depending on, whatever is the village boundary of that village or the little town boundary of that little town, this in that case [110] is (the boundary) for the same communion, for one Observance. If, monks, he is in what is not a village, in a jungle,2 in this case the same communion, one Observance, is seven abhantaras3 all round. No river, monks, is a boundary, no sea is a boundary, no natural lake is a boundary. Where there is a river, monks, or a sea or a natural lake, that which in this case is (the boundary) for the same communion, one Observance, is the distance that a man of average (height) can throw water all round.” || 7 || 12 ||

Now at that time the group of six monks combined boundary with boundary.4 They told this matter to the Lord. He said: "Monks, those for whom a boundary was agreed upon first, that (formal) act of theirs is legitimate, it is irreversible, fit to stand.5 Monks, those for whom a boundary was agreed upon afterwards, that (formal) act of theirs is not legitimate, it is reversible, not fit to stand. Monks, boundary should not be combined with boundary. Whoever should (so) combine, there is an offence of wrong-doing.” || 1 ||

Now at that time the group of six monks placed boundary within boundary.4 They told this matter to the Lord. He said: "Monks, those for whom a boundary was agreed upon

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1. "For the same communion" omitted in Oldenberg's text, but included in the Ceylon edn.
2. "Jungle" defined at B.D. i. 74, 85.
3. See B.D. ii. Intr., p. i.
4. simāya simama sambhāndanti.
5. "Jungle" defined at B.D. i. 74, 85.
6. simāya simama apphōthi karanti.
first, that (formal) act of theirs is legitimate, it is irreversible, fit to stand. Monks, those for whom a boundary was agreed upon afterwards, that (formal) act of theirs is not legitimate, it is reversible, not fit to stand. Monks, a boundary should not be placed within a boundary. Whoever should (so) place within, there is an offence of wrong-doing. I allow you, monks, when a boundary is being agreed upon, having left an interspace between boundaries, to agree upon a boundary.”

Then it occurred to monks: “Now, how many Observance days are there?” They told this matter to the Lord. He said: “Monks, there are these two Observance days, the fourteenth and the fifteenth. These, monks, are the two Observance days.”

Then it occurred to monks: “Now, how many (formal) acts for Observance are there?” They told this matter to the Lord. He said: “Monks, there are these four (formal) acts for Observance: a (formal) act for Observance (carried out) not by rule when an Order is incomplete; a (formal) act for Observance (carried out) not by rule when an Order is complete; a (formal) act for Observance (carried out) by rule when an Order is incomplete; a (formal) act for Observance (carried out) by rule when an Order is complete. Now, monks, that which is a (formal) act for Observance carried out not by rule when an Order is incomplete, such a (formal) act for Observance, monks, should not be carried out, nor is such a (formal) act for Observance allowed by me.”

“Then, monks, that which is a (formal) act for Observance (carried out) not by rule when an Order is complete, such a (formal) act for Observance, monks, may be carried out and such a (formal) act for Observance is allowed by me. Therefore, monks, thinking: ‘We will carry out a (formal) act for Observance like this, that is to say by rule when an Order is complete’—thus you should train yourselves, monks.”

Then it occurred to monks: “Now, how many ways for the recital of the Pātimokkha are there?” They told this matter to the Lord. He said: “Monks, there are these five (ways for the) recital of the Pātimokkha: having recited the provenance, the rest may be announced as though it had been (already) heard; this is the first (way for the) recital of the Pātimokkha. Having recited the provenance, having recited the four offences involving defeat, the rest may be announced as though it had been (already) heard; this is the second (way for the) recital of the Pātimokkha. Having recited the provenance, having recited the four offences involving defeat, having recited the thirteen offences entailing a formal meeting of the Order, the rest may be announced as though it had been (already) heard; this is the third (way for the) recital of the Pātimokkha. Having recited the provenance, having recited the four offences involving defeat, having recited the thirteen offences entailing a formal meeting of the Order, having recited the two undetermined offences, the rest may be announced as though it had been (already) heard; this is the fourth (way for the) recital of the Pātimokkha. (Recital) in full is the fifth. Monks, these are the five (ways for the) recital of the Pātimokkha.”

Now, at that time, monks, thinking: “Recital of the Pātimokkha in brief is allowed by the Lord,” all the time recited the Pātimokkha in brief. They told this matter to the Lord. He said: “Monks, the Pātimokkha should not be recited in brief. Whoever should (so) recite it, there is an offence of wrong-doing.”

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\(^1\) *sīmantarika.* This may be quite small: a *kattha* (on which see B.D. ii. Intr. p. li.) according to *Va.* 1056; a span or four finger-breadths according to the two Sinh. Comys. cited at *Va.* 1056.

\(^2\) *adhāmmena vāggoṭṭa.* *Vid. Vin.* iv. 37, 126, 152, 153. *adhāmmena vā vāggoṭṭa.* See *Mv.* IX. 8 for elucidations of “not by rule” and “by rule”, and of “incomplete” and “complete assemblies”.

\(^3\) *nīdāna,* see above, p. 127.

\(^4\) *avassasam sutena sādabbhāma.*
Now at that time in a certain residence in the Kosala country there came to be a menace from savages\(^1\) on an Observance day. The monks were unable to recite the Pātimokkha in full. They told this matter to the Lord. He said: “I allow you, monks, if there is a danger, to recite the Pātimokkha in brief.” \(\| 3 \|\)

Now at that time the group of six monks, although there was no danger, recited the Pātimokkha in brief. They told this matter to the Lord. He said: “Monks, if there is no danger the Pātimokkha should not be recited in brief. Whoever should (so) recite it, there is an offence of wrong-doing. I allow you, monks, if there is a danger, to recite the Pātimokkha in brief. In this connection these are dangers: a danger from kings,\(^2\) a danger from thieves, a danger from fire, a danger from water, a danger from human beings, [112] a danger from non-human beings, a danger from beasts of prey, a danger from creeping things, a danger to life, a danger to the Brahma-faring.\(^3\) I allow you, monks, when there are dangers such as these, to recite the Pātimokkha in brief; in full if there is no danger.” \(\| 4 \|\)

Now at that time the group of six monks, unbidden,\(^4\) spoke dhamma in the midst of an Order. They told this matter to the Lord. He said: “Monks, dhamma should not be spoken, by one who is not bidden (to do so), in the midst of an Order.\(^5\) Whoever should (so) speak it, there is an offence of wrong-doing. I allow you, monks, to speak dhamma by means of a monk who is himself an elder, or (for him) to bid another (to speak it).”\(^6\) \(\| 5 \|

Now at that time the group of six monks, (although) not

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\(^1\) savara-bhāya; cf. Vin. i. 168. VA. 1057 reads sañcarabhāya.

\(^2\) Same list again at Vin. i. 169, ii. 244. Cf. also Vin. i. 148-149. See also list of seven dangers at Divy. 544.

\(^3\) On brahmacariya, see Mrs. Rhys Davids, Wayfarer's Words, ii. 533. “A Technical Term”., where she regards it as a term taken over from the brahmans who used it to denote the student-day stage in their training.

\(^4\) By the elders, VA. 1058.

\(^5\) na bhākhave sañgkamajīhe anajjhīktho dhammo bhāsitabbā. These cases probably mean that dhamma is not to be spoken or vinaya asked about (by one not qualified to do so) in the midst of an Order. They probably do not mean that one not bidden or not agreed upon in the midst of an Order might not speak or ask questions.

\(^6\) Cf. A. iv. 153 where if a monk "speaks dhamma himself or bids another (to do so)" it is one of the eight reasons for his development in the Brahma-faring.
allow you, monks, to answer questions in the midst of the
Order by means of one who is agreed upon. And thus, monks,
may he be agreed upon: either oneself may be agreed upon
by oneself, or another may be agreed upon by another. || 9 ||

And how [113] may oneself be agreed upon by oneself? The
Order should be informed by an experienced, competent
monk, saying: ‘Honoured sirs, let the Order listen to me. If
it seems right to the Order, I, asked about discipline by
so and so, could answer.’ Thus may oneself be agreed upon
by oneself. And how may another be agreed upon by another?
The Order should be informed by an experienced, competent
monk, saying: ‘Honoured sirs, let the Order listen to me. If
it seems right to the Order, so and so, asked about discipline
by so and so, could answer.’ Thus may another be agreed
upon by another.” || 10 ||

Now at that time well behaved monks who were agreed
upon answered questions on discipline in the midst of the
Order. The group of six monks took offence, they took
umbrage, they threatened them with harm. They told this
matter to the Lord. He said: “I allow you, monks, even
if leave is given, to reprove for an offence after you have
assessed the individual.” || 2 ||

Now at that time the group of six monks, thinking: “Before
well-behaved monks obtain our leave,” themselves obtained
the pure monks’ leave beforehand, but there was no ground,
no reason, since they were not offenders. They told this
matter to the Lord. He said: “Monks, leave should not be
obtained from pure monks when there is no ground, no reason,
since they are not offenders. Whoever should (so) obtain it,
there is an offence of wrong-doing. I allow you, monks, to
obtain leave after you have assessed the individuals.” || 3 ||

Now at that time the group of six monks carried out a
(formal) act that was not legally valid in the midst of an
Order. They told this matter to the Lord. He said:
“Monks, a (formal) act that is not legally valid should not
be carried out in the midst of the Order. Whoever should
(so) carry one out, there is an offence of wrong-doing.” Even
so, they carried out a (formal) act that was not legally valid.
They told this matter [114] to the Lord. He said: “I allow
you, monks, to protest when a (formal) act that is not legally
valid is being carried out.” || 4 ||

Now at that time well-behaved monks protested when a
(formal) act that was not legally valid was being carried out
by the group of six monks. The group of six monks took
offence, they took umbrage, they threatened them with harm.
They told this matter to the Lord. He said: “I allow you,
monks, merely to express an opinion.” They expressed an
opinion to these themselves. The group of six monks took
offence, they took umbrage, they threatened them with
harm. They told this matter to the Lord. He said: “I allow
you, monks, when there are four or five, to protest, when
there are two or three to express an opinion, when
there is one, to determine: ‘I do not approve of this.’” || 5 ||
Now at that time the group of six monks, when the Patimokkha was being recited in the midst of the Order, intentionally did not hear. They told this matter to the Lord. He said: “Monks, a reciter of the Patimokkha should not intentionally not be heard. Whoever should not hear, there is an offence of wrong-doing.” \( \| 6 \| \)

Now at that time the venerable Udāyin came to be reciter of the Patimokkha for an Order, but his voice was like a crow’s. Then it occurred to the venerable Udāyin: “It is laid down by the Lord that a reciter of the Patimokkha should be heard, but my voice is like a crow’s. Now what line of conduct should be followed by me?” They told this matter to the Lord. He said: “I allow, monks, the one who is the reciter of the Patimokkha to exert himself, thinking: ‘How can I be heard?’ There is no offence for one who exerts himself.” \( \| 7 \| \)

Now at that time Devadatta recited the Patimokkha before an assembly that contained laymen. They told this matter to the Lord. He said: “Monks, the Patimokkha should not be recited before an assembly that contains laymen. Whoever should (so) recite it, there is an offence of wrong-doing.” \( \| 8 \| \)

Now at that time the group of six monks, unbidden, recited the Patimokkha in the midst of an Order. They told this matter to the Lord. He said: “Monks, the Patimokkha should not be recited in the midst of an Order by one who is not bidden (to do so). Whoever (such) should recite it, there is an offence of wrong-doing. I allow, monks, that the Patimokkha be in charge of an elder.” \( \| 9 \| \)

Told is the Portion for Repeating on Members of Other Sects.

Then the Lord, having stayed in Rājagaha for as long as he found suitimg, set out on tour for Codanāvattthu. In due course, walking on a tour, he arrived in Codanāvattthu. Now at that time several monks were staying in a certain residence; the monk who there was the elder was ignorant,\

\( ^1 \) therādhiham patimokkham. VA. 1059 says that the elder should recite it himself or call upon another to do so. Cf. the ruling which arose from speaking dhamma unbidden, above, p. 148.

\( ^2 \) na me vaṭṭati, it is not for me.

\( ^3 \) As in \( \| 3 \| \) above, but told in the present tense.

\( ^4 \) tassādheyyam patimokkhām. Adheyya means “to be appropriated “. 

Then it occurred to these monks: “It is laid down by the Lord that the Patimokkha be in charge of an elder, but this elder of ours is ignorant, inexperienced, he does not know the Observance . . . or the recital of the Patimokkha. Now what line of conduct should be followed by us?” They told this matter to the Lord. He said: “I allow, monks, the Patimokkha to be discharged\(^1\) by whoever there is an experienced, competent monk.” \( \| 2 \| \)

Now at that time several ignorant, inexperienced monks were staying in a certain residence on an Observance day. These did not know the Observance or a (formal) act for Observance or the Patimokkha or the recital of the Patimokkha. These called upon an elder, saying: “Honoured sir, let the elder recite the Patimokkha.” He spoke thus: “Your reverences, I am not able to do so\(^2\).” They called upon a second elder . . . He also spoke thus: . . . They called upon a third elder . . . In this way they called upon (all the monks) down to the most newly ordained in the Order, saying: “Let the venerable one recite the Patimokkha.” He also spoke thus: “Honoured sirs, I am not able to do so.” They told this matter to the Lord. He said: \( \| 3 \| \)

“This is a case, monks, where several ignorant, inexperienced monks are staying in a certain residence . . . murky sirs, I am not able to do so’. Monks, one monk should immediately be sent to a neighbouring residence by these monks, saying: ‘Do go, your reverence; having mastered the Patimokkha in brief or in full, come back’.” \( \| 4,5 \| \)

Then it occurred to monks: “Now, by whom should he be sent?” They told this matter to the Lord. He said: “I allow you, monks, to enjoin a newly ordained monk through a monk who is an elder.” Newly ordained monks, (although) enjoined by an elder, did not go. They told this matter to the Lord. He said: “Monks,\(^1\) one who is not ill
should not not go when enjoined by an elder. Whoever should not go, there is an offence of wrong-doing." || 6 || 17 ||

Then the Lord, having stayed at Codanāvatthu for as long as he found suit ing, returned again to Rājagaha. Now at that time people asked the monks as they were walking for almsfood: "Which (day) of the half-month is it, honoured sirs?" The monks spoke thus: "We, sirs, do not know." The people spread it about, saying: "These recluses, sons of the Sakyans, do not even know the calculation of the half-months, so how can they know anything else that is good?" They told this matter to the Lord. He said: "I allow you, monks, to learn the calculation of the half-months." || 1 ||

Then it occurred to monks: "Now by whom should the calculation of the half-months be learnt?" They told this matter to the Lord. He said: "I allow you, monks, one and all to learn the calculation of the half-months." || 2 ||

Now at that time people asked the monks as they were walking for almsfood: "How many monks are there, honoured sirs?" The monks spoke thus: "We, sirs, do not know." The people spread it about, saying: "These recluses, sons of the Sakyans, do not even know one another, so how can they know anything else that is good?" They told this matter to the Lord. He said: "I allow you, monks, to count the monks." || 3 ||

Then it occurred to monks: "Now, how should the monks be counted?" They told this matter to the Lord. He said: "I allow you, monks, on an Observance day to count by way of groups or to take (a count) by ticket." || 4 || 18 ||

Now at that time monks, not knowing, "To-day is an Observance day," walked to a distant village for almsfood. Not only did these come back while the Pātimokkha was being recited, but they came back just after it had been recited. They told this matter to the Lord. He said:

1 ganāṇa, see B.D. ii. 176, n. 5.
2 sabbehi eva.
3 ganamagga ganetiṃ.
4 salakkāṃ gahetiṃ.

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Now at that time a seat was not prepared in an Observance-hall. Monks sat on the ground. Their limbs and robes became covered with dust. They told this matter to the Lord. He said: "I allow you, monks, to prepare a seat in the Observance-hall." Then it occurred to monks: "Now, by whom should a seat in the Observance-hall be prepared?" They told this matter to the Lord. He said: "I allow you, monks, to enjoin a newly ordained monk through a monk who is an elder." Newly ordained monks, (although) enjoined by an elder, did not prepare (a seat). They told this matter to the Lord. He said: "Monks, one who is not ill should not sweep when enjoined by an elder. Whoever should not sweep, there is an offence of wrong-doing." || 2 ||

Now at that time the Observance-hall in a certain residence came to be soiled. Incoming monks looked down upon, criticised, spread it about, saying: "How can these monks not sweep the Observance-hall?" They told this matter to the Lord. He said: "I allow you, monks, to sweep the Observance-hall." || 1 ||

Then it occurred to monks: "Now, by whom should an Observance-hall be swept?" They told this matter to the Lord. He said: "I allow you, monks, to enjoin a newly ordained monk through a monk who is an elder." Newly ordained monks, (although) enjoined by an elder, did not sweep. They told this matter to the Lord. He said: "Monks, one who is not ill should not not sweep when enjoined by an elder. Whoever should not sweep, there is an offence of wrong-doing." || 1 ||

Now at that time a seat was not prepared in an Observance-hall. Monks sat on the ground. Their limbs and robes became covered with dust. They told this matter to the Lord. He said: "I allow you, monks, to prepare a seat in the Observance-hall." Then it occurred to monks: "Now, by whom should a seat in the Observance-hall be prepared?" They told this matter to the Lord. He said: "I allow you, monks, to enjoin a newly ordained monk through a monk who is an elder." Newly ordained monks, (although) enjoined by an elder, did not prepare (a seat). They told this matter to the Lord. He said: "Monks, one who is not ill should

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1 I.e. the elder.
not not prepare (a seat) when enjoined by an elder. Whoever should not prepare (a seat), there is an offence of wrong-doing:” || 3 ||

Now at that time there came to be no light in an Observance-hall. Monks trod on (one another’s) bodies and robes in the dark. They told this matter to the Lord. He said: “I allow you, monks, to make a light in an Observance-hall.” Then it occurred to monks: “Now, by whom is the light to be made in an Observance-hall?” They told this matter to the Lord. He said: “I allow you, monks, to enjoin a newly ordained monk through a monk who is an elder.” Newly ordained monks, (although) enjoined by an elder, did not light a lamp. They told this matter to the Lord. He said: “Monks, one who is not ill should not not light a lamp when enjoined by an elder. Whoever should not light a lamp, there is an offence of wrong-doing.” || 4 ||

At that time in a certain residence resident monks neither set out drinking water nor did they set out water for washing. Incoming monks looked down upon, criticised, spread it about, saying: “How can these resident monks neither set out drinking water nor set out water for washing?” They told this matter to the Lord. He said: “I allow you, monks, to set out drinking water and water for washing.” || 5 ||

Then it occurred to monks: “Now, by whom should drinking water and water for washing be set out?” They told this matter to the Lord. He said: “I allow you, monks, to set out drinking water and water for washing.” || 6 ||

Now at that time ignorant inexperienced monks, travelling to distant parts, did not ask teachers and preceptors (for permission). They told this matter to the Lord. He said: “This is a case, monks, where several ignorant inexperienced monks, travelling to distant parts, do not ask teachers and preceptors (for permission). Monks, they should be asked by these teachers and preceptors: ‘Where will you go? With whom will you go?’ If, monks, these ignorant inexperienced ones should cite other ignorant inexperienced ones, then, monks, they should not be allowed to go by the teachers and preceptors. If they should allow them (to go), there is an offence of wrong-doing. And if, monks, these ignorant inexperienced ones should go (although) not allowed by the teachers and preceptors, there is an offence of wrong-doing. || I ||

“This is a case, monks, where several ignorant inexperienced monks are staying in a certain residence on an Observance day. These do not know the Observance or a (formal) act for Observance or the Patimokkha or the recital of the Patimokkha. A certain monk arrives there. He has heard much, he is one to whom the tradition has been handed down, he is an expert on discipline, an expert on the summaries; he is wise, experienced, clever; he is conscientious, scrupulous, desirous of training. Monks, that monk should be furthered by those monks, he should be helped, he should be encouraged, he should be supported in regard to chunam, clay, tooth-wood, water for washing the face. If he should not be furthered, helped, encouraged, supported in regard to chunam, clay, tooth-wood, water for washing the face, there is an offence of wrong-doing. || 2 ||

“This is a case, monks, where several ignorant inexperienced monks are staying in a certain residence on an Observance-day. These do not know the Observance . . . or the

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1 ananuññatā, defined at Vin. iv. 335 as anāpucchā, not asking (for permission). Permission has to be asked for before it can be given.
2 āgatagāma. See B.D. iii. 71, n. 1.
3 Cf. A. l. 117, ii. 147, iii. 179 f.
4 samghaṭtabbo. This word is used with the next (anuggahetabbo) above, p. 67.
5 anuggahetabbo. See definition of anuggahetabbo at Vin. iv. 325 (B.D. iii. 376). The word occurs above, p. 67.
6 upaṭṭhapetabbo. Cf. definition of upaṭṭhāpeyya at Vin. iv. 140 (B.D. iii. 34).
7 upaṭṭhāpeyya. Cf. definition of upaṭṭhāpeyya at Vin. iv. 140 (B.D. iii. 34).
recital of the Pātimokkha. Monks, one monk should immediately be sent to a neighbouring residence by these monks, saying: 'Do go, your reverence, having mastered the Pātimokkha in brief or in full, come back'. If he thus manages this, it is good. If he does not manage it, then, monks, those monks, one and all, should go to a residence where they know the Observance . . . or the recital of the Pātimokkha. [119] If they should not go, there is an offence of wrong-doing. ¶3 ¶

This is a case, monks, where several ignorant, inexperienced monks are spending the rains in a certain residence. These do not know . . . (as above in ¶3 ¶) . . . If he thus manages this, it is good. If he does not manage it, then, monks, one monk should be sent off for seven days (with the words): 'Do go, your reverence, having mastered the Pātimokkha in brief or in full, come back'. If he thus manages this, it is good. If he does not manage it, then, monks, these monks should not spend the rains in that residence. If they should spend them (there), there is an offence of wrong-doing.’ ¶4 ¶21 ¶

Then the Lord addressed the monks, saying: “Gather together, monks, the Order will carry out the Observance.” When he had spoken thus, a certain monk spoke thus to the Lord: “There is, Lord, a monk who is ill. He has not come.” He said: “I allow you, monks, to declare1 entire purity on behalf of a monk who is ill. And thus, monks, should it be declared: That ill monk, having approached one monk, having arranged his upper robe over one shoulder, having sat down on his haunches, having saluted with joined palms, should speak thus to him: ‘I will declare entire purity; convey entire purity for me, announce entire purity for me.’ If he makes it understood by gesture, if he makes it understood by voice, if he makes it understood by gesture and voice, the entire purity comes to be declared. If he does not make it understood by gesture, if he does not make it understood by voice, if he does not make it understood by gesture and voice, the entire purity does not come to be declared. ¶1 ¶

“If he thus manages this, it is good; if he does not manage it, then, monks, that ill monk, having been brought to the midst of the Order on a couch or a chair, the Observance may be carried out. If, monks, it occurs to the monks who are tending the ill one: ‘If we move the ill one from (this) place, either the disease will grow much worse or he will die’, monks, the ill one should not be moved from (that) place; the Order, having gone there, should carry out the Observance; the Observance should not be carried out by an incomplete Order.2 If it should be (so) carried out, there is an offence of wrong-doing. ¶2 ¶

“If, monks, the conveyer of the entire purity goes away then and there,3 although the entire purity was declared (to him)4, the entire purity should be declared to another. If, monks, the conveyer of the entire purity leaves the Order then and there although the entire purity was declared (to him), if he passes away, if he pretends to be a novice,5 [120] if he pretends to be a disavower of the training,6 if he pretends to be a committer of an extreme offence,7 if he pretends to be mad,8 if he pretends to be unhinged,9 if he pretends to have bodily pains,10 if he pretends to be one who is suspended11 for not seeing an offence, if he pretends to be one who is suspended for not making amends for an offence, if he pretends to be one who is suspended for not giving up a wrong view, if he pretends to be a eunuch,12 if he pretends to be one

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1 kālamhiṁsirīṭ bhavissati, lit. there will be a doing of (his) time.
2 As above, II. 11. 1, and several times below.
3 Itath’ esa. V.A. 1062, if he goes elsewhere, not to the midst of the Order.
4 The one who has undertaken to convey the entire purity sheds his responsibility and does not carry out the message entrusted to him.
5 Cf. the following sequence and the three preceding items: going away and leaving the Order and passing away, with Vin. i. 135, 167-8, 397, 349, ii. 173.
6 See B.D. i. 40 ff. At A. v. 71 the presence of a "disavower of the training" is given as one of the reasons why the Pātimokkha may be suspended.
7 antimavatthu ajjhapannako, meaning a Pāṭākika offence; cf. p. 180.
8 Reasons for exemption from the penalty for an offence as given in Sutta-vibhaṅga.
9 ukkhita, cf. B.D. iii. 28, n. 4.
10 Not to be ordained, above p. 109.
living in communion as it were by theft, if he pretends to be one who has gone over to another sect, if he pretends to be an animal, if he pretends to be a matricide, if he pretends to be a parricide, if he pretends to be a slayer of one perfected, if he pretends to be a seducer of a nun, if he pretends to be a hermaphrodite, the entire purity should be declared to another. || 3 ||

"If, monks, the conveyer of the entire purity goes away while he is on the road, although the entire purity was declared (to him), the entire purity comes to be not conveyed. If, monks, the conveyer of the entire purity leaves the Order while he is on the road, although the entire purity was declared (to him), if he passes away . . . if he pretends to be a hermaphrodite, the entire purity comes to be not conveyed. If, monks, the conveyer of the entire purity, after the entire purity was declared (to him), having arrived at the Order, then goes away, the entire purity comes to be conveyed. If, monks, the conveyer of the entire purity, after the entire purity was declared (to him), having arrived at the Order, then leaves the Order, passes away . . . pretends to be a hermaphrodite, the entire purity comes to be conveyed. If, monks, the conveyer of the entire purity, after the entire purity was declared (to him), having arrived at the Order, then leaves the Order, passes away . . . pretends to be a hermaphrodite, the entire purity comes to be conveyed; there is no offence for the conveyer of the entire purity. If, monks, the conveyer of the entire purity, although the entire purity was declared (to him), having arrived at the Order, intentionally does not announce it, the entire purity comes to be conveyed (but) there is an offence of wrong-doing for the conveyer of the entire purity." || 4 ||

1 thiyyasamvuśaka; not to be ordained, cf. above, p. 110.
2 titthiyapakhaniaka; not to be ordained, see above, p. 110.
3 Not to be ordained, above p. 111.
4 Not to be ordained, above p. 114.
5 Not to be ordained, above p. 113.
6 While he is on the way to the Order; if he goes elsewhere.
7 samdpanno, a term which has the technical sense of attaining the attainments, samdpatti. See B.D. ii. 177, n. 5, 6.
Then the Lord addressed the monks, saying: "Gather together, monks, there is business for the Order." When he had spoken thus a certain monk spoke thus to the Lord: "There is, Lord, the mad monk Gagga; he has not come." He said: "There are, monks, these two (kinds of) madmen: there is the mad monk who now remembers the Observance, now does not remember it; who now remembers a (formal) act of the Order, now does not remember it. He is one who does not remember aright. (And there is the one) who now comes for the Observance, now does not come for it, who now comes for a (formal) act of the Order, now does not come for it. He is one who does not come aright."

"In a case, monks, where this madman now remembers the Observance, now does not remember it . . . now comes for a (formal) act of the Order, now does not come for it, I allow you, monks, to give the agreement for a madman to such a madman."

And thus, monks, should it be given: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. The mad monk Gagga now remembers the Observance, now does not remember it, now remembers a (formal) act of the Order, now does not remember it; he now comes for the Observance, now does not come for it; now comes for a (formal) act of the Order, now does not come for it. If it seems right to the Order, the Order should give the agreement for a madman to the mad monk Gagga, so that whether the monk Gagga remembers the Observance or does not remember it, whether he remembers a (formal) act of the Order or does not remember it, whether he comes for the Observance or does not come for it, whether he comes for a (formal) act of the Order or does not come for it, the Order either with Gagga or without Gagga can carry out the Observance, can carry out a (formal) act of the Order. This is the motion."
BOOK OF DISCIPLINE

for a (formal) act of the Order, now does not come for it. The Order is giving the agreement for a madman to the mad monk Gagga so that whether the monk Gagga remembers ... or does not come for it, the Order either with Gagga or without Gagga will carry out the Observance, will carry out a (formal) act of the Order. If the giving of the agreement for a madman to the mad monk Gagga so that whether he remembers ... or does not come for it, the Order either with Gagga or without Gagga will carry out the Observance, will carry out a (formal) act of the Order, is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The agreement for a madman is given by the Order to the mad monk Gagga, so that whether he remembers ... or does not come for it, the Order either with Gagga or without Gagga will carry out the Observance, will carry out a (formal) act of the Order. It is pleasing to the Order, therefore it is silent; thus do I understand this’.”

Now at that time four monks were staying in a certain residence on an Observance day. Then it occurred to these monks: “It is laid down by the Lord that the Observance should be carried out, but we are (only) four persons.1 Now how can the Observance be carried out by us?” They told this matter to the Lord. He said: “I allow you, monks, to carry out the Patimokkha when there are four (of you).”2

Now at that time three monks were staying in a certain residence on an Observance day. Then it occurred to these monks: “It is allowed by the Lord to recite the Patimokkha when there are four (persons), to carry out the Observance by way of entire purity when there are three, but we are (only) three persons. Now how can the Observance be carried out by us?” They told this matter to the Lord. He said: “I allow you, monks, to carry out the Observance by way of entire purity when there are three (of you).”

“And thus, monks, should it be carried out: The monk who is an elder, having arranged his upper robe over one shoulder, having sat down on his haunches, having saluted with joined palms, should speak thus to these monks: ‘I, your reverences, am quite pure, understand that I am quite pure; I, your reverences, am quite pure, understand that I am quite pure.3’”

“Now at that time three monks were staying in a certain residence on an Observance day. Then it occurred to these monks: “It is allowed by the Lord to recite the Patimokkha when there are four (persons), to carry out the Observance by way of entire purity when there are three, but we are (only) three persons. Now how can the Observance be carried out by us?” They told this matter to the Lord. He said: “I allow you, monks, to carry out the Observance by way of entire purity when there are three (of you).”

“And thus, monks, should it be carried out: The monk who is an elder, having arranged his upper robe over one shoulder, having sat down on his haunches, having saluted with joined palms, should speak thus to the newly ordained monk: ‘I, your reverence, am quite pure, understand that I am quite pure; I, your reverence, am quite pure, understand that I am quite pure; I, your reverence, am quite pure, understand that I am quite pure.’”

Now at that time two monks were staying in a certain residence on an Observance day. Then it occurred to these monks: “It is allowed by the Lord to recite the Patimokkha when there are four (persons), to carry out the Observance by way of entire purity when there are three, but we are (only) two persons. Now how can the Observance be carried out by us?” They told this matter to the Lord. He said: “I allow you, monks, to carry out the Observance by way of entire purity when there are two (of you).”

“And thus, monks, should it be carried out: The monk who is an elder, having arranged his upper robe over one shoulder, having sat down on his haunches, having saluted with joined palms, should speak thus to the newly ordained monk: ‘I, your reverence, am quite pure, understand that I am quite pure; I, your reverence, am quite pure, understand that I am quite pure; I, your reverence, am quite pure, understand that I am quite pure.’”

Now at that time four monks were staying in a certain residence on an Observance day. Then it occurred to these monks: “It is laid down by the Lord that the Observance should be carried out, but we are (only) four persons. Now how can the Observance be carried out by us?” They told this matter to the Lord. He said: “I allow you, monks, to carry out the Observance by way of entire purity when there are three (of you).”

“Now at that time three monks were staying in a certain residence on an Observance day. Then it occurred to these monks: “It is allowed by the Lord to recite the Patimokkha when there are four (persons), to carry out the Observance by way of entire purity when there are three, but we are (only) three persons. Now how can the Observance be carried out by us?” They told this matter to the Lord. He said: “I allow you, monks, to carry out the Observance by way of entire purity when there are three (of you).”

“Now at that time four monks were staying in a certain residence on an Observance day. Then it occurred to these monks: “It is laid down by the Lord that the Observance should be carried out, but we are (only) four persons. Now how can the Observance be carried out by us?” They told this matter to the Lord. He said: “I allow you, monks, to carry out the Observance by way of entire purity when there are three (of you).”

“Now at that time three monks were staying in a certain residence on an Observance day. Then it occurred to these monks: “It is allowed by the Lord to recite the Patimokkha when there are four (persons), to carry out the Observance by way of entire purity when there are three, but we are (only) three persons. Now how can the Observance be carried out by us?” They told this matter to the Lord. He said: “I allow you, monks, to carry out the Observance by way of entire purity when there are three (of you).”

“Now at that time four monks were staying in a certain residence on an Observance day. Then it occurred to these monks: “It is laid down by the Lord that the Observance should be carried out, but we are (only) four persons. Now how can the Observance be carried out by us?” They told this matter to the Lord. He said: “I allow you, monks, to carry out the Observance by way of entire purity when there are three (of you).”

“Now at that time three monks were staying in a certain residence on an Observance day. Then it occurred to these monks: “It is allowed by the Lord to recite the Patimokkha when there are four (persons), to carry out the Observance by way of entire purity when there are three, but we are (only) three persons. Now how can the Observance be carried out by us?” They told this matter to the Lord. He said: “I allow you, monks, to carry out the Observance by way of entire purity when there are three (of you).”

“Now at that time four monks were staying in a certain residence on an Observance day. Then it occurred to these monks: “It is laid down by the Lord that the Observance should be carried out, but we are (only) four persons. Now how can the Observance be carried out by us?” They told this matter to the Lord. He said: “I allow you, monks, to carry out the Observance by way of entire purity when there are three (of you).”

“Now at that time three monks were staying in a certain residence on an Observance day. Then it occurred to these monks: “It is allowed by the Lord to recite the Patimokkha when there are four (persons), to carry out the Observance by way of entire purity when there are three, but we are (only) three persons. Now how can the Observance be carried out by us?” They told this matter to the Lord. He said: “I allow you, monks, to carry out the Observance by way of entire purity when there are three (of you).”

“For a (formal) act of the Order, now does not come for it. The Order is giving the agreement for a madman to the mad monk Gagga so that whether the monk Gagga remembers ... or does not come for it, the Order either with Gagga or without Gagga will carry out the Observance, will carry out a (formal) act of the Order. If the giving of the agreement for a madman to the mad monk Gagga so that whether he remembers ... or does not come for it, the Order either with Gagga or without Gagga will carry out the Observance, will carry out a (formal) act of the Order, is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The agreement for a madman is given by the Order to the mad monk Gagga, so that whether he remembers ... or does not come for it, the Order either with Gagga or without Gagga will carry out the Observance, will carry out a (formal) act of the Order. It is pleasing to the Order, therefore it is silent; thus do I understand this’.”

Now at that time four monks were staying in a certain residence on an Observance day. Then it occurred to these monks: “It is laid down by the Lord that the Observance should be carried out, but we are (only) four persons. Now how can the Observance be carried out by us?” They told this matter to the Lord. He said: “I allow you, monks, to carry out the Patimokkha when there are four (of you).”

Now at that time three monks were staying in a certain residence on an Observance day. Then it occurred to these monks: “It is allowed by the Lord to recite the Patimokkha when there are four (of us), but we are (only) three persons. Now how can the Observance be carried out by us?” They told this matter to the Lord. He said: “I allow you, monks, to carry out the Observance by way of entire purity when there are three (of you).”

“And thus, monks, should it be carried out: These monks should be informed by an experienced, competent monk,

1 See the scope of the powers of the "five (kinds of) Order" at Vin. i. 319.
2 pārisuddhipasāsātham.
3 See next two paragraphs.
robe over one shoulder, having sat down on his haunches, having saluted with joined palms, should speak thus to the monk who is an elder: 'I, honoured sir, am quite pure, understand that I am quite pure; I, honoured sir, am quite pure, understand that I am quite pure; I, honoured sir, am quite pure, understand that I am quite pure.' " || 7 ||

Now at that time one monk was staying in a certain residence on an Observance day. Then it occurred to this monk: "It is allowed by the Lord to recite the Patimokkha when there are four (persons), to carry out the Observance by way of entire purity when there are three, to carry out the Observance by way of entire purity when there are two, but I am alone. Now how can the Observance be carried out by me?" They told this matter to the Lord. He said: "This is a case, monks, where a monk comes to have fallen into an offence on an Observance day. Monks, that monk, having approached one monk, having arranged his upper robe over one shoulder, having sat down on his haunches, having saluted with joined palms, should speak thus to him: 'I, your reverence, have fallen into such and such an offence, I confess it'. It should be said by him: 'Do you see it?' 'Yes, I see it'. 'You should be restrained in the future'. || 1 ||

"This is a case, monks, where a monk becomes doubtful of an offence on an Observance day. Monks, that monk, having approached one monk, having arranged his upper robe . . . having saluted with joined palms, should speak thus to him: 'I, your reverence, am doubtful as to such and such an offence. When I come to be without doubt, then will I make amends for that offence'. When he has spoken thus, the Observance may be carried out, the Patimokkha may be heard, but no obstacle should be put in the way of the Observance from such a cause." || 2 ||

Now at that time the group of six monks confessed a collective offence. They told this matter to the Lord. He said: "Monks, a collective offence should not be confessed. Whoever should confess it, there is an offence of wrong-doing." At that time the group of six monks acknowledged a collective offence. They told this matter to the Lord. He said: "Monks, a collective offence should not be acknowledged. Whoever should acknowledge such, there is an offence of wrong-doing." || 3 ||

Now at that time a certain monk remembered an offence

\[ \text{\textsuperscript{1}} \text{adkhīṭhātāya vāpi; see B.D. i. 128, n. 3.} \]

\[ \text{\textsuperscript{2}} \text{See CV. IX. 2.} \]

\[ \text{\textsuperscript{3}} \text{posidasemi.} \]

\[ \text{\textsuperscript{4}} \text{I.e. by the monk whom the offender approached.} \]

\[ \text{\textsuperscript{5}} \text{desemi.} \]

\[ \text{\textsuperscript{6}} \text{sabhāgā, shared in by them all, but whether acting together or singly is not clear. VA. 1064 instances eating at the wrong time or eating what has not been left over,} \]

\[ \text{\textsuperscript{7}} \text{|| 7 ||} \]

\[ \text{\textsuperscript{8}} \text{|| 9 ||} \]

\[ \text{\textsuperscript{9}} \text{|| 10 || 26 ||} \]

\[ \text{\textsuperscript{10}} \text{|| 10 ||} \]

\[ \text{\textsuperscript{11}} \text{|| 1 ||} \]

\[ \text{\textsuperscript{12}} \text{|| 2 ||} \]

\[ \text{\textsuperscript{13}} \text{|| 3 ||} \]

\[ \text{\textsuperscript{14}} \text{|| 4 ||} \]
while the Patimokkha was being recited. Then it occurred to this monk: “It is laid down by the Lord that the Observance should not be carried out by an offender, and I have fallen into an offence. Now what line of conduct should be followed by me?” They told this matter to the Lord. He said: “This is a case, monks, where a monk remembers an offence while the Patimokkha is being recited. Monks, this monk should speak thus to the monk next to him: ‘I, your reverence, have fallen into such and such an offence. Having removed from here I will make amends for that offence’. When he has spoken thus, the Observance may be carried out, the Patimokkha may be heard, but no obstacle should be put in the way of the Observance from such a cause.” || 4 ||

“This is a case, monks, where a monk becomes doubtful as to an offence while the Patimokkha is being recited. Monks, this monk should speak thus to the monk next to him: ‘I, your reverence, am doubtful as to such and such an offence. When I come to be without doubt, then will I make amends for that offence’. When he has spoken thus, the Observance may be carried out, the Patimokkha may be heard, but no obstacle should be put in the way of the Observance from such a cause.” || 5 ||

Now at that time the whole Order in a certain residence came to have fallen into a collective offence on an Observance day. Then it occurred to these monks: “It is laid down by the Lord that a collective offence should not be confessed, that a collective offence should not be confessed, but this whole Order has fallen into a collective offence. Now what line or conduct should be followed by us?” They told this matter to the Lord. He said: “This is a case, monks, where in a certain residence the whole Order comes to have fallen into a collective offence on an Observance day. Monks, one monk should immediately be sent to a neighbouring residence by these monks with the words: ‘Go along, your reverence, and come back having made amends for that offence, and we will make amends for the offence in your presence’. || 6 ||

“If they thus manage this, it is good. If they do not manage it, the Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. This whole Order has fallen into a collective offence. When it shall see another monk, a pure one, not an offender, then it shall make amends for that offence in his presence’. When he has spoken thus, the Observance may be carried out, the Patimokkha may be heard, but no obstacle should be put in the way of the Observance from such a cause. || 7 ||

“This is a case, monks, where in a certain residence the whole Order comes to be doubtful about a collective offence on an Observance day. The Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. This whole Order is doubtful about a collective offence. When it comes to be without doubt, then will it make amends for that offence’. When he has spoken thus, the Observance may be carried out, the Patimokkha may be heard, but no obstacle should be put in the way of the Observance from such a cause. || 8 ||

“This is a case, monks, where in a certain residence the Order, entered on the rains, has fallen into a collective offence. Monks, one monk should immediately be sent to a neighbouring residence by these monks with the words . . . (as in || 6, 7 ||) . . . If they do not manage it, one monk should be sent away for seven days, with the words: ‘Go along, your reverence, and come back having made amends for that offence, and we will make amends for that offence in your presence’.” || 9 ||

Now at that time in a certain residence the whole Order came to have fallen into a collective offence. It did not know the name or the class of that offence. A certain monk came there; he had heard much, he was one to whom the tradition had been handed down; he was an expert on dhamma, an expert on discipline, an expert on the summaries; he was wise, experienced, clever; he was conscientious, scrupulous, desirous of training. A certain monk approached that monk; having approached, he spoke thus to him: “What kind of an offence does he fall into, your reverence, who does such and such a thing?” || 10 ||

He spoke thus: “Whoever does such and such a thing,
your reverence, falls into this kind of offence. This is the kind of offence that you, your reverence, have fallen into; make amends for this offence." He spoke thus: "I, your reverence, have not fallen into this offence altogether alone; this whole Order has fallen into this offence." He spoke thus: "What has it to do with you, your reverence, whether another has fallen or has not fallen? Please do you, your reverence, remove your own offence." || I2 ||

Then that monk, having at that monk's bidding made amends for that offence, approached those monks; having approached them, he spoke thus to those monks: "It is said, your reverences, that whoever does such and such a thing falls into this kind of offence. This is the kind of offence that you, your reverences, have fallen into; make amends for this offence." But these monks did not want to make amends for that offence at that monk's bidding. They told this matter to the lord. He said: || I2 ||

"This is a case, monks, where in a certain residence the whole Order comes to have fallen into a collective offence. It does not know the name or the class of that offence. A certain monk comes there; he has heard much . . . desirous of training. A certain monk approaches that monk; having approached, he speaks thus to that monk: 'What kind of offence does he fall into, your reverence, who does such and such a thing?' || I3 ||

"He speaks thus: 'Whoever does such and such a thing, your reverence, falls into this kind of offence. This is the kind of offence that you, your reverence, have fallen into; make amends for this offence'. He speaks thus: 'I, your reverence, have not fallen into this offence altogether alone; this whole Order has fallen into this offence'. He speaks thus: 'What has it to do with you, your reverence, whether another has fallen or has not fallen? Please do you, your reverence, remove your own offence.' || I3 ||

"Then if that monk, having at that monk's bidding made amends for that offence, approaches those monks and having approached them speaks thus to those monks: 'It is said, your reverences, that whoever does such and such a thing makes amends for that offence, approaches those monks and having approached them speaks thus to those monks: 'It is said, your reverence, that whoever does such and such a thing falls into this kind of offence. This is the kind of offence that you, your reverences, have fallen into; make amends for this offence"; and if, monks, these monks should make amends for that offence at that monk's bidding, that is good. But if they should not make amends for it, then, monks, these monks need not be spoken to by that monk if he is not willing." || I5 || 27 ||

Told is the Portion for Repeating on Codanāvatthu.

Now at that time in a certain residence several resident monks, four or more, collected together on an Observance day. They did not know that there were other resident monks who had not arrived. [128] Thinking of the rule, thinking of discipline, thinking that they were complete, they carried out the Observance, they recited the Pātimokkha while they were incomplete. While the Pātimokkha was being recited by them, other resident monks, a larger number, arrived. They told this matter to the Lord. || I ||

He said: "This is a case, monks, where in a certain residence . . . (as in || I || above) . . . recite the Pātimokkha while they are incomplete. While the Pātimokkha is being recited by them, other resident monks, a larger number, arrive. Monks, the Pātimokkha should be recited again by these monks, and there is no offence for the reciters. || 2 ||

"This is a case, monks, where in a certain residence . . . (as in || 2 || above) . . . While the Pātimokkha is being recited by them, other resident monks, a like number, arrive. What has been recited is duly recited, the rest should be heard, and there is no offence for the reciters.

"This is a case, monks, . . . (as in || 2 || above) . . . While the Pātimokkha is being recited by them, other resident monks, . . . think of discipline, thinking that they were complete, they . . . reciters.

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1. sabbāna, i.e. the rules that Observance should be carried out by a complete assembly.
2. saṁbhāno.
3. dhamma, i.e. the rules that Observance should be carried out by a complete assembly.
4. i.e. than those already assembled.
5. Presumably meaning the offending monks do not wish to make amends, the other monk need not speak to them—perhaps meaning that he need not speak to them in the words given at the end of || 14 || above. But cf. A. ii. 113." For this is destruction . . . where a Truthfinder or his fellow Brahma-faters deem that he is one who should not be spoken to ".
6. vuttaṇa.
monks, a smaller number, arrive. What has been recited is duly recited, the rest should be heard, and there is no offence for the reciters. \( \| 3 \| \)

"This is a case, monks, . . . When the Patimokkha has just been recited by them, other resident monks, a larger number, arrive. Monks, the Patimokkha may be recited again by these monks, and there is no offence for the reciters.

"This is a case, monks, . . . When the Patimokkha has just been recited by them, other resident monks, a like number, arrive. What has been recited is duly recited, the entire purity should be announced in their presence,\(^1\) and there is no offence for the reciters.

"This is a case, monks, . . . a smaller number, arrive. What has been recited is duly recited, the entire purity should be announced in their presence, and there is no offence for the reciters. \( \| 4 \| \)

"This is a case, monks, . . . When the Patimokkha has just been recited by them and the assembly has not risen, other resident monks, a larger number, arrive. Monks, the Patimokkha may be recited again by those monks, and there is no offence for the reciters.

"This is a case, monks . . . a smaller number, arrive. What has been recited is duly recited, the entire purity should be announced in their presence, and there is no offence for the reciters. \( \| 5 \| \)

"This is a case, monks, . . . When the Patimokkha has just been recited by them and part of the assembly has risen, other resident monks, a larger number, arrive . . . (as in \( \| 5 \| \) above) . . . a like number . . . a smaller number . . . \( \| 6 \| \)

"This is a case, monks, . . . When the Patimokkha has just been recited by them and the whole assembly has risen, other resident monks, a larger number, arrive . . . (as in

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\(^1\) This means that the monks arriving late must announce their entire purity to the ones already assembled and who had recited the Patimokkha.
larger number, arrive. Monks, the Patimokkha should be recited again by those monks... (cf. II. 29, 2, 3) ... an offence of wrong-doing for the reciters. || I ||

This is a case, monks... (cf. II. 29, 2, 3) ... an offence of wrong-doing for the reciters. || 2 ||

Told are the Fifteen Cases on being in Doubt. || 30 ||

This is a case, monks... They know that there are other resident monks who have not arrived. Thinking: 'Indeed, it is allowable for us to carry out the Observance, it is not unallowable for us,' they, acting badly,1 carry out the Observance and recite the Patimokkha. While the Patimokkha is being recited by them, other resident monks, a larger number, arrive. Monks, the Patimokkha should be recited again by these monks, and there is an offence of wrong-doing for the reciters. || I ||

This is a case, monks... (cf. II. 29, 2, 3) ... an offence of wrong-doing for the reciters. || 2 ||

Told are the Fifteen Cases on Acting Badly. || 31 ||

This is a case, monks... They know that there are other resident monks who have not arrived. Thinking: 'These are perishing, these are being destroyed, what good are these to you?' they carry out the Observance and recite the Patimokkha. While the Patimokkha is being recited by them, other resident monks, a larger number, arrive. Monks, the Patimokkha should be recited again by these monks, and there is an offence of wrong-doing for the reciters. || I ||

This is a case, monks... (cf. II. 29, 2, 3) ... an offence of wrong-doing read grave offence). || I ||

Told are the Fifteen Cases on Aiming at a Schism || 32 ||

Told are the Seventy-five Cases.2

This is a case, monks... They know that other resident monks are entering within the boundary. They know that other resident monks have entered within the boundary. They see other resident resident monks entering within the boundary. They see other resident monks entered within the boundary. They hear that other resident monks are entering within the boundary. They hear that other resident monks have entered within the boundary.

1 *kukkuccapakātā*, expl. at V.A. 1065 as over come, doing as they wished.
2 Five times fifteen cases, in Chaps. 28-32.

"From a hundred and seventy-five triads referring to resident (monks) with resident (monks); to incoming (monks) with resident (monks); to resident (monks) with incoming (monks); to incoming (monks) with incoming (monks), there come to be seven hundred triads by means of (these) sets.1 || I ||

This is a case, monks, where the fourteenth is (the Observance day) for resident monks, the fifteenth for incoming ones. If the resident ones are larger in number, the incoming ones should accommodate themselves to the resident ones. If they are equal in number, the incoming ones should accommodate themselves to the resident ones. If the incoming ones are larger in number, the resident ones should accommodate themselves to the incoming ones. || I ||

This is a case, monks, where the fifteenth is (the Observance day) for resident monks, the fourteenth for incoming ones. If the resident ones are larger in number, the incoming ones should accommodate themselves to the resident ones. If... (as in || I || above) ... || 2 ||

This is a case, monks, where the first day of a lunar fortnight2 is (the Observance day) for resident monks, the fifteenth for incoming ones. If the resident ones are larger in number, the resident ones, if they are not willing, need not hold a meeting3 with the incoming ones. The Observance should be carried out by the incoming ones having gone outside the boundary. If they are equal in number, the resident ones, if they are not willing, need not hold a meeting with the incoming ones. The Observance should be carried out by the incoming ones having gone outside the boundary. If the incoming ones are larger in number, the resident ones should hold a meeting with the incoming ones or they should go outside the boundary. || 3 ||

This is a case, monks, where the fifteenth is (the Observance day) for resident monks. [132] the first day of the lunar

1 *peyyalamukheena*, as at Vism. 46. *Peyyā* = *pariyāya*, and is arrangement, order, disposition. Each "set" refers to each pair (resident with resident... incoming with incoming) of triads in all its permutations and combinations: they know, they see, they hear, and they do not know, see and hear.
3 *na dātabbā sāmaggī*, need not give completion to.
fortnight for incoming ones. If the resident ones are larger in number, the incoming ones should hold a meeting with the resident ones or they should go outside the boundary. If they are equal in number, the incoming ones should hold a meeting with the resident ones or they should go outside the boundary. If the incoming ones are larger in number, the incoming ones, if they are not willing, need not hold a meeting with the resident ones. The Observance should be carried out by the resident ones having gone outside the boundary. ||4||

"This is a case, monks, where incoming monks see signs of residence of resident monks, features of residence, marks of residence, indications of residence, carefully prepared couches and chairs, mattresses and squatting mats, carefully arranged water for drinking and water for washing, carefully swept cells; but having seen (these signs) they come to be doubtful, thinking: 'Now are there resident monks, or are there not?' ||5||

If these, being doubtful, do not search and, not having searched do not see (any monks), and if not having seen (any) they carry out the Observance, there is an offence of wrong-doing. If these, being doubtful, search and having searched see (some monks), and if having seen (them) they carry out the Observance together, there is no offence. If these, being doubtful, search and having searched see (some monks), and if having seen (them) they carry out the Observance apart, there is an offence of wrong-doing. If these, being doubtful, search and having searched see (some monks), and if having seen (them) they say: 'You are perishing, you are being destroyed, what is the good of these to you?' and carry out the Observance aiming at a schism, there is a grave offence. ||6||

"This is a case, monks, where incoming monks see resident monks belonging to a different communion. They get the (wrong) view that they belong to the same communion; having got the (wrong) view that they belong to the same communion, if they do not ask, and not having asked carry out the Observance together, there is no offence. If they ask, and having asked pay no attention, and having paid no attention carry out the Observance together, there is an offence of wrong-doing. If they ask, and having asked pay no attention, and having paid no attention carry out the Observance apart, there is no offence. ||7||

"This is a case, monks, where incoming monks hear signs of incoming of incoming monks, features of incoming, marks of incoming, indications of incoming, unknown bowls, unknown pieces of cloth to sit upon, water for washing the feet sprinkled about; but having seen (these signs), they come to be doubtful, thinking: 'Now are there incoming monks or are there not?' If these, being doubtful, do not search ... (= ||6||) ... there is a grave offence. ||8||

"This is a case, monks, where resident monks hear signs of incoming of incoming monks, features of incoming, marks of incoming, indications of incoming, the sound of footsteps as they are arriving, the sound of sandals tapping, the sound of coughing, the sound of sneezing; but having heard they come to be doubtful, thinking: 'Now are there incoming monks or are there not?' If these, being doubtful, do not search ... (= ||6||) ... there is a grave offence. ||9||

"This is a case, monks, where incoming monks see resident monks belonging to a different communion. They get the (wrong) view that they belong to the same communion; having got the (wrong) view that they belong to the same communion, if they do not ask, and not having asked carry out the Observance together, there is no offence. If they ask, and having asked pay no attention, and having paid no attention carry out the Observance together, there is an offence of wrong-doing. If they ask, and having asked pay no attention, and having paid no attention carry out the Observance apart, there is no offence. ||10||

"This is a case, monks, where incoming monks see resident monks belonging to the same communion. They get the (wrong) view that they belong to a different communion; having got the (wrong) view that they belong to a different communion, if they do not ask, and not having asked carry

1  As in II. 33 above.
out the Observance together, there is an offence of wrong-doing. If they ask, and having asked pay attention, and having paid attention carry out the Observance apart, there is an offence of wrong-doing. If they ask, and having asked pay attention, and having paid attention carry out the Observance together, there is no offence. \[11\] "This is a case, monks, where resident monks see incoming monks belonging to a different communion. They get the (wrong) view that they belong to the same communion . . . (= \[10\]) . . . there is no offence. \[12\] "This is a case, monks, where resident monks see incoming monks belonging to the same communion. They get the (wrong) view that they belong to a different communion . . . (= \[11\]) . . . there is no offence. \[13\] [84] Monks, you should not go on an Observance day from a residence where there are monks to a residence where there are no monks except with an Order, except there be a danger. Monks, you should not go on an Observance day from a residence or from what is not a residence where there are no monks to what is not a residence where there are no monks except . . . a danger. Monks, you should not go . . . either from a residence or from what is not a residence where there are no monks to what is not a residence where there are no monks except . . . a danger. [134] Monks, you should not go on an Observance day from a residence where there are monks to a residence where there are monks if the monks there should belong to a different communion, except with an Order, except there be a danger. Monks, you should not go . . . from a residence where there are monks to what is not a residence where there are monks if the monks there should belong to a different communion ... a danger. Monks, you should not go . . . from a residence where there are monks either to a residence or to what is not a residence where there are monks . . . (cf. \[1, 2, 3\]) . . . monks, you should not go ... either from a residence or from what is not a residence where there are monks to a residence or to what is not a residence where there are monks if the monks there belong to a different communion, except with an Order, except there be a danger. \[4\] "Monks, you may go on an Observance day from a residence where there are monks to a residence where there are monks should the monks there belong to the same communion and if he knows, 'I am able to arrive this very day'. Monks, you may go on an Observance day from a residence where there are monks to what is not a residence where there are monks . . . from what is not a residence where there are monks to what is not a residence where there are monks ... to a residence or to what is not a residence where there are monks . . . from what is not a residence where there are monks to a residence where there are monks . . . to a residence or to what is not a residence where there are monks . . . monks, you may go on an Observance day from what is not a residence where there are monks to a residence where there are monks . . .
to what is not a residence where there are monks... to a residence or to what is not a residence where there are monks should the monks there belong to the same communion and if he knows, 'I am able to arrive this very day.'

Monks, the Patimokkha should not be recited in a seated assembly (of monks) before a nun. Whoever should (so) recite it, there is an offence of wrong-doing. Monks, the Patimokkha should not be recited in a seated assembly (of monks) before a probationer... a novice... a woman novice... one who has disavowed the training... one who has committed an extreme offence. Whoever should (so) recite it, there is an offence of wrong-doing.

The Patimokkha should not be recited in a seated assembly before one suspended for not seeing an offence. Whoever should (so) recite it should be dealt with according to the rule. The Patimokkha should not be recited in a seated assembly before a eunuch. Whoever should (so) recite it, there is an offence of wrong-doing. The Patimokkha should not be recited in a seated assembly before a non-Observance day unless the Order be unanimous."

The Third Portion for Repeating in the Section on Observance.

In this Section are eighty-six items. This is its key:

Other sects and Bimbisāra, they assembled together in silence, on dhāmman, in private, on the Patimokkha, daily, thenceforth once,

According to assembly, for all together, being all together, and Maddakucchi,
a boundary, extensive, about a river, successive, two, and small ones,

Newly ordained (monks), and then in Rājagaha, a boundary (as a place where a monk) is not away from (his robes), in agreeing first on the boundary, afterwards on abolishing the boundary,

When not agreed upon a village boundary, the throwing of water in river, sea, lake, they combined, and likewise they placed within,

How many? (formal) acts, recital, savages, and if there is not, dhāmman, discipline, they threatened, again a threat to discipline,

Reproof, if leave is given, a protest against what is not legally valid,

more than four or five, opinion, intentionally, and if he would exert himself,

With laymen, unbidden, in Codanā (vatthu), he did not know,

several did not know, immediately, and if he should not go,

Which? how many? and to announce at a distance, he did not remember,

soiled, a seat, a light, distant parts, another who has heard much,

Immediately, Observance day and the rains, and a (formal) act of entire purity, relations,

Gagga, four and three, two and one, an offence, collective (offence), he remembered.

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1 Probably referring to Pāc. LXIX. See B.D. iii. 28, n. 4.
2 As in Mv. II. 22. 3 above.
3 As in Mv. II. 22. 5 above.
4 pārivasika. Rules for monks under probation detailed in CV. II, III.
The whole Order, doubtful, they did not know, one who has heard much, a larger, a like, a smaller (number), and when the assembly has not risen, Some have risen, all, and they know, they are doubtful, Those (acting) badly say, ‘Indeed it is allowable’, knowing, seeing, and they hear, Let them come if (a monk) is residing, the four (sets of) fifteen (cases) again, the first day of a fortnight (and) the fifteenth, both communions (by) mark, One on probation (and) a non-Observance day, unless the Order be unanimous. These partitioned keys are needed for distinguishing the items. [136].

THE GREAT DIVISION (MAHĀVAGGA) III

At one time the awakened one, the Lord was staying at Rājagaha in the Bamboo Grove at the squirrels’ feeding place. Now at that time (the use of) a rains-residence for monks had not come to be laid down by the Lord. So these monks1 walked on tour during the cold weather and the hot weather and the rains. || I ||

People looked down upon, criticised, spread it about, saying: “How can these recluses, sons of the Sakyans, walk on tour during the cold weather and the hot weather and the rains, trampling down the crops and grasses, injuring life that is one-facultied and bringing many small creatures to destruction? Shall it be that those members of other sects, whose rules are badly kept, cling to and prepare a rains-residence, shall it be that these birds, having made their nests in the tree-tops, cling to and prepare a rains-residence,3 while these recluses, sons of the Sakyans walk on a tour during the cold weather and the hot weather and the rains, trampling down the crops and grasses, injuring life that is one-facultied and bringing many small creatures to destruction?” || 2 ||

Monks heard these people who . . . spread it about. Then these monks told this matter to the Lord. Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: “I allow you, monks, to enter upon the rains.”4 || 3 || 1 ||

Then it occurred to these monks: “Now, when should the rains be entered upon?” They told this matter to the Lord.

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1 le ‘dukkha bhikkhā. VA. 1067 says that idha is only a conjunction; this is borne out by the several v. ill. given at Vin. i. 376.
2 Cf. Vin. iv. 296 (B.D. iii. 320) where it is made a pācittiya for nuns to walk on tour during the rains.
3 Quoted AA. ii. 97.
4 vassam upagāmin.
He said: “I allow you, monks, to enter upon the rains in the rainy season.”  

Then it occurred to these monks: “Now, how many (periods) are there for beginning the rains?” They told this matter to the Lord. He said: “Monks, there are these two (periods) for beginning the rains: the earlier and the later. The earlier may be entered upon the day after (the full moon of) Asâlîhi, the later may be entered upon a month after (the full moon of) Asâlîhi. These, monks, are the two (periods) for beginning the rains.”  

Now at that time the group of six monks, having entered upon the rains, walked on tour during the cold weather and the rains. People . . . spread it about, saying: “How can these recluse, sons of the Sakyans, walk on tour during the cold weather and the hot weather and the rains, trampling down . . . (as in 1, 2) . . . bringing many small creatures to destruction?”  

Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying: “How can this group of six monks, having entered upon the rains, walk on tour during the rains?” Then these monks told this matter to the Lord. Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: “Monks, having entered upon the rains, not having kept either the first three months or the last three months, one should not set out on tour. Whoever should (thus) set out, there is an offence of wrong-doing.”  

Now at that time the group of six monks did not want to enter upon the rains. They told this matter to the Lord. He said: “Monks, one should not enter upon the rains. Whoever should not enter upon (them), there is an offence of wrong-doing.”  

Now at that time the group of six monks, on a day for beginning the rains, not desiring to enter upon the rains, intentionally passed a residence by. They told this matter to the Lord. He said: “Monks, on a day for beginning the rains, a residence should not be intentionally passed by by one who does not desire to enter upon the rains. Whoever should pass one by, there is an offence of wrong-doing.”  

Now at that time King Seniya Bimbisâra of Magadha, desiring to postpone the rains, sent a messenger to the monks, saying: “What if the masters could enter upon the rains at the next full-moon day?” They told this matter to the Lord. He said: “I allow you, monks, to obey kings.”  

Then the Lord, having stayed at Râjagaha for as long as he found suitable, set out on tour for Sâvatthi. Walking on tour, in due course he arrived at Sâvatthi. Then the Lord stayed there in Sâvatthi in the Jeta Grove in Anâthapiñâka’s monastery. Now at that time in the Kosala country a lay-follower, Udena, had had a dwelling-place built for an Order. He sent a messenger to monks, saying: “Let the revered sirs come; I want to give a gift and to hear dhamma and to see the monks.”  

Monks spoke thus: “It is laid down by the Lord, sir, that one should not set out on tour, having entered upon the rains and not having kept the first three months or the last three months. Let Udena, the lay-follower, wait until the monks have kept the rains; when they have finished the rains they will go. But if there is something urgent to be done, let him establish the dwelling-place in the presence of resident monks who are already there.”  

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1 vassâna. Cf. Vin. iv. 74, 100, 286. Vassâna, the rainy season, lasts for four months. Vassa, as meaning the rains-retreat for monks, had to be kept for three out of the four months of the rainy season.  

2 vassupamâyikâ. See G.S. i. 47, n. 1, and Vin. Texts i. 299, n. 1.  

3 Cf. A. i. 51. AA. ii. 97 says that this was laid down twenty years after the Lord had attained enlightenment.  

4 These are two out of the three dates for allotting lodgings, Vin. ii. 167.  

5 patithâpetu. At Vin. iv. 287 there was a “festival (maha) for the dwelling-place”, but patithâpetu probably does not imply this.  

6 tathâ eva.
The layfollower, Udena, . . . spread it about, saying: "How can these revered sirs, when sent for by me, not come, for I am a benefactor, a builder, a supporter of the Order?"

Monks heard the layfollower, Udena, as he . . . spread it about. Then these monks told this matter to the Lord. || 3 ||

Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying: "I allow you, monks, to go if you are sent for by seven (classes of people), and if the business can be done in seven days, but not if you are not sent for: by a monk, a nun, a probationer, a novice, a woman novice, a layfollower, a woman layfollower. I allow you, monks, to go if you are sent for by these (seven classes of people) and if the business can be done in seven days, but not if you are not sent for. The return should be made in seven days. || 4 ||

This is a case, monks, where a dwelling-place for an Order comes to have been built by a layfollower. If he should send a messenger to monks, saying: 'Let the revered sirs come, I want to give a gift and to hear dhamma and to see the monks', you should go, monks, if you are sent for and if the business can be done in seven days, but not if you are not sent for. The return should be made in seven days. || 5 ||

"This is a case, monks, where a curved house² for an Order comes to have been built by a layfollower . . . a long house³ . . . a mansion⁵ . . . a cave⁶ . . . a cell⁷ . . . a porch . . . an attendance hall⁸ . . . a fire-hall . . . a hall in the place for pacing up and down in⁹ . . . a hall in the place for pacing up and down in⁹ . . . a well . . . a hall at the well . . . a bathroom[139] . . . a hall in the bathroom . . . a lotus pond . . . a shed . . . a monastery⁹ . . . a site for a monastery has to have been built by a layfollower. If he should send a messenger to monks, saying:

¹ kāraka, also a worker and a doer of good works.
² Cf. above, p. 75.
³ This occurs again at Vin. ii. 159 with all except the last two of the following buildings.
⁴ upapattiṇāsālā. See B.D. ii. 194, n. 4.
⁵ Cf. same word at Vin. ii. 150, and see ḫappiyabhumi at Vin. i. 239 (below, p. 328.) Note that this is replaced in || 9 || by "kitchen".
⁶ caṇkama, monk's walk. See CV. V. 14. 2, 3.
⁷ caṇkamavasālā.
⁸ ādāma, translated "park" in || 9 || below. See B.D. ii. 2, n. 2.

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'Let the revered sirs come, I want to give a gift and to hear dhamma and to see the monks', you should go, monks, if you are sent for and if the business can be done in seven days, but not if you are not sent for. The return should be made in seven days. || 6 ||

'This is a case, monks, where a dwelling-place . . . a curved house . . . a long house . . . a site for a monastery (= || 6 ||) . . . for several monks . . . for one monk comes to have been built by a layfollower . . . The return should be made in seven days. || 7 ||

'This is a case, monks, where a dwelling-place . . . a site for a monastery¹ for an Order of nuns . . . for several nuns . . . for one nun . . . for several probationers . . . for one probationer . . . for several novices . . . for one novice . . . for several women novices . . . for one woman novice comes to have been built by a layfollower. If he should send a messenger to monks² saying: 'Let the revered sirs come, I want to give a gift and to hear dhamma and to see the monks', you should go, monks, if you are sent for and if the business can be done in seven days, but not if you are not sent for. The return should be made in seven days. || 8 ||

'This is a case, monks, where a dwelling comes to have been built by a layfollower for himself . . . a sleeping-room . . . a stable³ . . . a watch-tower⁴ . . . a quadrangular building⁵ . . . a shop . . . a hall for a shop . . . a long house . . . a mansion . . . a cave . . . a cell . . . a porch . . . an attendance hall . . . a fire hall . . . a kitchen⁶ . . . a privy . . . a place for pacing up and down in . . . a hall in the place for pacing up and down in . . . a well . . . a hall at the well . . . a bathroom . . . a hall in the bathroom . . . a lotus pond

¹ Same as the edifices given in || 6 ||, except for the privy, bathroom and hall in a-bathing, the two former of which nuns are not to use (Vin. ii. 280). Edd. Vin. Texts i. 304, n. 1 say that they think the two cases referring to women novices should be excepted.
² Apparently monks had to accept gifts on behalf of the nuns.
³ uddossia. See B.D. ii. 16, n. 2. B.D. iii. 177, n. 2.
⁴ afla, see B.D. ii. 16. n. 3. Mentioned also, with the next (māla) as a "lodging" at Da. 289.
⁵ māla, see B.D. ii. 16, n. 4.
⁶ rasavatt, "possessing flavours". Very likely the word occurs nowhere but here. VA. 1068 calls it bhattachana, food-house, perhaps "harder". It replaces the ḫappiyabhumi, but for what is allowable, which in III. 5. 6 a lay follower may build for an Order.
... a shed ... a park\(^1\) ... a site for a park comes to have been built by a layfollower for herself, or there comes to be his son's marriage, or there comes to be his daughter's marriage, or he becomes ill, or he speaks a well known discourse.\(^2\) If he should send a messenger to monks, saying: 'Let the revered sirs come, they will master this discourse before this \([140]\) discourse falls into oblivion'; or if he has some business, something to be done, and should send a messenger to monks, saying: 'Let the revered sirs come, I want to give a gift and to hear dhamma and to see the monks', you should go, monks, if you are sent for and if the business can be done in seven days, but not if you are not sent for. The return should be made in seven days. \[[9]\]

"This is a case, monks, where a dwelling-place for an Order comes to have been built by a woman layfollower. If she should send a messenger to monks, saying: 'Let the revered sirs come, I want to give a gift and to hear dhamma and to see the monks', you should go, monks, if you are sent for and if the business can be done in seven days, but not if you are not sent for. The return should be made in seven days. \[[10]\]

"This is a case, monks, where a curved house for an Order comes to have been built by a woman layfollower ... \([= \[6]\] \ldots a site for a monastery comes to have been built for an Order by a woman layfollower. If she should send a messenger ... \([= \[10]\] \ldots The return should be made in seven days. \[[11]\]

"This is a case, monks, where a dwelling-place ... a site for a monastery comes to have been built for several monks ... for one monk ... for an Order of nuns ... for several nuns ... for one nun ... for several probationers ... for one probationer ... for several novices ... for one novice \([141]\) ... for several women novices ... for one woman novice ... for him- (her-) self is built by a monk ... a nun ... a probationer ... a novice ... a woman novice. If he (she) should send a messenger to monks, saying: 'Let the revered sirs (masters) come, I want to give a gift and to hear dhamma and to see the monks', you should go, monks, if you are sent for and if the business can be done in seven days, but not if you are not sent for. The return should be made in seven days." \[[13] \[5]\]

Now at that time a certain monk came to be ill. He sent a messenger to monks, saying: "I, now, am ill, let monks come, I want monks to come". They told this matter to the Lord. He said: "I allow you, monks, to go even if not sent for, all the more if sent for, and if the business can be done in seven days, to five (classes of people): to a monk, a nun, a probationer, a novice, a woman novice. I allow you, monks, to go to these five (classes of people) even if not sent for, all the more if sent for, and if the business can be done in seven days. The return should be made in seven days. \[[1]\]

"This is a case, monks, where a monk comes to be ill. If he should send a messenger to monks, saying: 'I, now, am ill, let monks come, I want monks to come', you should

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1. árāma, also meaning a monastery.
2. sutlanta.
go, monks, even if not sent for, all the more if sent for, and if the business can be done in seven days, thinking: 'I will look about for a meal for the invalid, or I will look about for a meal for the one who is tending the invalid, or I will look about for medicine for the invalid, or I will ask (after) him, or I will tend him'. The return should be made in seven days. \[2\]

"This is a case, monks, where dissatisfaction comes to have arisen in a monk. If he should send a messenger to monks, saying: 'Dissatisfaction has arisen in me, let monks come, I want monks to come', you should go, monks, even if not sent for, all the more if sent for, if the business can be done in seven days, thinking: 'I will allay his dissatisfaction or get (someone) to allay it, or I will give him a talk on dhamma'. The return should be made in seven days. \[3\]

"This is a case, monks, where remorse comes to have arisen in a monk. If he should send a messenger to monks, saying: 'Remorse has arisen in me... I want monks to come', you should go, monks, if not sent for, all the more if sent for, and if the business can be done in seven days, thinking: 'I will dispel his remorse or get (someone) to dispel it, or I will give him a talk on dhamma'. The return should be made in seven days. \[4\]

"This is a case, monks, where a wrong view comes to have arisen in a monk. If he should send a messenger to monks, saying: 'Wrong view has arisen in me... I want monks to come', you should go, monks, if the business can be done in seven days, thinking: 'I will dissuade him from the wrong view or get (someone) to dissuade him, or I will give him a talk on dhamma'. The return should be made in seven days. \[5\]

"This is a case, monks, where a monk comes to have committed an offence against an important rule and to deserve probation. If he should send a messenger to monks, saying: 'I have committed an offence against an important rule, I deserve probation, let monks come, I want monks to come', you should go, monks, even if not sent for, all the more if sent for, and if the business can be done in seven days, thinking: 'I will make an effort for placing (him) on probation, or I will make a proclamation, or I will become one who completes a group'. The return should be made in seven days. \[6\]

"This is a case, monks, where a monk deserves to be sent back to the beginning. If he should send a messenger to monks, saying: 'I deserve to be sent back to the beginning, let monks come, I want monks to come', you should go, monks, even if not sent for, if the business can be done in seven days, thinking: 'I will make an effort for sending (him) back to the beginning, or I will make a proclamation, or I will become one who completes a group'. The return should be made in seven days. \[7\]

"This is a case, monks, where a monk deserves mānatta (discipline). If he should send a messenger to monks, saying: 'I desire mānatta (discipline), let monks come, I want monks to come', you should go, monks, if not sent for, all the more if sent for, if the business can be done in seven days, thinking: 'I will make an effort for inflicting mānatta discipline (on him), or I will make a proclamation, or I will become one who completes a group'. The return should be made in seven days. \[8\]

"This is a case, monks, where a monk deserves rehabilitation. If he should send a messenger... thinking: 'I will make an effort for (his) rehabilitation, or I will make a proclamation, or I will become one who completes a group'. The return should be made in seven days. \[9\]

"This is a case, monks, where an Order becomes desirous of carrying out a (formal) act against a monk—either one of censure or one of guidance or one of banishment or one of reconciliation or one of suspension. If he should send a messenger to monks, saying: 'The Order desires to carry out a (formal) act against me, let monks come, I want monks to come', you should go... if the return can be made in seven days, thinking: \[143\] 'How then may the Order not...
carry out a (formal) act or may change it to something lighter?" The return should be made in seven days. \[\text{II} \]

"Or a (formal) act comes to be carried out against him by the Order—either one of censure . . . or one of suspension. If he should send a messenger to monks, saying: 'The Order carried out a (formal) act against me . . . I want monks to come', you should go monks, . . . thinking: 'How then may he conduct himself properly, be subdued, mend his ways, (so that) the Order can revoke that (formal) act?' The return should be made in seven days. \[\text{III} \ 6. 9\]

"This is a case, monks, where a nun comes to be ill . . . (= III. 6. 2) \[\text{I2}\]

. . . where dissatisfaction comes to have arisen in a nun . . . (= III. 6. 3) \[\text{I3}\]

. . . where remorse comes to have arisen in a nun . . . (= III. 6. 4) \[\text{I4}\]

. . . where a wrong view comes to have arisen in a nun . . . (= III. 6. 5) \[\text{I5}\]

. . . where a nun comes to have committed an offence against an important rule and to deserve mānatta (discipline). If she should send a messenger to monks, saying: 'I [144] have committed an offence against an important rule and deserve mānatta (discipline), let the masters come, I want the masters to come', you should go, monks, even if not sent for, all the more if sent for and if the business can be done in seven days, thinking: 'I will make an effort for inflicting mānatta (discipline) on her.' The return should be made in seven days. \[\text{I6}\]

"This is a case, monks, where a nun deserves to be sent back to the beginning. If she should send a messenger . . . (= III. 6. 7) . . . thinking: 'I will make an effort for sending (her) back to the beginning'. The return should be made in seven days. \[\text{I7}\]

"This is a case, monks, where a nun deserves rehabilitation (= III. 6. 9) . . . thinking: 'I will make an effort for (her) rehabilitation'. The return should be made in seven days. \[\text{I8}\]

1 Cf. MV. I. 25. 22.
2 Nuns did not undergo probation, pariśāsa: cf. their Sanghādisessas.
3 The monk does not say that he will make a proclamation or become one to complete a group.

6.19—25] MAHĀVAGGA III

"This is a case, monks, where an Order becomes desirous of carrying out a (formal) act against a nun, either one of censure . . . or one of suspension . . . (= III. 6. 10) . . . The return should be made in seven days. \[\text{I9}\]

"Or a (formal) act comes to be carried out against her by an Order—either one of censure . . . or one of suspension . . . (= III. 6. 11) . . . The return should be made in seven days. \[\text{I0}\]

"This is a case, monks, where a probationer comes to be ill . . . (cf. III. 6. 2) . . . in seven days. \[\text{I1}\]

"This is a case, monks [145] where dissatisfaction comes to have arisen in a probationer . . . where remorse comes to have arisen in a probationer . . . where a wrong view comes to have arisen in a probationer . . . where a probationer's training comes to be interrupted.\[1\] If she should send a messenger to monks, saying: 'My training is interrupted, let the masters come, I want the masters to come', you should go, monks, even if not sent for, all the more if sent for and if the business can be done in seven days, thinking: 'I will make an effort for her to undertake the training'. The return should be made in seven days. \[\text{I2}\]

"This is a case, monks, where a probationer becomes desirous of being ordained.\[3\] If she should send a messenger to monks, saying: 'I am desirous of being ordained . . . I want the masters to come', you should go, monks, . . . thinking: 'Either I will make an effort for her ordination or I will make a proclamation or I will become one who completes a group'.\[4\] The return should be made in seven days. \[\text{I3}\]

"This is a case, monks, where a novice comes to be ill . . . (III. 6. 2) . . . The return should be made in seven days. \[\text{I4}\]

. . . where dissatisfaction . . . where remorse . . . where a wrong view comes to have arisen in a novice . . . where a novice becomes desirous of asking about his year’s standing.\[5\]

1 kupitii, see B.D. iii. 366.
2 nikkhāsamādānam.
3 With the upasampadā ordination. See B.D. iii., Intr. p. xlv ff.
4 Nuns' upasampadā ordination takes place before an Order of monks.
5 vassa. See above, p. 109. This must be the technical meaning of vassam pucchitum, which edd. Vit. Texts i. 310, n. say "is unknown to us".
If he should send a messenger to monks, saying: ‘I am desirous of asking about my year's standing . . . I want monks to come’, you should go . . . thinking: ‘I will ask or I will explain’. The return should be made in seven days. || 25 ||

‘. . . where a novice becomes desirous of being ordained . . . (as ii IV III. 6. 23) . . . The return should be made in seven days. || 26 ||

‘This is a case, monks, where a woman novice comes to be ill . . . (III. 6. 2) . . . [146] The return should be made in seven days. || 27 ||

‘. . . where dissatisfaction . . . where remorse . . . where a wrong view comes to have arisen in a woman novice . . . where a woman novice becomes desirous of asking about her year's standing . . . (III. 6. 25) . . . The return should be made in seven days. || 28 ||

‘. . . where a woman novice becomes desirous of undertaking the training.1 If she should send a messenger to monks, saying: ‘Now I am desirous of undertaking the training, let the masters come, I want the masters to come’, you should go, monks, even if not sent for, all the more if sent for, and if the business can be done in seven days, thinking: ‘I will make an effort for her to acquire the training’. The return should be made in seven days.’ || 29 || 6 ||

Now at that time a certain monk's mother became ill. She sent a messenger to her son, saying: “Now I am ill, let my son come, I want my son to come.” Then it occurred to that monk: “It is laid down by the Lord that, if the business can be done in seven days, one can go if sent for but not if not sent for to seven (classes of people); and, if the business can be done in seven days, go even if not sent for, all the more if sent for to five (classes of people)2; and my own mother is ill, but she is not a layfollower. Now what line of conduct should be followed by me?” They told this matter to the Lord. || 1 ||

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1 Balancing the “to be ordained” of probationers and male novices. The woman novice had to become a probationer and spend two years in training in the six rules for probationers before she could become ordained.

2 See above, p. 189.

3 āyātā ca me mālā, and this my mother.

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He said: “I allow you, monks, to go even if not sent for, all the more if sent for, if the business can be done in seven days, to seven (classes of people): to a monk, a nun, a probationer, a novice, a woman novice, a mother, a father. I allow you, monks, to go even if not sent for, all the more if sent for, if the business can be done in seven days, to seven (classes of people). The return should be made in seven days. || 2 ||

“This is a case, monks, where a monk's mother comes to be ill. If she should send a messenger to her son, saying: ‘Now I am ill, let my son come, I want my son to come’, you should go, monks . . . (= III. 6. 2) . . . The return should be made in seven days. || 3 ||

“This is a case, monks, [147] where a monk's father comes to be ill. If he should send a messenger to his son, saying: ‘Now I am ill, let my son come, I want my son to come’, you should go . . . (= III. 6. 2) . . . The return should be made in seven days. || 4 ||

“This is a case, monks, where a monk's brother comes to be ill. If he should send a messenger to his brother, saying: ‘Now I am ill, let my brother come, I want my brother to come’, you should go, monks, if sent for, but not if not sent for, if the business can be done in seven days. The return should be made in seven days. || 5 ||

“This is a case, monks, where a monk's sister comes to be ill. If she should send a messenger to her brother, saying: ‘Now I am ill, let my brother come, I want my brother to come’, you should go . . . (= || 5 ||) . . . The return should be made in seven days. || 6 ||

“This is a case, monks, where a monk's relative comes to be ill. If he should send a messenger to monks, saying: ‘Now I am ill, let the revered sir come, I want the revered sir to come’, you should go, monks, if sent for, but not if not sent for, if the business can be done in seven days. The return should be made in seven days. || 7 ||

“This is a case, monks, where a person living with monks1 comes to be ill. If he should send a messenger to monks, saying: ‘Now I am ill, let monks come, I want monks to

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1 bhikkhu-nattha. VA. 1069 and Cing. edn. read bhāthā; VA. explains as “a man (parīsa) living in one dwelling-place together with monks”.

2 See above, p. 189.
Now at that time an Order's dwelling-place was falling to pieces. A certain layfollower had the goods removed into the jungle. He sent a messenger to monks, saying: "If the revered sirs would fetch away these goods, I would give them back these goods." They told this matter to the Lord. He said: "I allow you, monks, to go away on business connected with an Order. The return should be made in seven days." || I || 8 ||

Told is the Portion for Repeating on Rains-residence.

Now at that time in the Kosala country monks who had entered upon the rains in a certain residence came to be molested by beasts of prey who seized them and attacked them. They told this matter to the Lord. He said: "This is a case, monks, where monks who have entered upon the rains come to be molested by beasts of prey who seize them and attack them. This is indeed a danger, and you should depart. There is no offence in cutting short the rains. This is a case, monks, where monks who have entered upon the rains come to be molested by creeping things which bite them and attack them. This is indeed . . . in cutting short the rains. This is indeed . . . in cutting short the rains. This is a case, monks, where monks who have entered upon the rains in a certain residence comes to be carried away by water and the monks go short of almsfood. This is indeed . . . in cutting short the rains. This is indeed a danger, and you should depart. There is no offence in cutting short the rains." || 4 || 9 ||

Now at that time in the Kosala country monks who had entered upon the rains in a certain residence did not obtain a sufficiency, as much as they needed, of coarse or of sumptuous food. They told this matter to the Lord. He said: "This is a case, monks, where monks who have entered upon the rains do not obtain a sufficiency, as much as they need, of coarse or of sumptuous food. This is indeed a danger, and they should depart. There is no offence in cutting short the rains. This is a case, monks, where monks who have entered upon the rains obtain a sufficiency, as much as they need, of coarse or of sumptuous food. This is indeed a danger, and you should depart. There is no offence in cutting short the rains." || 4 || 9 ||

Now at that time in the Kosala country monks who had entered upon the rains in a certain residence did not obtain a sufficiency, as much as they needed, of coarse or of sumptuous food. They told this matter to the Lord. He said "This is a case, monks, where monks who have entered upon the rains do not obtain a sufficiency, as much as they need, of coarse or of sumptuous food. This is indeed a danger, and they should depart. There is no offence in cutting short the rains. This is a case, monks, where monks who have entered upon the rains obtain a sufficiency, as much as they need, of coarse or of sumptuous food. This is indeed a danger, and you should depart. There is no offence in cutting short the rains." || 4 || 9 ||
need, of coarse or of sumptuous food, but they do not obtain beneficial foods. This is indeed a danger . . . in cutting short the rains.  || 1 ||

"This is a case, monks, where monks who have entered upon the rains obtain a sufficiency, as much as they need, of coarse or of sumptuous food, they obtain beneficial [149] foods, but they do not obtain beneficial medicines. This is indeed a danger . . . the rains. This is a case, monks, where monks who have entered upon the rains obtain a sufficiency, as much as they need, of coarse or of sumptuous food, they obtain beneficial foods, they obtain beneficial medicines, but they do not obtain a suitable attendant. This is indeed a danger . . . in cutting short the rains.  || 2 ||

"This is a case, monks, where a woman invites a monk who has entered upon the rains, saying: ‘Come, honoured sir, I will give you gold1 or I will give you gold ornaments1 or I will give you a field or I will give you a site2 or I will give you a bull3 or I will give you a cow or I will give you a slave or I will give you a slave woman or I will give you (my) daughter as wife or I will be your wife or I will lead another wife to you.’ If it then occurs to the monk: ‘The mind is called quickly-changing4 by the Lord, and this may be a danger to my Brahma-faring’, he should depart. There is no offence in cutting short the rains.  || 3 ||

"This is a case, monks, where a low class woman . . . a grown girl5 . . . a eunuch invites a monk who has entered upon the rains . . . where relations invite . . . kings . . . thieves . . . men of abandoned life invite a monk who has entered upon the rains, saying: ‘Come, honoured sir, we will give you gold . . . or we will give you a daughter as wife or we will lead another wife to you’. If it then occurs to the monk: ‘The mind is called quickly-changing by the Lord . . .’. There is no offence in cutting short the rains. This is a case, monks, where a monk who has entered upon

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1 *kiraṇā swaṇṇa*. See B.D. i. 28, n.
2 *vattahu*. Probably meaning a site for a hut or a dwelling-place, as in Saṅghvi VI, VII.
3 *gāvam*.
4 *lakṣapravattā citta*. For this sentiment, cf. S. ii. 95, Thag. 1111; also the expression *sabhāntacitta* at It. p. 91; and *lahusita-khala*, p. 101, above.
5 *thullabhumaṛī*: cf. above, p. 87, n. 6.

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1 *nidhi*: store, hoardings, treasure at Sn. 285, Dhp. 76, Khū. VIII. 2, 9.

At Jā. vi. 79 explained as *vākacāriṇivāsanā*, putting on a bark dress. Cf. the ruling as to picking up treasure (*ratana*) at Pāc. LXXXIV.

2 At Vin. ii. 198, in speaking to Devadatta.

3 *I.e.* to the schismatic monks.
a certain residence is divided by several nuns'. If it then occurs to the monk: 'Now these nuns are not friends of mine, but those who are friends of theirs are friends of mine; to these I shall speak, and when I have spoken to them, they will speak to them, saying: Indeed, your reverences, a schism in the Order is called serious by the Lord... (="||10||")... there is no offence in cutting short the rains. ||11||

"This is a case, monks, where a monk who has entered upon the rains hears: 'It is said that several nuns in a certain residence are striving for a schism in the Order'. If it then occurs to the monk: 'Now these nuns are not friends of mine, but those who are friends of theirs are friends of mine; to these I shall speak, and when I have spoken to them, they will speak to them, saying: Indeed, your reverences, a schism in the Order is called serious by the Lord... (="||10||")... there is no offence in cutting short the rains. ||12||

"This is a case... hears: 'It is said that the Order in a certain residence is divided by several nuns'. If it then occurs to the monk: 'Now these nuns are not friends of mine, but those who are friends of theirs are friends of mine; to these I shall speak, and when I have spoken to them, saying: Indeed, your reverences, a schism in the Order... (="||10||")... there is no offence in cutting short the rains. ||13||

1. vaja. V.A. 1071 explains as the dwelling-place of cowherds. Word occurs at A. iii. 393. Vin. 166, 279 in meaning of "cow-pen ".
4. nimbāsī: Rosa can mean cavity, thus the hollow of a tree, or it might mean a sheath or enclosure, thus the shelter, the cover of a tree.
open air. Whoever should (so) enter on them, there is an offence of wrong-doing.” || 5 ||

Now at that time monks entered on the rains without lodgings. They suffered from cold and they suffered from heat. They told this matter to the Lord. He said: “Monks, you should not enter on the rains without lodgings. Whoever should (so) enter on them, there is an offence of wrong-doing.” || 6 ||

Now at that time monks entered on the rains in a charnel-house. People . . . spread it about, saying: “Like those who burn corpses”. They told this matter to the Lord. He said: “Monks, you should not enter on the rains in a charnel-house. Whoever . . . wrong-doing.” || 7 ||

Now at that time monks entered on the rains under a sunshade.1 People . . . spread it about, saying: “Like cowherds”. They told this matter to the Lord. He said: “Monks, you should not enter on the rains under a sunshade. Whoever . . . wrong-doing.” || 8 || [152]

Now at that time monks entered on the rains in a water-jar.2 People . . . spread it about, saying: “Like followers of other sects”. They told this matter to the Lord. He said: “Monks, you should not enter on the rains in a water-jar. Whoever . . . of wrong-doing.” || 9 || 12||

Now at that time an agreement came to be made by an Order in Sāvatthi that no one should be allowed to go forth during the rains. A nephew of Visākhā, Migāra’s mother, having approached monks, asked for the going forth. Monks spoke thus: “Sir, an agreement was made by the Order that during the rains no one should be allowed to go forth. Wait, sir, until the monks have kept the rains; when they have kept the rains they will allow you to go forth.” Then these monks, having kept the rains, spoke thus to the nephew of Visākhā, Migāra’s mother: “Come now, sir, go forth.” He spoke thus: “Honoured sirs, if I could have gone forth, I should have been pleased. But now, I, honoured sirs, will not go forth.” || 10 ||

Visākhā, Migāra’s mother . . . spread it about, saying: “How can the masters make an agreement to the effect that no one should be allowed to go forth during the rains? At what time should dhamma not be followed?” Monks heard Visākhā, Migāra’s mother, as she . . . spread it about. Then these monks told this matter to the Lord. He said: “Monks, an agreement that no one should be allowed to go forth during the rains should not be made. Whoever should make (one), there is an offence of wrong-doing.” || 2 || 13||

Now at that time a rains-residence belonging to King Pasenadi of Kosala came to be assented to for the earlier period1 by the venerable Upananda, the son of the Sakyans. As he was going to that residence, he saw on the way two residences with many robes. It occurred to him: “Now, suppose I should spend the rains in these two residences? Thus would many robes accrue to me.” He spent the rains in these two residences. King Pasenadi of Kosala . . . spread it about, saying: “How can this master Upananda, the son of the Sakyans, having assented to our rains-residence, break his word? Is not lying condemned in many a figure by the Lord and restraint from lying extolled?” || 1 ||

Monks heard King Pasenadi of Kosala as he . . . spread it about. Those who were modest monks . . . spread it about, saying: “How can the venerable Upananda, the son of the Sakyans, having assented to a rains-residence belonging to King Pasenadi of Kosala, break his word? Is not lying condemned in many a figure by the Lord and restraint from lying extolled?” || 2 ||

Then these monks told this matter to the Lord. Then the Lord on this occasion, having had the Order of monks convened, questioned the venerable Upananda, the son of the Sakyans, saying: “Is it true, as is said, Upananda, that you, having assented to a rains-residence belonging to King Pasenadi of Kosala, broke your word?”

“It is true, Lord.” The awakened one, the Lord, rebuked him, saying:

1 chattā is the regular word for sunshade. It can also mean a canopy.
2 chāṭhi, some big vessel; used for containing and transporting water at Jā. i. 99. 101. Perhaps above the long bath-like stone vessels still to be seen at Anurādhapura.

1 purimikāya, that is, for the first three months of the rainy season.
"How can you, foolish man, having assented to a rains-residence belonging to King Pasenadi of Kosala, break your word? Foolish man, is not lying condemned in many a figure by me and restraint from lying extolled? It is not, foolish man, for pleasing those who are not (yet) pleased . . ." and having rebuked him, having given reasoned talk, he addressed the monks, saying: || 3 ||

"This is a case, monks, where a rains-residence comes to be assented to by a monk for the earlier period. As he is going to that residence he sees on the way two residences with many robes. It occurs to him: 'What now if I should spend the rains in these two residences? Thus would many robes accrue to me.' He spends the rains in these two residences. Monks, the earlier period is not valid for that monk, and also there is an offence of wrong-doing in the assent. || 4 ||

"This is a case, monks, where a rains-residence comes to be assented to by a monk for the earlier period. As he is going to that residence he carries out Observance outside it . . . and having something to do, he departs that self-same day. Monks, the earlier period is not valid for that monk, and also there is an offence of wrong-doing in the assent.

"This is a case, monks, . . . (= || 5 ||) . . . he sweeps a cell, and, having something to do, he departs that self-same day. Monks . . . in the assent. || 5 ||

"This is a case, monks, . . . and, having nothing to do, he departs, having spent two or three days. Monks, . . . in the assent.

"This is a case, monks, . . . and, having something to do, he departs, having spent two or three days. Monks, . . . in the assent.

"This is a case, monks, . . . and, having stayed two or three days, he departs on some business that can be done in seven days. But he passes those seven days outside. Monks, . . . in the assent.

"This is a case, monks, . . . and, having stayed two or three days, he departs on some business that can be done in seven
of prey, creeping things,
And so thieves, and demons, burnt, and in regard to both¹,
carried away by water, was removed, and the majority, benefactors³,
And about coarse and sumptuous (foods), beneficial medicines,
an attendant,
a woman, a low class woman, and a grown girl, a eunuch, and
about a relation,
Kings, thieves, men of abandoned life, a treasure, schisms, and
by what is eightfold³,
a cow-pen, and a caravan, and a boat, in a hollow, and in a
fork,
A rains-residence in the open air, and about one who had
no lodgings,
a charnel-house, and under a sunshade, and these went upon
(the rains) in a water-jar,
An agreement, having assented, and Observance days outside,
the earlier, the later, one should combine them after the same
fashion⁴,
He departs having nothing to do, and likewise because he has
something to do,
spending two or three days⁵, and on business that can be done
in seven days,
And then going away for seven days, whether he should return
or should not come back,

¹ _tadubhayena_. Word is not in the text. Reference is to MV. III. 9. 3,
where the case is taken of both a village and monks' lodgings being burnt.

² _dayaka_. Word not in the text, but it probably refers to the minority
who, because believing, may be presumed to have given alms to the monks,
MV. III. 10. 1. Indeed these three headings: "was removed, and the
majority, benefactors" refer to one and the same episode, and should therefore
not be counted as separate items in reckoning the total of "fifty-two items" in
this Chapter.

³ I.e. the eight ways of making a schism which the monk hears about,
MV. III. 11. 6-13. The first way, which he sees, MV. III. 11. 5, has as its
key-word the word "schisms" which also includes the next heading—
"by what is eightfold".

⁴ _yathānayena yogaye_, referring to the similar permutations of events
which are repeated for the later as for the earlier period of the rains.

⁵ The Cing. reading of _dethathā ca puna_ is to be preferred to Oldenberg's
_dethathā ca puna_, "after two or three days and again", as it corresponds
more closely to MV. III. 14. 6. The latter, however, might be justified by
the three cases there mentioned of "two or three days".

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₁ _antarikā_, sphere, compass; interval, i.e. the intervals between the items,
the range they cover, hence their order.

² _tanismaγga_, the way that is strung or woven together, so the sacred text
or tradition. _Cf. DA._ 2, MA. i. 2. _Tantibhadda_ at Vin. i. 312, _tantidhara_
at _Vism._ 99.

³ This number is perhaps arrived at by (1) omitting "in regard to both"
as a separate heading, being already included under "burnt"; (2) taking
"was removed, majority, benefactors" as one heading (see n. 2 p. 206);
(3) taking line 7 as one heading referring to MV. III. 11. 1, 2; (4) taking
"schisms, and what is eightfold" as one heading (see n. 3 p. 206); (5)
taking "the earlier, the later, one should combine them after the same
fashion" as one heading (see n. 4 p. 206); (6) taking the last line but one
as referring to one and the same eventuality, in MV. III. 14. 7.
THE GREAT DIVISION (MAHĀVAGGA) IV

At one time the enlightened one, the Lord was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time several monks, friends and associates, entered on the rains in a certain residence in the Kosala country. Then it occurred to these monks: "Now by what means can we, all together, on friendly terms and harmonious, spend a comfortable rainy season and not go short of almsfood?" || 1 ||

Then it occurred to these monks: "If we should neither address one another nor converse, but whoever should return first from the village for almsfood should make ready a seat, should put out water for (washing) the feet, a footstool, a footstand, having washed a refuse-bowl should set it out, should set out drinking water and water for washing; || 2 ||

Whoever should return last from the village for almsfood, if there should be the remains of a meal and if he should so desire, he may eat them; but if he does not so desire, he may throw them away where there is but little green grass or he dropped them into water where there were no living creatures, he should put up the seat, he should put away the drinking water and the water for washing, he should sweep the refectory, || 3 ||

Whoever should see a vessel for drinking water or a vessel for washing water or a vessel (for water) for rinsing after evacuation, void and empty, should set out (water); if it is impossible for him (to do this) he should set out (water) by signalling with his hand, having invited a companion (to help him) by a movement of his hand; but he should not for such a reason break into speech. Thus may we, all together, on friendly terms and harmonious, spend a comfortable rainy season and not go short of almsfood." || 4 ||

Then these monks neither addressed one another nor conversed. Whoever returned first from the village for almsfood made ready a seat, put out water for (washing) the feet, a footstool, a footstand, set out a refuse-bowl having washed it, set out drinking water and water for washing. || 5 ||

Whoever returned last from the village for almsfood, if there were the remains of a meal ate them if he so desired; if he did not so desire he threw them away where there was but little green grass or he dropped them into water where there were no living creatures, he put up the seat, he put away the water for (washing) the feet, the footstool, the footstand, he put away the refuse-bowl having washed it, he put away the drinking water and the water for washing, he swept the refectory. || 6 ||

Whoever saw a vessel for drinking water or a vessel for washing water or a vessel (for water) for rinsing after evacuation, void and empty, set out water. If it was impossible for him (to do this) he set out water by signalling with his hand, having by a movement of his hand invited a companion (to help him); but not for such a reason did he break into speech. || 7 ||

Now it was the custom for monks who had kept the rains to go and see the Lord. || 116 || Then these monks, having kept the rains, at the end of the three months packed away their lodgings and taking their bowls and robes, set out for Sāvatthī. In due course they approached Sāvatthī, the Jeta Grove.

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1 From here to near the end of || 4 || cf. MV. X. 4. 5; CV. VIII. 5. 3; MA. i. 207.
2 This is a receptacle for the leavings of meals.
3 appaharita, or few crops, or no green grass, MA. i. 94 explaining by tināti, grasses, and referring to Pāc. XI.
4 This sentence occurs also at MV. VI. 26. 6, S. i. 169, Sn. p. 15, M. i. 13.
5 MA. ii. 242.

1 MA. ii. 242 says that if any of these vessels is empty, having taken it to a pond and washed it inside and outside, having filtered water (into it), having set it down on the bank, they invite another monk (to help them) by a movement of the hand.
2 I think that kathavihiśastra ("by a movement of the hand") and kathavihiśalagahaka ("by signalling with the hand") are complementary and are used to emphasise the gesture-language needed in place of speech. I therefore think that there should be no comma, as in Oldenberg's edn., after kathavihiśastra (there is none at MA. i. 207) since this makes the passage read "if it is impossible for him (to do this) by a movement of the hand", i.e. if he is not able to move the vessel single-handed. This is of course a possible reading, but it is not elegant Pali and balance and emphasis are lost.
3 For following passage, cf. B.D. i. 153 f.
Anāthapindika’s monastery and the Lord. Having approached, having greeted the Lord, they sat down at a respectful distance. Now it is the custom for awakened ones, for Lords to exchange friendly greetings with in-coming monks. || 8 ||

Then the Lord spoke thus to these monks: “I hope that you were well, monks, I hope that you kept going, I hope that, all together, on friendly terms and harmonious, you passed a comfortable rainy season and did not go short of almsfood?”

“We were well, Lord, we kept going, Lord, and we, Lord, all together, on friendly terms and harmonious, passed a comfortable rainy season and did not go short of almsfood.” || 9 ||

Now, Truthfinders (sometimes) ask knowing, and knowing (sometimes) do not ask; they ask, knowing the right time (to ask), and they do not ask, knowing the right time (when not to ask). Truthfinders ask about what belongs to the goal, not about what does not belong to the goal; there is bridge-breaking for Truthfinders in whatever does not belong to the goal. In two ways do awakened ones, Lords question monks, either: “Shall we teach dhamma?” or “Shall we lay down a rule of training for disciples?” || 10 ||

Then the Lord spoke thus to these monks:

“...But in what way did you, monks, all together, on friendly terms and harmonious, spend a comfortable rainy season and not go short of almsfood?” || 10 ||

“In that connection did we, Lord, several friends and associates, enter on the rains in a certain residence in the Kosala country. Then it occurred to us, Lord: ‘Now by what means can we, all together, on friendly terms and harmonious, spend a comfortable rainy season and [158] not go short of almsfood?’ Then it occurred to us, Lord: ‘If we should neither address one another... Thus could we, all together, on friendly terms and harmonious, spend a comfortable rainy season and not go short of almsfood.’”

So we, Lord, neither addressed one another nor conversed. Whoever returned first from the village for almsfood made ready a seat... but not for such a reason did he break into speech. Thus did we, Lord, all together, on friendly terms and

1 māgabatta, custom of being dumb (māga), according to V.i. 1073, for three months. Cf. the monks who sat like dumb swine, māgasākhara, when they might have been speaking dhamma, above, p. 131.
2 Davādhamma, a technical term used for a monk to ‘invite’ others at the end of the rains to tell him if he has been seen or heard or suspected to have committed any offences. If they do so, and he acknowledges an offence by seeing it and making amends for it, he becomes rid of it, and is therefore free to take his place in the Order’s business.
3 āpattivutthikā, or a rising up from an offence (or offences). Cf. āpattivutthikā at IV. II. 8. 5, and vutthikā at III. 10. 1, a village was removed.
4 vināyapathikā. Cf. atthapathikā dhammapathikā at e.g. Vin. iii. 130, iv. 11, 277.
5 pavāranā, invitation. M.A. i. 93 distinguishes four kinds of pavāranā and places first this one held at the end of the rains.
'Your reverences, I invite the Order in respect of what has been seen or heard or suspected. Let the venerable ones speak to me out of compassion, and seeing I will make amends.\(^1\) And a second time ... And a third time, your reverences, I invite the Order in respect of what has been seen or heard or suspected. Let the venerable ones speak to me out of compassion, and seeing I will make amends.' A newly ordained monk, having arranged his upper robe over one shoulder ... having saluted with joined palms, should speak to it thus: 'Honoured sirs, I invite the Order [159] in respect of what has been ... And a second time ... And a third time ... and seeing I will make amends.'” || 14 || 1 ||

Now at that time the group of six monks remained\(^2\) on seats while monks who were elders, sitting down on their haunches, were themselves inviting. Those who were modest monks ... spread it about, saying: "How can this group of six monks remain on seats while monks who are elders, sitting down on their haunches, are themselves inviting?" Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that the group of six monks remained on seats ... were themselves inviting?"

"It is true, Lord." The awakened one, the Lord rebuked them, saying:

"How, monks, can these foolish men remain on seats ... are themselves inviting? It is not, monks, for pleasing those who are not (yet) pleased ...‘" And having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, you should not remain on seats while monks who are elders, sitting down on their haunches, are themselves inviting. I allow you, monks, to invite while each and every one is sitting down on his haunches." || 1 ||

Now at that time a certain elder, feeble with age, thinking: "Until all have invited", while sitting down on his haunches and waiting, fell down in a faint. They told this matter to the Lord. He said: "I allow you, monks, (each one) to sit down on his haunches during the period until he invites, and having invited, to sit down on a seat." || 2 ||

\(^1\) I.e. for the offence imputed to him and "seen" by him.

\(^2\) *acchanti.* VA. 1074 says they were sitting down, they did not stand up.

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3.1—5] MAHAVAGGA IV

Then it occurred to monks: "Now, how many Invitation (days) are there?" They told this to the Lord. He said: "Monks, there are these two Invitation (days), the fourteenth and the fifteenth. These, monks, are the two Invitation (days).” || 1 ||

Then it occurred to monks: "Now, how many (formal) acts for the Invitation are there?" They told this matter to the Lord. He said: "Monks, there are these four (formal) acts for the Invitation: a (formal) act for the Invitation (carried out) not by rule and when an assembly is incomplete ... (=II. 14. 2, 3; read act for the Invitation instead of act for Observance) ... you, monks, should train yourselves thus’’.

Then the Lord addressed the monks, saying: "Gather together, monks, the Order will invite."\(^2\) When he had spoken thus a certain monk spoke thus to the Lord: "There is, Lord, a monk who is ill. He has not come." He said: "I allow you, monks, to give the Invitation on behalf of a monk who is ill. And thus, monks, should it be given: That ill monk, [160] having approached one monk, having arranged his upper robe over one shoulder, having sat down on his haunches, having saluted with joined palms, should speak thus to him: 'I will give the Invitation, convey the Invitation for me, invite on my behalf.' If he makes it understood by gesture, if he makes it understood by voice, if he makes it understood by gesture and voice, the Invitation comes to be given. If he does not make it understood by gesture ... by gesture and voice, the Invitation does not come to be given.|| 3 ||

If he thus manages this, it is good. If he does not manage it then, monks, that ill monk, having been brought to the midst of the Order on a couch or a chair, should invite. If, monks, it occurs to the monks who are tending the ill one ... (= II. 22. 2) ... the ill one should not be moved from (that) place; the Order having gone there may invite, but one should not invite if an Order is incomplete. Whoever should so invite, there is an offence of wrong-doing. || 4 ||

"If, monks, the conveyor of the Invitation goes away then and there ... (= MV. II. 22. 3, 4; read Invitation, although

\(^1\) Cf. MV. II. 14. 1.

\(^2\) Cf. MV. II. 22. 1.
Now at that time five monks were staying in a certain residence on an Invitation day. Then it occurred to these monks: “It is laid down by the Lord that an Order may invite, but we are (only) five persons. Now, how can we invite?” They told this matter to the Lord. He said: “I allow you, monks, to invite in an Order of five. And thus, monks, should one invite: These monks should be spoken to thus by a newly ordained monk, having arranged joined palms: ‘I, your reverences, invite the venerable ones in regard to what has been seen or heard or suspected.’ These monks should be spoken to thus by a newly ordained monk, having arranged joined palms: ‘I, your reverences, invite the venerable ones in regard to what has been seen or heard or suspected.’

Now at that time four monks were staying in a certain residence on an Invitation day. Then it occurred to these monks: “It is allowed by the Lord to invite in an Order of five, but we are (only) four persons. Now, how can we invite?” They told this matter to the Lord. He said: “I allow you, monks, to invite one another when you are (only) four. And thus, monks, should one invite: These monks should be spoken to thus by a newly ordained monk, having arranged joined palms: ‘I, your reverences, invite the venerable ones in regard to what has been seen or heard or suspected.’

Now at that time three monks were staying in a certain residence on an Invitation day. Then it occurred to these monks: “It is allowed by the Lord to invite in an Order of five persons, and to invite one another when there are four, but we are (only) three persons. Now how can we invite?” They told this matter to the Lord. He said: “I allow you, monks, to invite one another when you are (only) three. And thus, monks, should one invite: These monks should be informed... (as in MV. II. 24; read Invitation day for Observance day, and gives the Invitation for declares his entire purity, and invites for carries out the Observance)...

Now at that time one monk was staying in a certain residence. Then it occurred to that monk: “It is allowed by the Lord to invite in an Order of five. And a second time... And a third time... And seeing, I will make amends.” These monks should be spoken to thus by a newly ordained monk, having arranged... ‘I, honoured sirs, invite the venerable one in regard to what has been seen or heard or suspected... And a second time... And a third time... And seeing, I will make amends.’

Now at that time two monks were staying in a certain residence on an Invitation day. Then it occurred to these monks: “It is allowed by the Lord to invite in an Order of five (persons), to invite one another when there are four, to invite one another when there are three, but we are (only) two persons. Now, how can we invite?” They told this matter to the Lord. He said: “I allow you, monks, to invite one another when you are (only) two. And thus, monks, should one invite: These monks should be informed... (as in MV. II. 23; read Order... (as in MV. II. 24; read Invitation day for Observance day, and gives the Invitation for declares his entire purity, and invites for carries out the Observance)... And a second time... And a third time... And seeing, I will make amends.’

Now at that time one monk was staying in a certain residence. Then it occurred to that monk: “It is...
allowed by the Lord to invite in an Order of five (persons), to invite one another . . . when there are (only) two, but I am alone. Now, how can I invite?" They told this matter to the Lord.  || 7  ||

He said: "This is a case, monks, where one monk is staying in a certain residence on an Invitation day. Monks, that monk, having swept the place to which monks return—an attendance hall or a pavilion or the root of a tree—having put out drinking water and water for washing, having made ready a seat, having made a light, should sit down. If other monks arrive, he may invite together with them; if they do not arrive, he should determine: 'To-day is an Invitation day for me'. If he should not (so) determine, there is an offence of wrong-doing.  || 8  ||

"Monks, where five monks are staying, four should not invite in an Order, having conveyed the invitation for one. If they should (so) invite, there is an offence of wrong-doing. Monks, where four monks are staying, three should not invite one another, having conveyed the invitation for one. If they should (so) invite, there is an offence of wrong-doing. Monks, where three monks are staying, two should not invite one another, having conveyed the invitation for one. If they should (so) invite, there is an offence of wrong-doing. Monks, where two monks are staying, one should not determine, having conveyed the invitation for the other. If he should (so) determine, there is an offence of wrong-doing."  || 9  || 5  ||

Now at that time a certain monk came to have fallen into an offence on an Invitation day. 1 Then it occurred to this monk: 'It is laid down by the Lord that an offender should not invite, and I have fallen into an offence. Now what line of conduct should be followed by me?' They told this matter to the Lord. He said: "This is a case, monks, where a monk, as he is himself inviting, remembers an offence. Monks, this monk should speak thus to the monk next to him: 'I, your reverence, have fallen into such and such an offence; removing from here, 2 I will make amends for that offence.' When he has spoken thus, he may invite, but no obstacle should be put in the way of the Invitation from such a cause.  || 2  ||

"This is a case, monks, where a monk as he is himself inviting, becomes doubtful about an offence. Monks . . . (cf. MV. II. 27. 5) . . . When he has spoken thus he may invite, but no obstacle should be put in the way of the Invitation from such a cause."  || 3  || 6  ||

Told is the First Portion for Repeating.

Now at that time several resident monks, five or more, collected together in a certain residence on an Invitation day. 4 They did not know that the other resident monks had not arrived. Thinking of the rule, thinking of discipline, thinking that they were complete, they invited while they were incomplete. While they were inviting, other resident monks, a larger number, arrived. They told this matter to the Lord.  || 1  ||

He said: "This is a case, monks, where several resident monks . . . [164] . . . (as in  || 1  || above) . . . While they are inviting, other resident monks, a larger number, arrive. Monks, those monks should invite again; there is no offence for those who have invited. 6  || 2  ||

"This is a case, monks . . . other resident monks, a like number . . . a smaller number, arrive. Those who have invited have

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1 Cf. II. 27. 1.
2 Cf. below, p. 223.
3 Cf. MV. II. 27. 4.
4 Or, having risen up from here.
5 Both Oldenberg, Vin. i. 164, and Vin. Texts. I. 336 compare this part to MV. II. 27. 4-8, which would mean that a monk also invited the Order collectively.
7 *pandārīṇānām*, for the inviters, corresponding to the "reciters" of MV. II. 28. 2.
duly invited; the remainder should invite, and there is no
offence for those who have invited. || 3 ||

"This is a case, monks, where several resident monks, five or
more, collect together in a certain residence on an Invitation
day . . . When they have just finished inviting, other resident
monks, a larger number, arrive. Monks, those monks should
invite again; there is no offence for those who have invited.

"This is a case, monks, . . . a like number . . . a smaller number,
arrive. Those who have invited have duly invited; they
should invite in their presence, and there is no offence for those
who have invited. || 4 ||

"This is a case, monks, . . . When they have just finished
inviting but the assembly has not risen . . . ( = || 4 ||) . . . no
offence for those who have invited.

"This is a case . . . and part of the assembly has risen . . .
( = || 4 ||) . . . no offence for those who have invited.

"This is a case, monks, where . . . the whole assembly has
risen, and other resident monks, a larger number . . . a like
number . . . a smaller number, arrive. Those who have invited
have duly invited; they should invite in their presence, and
there is no offence for those who have invited." || 5 ||

Told are the Fifteen Cases in which there is No Offence. || 7 ||

"This is a case, monks, where in a certain residence several
resident monks, five or more, collect together on an Invitation
day.² They know that other resident monks have not arrived.
Thinking of the rule, thinking of discipline, thinking that they
are incomplete they invite while they are incomplete. While
they are inviting, other resident monks, a larger number, arrive.
Monks, these monks should invite again, and there is an offence
of wrong-doing for those who have invited. || 1 ||

"This is a case, monks, . . . [165] . . . a like number . . . a
smaller number, arrive. Those who have invited have duly
invited; the remainder should invite and there is an offence
of wrong-doing for those who have invited. || 2 ||

"This is a case, monks, . . . When they have just finished
inviting . . . and the assembly has not risen . . . part of the
assembly has risen . . . the whole assembly has risen, and other

¹ I.e. the resident monks who arrive late.
² Cf. MV. II. 29.
³ Cf. MV. II. 30.
⁴ Cf. II. 31. 1.
⁵ Cf. II. 31. 2.
⁶ Cf. II. 32.
"This is a case, ... (cf. IV. 8 2, 3; Read grave offence instead of offence of wrong-doing; in the case of a like number, a smaller number read those who have invited have duly invited, the rest should invite ... they should invite in their presence, and there is a grave offence for those who have invited." || 2 ||

Told are the Fifteen Cases on aiming at a Schism. || 11 ||

Told are the Seventy-five Cases.

"This is a case, ... They know that other resident monks are entering within the boundary. They know that other resident monks have entered within the boundary. They see other resident monks entering within the boundary. They see other resident monks entered within the boundary. They hear other resident monks entering within the boundary. They hear other resident monks who have entered within the boundary.

"From a hundred and seventy-five triads referring to resident (monks) with resident (monks); to incoming (monks) with resident (monks); to resident (monks) with incoming (monks); to incoming (monks) with incoming (monks), there come to be seven hundred triads by means of (these) sets. || 1 || 12 ||

"This is a case, monks, where the fourteenth is (the Invitation day) for resident monks, the fifteenth for incoming monks ... (= II. 34. 1-35. 5. Read they should invite, they invite, on an Invitation day instead of Observance should be carried out, they carry out the Observance, on an Observance day) ... if he knows, 'I am able to arrive this very day'. || 1 || 13 ||

"Monks, one should not invite in a seated assembly before a nun ... [167] ... || 1-3 ||

"Monks, one should not invite by giving the Invitation of one on probation unless the assembly has not risen. And, monks, one should not invite on a non-Invitation day unless the Order be unanimous.' || 4 || 14 ||

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1 Cf. II. 15. 3.
2 See II. 36. 1-3.
3 Cf. II. 36. 4.
4 Cf. II. 33.
5 See IV. 1. 14. As Bu at VA. 1077 seems to imply the motion (ñatti) could be shelved if the Order approves. Then the inviting monk had merely three times to repeat his request to invite the Order. Above, he is allowed to curtail the number of times he makes the request. Cf. dveryātika and tevātika above MV. I. 4. 5. I. 7. 10.
6 "Quarrelling" really means arguing and disputing about points of dhamma and discipline.
ended. If it then occurs to these monks: ‘Monks are quarrelling until the night is almost ended. If the Order invites by the threefold formula, then the Order will not be invited before dawn breaks’, the Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. Monks are quarrelling... the Order will not be invited before dawn breaks. If it seems right to the Order, the Order may invite those who keep the rains together by a twofold formula, by a onefold formula.’” \(4\)

Now at that time in a certain residence in the Kosala country a large Order of monks came to have collected together on an Invitation day, and (only) a small (place) was sheltered from the rain and a great cloud had come up. Then it occurred to these monks: ‘Now this large Order of monks has collected together, and (only) a small (place) is sheltered from the rain and a great cloud has come up. If the Order invites by the threefold formula, then the Order will not be invited before this cloud pours down rain. Now what line of conduct should be followed by us?’ They told this matter to the Lord. \(5\)

He said: ‘This is a case, monks, where in a certain residence a large Order of monks has collected together on an Invitation day, and (only) a small (place)... as in \(5\) above... If it then occurs to these monks: ‘Now this large Order of monks... pours down rain’, the Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. This large Order of monks... pours down rain. If it seems right to the Order, the Order may invite those who keep the rains together by a twofold formula, by a onefold formula.’” \(6\)

“This is a case, monks, where in a certain residence on an Invitation day there comes to be a danger from kings... from thieves... from fire... from water... from human beings... from non-human beings... from beasts of prey... from creeping things... to life... to the Brahma-faring." 1 It then occurs to these monks: ‘Now this is \(169\) a danger to the Brahma-faring. If the Order invites by the threefold formula, then the Order will not be invited before there is a danger to the Brahma-faring.’ The Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. This is a danger to the Brahma-faring. If the Order invites by the threefold formula, then the Order will not be invited before there is a danger to the Brahma-faring. If it seems right to the Order, the Order may invite those who keep the rains together by a twofold formula, by a onefold formula.’” \(7\)

Now at that time the group of six monks invited (while they were) offenders. They told this matter to the Lord. He said: ‘Monks, an offender should not invite. Whoever (such) should invite, there is an offence of wrong-doing. I allow you, monks, having obtained leave from whatever offender is inviting, to reprove him for the offence.” \(1\)

Now at that time the group of six monks, (although) obtaining leave, did not wish to give leave. They told this matter to the Lord. He said: ‘I allow you, monks, to suspend the invitation\(^2\) of one not giving leave. And thus, monks, should it be suspended: If on an Invitation day, whether the fourteenth or the fifteenth, one should say in the presence of that individual, in the midst of the Order: ‘Honoured sirs, let the Order listen to me. The individual so-and-so is an offender; I am suspending his invitation; one should not invite in his presence’, the invitation comes to be suspended.” \(2\)

Now at that time the group of six monks, saying: ‘Before well behaved monks suspend our invitation’, they themselves suspended beforehand, without ground, without reason, the invitation of pure monks who were not offenders, and they also suspended the invitation of those who had (already) invited. They told this matter to the Lord. He said: ‘Monks, one should not suspend without ground, without reason, the invitation of pure monks who are not offenders. Whoever should (so) suspend it, there is an offence of wrong-doing. Nor, monks, should one suspend the invitation of those who have invited. Whoever should (so) suspend it, there is an offence of wrong-doing. \(3\)"

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1 Cf. above p. 148.
2 pāvāram idaṃ, cf. Vin. ii. 5, 22, 32.
3 Cf. MV. II. 16. 3.
"Monks, an invitation comes to be (duly) suspended thus, not (duly) suspended thus. And how, monks, does an invitation come to be not (duly) suspended? If, monks, one suspends an invitation when the invitation has been spoken, uttered and brought to a close by the threefold formula, the invitation comes to be not (duly) suspended. If, monks, one suspends an invitation when the invitation has been spoken, uttered and brought to a close by a twofold formula ... by a onefold formula ... by those keeping the rains together, [170] an invitation comes to be not (duly) suspended. It is thus, monks, that an invitation comes to be not (duly) suspended. \[1\] "And how, monks, does an invitation come to be (duly) suspended? If, monks, one suspends an invitation when the invitation has been spoken, uttered, but not brought to a close by the threefold formula, the invitation comes to be (duly) suspended. If, monks, one suspends ... but not brought to a close by the twofold formula ... by the onefold formula ... by those keeping the rains together, the invitation comes to be (duly) suspended. It is thus, monks, that an invitation comes to be (duly) suspended. \[5\] "This is a case, monks, when on an Invitation day a monk suspends (another) monk's invitation. If other monks know concerning this monk: 'This venerable one is not pure in the conduct of his body, he is not pure in the conduct of his speech, he is not pure in his mode of livelihood; he is ignorant, inexperienced; he is not competent when himself being questioned ... ' one should speak thus to him: 'If you, your reverence, suspend this monk's invitation, why do you suspend it? Do you suspend it on account of a falling away from moral habit? Do you suspend it on account of a falling away from good habits? [171] Do you suspend it on account of a falling away from (right) view? ' \[10\] "If he should speak thus: 'I suspend it on account of a falling away from moral habit ... a falling away from (right) view', one should speak thus to him: 'But does your reverence know what is a falling away from moral habit ... a falling away from (right) view? ' If he should speak thus: 'I know, your reverence, what is a falling away from moral habit ... a falling away from (right) view', one should speak thus to him: 'But which, your reverence, is a falling away from moral habit, which is a falling away from good habits, which is a falling away from (right) view? ' \[11\] "If he should speak thus: 'This is a falling away from moral habit: the four offences involving defeat, the thirteen offences entailing a formal meeting of the Order. This is a falling away from good habits: a grave offence, an offence of expiation, an offence which ought to be confessed, an offence of wrong-doing, an offence of wrong speech. This is a falling away from (right)

\[1\] Correct in the Pali text pariyosita to aparati, as noted at Vin. Texts 342, n. 1.
\[i\] anuyogam dātum.
\[ii\] omadditvā, having crushed. VA. 1078 says that it is here a verbal

crushing.
view: a wrong view, taking up an extreme view\(^1\), one should speak thus to him: ‘But if you, your reverence, suspend this monk's invitation, do you suspend it on account of what was seen, or, I am suspending it on account of what was heard, do you suspend it on account of what was suspected?’ || 12 ||

“If he should speak thus: ‘I am suspending it on account of what was seen, or, I am suspending it on account of what was heard, or, I am suspending it on account of what was suspected’, one should speak to him thus: ‘But, if you, your reverence, are suspending this monk’s invitation on account of what was seen, how have you seen, when have you seen, where have you seen? Have you seen him committing an offence involving defeat? Was he seen committing an offence entailing a formal meeting of the Order?’ Was he seen committing a grave offence, an offence of expiation, an offence which ought to be confessed, an offence of wrong-doing, an offence of wrong speech? And where were you? And where was this monk? And what were you doing? And what was this monk doing?’ || 13 ||

“If he should speak thus: ‘But I, your reverences, am not suspending this monk's invitation on account of what was seen, but I am suspending the invitation on account of what was heard’, one should speak to him thus: ‘But, if you, your reverence, suspend this monk's invitation on account of what was heard, what have you heard, how have you heard, when have you heard, where have you heard? Did you hear that he had committed an offence involving defeat? Did you hear that he had committed an offence entailing a formal meeting of the Order? Did you hear that he had committed an offence entailing a formal meeting of the Order? Did you hear that he had committed an offence entailing a formal meeting of the Order? Did you hear that he had committed an offence entailing a formal meeting of the Order?’ || 14 ||

“If he should speak thus: ‘But I, your reverences, am not suspending this monk's invitation on account of what was seen, moreover I do not know on account of what I am suspending this monk's invitation’, one should speak to him thus: ‘But, if you, your reverence, are suspending this monk’s invitation on account of what was suspected, what did you suspect, how did you suspect, when did you suspect, where did you suspect? [172] Did you suspect that he had committed an offence involving defeat? Did you suspect that he had committed an offence involving defeat? Did you suspect that he had committed an offence involving defeat? Did you suspect that he had committed an offence involving defeat? Did you suspect, having heard from a monk...from disciples of (other) sects?’ || 15 ||

“If he should speak thus: ‘But I, your reverences, am not suspending this monk's invitation on account of what was suspected, if, monks, the reproving monk admits that he has defamed (another monk) with an unfounded charge of an offence involving defeat, then the Order, having charged him with an offence entailing a formal meeting of the Order,\(^1\) may invite. If, monks, that reproving monk admits that he has defamed (another monk) with an unfounded charge of an offence involving defeat, then the Order, having charged him with an offence entailing a formal meeting of the Order,\(^1\) may invite.

\(^1\) antaggāthikā diṭṭhi. See Morris, J.P.T.S., 1884, p. 70, “the (heretical) doctrine of maintaining or holding the three antas as goals, which, according to the Sangīti Suttanta (D. iii. 216) are sakkāyo anto, sakkāyasamuddo anto, sakkāyaviruddho anto”. With D. iii. 216, cf. A. iii. 401, and see P. S. D. which questions Morris’ interpretation of anto as goal. Antaggāthikā diṭṭhi also occurs at D. iii. 45, A. i. 154, ii. 240, iii. 130, Vbh. 357. Various such “extreme views” are mentioned at S. ii. 17, 19, 63, Pīt. i. 151 ff. D. A. iii. 839 explains: “this view is called ‘taking up an extreme’ through taking up the extreme (anta) of the anihilationists.” AA. ii. 254 explains “a view established having taken up the extreme (anta) of what is founded on the ten “(“doctrines of the anihilationist”), G.S. i. 138, n. 1). AA. iii. 279 explains: “established having taken up (the position of) the eternalist or the anihilationist.” Ten “divers views” are mentioned at S. iii. 258, while ten “extreme views” are differentiated from ten “wrong views” at NdA. i. 162. These two sets of ten are mentioned at Nd. i. 113, with twenty sakkāyadiṭṭhi (Nd. i. 112).

See For. Meet. VIII.
a formal meeting of the Order, the Order, having had him dealt with according to the rule,\(^1\) may invite. If, monks, that reproving monk admits that he has defamed (another monk) with an unfounded charge involving a grave offence, an offence of expiation, an offence which ought to be confessed, an offence of wrong doing, an offence of wrong speech, the Order, having had him dealt with according to the rule,\(^2\) may invite. \(\| 17 \|
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“If, monks, that reproved monk admits that he has committed an offence involving defeat, the Order, having expelled him, may invite. If, monks, that reproved monk admits that he has committed an offence entailing a formal meeting of the Order, the Order, having charged him with an offence entailing a formal meeting of the Order, may invite. If, monks, that reproved monk admits that he has committed a grave offence ... an offence of wrong speech, the Order, having had him dealt with according to the rule, may invite. \(\| 18 \|
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“This is a case, monks, where a monk comes to have committed a grave offence on an Invitation day. Some monks view it as a grave offence, other monks view it as an offence entailing a formal meeting of the Order. Monks, those monks who view it as a grave offence, having led that monk to one side, having had him dealt with according to the rule, having approached the Order, should speak to it thus: 'Your reverences, the monk who has fallen into that offence has made amends for it according to rule. If it seems right to the Order, the Order may invite.' \(\| 19 \|
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“This is a case, monks, where a monk comes to have committed a grave offence on an Invitation day. Some monks view it as a grave offence, other monks view it as an offence entailing a formal meeting of the Order. Monks, those monks who view it as a grave offence, having led that monk to one side, having had him dealt with according to the rule, having approached the Order, should speak to it thus: 'You should speak to it thus: 'Your reverence, Invitation is laid down by the Order, saying: 'Honoured sirs, let the Order listen to me. This matter is known but not the individual'. If it seems right to the Order, the Order, having set aside the matter, may invite\(^3\), and he should be spoken to thus: 'Your reverence, Invitation is laid down by the Lord for those who are pure. If the matter is known but not the individual, speak about that now at once.' \(\| 23 \|
\)

“This is a case, monks, where if on an Invitation day a monk should speak in the midst of the Order, saying: 'Honoured sirs, let the Order listen to me. This matter is known but not the individual'. If it seems right to the Order, the Order, having set aside the matter, may invite\(^3\), and he should be spoken to thus: 'Your reverence, Invitation is laid down by the Lord for those who are pure. If the matter is known but not the individual, speak about that now at once.' \(\| 24 \|
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“This is a case, monks, ... 'Honoured sirs, let the Order listen to me. This matter is known but not the individual. If

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1. See Pāc. LXXVI.
2. Cf. Saṅgh. IX (Vin. iii. 170). \(VA.\) 1078 says that offences incurred in all these cases are those of wrong-doing.
3. \(VA.\) 1078 says "when we know the person, then we will reprove him, but let the Order invite now".
4. A complete Order.
it seems right to the Order, the Order, having set aside the matter and the individual, may invite', and he should be spoken to thus: 'Your reverence, Invitation is laid down by the Lord for the pure and for those who are complete. If the matter is known and also the individual, speak about that now at once.' || 25 ||

"If, monks, the matter is known before an Invitation day, the individual afterwards, it is right to say so. If, monks, [174] the individual is known before an Invitation day, the matter afterwards, it is right to say so. If, monks, both the matter and the individual are known before an Invitation day, and (a monk) opens up (the cases) after the Invitation is finished, there is an offence of expiation for opening up.'

1 See Pāc. 63, where it is an offence to open up for further discussion a matter already settled.

2 V.1. 1079 says, 'here, the fourth and fifth are the two 'fourteenth'; therefore the third and fourth, or the third, fourth and fifth are the two or three 'fourteenths' that should be carried out. Thus there come to be two 'fourteenths'. Proceeding thus—the thirteenth or fourteenth for the makers of strife—these will invite on an Invitation day that is a fifteenth (day)'.

Now at that time several monks, friends and associates, entered on the rains in a certain residence in the Kosala country. In their neighbourhood other monks, makers of strife, makers of quarrels, makers of dispute, makers of contention, makers of legal questions in an Order, entered on the rains, saying: "When these monks have kept the rains we will suspend the invitation on an Invitation day." But those monks heard: "It is said that in our neighbourhood other monks . . . entered on the rains, saying: 'When these monks . . . on an Invitation day.' Now, what line of conduct should be followed by us?" They told this matter to the Lord. || 1 ||

He said: "This is a case, monks, where several monks, friends and associates, enter on the rains in a certain residence. In their neighbourhood . . . (as in || 1 ||) . . . on an Invitation day.' I allow you, monks, to carry out two or three Observances with these monks on the fourteenth (day)², thinking: 'How can we invite before those monks (invite) ?' If, monks, those monks who are makers of strife . . . makers of legal questions in an Order, arrive at a residence, then, monks, those resident monks, having gathered together quickly, may invite; and having invited, they should say (to the others): 'We, your reverences, have invited; let the venerable ones do what seems fitting.' || 2 ||

"If, monks, those monks who are makers of strife . . . makers of legal questions in the Order, arrive unexpectedly at that residence, those resident monks should make ready a seat, they should bring forward water for washing the feet, a foot-stool, a foot-stool, having gone to meet them they should receive their bowls and robes, they should offer them drinking water; having looked after them, (then) having gone outside the boundary, they may invite; having invited, they should say (to the others): 'We, your reverences, have invited; let the venerable ones do what seems fitting.' || 3 ||

"If they should thus manage this, it is good. But if they do not manage it, the resident monks should be informed by an experienced, competent resident monk, saying: 'Let the venerable ones who are residents listen to me. If it seems right to the venerables ones, we may now carry out the Observance, we may recite the Pātimokkha, [175] we may invite on the next new-moon day¹. If, monks, those monks who are makers of strife . . . makers of legal questions in the Order, should speak thus to these monks: 'All right, your reverences, but let us invite now at once', they should be spoken to thus: 'But you, your reverences, are not masters of our Invitation (-day), we will not invite yet'. || 4 ||

"If, monks, these monks who are makers of strife . . . makers of legal questions in the Order, should stay on until that new-moon day, then, monks, the resident monks should be informed by an experienced, competent resident monk . . . ' . . . let us invite on the next full-moon day² . . . (as in || 4 ||) ' . . . we will not invite yet'. || 5 ||

"If, monks, those monks who are makers of strife . . . should stay on until that full-moon day, then monks, these monks, each and every one, must invite on the next full-moon day of the komudi catumásint,³ (even if) they are unwilling. || 6 ||

"If, monks, while these monks are themselves inviting, an

¹ kāle.
² janke: cf. above, p 185.
³ See above, p. 295, n. 3.
ill one suspends the invitation of one who is not ill, he should be spoken to thus: 'The venerable one is ill, and it is said by the Lord that one who is ill is not able to endure being questioned. Wait, your reverence, until you are well, when you are well you can reprove him if you desire to do so.' If being spoken to thus, he (nevertheless) reproves him, in disrespect there is an offence of expiation. 1

'If, monks, while these monks are themselves inviting, one who is not ill suspends an ill one's invitation, he should be spoken to thus: 'Your reverence, this monk is ill, and it is said by the Lord that one who is ill is not able to endure being questioned. Wait, your reverence, until this monk is well; when he is well you can reprove him if you desire to do so.' If being spoken to thus, he (nevertheless) reproves him, in disrespect there is an offence of expiation. 2

'If, monks, while these monks are themselves inviting, an ill one suspends an ill one's invitation, he should be spoken to thus: 'The venerable ones are ill... being questioned. Wait, your reverence, until you are (both) well; when he is well you can reprove him if you desire to do so.' If being spoken to thus, he (nevertheless) reproves him, in disrespect there is an offence of expiation. 3

'If, monks, while these monks are themselves inviting, one who is not ill suspends the invitation of (another) who is not ill, the Order having questioned both closely and cross-questioned them, having had them dealt with according to the rule, may invite.' 4

Now at that time several monks, friends and companions, [176] entered on the rains in a certain residence in the Kosala country. While these were staying together on friendly terms and harmonious, a certain comfort was arrived at. Then it occurred to these monks: 'While we are staying together... arrived at. But if we should invite now, it may be that (some) monks, having invited, may set forth on tour, and so we will come to lose this comfort. Now what line of conduct should be followed by us?' They told this matter to the Lord. 5

He said: "This is a case, monks, where several monks, friends and companions, enter on the rains in a certain residence. While these are staying together... arrived at. If it then occurs to these monks: 'While we are staying together... so we will come to lose this comfort.' I allow you, monks, to make a protection of an Invitation day. 1

'And thus, monks, should it be made: Each and every one should gather together in the same place; when they have gathered together, the Order should be informed by an experienced competent monk, saying: 'Honoured sirs, let the Order listen to me. While we were staying together... so will we come to lose this comfort. If it seems right to the Order, the Order may make a protection of an Invitation day, it may carry out the Observance, it may recite the Pātimokkha now; the Order may invite on the next komudī cātumāsini day. This is the motion. 2

'Honoured sirs, let the Order listen to me. While we were staying together... so will we come to lose this comfort. The Order is making a protection of the Invitation day; it will carry out the Observance, it will recite the Pātimokkha now; it will invite on the next komudī cātumāsini day. If the making a protection of the Invitation day (by the Order) is pleasing to the venerable ones (so that) it will carry out the Observance, it will recite the Pātimokkha now; it will invite on the next komudī cātumāsini day. If the making a protection of the Invitation day is made by the Order, it will carry out the Observance, it will recite the Pātimokkha now, and it will invite on the next komudī cātumāsini day. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' 3

'If, monks, when these monks have made a protection of an Invitation day, any monk should speak thus: 'I want, your reverences, to set forth on a tour of the country, I have business to do in the country.' he should be spoken to thus: 'Very

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1. pāramāgāsāgaha. Vd. 1080 says that "when the pāramāgāsāgaha has been given, there comes to be as it were an avoidance during the rains; incoming monks can not take their (the resident ones') lodgings, nor should the rains be cut short by them, for, having invited, they get the chance to set out on tour even during (the rains)". The monks protect their harmony by postponing the Invitation day to the end of the rainy season.
well, your reverence, you can go when you have invited.' And [177] if, monks, that monk, while he is inviting, suspends another's invitation, he should be spoken to thus: 'You, your reverence, are not master of my Invitation day, I will not invite yet'. And if, monks, any monk suspends that monk's invitation while that monk is inviting, the Order, having questioned both closely and cross-questioned them, should have them dealt with according to the rule. || 5 ||

"If, monks, that monk, having concluded his business in the country, returns again to that residence before the komudī cātumāsini day and if, monks, while those monks are inviting, any monk suspends that monk's invitation, he should be spoken to thus: 'You, your reverence, are not master of my Invitation day, I have invited (already)'. If, monks, while those monks are inviting, that monk suspends any monk's invitation, the Order, having questioned both closely and having cross-questioned them, and having had them dealt with according to the rule, may invite." || 6 || 18 ||

The Fourth Section: that on Invitation

In this Section are forty-six items. This is its key:—

Having kept the rains they went to see the teacher in Kosala, communion that was uncomfortable (and) like beasts, suitable in regard to one another, Inviting on a seat,¹ and two, (formal) act, ill one, relations, kings, and thieves, and men of abandoned life, likewise monks who are enemies of monks, Five, four, three, two, one, fallen, he doubted, he remembered, the whole Order, being in doubt, greater, like, smaller (number), Resident monks, the fourteenth, the two communions by mark, should arrive, not in a seated (assembly), giving leave of absence, non-invitation, About savages, almost ended, great cloud, and an obstacle, invitation, they do not give (leave), 'in case our', and not (duly) suspended, for a monk,

¹ pavārentāpā. I follow the reading pavārent 'āsane of Cing. edn., and as suggested by Oldenberg at Vin. i. 379 (see || 2 ||).
THE GREAT DIVISION (MAHAVAGGA) V

At one time the awakened one, the Lord, was staying at Rājagaha on Mount Vulture Peak. Now at that time King Seniya Bimbisāra of Magadha ruled with supreme authority over eighty thousand villages. Now at that time, at Campā, a merchant’s son called Soṇa Koḷivisa¹ was delicately nurtured and down came to have grown on the soles of his feet. Then King Seniya Bimbisāra of Magadha, having had those eighty thousand village overseers² convened, sent a messenger to Soṇa Koḷivisa on some business, saying: “Let Soṇa come, I want Soṇa to come.” || 1 ||

Then Soṇa Koḷivisa’s parents spoke thus to Soṇa Koḷivisa: “The king, dear Soṇa, wants to see your feet. Do not you, dear Soṇa, stretch out your feet towards the king; sit down cross-legged in front of the king, and as you are sitting down the king will see your feet.” Then they sent Soṇa Koḷivisa away in a palanquin. Then Soṇa Koḷivisa approached King Seniya Bimbisāra of Magadha, having approached, having greeted King Seniya Bimbisāra of Magadha, he sat down cross-legged in front of the king. So King Seniya Bimbisāra of Magadha saw the down that was growing on the soles of Soṇa Koḷivisa’s feet. || 2 ||

Then King Seniya Bimbisāra of Magadha, having instructed those eighty thousand village overseers in matters concerning this world, dismissed them, saying: “You, good sirs, are now instructed by me in matters concerning this world; go along, pay homage to this Lord, and our Lord will instruct you in transcendental matters.” Then those eighty thousand village overseers approached Mount Vulture Peak. || 3 ||

Now at that time the venerable Sāgata³ was the Lord’s attendant. Then those eighty thousand village overseers approached the venerable Sāgata; having approached, [179] they spoke thus to the venerable Sāgata: “Honoured sir, these eighty thousand village overseers are approaching here to see the Lord. It were good, honoured sir, if we might have a chance to see the Lord.”

“‘Well, then, do you, venerable ones, remain here for a moment until I have let the Lord know.’” 4 || 113 II

Then the venerable Sāgata, having stepped down² from the moonstone (step)³ in front of the eighty thousand watching village overseers, having stepped up² in front of the Lord, spoke thus to the Lord: “Lord, these eighty thousand village overseers are approaching here to see the Lord. Lord, does the Lord think it is now the right time for this?”

“‘Well, then, do you, Sāgata, make a seat ready in the shade of the dwelling-place.’” 5 ||

“Very well, Lord,” and the venerable Sāgata having answered the Lord in assent, having taken a chair, having stepped down from in front of the Lord, having stepped up on the moonstone (step) in front of the eighty thousand watching village overseers, made ready a seat in the shade of the dwelling-place. Then the Lord, having issued from the dwelling-place, sat down on the seat made ready in the shade of the dwelling-place. || 6 ||

Then those eighty thousand village overseers approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. Then those eighty thousand village overseers paid respect only to the venerable Sāgata, not likewise to the Lord. Then the Lord, knowing by reasoning of mind the minds of those eighty thousand village overseers, addressed the venerable Sāgata, saying: “Well then, do you, Sāgata, abundantly show a state of further-men,⁴ a wonder of psychic power.”

¹ kotha.
² nimmujjita . . . unnimmujjita. These two verbs are often used of plunging into and emerging from water. Here they seem to mean getting off one step and on to another.
³ pātikā, such as is (in the old cities of Ceylon) an architectural feature placed at the bottom of a short flight of steps leading up to a vihāra or a “temple”. See Mbh. 31, 61. Nowadays it is called “moonstone step”, although in shape it is half a circle. It is called “half-moon stone”, adhācacandapāsāna, at V.ii. 1081.
⁴ udānatāmanussadhamma. See B.D. i., Intr. p. xxiv f.,
Lord, one should set upright what has been upset or should uncover what is covered or should point out the way to one who is astray or should bring a lamp into the darkness so that those with eyes might see forms, even so is dhamma explained in many a figure by the Lord. We, Lord, are those going to the Lord for refuge, to dhamma and to the Order of monks. May the Lord receive us as layfollowers gone for refuge on this day for as long as life lasts.” || 10 ||

Then it occurred to Soṇa Kolivisa: “In so far as I understand dhamma taught by the Lord it is not easy for those who live in a house to lead the Brahma-faring that is wholly complete, wholly pure, and polished like a conch-shell. What now if I, having cut off hair and beard, having donned yellow robes, should go forth from home into homelessness?” Then those eighty thousand village overseers, delighted with the Lord’s speech, having given thanks for it, having risen from the seat, having greeted the Lord, departed keeping their right sides towards him. || 11 ||

Then Soṇa Kolivisa, soon after those eighty thousand village overseers had departed, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Soṇa Kolivisa spoke thus to the Lord: “In so far as I, Lord, understand dhamma taught by the Lord it is not easy for those who live in a house to lead the Brahma-faring that is wholly complete, wholly pure and polished like a conch-shell. I want, Lord, having cut off hair and beard, having donned yellow robes, to go forth from home into homelessness. Lord, may the Lord let me go forth.” So Soṇa Kolivisa received the going forth in the Lord’s presence, he received ordination. And soon after he was ordained [181] the venerable Soṇa stayed in the Cool Grove. || 12 ||

Because of his great output of energy in pacing up and down his feet broke, the place for pacing up and down in became stained with blood as though there had been slaughter of cattle. Then as the venerable Soṇa was meditating in private a reasoning arose in his mind thus: “Those who are the Lord’s disciples dwell putting forth energy; I am one of these, yet my mind is not freed from the cankers with no grasping, and moreover there are my family’s possessions. It might be
What do you think about this, Sona? When the strings of your lute were too slack, was your lute at that time tuneful and fit for playing?

"No, indeed, Lord."

"What do you think about this, Sona? When the strings of your lute were neither too taut nor too slack, but were keyed to an even pitch, was your lute at that time tuneful and fit for playing?"

"Yes, Lord."

"Even so, Sona, does too much output of energy conduce to restlessness, [182] does too feeble energy conduce to slothfulness. || 16 ||

"Therefore do you, Sona, determine upon evenness in energy and pierce the evenness of the faculties and reflect upon it.""

"Yes, Lord," the venerable Sona answered the Lord in assent. Then the Lord, having exhorted the venerable Sona with this exhortation, as a strong man might stretch out his bent arm or might bend back his outstretched arm, so did he, vanishing from in front of the venerable Sona in the Cool Grove, appear on Mount Vulture Peak. || 17 ||

After that the venerable Sona determined upon evenness in energy and he pierced the evenness of the faculties and reflected upon it. Then the venerable Sona, dwelling alone, aloof, earnest, ardent, self-resolute, having soon realised here and now by his own super-knowledge that supreme goal of the Brahma-faring for the sake of which young men of family rightly go forth from home into homelessness, abided in it, and he understood: Destroyed is birth, lived is the Brahma-faring,

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1.16—18] MAHAVAGGA V  

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\[1.\]

1.16-r8 MAHAVAGGA

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\[1.\]

same gune patisamghā.

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\[1.\]

On the readings samataṃ (as here) and samatham, see G.S. iii. 267, n. 3. The former is perhaps the more likely to be meant, and would carry out the idea of the "even pitch".

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\[1.\]

indriyānaṃ ca samatam paṭivijjha. VA. says: "pierce the evenness, the even nature of the faculty of faith and so on, the evenness of the faculties that are connected: so faith with wisdom and wisdom with faith, energy with contemplation and contemplation with energy."

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\[1.\]

tāthā ca nimittāṃ gāphāki. Nimittāṃ gāphāki can mean to grasp a sign, a salient feature; or to reflect on a mental object. VA. 1081 says: mindfulness as to this evenness should arise; seize on that characteristic of (or, reflect on) tranquillity, insight, the ways, the fruits, and practise these.

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\[1.\]

Referred to at AA. i. 237 as vīnoṇāda, the exhortation on the lute; cf. Pcs. Breth. p. 378.

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\[1.\]
apareṇa samayena.
done is what was to be done, there is no more of being such and such. And so the venerable Soṇa became one of the perfected ones. \| 18 \|

When the venerable Soṇa had attained perfection, it occurred to him: "Suppose I were to declare profound knowledge\(^1\) in the Lord's presence? " Then the venerable Soṇa approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Soṇa spoke thus to the Lord: \| 19 \|

"Lord, that monk who is one perfected, who has destroyed the cankers, lived the life, done what was to be done, shed the burden, won his own goal, destroyed utterly the fetter of becoming, and is wholly freed by profound knowledge, he comes to be intent upon six matters: he comes to be intent upon renunciation, he comes to be intent upon aloofness, he comes to be intent upon non-harming, he comes to be intent upon the destruction of grasping, he comes to be intent upon the destruction of craving, he comes to be intent upon non-confusion. \| 20 \|

"Perhaps, Lord, one of the venerable ones here might think: 'Could it be that this venerable one is intent on non-harming, depending upon mere faith alone?' But this, Lord, is not to be regarded thus. Lord, the monk who has destroyed the cankers . . . or to be added to what has been done, being passionless comes to be intent on non-harming because of the destruction of passion, being without hatred . . . being without confusion comes to be intent on non-harming because of the destruction of confusion. \| 21 \|

"Being passionless he comes to be intent on the destruction of grasping because of the destruction of passion, being without hatred he comes to be intent on the destruction of grasping because of the destruction of hatred, being without confusion he comes to be intent on the destruction of grasping because of the destruction of confusion; being passionless he comes to be intent on the destruction of craving because of the destruction of passion, being without hatred he comes to be intent on the destruction of craving because of the destruction of hatred, being without confusion he comes to be intent on the destruction of craving because of the destruction of confusion. \| 22 \|

"Thus, Lord, even if\(^2\) shapes cognizable by the eye come very strongly into the field of vision of a monk whose mind is wholly freed, they do not obsess his mind for his mind comes to be undefiled,\(^3\) firm, won to composure, and he notes its

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\(^1\) _ānāśa_, gnosis.

\(^2\) _adhimutta_, striving for.

\(^3\) _amissikata_. \(A.\) 1082 explains this to mean unmixed with (or, undefiled by) the _kilesas_ (obstructions).
passing hence. If sounds cognisable by the ear . . . if scents cognisable by the nose . . . if tastes cognisable by the tongue . . . if touches cognisable by the body . . . if mental objects cognisable by the mind come very strongly into the field of thought of a monk whose mind is wholly freed, they do not obsess his mind for his mind comes to be undefiled, firm, won to composure, and he notes its passing hence. || 25 ||

‘It is as if, Lord, there were a rocky mountain slope without a cleft, without a hollow, of one mass, and as if wild wind and rain should come very strongly from the eastern quarter—it would neither tremble nor quake nor shake violently; and as if wild wind and rain should come very strongly from the western quarter . . . from the northern quarter . . . from the southern quarter—it would neither tremble nor quake nor shake violently. Even so, Lord, if shapes cognisable by the eye come very strongly into the field of vision of a monk whose mind is wholly freed . . . if mental objects cognisable by the mind come very strongly into the field of thought of a monk whose mind is wholly freed, they do not obsess his mind, for his mind comes to be undefiled, firm, won to composure, and he notes its passing hence.’ || 26 ||

If one is intent upon renunciation and mind’s aloofness,
If one is intent upon non-harming and destruction of grasping, [184]
If one is intent upon destruction of craving and mind’s non-confusion,
Having seen sensations’ rise, his mind is wholly freed.
For that monk whose mind is calmed and wholly freed
There is nothing to add to what has been done, there is naught to be done.
As a rock of one mass by wind is never moved.5

So shapes, tastes, sounds, scents, touches and all

1 V.A. 1083 says this means: ‘he sees the arising and passing away of that mind’, tassa cittassa uppādam pi vayam pi paśati.
2 dhammā.
3 mano.
4 These lines, to the end, form the conclusion of the verses ascribed to Sopā Koliyīsa at Thag. 640-644. They also occur at A. iii. 378 f. Metrical translations are at Ps. Eth. 277 and G.S. iii. 269 f. Version above, and that at Vin. Texts ii. 12 are rather more literal in places; but none of the others recognises that dhammā means mental objects (last line but one), and already referred to by Sopā (as the sixth ‘sense-datum’).
5 This line occurs at Dh. 81.

1.27—30] MAHAVAGGA V

Pleasant and unpleasant mental objects1 stir not a man like this.
His mind is firm, well freed,2 and he notes its passing hence. || 27 ||

Then the Lord addressed the monks, saying: “Thus, monks, do young men of family declare profound knowledge. The goal is spoken of but the self is not obtruded. But then it seems to me that there are some foolish men here who declare profound knowledge for fun; these afterwards come to disaster.”3 || 28 ||

Then the Lord addressed the venerable Sopā, saying:
“You, Sopā, have been delicately nurtured. I allow for you, Sopā, sandals with one lining.”

“But I, Lord, gave up eighty cartloads of gold4 when I went forth from home into homelessness, and a herd of seven elephants.5 Because of this there will be speakers against me, saying: ‘Sopā Koliyīsa gave up eighty cartloads of gold when he went forth from home into homelessness, and a herd of seven elephants; and now this very (person) is clinging on to sandals with one lining.’ || 29 ||

“If the Lord will allow them to the Order of monks, I too will make use of them, but if the Lord will not allow them to the Order of monks, neither will I make use of them.” Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying:

“Monks, I allow sandals with one lining. Monks, doubly lined6 sandals should not be worn, trebly lined7 sandals should

1 See note at MV I. 11. 2 (above) for further references.
2 Thag. 644 reads visadhammā instead of vippamuttam (as above and at A. iii. 379).
3 This paragraph occurs at A. iii. 359. Cf. A. i. 218; G.S. i. 198, n. 2; Mīm. 396. VA. 1083 explains “the goal is spoken of” by saying “if he is called an arahant, that is the goal spoken of. But properly (eva) it should be taken as ‘the meaning of a sutta from the explanation of a sutta’” (atha means both goal and meaning). It explains “the self is not obtruded” as “if (the profound knowledge) is declared thus, ‘I am an arahant’, the self is not obtruded” (or mentioned or brought forward, na upanita).
4 Misprint at Vin. i. 185 has been corrected at Vin. Texts ii. 13, n. 3 to attisahayāhe hriyāhām.
5 V.A. 1083 says that here this herd (retinue, array, atha) is called six cow-elephants and one bull-elephant.
6 saito (with instrumental), or ‘is enamoured of’.
7 digūra . . . digūra.
BOOK OF DISCIPLINE

not be worn, sandals with many linings¹ should not be worn. Whoever should wear (any of these), there is an offence of wrong-doing.” || 30 || 1 ||

Now at that time the group of six monks wore sandals that were entirely dark green²... that were entirely yellow... that were entirely red... that were entirely crimson... that were entirely black... that were dyed entirely orange³... that were dyed entirely multi-coloured.⁴ People looked down upon, criticised, spread it about, saying: “Like householders who enjoy pleasures of the senses.” They told this matter to the Lord. He said:

“Monks, sandals that are entirely dark green are not to be worn... sandals that are dyed entirely multi-coloured are not to be worn. Whoever should wear (any of these), there is an offence of wrong-doing.” || 3 ||

Now at that time the group of six monks [185] wore sandals with dark green straps⁴... with yellow straps... with red straps... with crimson straps... with black straps... with dyed orange straps... with dyed multi-coloured straps. People... spread it about, saying: “Like householders who enjoy pleasures of the senses.” They told this matter to the Lord. He said:

“Monks, sandals with dark green straps... sandals with dyed multi-coloured straps are not to be worn. Whoever should wear (any of these), there is an offence of wrong-doing.” || 2 ||

Now at that time the group of six monks wore sandals with heel-coverings⁶... sandals that were knee-boots⁷... sandals that were filled with cotton²... sandals of (many hues like) partridges’ wings³... sandals pointed with rams’ horns... sandals pointed with goats’ horns... sandals (ornamented) with scorpions’ tails... sandals sewn round with peacocks’ tail feathers... embroidered⁸ sandals. People looked down upon, criticised, spread it about, saying: “Like householders who enjoy pleasures of the senses.” They told this matter to the Lord. He said:

“Monks, sandals with heel-coverings should not be worn... embroidered sandals should not be worn. Whoever should wear (any of these), there is an offence of wrong-doing.” || 4 || 2 ||

Then the Lord, having dressed in the morning, taking his bowl and robe, entered Rājagaha for almsfood with a certain monk as his attendant. Then that monk went limping along behind the Lord. A certain lay follower, having put on sandals with many linings, saw the Lord coming from afar; seeing him, having taken off his sandals, he approached the Lord;

¹ paddīguṇṭhima. These covered the upper pada, foot or leg, but not the knee, VA. 1084.
² tilapuppika. On the three kinds of cotton, tulā, see B.D. iii. 92, and n. 2 there.
³ titirapatthi. VA. 1084 explains by titirapattasadda vicittavaddhā, which is followed in above translation, although “dyed multi-coloured” has already been dealt with.
⁴ citra; often means variously coloured or gaily coloured. Cf. citrapāhāna at D. i. 7.
⁵ VA. 1084 “they are made having joined the lion-skin to the edges, as to a seam of a robe”
⁷ VA. 1084 explains ulāka, owl, by pakkhibijāla, flying fox.
having approached, having greeted the Lord, he approached that monk; having approached, having greeted that monk, he spoke thus: || 2 ||

"Why, honoured sir, does the master limp?"

"My feet are split, sir."

"See, honoured sir, here are sandals." [186]

"No, sir, sandals with many linings are objected to¹ by the Lord."

"Take these sandals, monk."² Then the Lord in this connection having given reasoned talk, addressed the monks, saying:

"I allow you, monks, sandals with many linings that have been cast off. Monks, new sandals with many linings are not to be worn. Whoever should wear (these), there is an offence of wrong-doing." || 2 || 3 ||

Now at that time the Lord was pacing up and down without sandals in the open air. Monks who were elders, thinking: "The teacher is pacing up and down without sandals", also paced up and down without sandals. The group of six monks, while the teacher was pacing up and down without sandals and while monks who were elders were pacing up and down without sandals, paced up and down with sandals on. Those who were modest monks . . . spread it about, syaing: "How can this group of six monks, while the teacher is pacing up and down without sandals, and while monks who are elders are pacing up and down without sandals, pace up and down with sandals on?" || 1 ||

Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that the group of six monks, while the teacher . . . with sandals on?"

"It is true, Lord." The awakened one, the Lord, rebuked them, saying:

"How monks, can these foolish men, while the teacher was pacing up and down without sandals, and while monks who are elders were pacing up and down without sandals, pace up and down with sandals on?"

Then these monks told this matter to the Lord. He said:

"What, monks, is this monk's disease?"

"Lord, this venerable one has an affliction of corns on his feet.³ Having taken hold of that monk, they made him go out to relieve himself. As the Lord was touring the lodgings he saw those monks who, having taken hold of that monk, [187] were making him go out to relieve himself, and seeing (this), he approached those monks, having approached, he spoke thus to those monks: || 1 ||

"What, monks, is this monk's disease?"

"Lord, this venerable one has an affliction of corns on the feet, and having taken hold of him, we are making him go

¹ These three words also at Vin. i. 45; A. iii. 15.
² Cf. MV. X. 20.
³ The four teachers meant here, according to VA. 1085, are those for the going forth, for ordination, for the resources, for the recitation (of the Pātimokkha). Cf. Vin. 94.4 Açariyamatta. VA. 1085: these are monks who are friends and companions of a preceptor, or of any who are ten years one's senior (in the Order).
⁴ Bādakhtilābhā. Khita may here mean an eruption. VA. 1085: the flesh comes to have stood out from (or left, nikkhatā) the foot, like a stake (reading khita; cf. Jā. v. 204 khilāni, v. i. khilāni, meaning "sharp stake").
out to relieve himself.” Then the Lord in this connection having given reasoned talk, addressed the monks, saying:

“I allow, monks, he whose feet are painful or he whose feet are split or he who has an affliction of corns on the feet, to wear sandals.” || 2 || 5 ||

Now at that time monks got up on to couches and chairs with unwashed feet, and robes and lodgings were soiled. They told this matter to the Lord. He said:

“I allow you, monks, when you think: ‘I will get up now on to a couch or a chair’, to wear sandals.” || 1 ||

Now at that time, monks, going to an Observance-hut and to a meeting-place at night, in the dark trod upon stumps of trees and on thorns, and their feet became painful. They told this matter to the Lord. He said:

“I allow you, monks, to use sandals within a monastery, a torch, a light, a staff.” || 2 ||

Now at that time the group of six monks, getting up in the night towards dawn, having put on wooden shoes, paced up and down in the open air talking in high, loud, rasping tones a variety of worldly talk . . . and both kill insects, having trodden on them, and also make monks fall away from contemplation?” Then these monks told this matter to the Lord. He said:

“Is it true, as is said, monks, that the group of six monks, getting up in the night towards dawn . . . and made monks fall away from contemplation?” || 188 ||

“It is true, Lord.” Having rebuked them, having given reasoned talk, he addressed the monks, saying:

“Monks, wooden shoes are not to be worn. Whoever should wear (them), there is an offence of wrong-doing.” || 4 || 6 ||

Then the Lord, having stayed at Rājagaha for as long as he found suiting, set out on tour for Benares. In due course, walking on tour, he arrived at Benares. The Lord stayed there near Benares at Isipatana in the deer-park. Now at that time the group of six monks, thinking, “Wooden shoes are objected to by the Lord”, having had young palmyra palms cut, wore shoes of palmyra palm leaves; those young palmyra palms which were cut, withered. People . . . spread it about, saying: “How can these recluses, sons of the Sakyans, having had young palmyra palms cut, wear shoes of palmyra palm leaves? These young palmyra palms which were cut, are withering. These recluses, sons of the Sakyans, are harming life that is one-facultied”. || 1 ||

Monks heard these people who looked down upon, criticised, spread it about. Then these monks told this matter to the Lord. He said:

“Is it true, as is said, monks, that the group of six monks, having had young palmyra palms cut, wear shoes of palmyra palm leaves, and that those young palmyra palms which were cut are withering?”

2. Uposatha; cf. Vin. ii. 66. There is also uposathdghara, translated above, e.g. II. 9. 1 as “Observance-hall”.
3. Katara andha; cf. Vin. ii. 76, 217; iii. 160. The last part of the rule of || 4 || 3 || appears to be nullified by this rule at 6. 2.
5. Khatiapìdaka.
6. Raspatasadda, sounds of clearing the throat.
7. Tirachanakathà; cf. B.D. iii. 82 for notes.
8. Surakathà here; see B.D. iii. 82, n. 5.
“It is true, Lord.” The awakened one, the Lord rebuked them, saying:

“How, monks, can these foolish men, having had young palmyra palms cut, wear shoes of palmyra palm leaves (so that) the young palmyra palms wither? For, monks, people think that there are living things in a tree. It is not, monks, for pleasing those who are not (yet) pleased…” and having rebuked them, having given reasoned talk, he addressed the monks, saying:

“Monks, you should not wear shoes of palmyra palm leaves. Whoever should wear them, there is an offence of wrong-doing.”

Now at that time the group of six monks, thinking: “Shoes of palmyra palm leaves are objected to by the Lord”, having had young bamboos cut, wore shoes of bamboo leaves; those young bamboos that were cut withered... (as in III, 2). Read bamboo instead of palmyra palm)... “...Monks, you should not wear shoes of bamboo leaves. Whoever should wear them, there is an offence of wrong-doing.”

Then the Lord, having stayed at Benares for as long as he found suiting, set out on tour for Bhaddiya. In due course, walking on tour, he arrived at Bhaddiya. The Lord stayed there at Bhaddiya in the Jātiyā Grove [189] Now at that time the monks of Bhaddiya were addicted to the practice of ornamenting their shoes in a variety of ways. They made tiṇa-grass shoes and had them made... munja-grass shoes and had them made... marshy date-palm shoes... marshy date-palm shoes and had them made... kamalagrass shoes and had them made... kamala-grass shoes and had them made... kamala-grass shoes and had them made; they neglected the recitation, the interrogation, the higher morality, the higher thought, the higher wisdom. || 1 ||

Those who were modest monks looked down upon, criticised, spread it about, saying: “How can these monks of Bhaddiya be addicted to the practice of ornamenting shoes in a variety of ways, and make tiṇa-grass shoes and have them made... and neglect the recitation, the interrogation, the higher morality, the higher thought, the higher wisdom?” Then these monks told this matter to the Lord. He said:

“Is it true, as is said, monks, that the monks of Bhaddiya are addicted to the practice of... and neglect the recitation... the higher wisdom?”

“It is true, Lord.” The awakened one, the Lord rebuked them saying:

“How, monks, can these foolish men be addicted to the practice of ornamenting shoes... and neglect the recitation... the higher wisdom? It is not, monks, for pleasing those who are not (yet) pleased...” || 2 ||

Having rebuked them, having given reasoned talk, he addressed the monks, saying:

“Monks, tiṇa-grass shoes should not be worn, munja-grass shoes... shoes of reeds... marshy date-palm... kamalagrass shoes... woolen shoes should not be worn, shoes made with gold... shoes made with silver... shoes made with lapis lazuli... shoes made with crystal... with bronze... with glass... with tin... with lead... shoes made with copper should not be worn. Whoever should wear (any of these), there is an offence of wrong-doing.

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1 Cf. B.D. ii. 94.
2 At D. i. 7 it is said that Gotama abstains from using moṣi, gems or precious stones. Sometimes meaning crystal. At Vin. ii. 112 it is said that Gotama does not use any of these materials are not allowed.
3 veṣjūriya, or beryl. See Vin. Texts iii, 82, n. 1. Jā. iv. 141 speaks of veṣjūriya as saṃsvara, and VbhA. 64 as saṃsvara-amani, a jewel the colour of bamboo. A word-play on veṣjūriya and veṣ (bamboo) is probably the origin of such definitions.
4 phalika, or quartz.
5 kāca. See Vin. Texts iii, 82, n. 2.
6 tipu. At Vin. ii. 112 tin and lead supports for bowls are allowed. At S. v. 92 tin and lead are among the five corruptions (alloys) of gold, jātarāpa.
7 jātarāpa. VbhA. 63 classifies gold (suvaṃśa as above), tin, lead, and the next, copper (tambuloha) under jātoj, (seven) natural metals. It calls tipu white tipu, and sīta dark tipu.
Then the Lord, having stayed in Bhaddiya for as long as he found suitiing, set out on tour for Sāvatthī. In due course, walking on tour, he arrived at Sāvatthī. The Lord stayed there in Sāvatthī in the Jeta Grove in Anāthapiṇḍika’s monastery. Now at that time the group of six monks caught hold of cows, which were crossing the river Aciravatī, by their horns, and they caught hold of them by their ears, and they caught hold of them by their dewlaps, and they caught hold of them by their tails, and they mounted on their backs, and they touched their privy parts with lustful thoughts, and having ducked young calves, they killed them. \[I\] People . . . spread it about, saying: “How can those recluses, sons of the Sakyans, catch hold of cows, which are crossing the river Aciravatī, by their horns. . . like householders who enjoy pleasures of the senses?” Monks heard these people who . . . spread it about. Then these monks told this matter to the Lord. He said: “Is it true, as is said, monks, that the group of six monks caught hold of cows . . . and having ducked young calves, killed them?” “It is true, Lord.” \[II\] Having rebuked them, having given reasoned talk, he addressed the monks, saying: “Monks, you should not catch hold of cows by their horns, nor should you catch hold of them by their ears, nor should you catch hold of them by their dewlaps, nor should you catch hold of them by their tails, nor should you mount on their backs. Whoever should (so) mount, there is an offence of wrong-doing. Nor should you touch their privy parts with lustful thoughts. Whoever should (so) touch them, there is a grave offence. Nor should you kill young calves. Whoever should kill them should be dealt with according to the rule.” \[III\] Now at that time the group of six monks went in a vehicle, and there was a bull in the middle yoked with cows and there was a cow in the middle yoked with bulls. People . . . spread it about, saying: “As at the festival of the Ganges and Māhi”. They told this matter to the Lord. He said: “Monks, you should not go in a vehicle. Whoever should (so) go, there is an offence of wrong-doing.” \[IV\] Now at that time a certain monk, going through the Kosala country to Sāvatthī in order to see the Lord, became ill on the way. Then that monk, stepping aside from the road, sat down at the root of a certain tree. People, seeing that monk, spoke thus: “Where, honoured sir, will the master go?” “I will go to Sāvatthī, sirs, in order to see the Lord.” \[V\] “Come, honoured sir, we will go along.” “I am not able to, sirs, I am ill.” “Come, honoured sir, get into a vehicle.” “No, sirs, a vehicle is objected to by the Lord,” and being scrupulous, he did not get into a vehicle. Then that monk, having arrived at Sāvatthī, told this matter to the monks. The monks told this matter to the Lord. He said: “I allow, monks, a vehicle to one who is ill.” \[VI\] Then it occurred to these monks: “Now, should (the vehicle be) yoked with cows or yoked with bulls?” They told this matter to the Lord. \[191\] He said:

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1. āci samkamantā pādukā.
2. VA. 1085: atīhīyuttendo ti dhenuyuttanā (yoked with milch cows); purisaayuttenā ti goṣayuttanā (yoked with oxen).
3. For further references, see Vin. Texts ii. 24, n. 3.
4. At Vin. iv. 339 (B.D. iii. 403) any nun who was not Mahī is probably meant "the well-known affluent of the Ganges". VA. 1085 explains by Gangā-Mahiṣāyā. Vin. Texts ii. 25, n. 3 says that by Mahī is probably meant "the well-known affluent of the Ganges". VA. 1085 explains by Gangā-Mahiṣāyā (n.l. kīṭhāya).
5. It is defined e.g. at Vin. iii. 49, iv. 201.
BOOK OF DISCIPLINE

“I allow you, monks, a handcart yoked with a bull.”

Now at that time a certain monk became extremely uncomfortable owing to the jolting of a vehicle. They told this matter to the Lord. He said:

“I allow, monks, a palanquin, a sedan-chair.”

Now at that time the group of six monks used high and broad things to recline upon, that is to say: a sofa, a divan, a long-haired coverlet, a many-coloured coverlet, a white coverlet, a wool coverlet besprinkled with flowers, a cotton quilt, a wool coverlet decorated with animals’ forms, a wool covering with hair on the upper side, a wool covering with hair at one side, a silk cover sheet studded with jewels, a sheet made with silk threads and studded with jewels, a coverlet besprinkled with flowers, a white coverlet, a woven cloth (? pāṭatapāṭika, v.l. pāṭalika) made up having hung it out on bamboos: perhaps what in S. India is called a dooly.

People, engaged in touring the dwelling-places, having seen (all this), looked down upon, criticised, spread it about, saying: “Like householders who enjoy pleasures of the senses.” They told this matter to the Lord.

Now at that time the group of six monks, thinking, “High and broad things to recline upon are objected to by the Lord,” used large hides: a lion’s hide, a tiger’s hide, a panther’s hide. These were cut to the measurement of a couch and they were laid inside the couches and they were laid outside the couches and they were laid inside the chairs and they were laid outside the chairs. People, touring the dwelling-places, having seen (this), looked down upon, criticised, spread it about, saying: “Like householders who enjoy pleasures of the senses.” They told this matter to the Lord.

Now at that time the group of six monks thinking, “Large hides are objected to by the Lord,” used cow-hides. These were cut to the measurement of a couch and they were laid inside the chairs and they were laid outside the chairs. A certain depraved monk came to be dependent upon a certain depraved lay-follower. Then that depraved monk, having dressed in the dress appropriate for a dance-girl (kādali-deer), a sheet with an awning above, a couch with a red cushion at either end. People, engaged in touring the dwelling-places, having seen (this), looked down upon, criticised, spread it about, saying: “Like householders who enjoy pleasures of the senses.” They told this matter to the Lord.

Now at that time the group of six monks, thinking, “Large hides are objected to by the Lord,” used cow-hides. These were cut to the measurement of a couch and they were laid inside the chairs and they were laid outside the chairs. A certain depraved monk came to be dependent upon a certain depraved lay-follower. Then that depraved monk, having dressed in the dress appropriate for a dance-girl (kādali-deer), a sheet with an awning above, a couch with a red cushion at either end. People, engaged in touring the dwelling-places, having seen (this), looked down upon, criticised, spread it about, saying: “Like householders who enjoy pleasures of the senses.” They told this matter to the Lord.

1. pātisuttaṃ kāthavattam. VA. 1085 says: here yoked with men (or a man or bulls or a bull, purisa), a woman (iti) or a man (pātisa) may be the driver. For a handcart rolls along whether it/his or purisa move it.

2. sīkhā. VA. 1085; pāṭaka-sīkhā, basket palanquin.

3. pāṭaka. VA. 1085; a woven cloth (? pāṭatapāṭika, v.l. pāṭalika) made up hanging it out on bamboos: perhaps what in S. India is called a dooly.

4. uccāsayanamahāsayaṇa. List recurs at Vin. ii. 163, D. i. 7, A. i. 181; some of the items only at M. l. 76 = A. i. 137. Cf. also MA. ii. 30. VA. 1086 says: “uccāsayanamahāsayaṇa is a couch exceeding the (right) measure” (the height of the legs of a couch is given as eight finger-breathths at Vin. iv. 168), and “mahāsayaṇa is a sheet (paccattharaṇa) that is not (made) allowable”.

5. āsanti, see B.D. iii. 326, n. 1, Dial. i. 11, n. 4. The use of this and of a divan is forbidden to nuns at Vin. iv. 299 (B.D. iii. 326 f.).

6. pālanka, see B.D. iii. 271, n. 3, Dial. i. 11, n. 5.

7. gōnaka (also spelled gōnaka). VA. 1086 says a long-haired wide kōjāna (fleecy counterpane or cover with long hair). On kōjāna, see below, p. 397, n. 3.

8. citaka. VA. 1086 says a coverlet (āthākaraṇa) made of wool of various colours (cittā) (embroidered with) wild beasts (vāla, v.l. vāma; DA. 86 reads vāna, with v.l. cāna, vāsa).

9. pāṭakā. VA. 1086: a white (sēta) coverlet made of wool.

10. pāṭākā. I follow Woodward’s translation at G.S. i. 164. VA. 1086 gives the meaning as “a covering made of wool, a mass of flowers,” and further calls it “a cloth of the Greeks (Yonaka) and Tamilis,” with v.l. (as at A.A. ii. 293) 30 amalakapato ti pī vuccati. Perhaps a better reading for amalaka (emebic myrobalan) occurs at DA. i. 87: amalāka (‘a woollen cover into which a floral pattern is woven,” P.E.D.).

11. tākā. VA. 1086 says “just an ordinary tākā,” while DA. 87 and A.A. ii. 293 say “a tākā stuffed with a certain one of the three kinds of cotton.” These three kinds are given at Vin. ii. 150, iv. 170 as cotton from trees, from creepers and from the pāṭākī-grass; see B.D. iii. 93, n. 2.

12. vikātikā. VA. 1086 says: “a covering made of wool, ornamented (vickāta) with forms of lions, tigers, etc.”

13. Vin. i. 192 and VA. 1086 both read uddha- (upper) lōmin as against udda-(both) of D. i. 7, A. i. 181.

14. ekantolaim.

15. kāṭīkā. Comys. say “a sheet (paccattharaṇa) made of kāṭīkā (?) and silk and sewn round with (parissibīdā) jewels (ratana)”.

16. hōsekya. I take above rendering from VA. 1086.

dancer’s carpet, an elephant rug, a horse rug, a chariot rug, rugs of black antelope skins, a splendid sheeting of the hide of the kadali-deer, a sheet with an awning above, a couch with a red cushion at either end. People, engaged in touring the dwelling-places, having seen (all this), looked down upon, criticised, spread it about, saying: “Like householders who enjoy pleasures of the senses.” They told this matter to the Lord.

1. VA. 1086, “a sheet made of wool suitable for the dances of sixteen dancing girls.”

2. kādālimgāpavarapaccattharaṇa. VA. 1086, “it is called the hide of the kadali-deer; a splendid (pavara) sheet is made from this. It means the best (uttama) kind of sheet. They say they make it having spread out the deerhide and sewn it above white hangings (mantika, also meaning clothes).

3. sattvaraccada. VA. 1086-7 explains as “together with a dyed (or red, ratta) awning attached above,” and mentions sheet (paccattharaṇa) in this connection.

4. ubhālohihikāpakkāna. VA. 1087 explains as above.
morning, taking his bowl and robe, approached the dwelling
of that depraved layfollower; having approached, he sat
down on the appointed seat. Then [192] that depraved
layfollower approached that depraved monk; having
approached, having greeted that depraved monk, he sat down
at a respectful distance. || 7 ||

Now at that time that depraved layfollower had a young
calf, beautiful, good to look upon, charming; it was marked¹
like a panther cub. Then that depraved monk gazed longingly
at and thought about² that calf. Then that depraved lay-
follower spoke thus to that depraved monk: “Why, honoured
sir, does the master gaze longingly at and think about this
calf?”

“Sir, this calf’s hide is of use to me.” Then that depraved
layfollower, having slaughtered that calf, having skinned it,
estowed the hide upon that depraved monk. Then that
depraved monk, having hidden the hide in his outer cloak,
went away. || 8 ||

Then that cow, longing for her calf², followed close after that
depraved monk. Monks spoke thus: “Why, your reverence,
is this cow following close after you?”

“I don’t know, your reverences, why this cow is following
close after me.”

Now at that time this depraved monk’s outer cloak became
stained with blood. Monks spoke thus: “But this outer
cloak of yours, your reverence—what has happened to it?
Then that depraved monk told this matter to the monks.
They said:

“But did you, your reverence, incite (someone) to onslaught
on creatures?”

“Yes, your reverences.” Those who were modest monks
. . . spread it about, saying: “How can this monk incite
(someone) to onslaught on creatures? Is not onslaught on
creatures condemned in many a figure by the Lord, restraint
from onslaught on creatures extolled?” Then these monks
told this matter to the Lord. || 9 ||

Then the Lord on this occasion, in this connection, having

1 citra, variegated, beautiful.
2 Cf. B.D. ii. 30 and n. 3 there.

had the Order of monks convened, questioned that depraved
monk, saying:

“Is it true, as is said, that you, monk, incited (someone)
to onslaught on creatures?”

“It is true, Lord.”

“How can you, foolish man, incite (someone) to onslaught
on creatures? Foolish man, has not onslaught on creatures
been condemned by me in many a figure, restraint from on-
slaught on creatures extolled? It is not, foolish man, for
pleasing those who are not (yet) pleased . . .” Having rebuked
him, having given reasoned talk, he addressed the monks,
saying:

“Monks, there should be no inciting (anyone) to onslaught
on creatures. Whoever should (so) incite, should be dealt
with according to the rule.¹ Nor, monks, should a cow-hide
be used. Whoever should use one, there is an offence of wrong-
doing. Nor, monks, should any hide be used. Whoever
should use one, there is an offence of wrongdoing.” || 10 ||
[193]

Now at that time people’s couches and chairs came to be
covered up³ with hides, covered over² with hides. Monks
being scrupulous, did not sit down on them. They told this
matter to the Lord. He said:

“I allow you, monks, to sit down on what is displayed by
householders⁴, but not to lie down on it.”

Now at that time dwelling-places were lashed together⁴ with
thongs of hide. Monks, being scrupulous, did not sit down
(in them). They told this matter to the Lord. He said:

1 Pāc. 1, where it is as bad to incite someone to cause the death of a human
being as oneself to murder one. Cf. also Pāc. 11, 61, 62.
2 onaddha . . . vinaddha. Cf. Vin. ii. 150 where onaddhamaṇḍa and
onaddhapāṭha are allowed. Cf. also Vin. ii. 270; and talonaddha at Vin. ii. 163.
3 gihivikata. “To display” is one of the meanings of viktārum given
by Monier-Williams. Same “allowance” made at Vin. ii. 163.
4 ogumphiyaṁti. VA. 1087 (reading ogumphiyaṁti, a v.l. not noticed in
PED) says bhūtisaṇḍaṅkāḍaṁ vejhetvā bandhānti, having twisted them (the
thongs) round, they tie them to wall-posts, etc. A. K. Coomaraswamy,
Early Indian Architecture, JAOS, Vol. 48, No. 3, p. 266, says “this would
seem to have been natural in the case of the wattle and daub walls of the
simple paṇṇagālās; but we do also find early pillars decorated with designs
of interlacing ropes or thongs which may be vestigial ornament. . . . Atharva
Veda, IX. 3 refers to the parts of a house that are knotted and tied”.

Cf. B.D. ii. 30 and n. 3 there.
approached, having greeted the venerable Kaccāna the Great, he sat down at a respectful distance. As he was sitting down at a respectful distance, the layfollower, Sōṇa Kūṭikāṇṇa, spoke thus to the venerable Kaccāna the Great:

"In so far as I, honoured sir, understand dhamma taught by the master, Kaccāna the Great, it is no easy matter for one living in a house to lead the Brahma-faring which is utterly complete, utterly pure and polished like a conch-shell. I want, honoured sir, having cut off hair and beard, having donned yellow robes, to go forth from home into homelessness. Honoured sir, may the master Kaccāna the Great let me go forth." || I ||

He said: "Difficult, Sōṇa, for as long as life lasts are the solitary sleeping-place, the one meal (a day), the Brahma-faring. Please do you, Sōṇa, being a householder as before, practise the instruction of the awakened ones for a short time: the solitary sleeping-place, the one meal (a day), the Brahma-faring."

Then that abated which had been the lay follower Sōṇa Kūṭikāṇṇa’s strong aspiration for the going forth. But a second time did the lay follower Sōṇa [194] Kūṭikāṇṇa . . . But a third time did the lay follower Sōṇa Kūṭikāṇṇa approach the venerable Kaccāna the Great . . . (as in || I ||) ‘‘...Honoured sir, may the master Kaccāna the Great let me go forth.’’ Then the venerable Kaccāna the Great let the lay follower Sōṇa Kūṭikāṇṇa go forth. Now at that time the southern region of Avanti came to be short of monks. Then did the

1 Avantidakkhiṇa, as at Osprey’s Haunt on Steep Rock mountain slope. Now at that time the lay follower, Sōṇa Kūṭikāṇṇa, approached the venerable Kaccāna the Great; having

Now at that time the group of six monks entered a village with their sandals on. People looked down upon, criticised spread it about, saying: "Like householders who enjoy pleasures of the senses.” They told this matter to the Lord. He said: "Monks, you should not enter a village with your sandals on. Whoever should (so) enter it, there is an offence of wrongdoing.”

Now at that time a certain monk became ill; he was not able to enter the village without his sandals. They told this matter to the Lord. He said: "I allow, monks, a monk if he is ill to enter a village with his sandals on.” || I ||

Now at that time they spread it about, saying: "He said:" Like householders who enjoy pleasures of the senses,” They told this matter to the Lord. He said: "Monks, you should not enter a village with your sandals on. Whoever should (so) enter it, there is an offence of wrongdoing.”

Now at that time6 the venerable Kaccāna the Great was staying among the people of Avanti at Osprey’s Haunt on Steep Rock mountain slope. Now at that time the lay follower, Sōṇa Kūṭikāṇṇa, approached the venerable Kaccāna the Great; having

1 VA. 1087, to sit leaning against.
2 bandhanamatta. Cf. Vin. i. 254. Word occurs also at Vin. ii. 115, but there seems to have a different meaning. See also its use at MV. VII. 1. 5, "only by tacking”.
4 At A. i. 23 called foremost of the expounders in full of what was spoken in brief. Verses at Thag. 494-501. One of the eleven or twelve leading theras; cf. Vin. Texts, ii. 317, 359, B.D. ii. 295, G.S. iii. 215. See Gotama the Man, 115.
6 He points out that Avanti "under the guidance of Mahākaccāyana helped by Sōṇa Kūṭikāṇṇa ... became an important centre of Buddhism” (p. 189). On Avanti see also B. C. Law, Geog. of Early Buddhism, p. 3, n. 1, 22 l. 67.
7 Kuraragāra, the name of a town (nagara) or village where Kaccāna went for alms (gocaraṇa), VA. 1087.
8 He is recorded to stay here also at S. iii. 9, 12, iv. 115, A. v. 46, Ud. 57. One ext reads pābbatī pābbatī; the others pavaṭṭe (with v. ll.) pavaṭṭe. At VA. 1087, pābbatī is said to be the name of a mountain slope. Cf. however Sāl. ii. 258, which recognises the two readings, pābbatī and pavaṭṭe, and says of pābbatī pābbatī that "it was steep (or had a precipice) on one side: it was as though one flank had been hewn off.
9 Chief of those of clear utterance, A. i. 24. Verses at Thag. 365-9. VA. 1087, A.A. i. 237 say he wore ornaments worth a crore (koti) in his ears, and also give the reading kohitaṇṇa, which can mean equally "Crore-eared" or "Pointed-eared, Prick-eared”; see Vin. Texts ii. 32, n. 3, Ps. Brth. p. 222, G.S. i. 18, n. 4, Verses of Uplift, p. 68.
venerable Kaccāna the Great at the end of three years, with difficulty, with trouble, having had convened from here and there an Order of monks consisting of ten, ordain the venerable Sōna. || 2 ||

Then as the venerable Sōna was keeping the rains and meditating in seclusion, a reasoning arose in his mind thus: "I have only heard that this Lord is such and such a one, but I have not seen him face to face. I would go and see this Lord, the perfected, the all-awakened one, if a preceptor would allow me." Then the venerable Sōna, emerging from seclusion towards the evening, approached the venerable Kaccāna the Great; having approached, having greeted the venerable Kaccāna the Great, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Sōna spoke thus to the venerable Kaccāna the Great: || 3 ||

"Now, as I, honoured sir, was meditating in seclusion, a reasoning arose in my mind thus: 'I have only heard that this Lord is such and such a one, but I have not seen him face to face. I would go to see this Lord, the perfected, the all-awakened one, if a preceptor would allow me.' I, honoured sir, would go to see this Lord, the perfected, the all-awakened one, if the preceptor allows me."

"Good, it is good, Sōna. Do you, Sōna, go to see this Lord, the perfected, the all-awakened one. || 4 ||

"You, Sōna, will see this Lord, who is pleasant and inspires one to be pleased, who is calm in his sense-organs, calm in mind, who has attained the uttermost taming and peace, the hero tamed, guarded, controlled in his sense-organs. Well then, do you, Sōna, in my name salute the Lord's feet with your head, saying: 'Lord, my preceptor, the venerable Kaccāna the Great, salutes the Lord's feet with his head', and then speak thus: 'Lord, the southern region of Avanti.

is short of monks. At the end of three years (he), with difficulty, with trouble, having had convened for me from here and there an Order of monks consisting of ten, I received ordination. Perhaps the Lord would allow ordination by a smaller group in the southern region of Avanti. || 5 ||

"'Lord, in the southern region of Avanti the surface-soil is dark, hard, trampled by the hooves of cattle. Perhaps the Lord [195] would allow sandals with many linings in the southern region of Avanti. Lord, in the southern region of Avanti people attach importance to bathing, to purification by water. Perhaps the Lord would allow constant bathing in the southern region of Avanti. Lord, in the southern region of Avanti hides (are used as) coverings: sheep-hide, goat-hide, deer-hide. As, Lord, in the middle districts, eragu, moragu, majjhānu, jantu (are used), so, Lord, in the southern region of Avanti hides (are used as) coverings. Perhaps the Lord would allow hides (to be used as) coverings in the southern region of Avanti: sheep-hide, goat-hide, deer-hide. || 6 ||

"At present, Lord, people give robe-material to monks who have gone outside the boundaries, saying: 'We are giving this robe-material for so and so.' When these have come back (the others) announce: 'Your reverences, robe-material was given for you by the people so and so'. But these, being scrupulous, do not consent to it, thinking: 'Let there not be an offence involving forfeiture for us.' Perhaps the Lord would explain the procedure in regard to robe-material."

"Yes, honoured sir", and the venerable Sōna having spoken in assent to the venerable Kaccāna the Great, rising from his

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1 Vin. 1, 319 says that an Order may consist of four, five, ten, twenty or more than twenty monks, and that various maximum numbers are required for carrying out various specific formal acts, ten monks being able to perform them all, except rehabilitation; but five monks were not able to ordain in the Middle Districts.

2 Moragu is copper coloured at the head, fine, pliable and pleasant to touch, and straw mats are made from it. They make upper cloaks from Moragu and straw mats.

3 Vin. 2, 255. One of the grounds for removal of the privileges depends on a monk's having gone outside the boundary, Vin. 1, 325.

4 Uddana version omits from here to end of || 5 ||
of the venerable Sōṇa's recital expressed his approbation, saying:

"Good, it is good, monk, that by you, monk, the Divisions in the Eights are well learnt, [196] well attended to, well reflected upon, and that you are endowed with lovely speech, distinct, without hoarseness, so as to make the meaning clear. Of how many years' standing are you, monk?" 3

"I, Lord, am of one year's standing." || 9 ||

"But what have you, monk, done thus long?"

"For long, Lord, I have seen peril in pleasures of the senses, but household lives are crowded, there is much to be done, much business." Then the Lord, having understood this matter, at that time uttered this utterance:

"Having seen peril in the world, having known dhamma without attachment, / the noble one delights not in evil, the pure one delights in instruction." || 10 ||

Then the venerable Sōṇa, thinking: "The Lord is much pleased with me, this is the time for that for which the preceptor prepared me," rising from his seat, having arranged his upper robe over one shoulder, having inclined his head to the Lord's feet, spoke thus:

"Lord, my preceptor, the venerable Kaccāna the Great, salutes the Lord's feet with his head, and speaks thus: 'The southern region of Avanti, Lord ... (as in || 5, 6 ||) ... perhaps the Lord would explain the procedure in regard to robe-material'." Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"Monks, the southern region of Avanti is short of monks.

1. sarabhañña. P.E.D. calls this "intoning, a particular mode of reciting". Cf. Vin. ii. 108, where the Lord "allows" sarabhañña, but not the singing of dhamma in a singing voice. Oldenberg quotes VA. at Vin. ii. 316: sarabhañña ti sarena bhanam, which means "sarabhañña is called repeating (or reciting) by intonation (sara)". There is perhaps in the text a play on the word sara, which also means remembering.
2. Stock as at D. i. 114, S. i. 180, ii. 280, A. ii. 51, iii. 114.
3. i.e. how many years since his ordination. Cf. above, p. 756.
5. sāsana ramati sukt; Ud. 59 reading pāpe na ramati sukt.
6. paribhaj. VA. 1088, "this should be the time for that which the preceptor made known to me, saying: 'You should say this and that'; come, I will give the message now".
I allow, monks, in all border districts, ordination by a group with, as fifth, an expert on discipline. || 11 ||

"For this purpose, these are the border districts: the little town called Kajaṅgala is in the eastern direction, beyond it is Mahāśāla, further than that are border districts, on this side are the middle districts. The river called Sallavatī is in the south-eastern direction, further than that are border districts, on this side are the middle districts. The mountain slope called Usiradhaja is in the northern direction, further than that are border districts, on this side are the middle districts. The little town called Setakāṇikā is in the southern direction, further than that are border districts, on this side are the middle districts. The brahmin village called Thūna is in the western direction, further than that are border districts, on this side are the middle districts. The mountain slope called Usiradhaja is in the northern direction, further than that are border districts, on this side are the middle districts. I allow, monks, in such border districts as these, ordination by a group with, as fifth, an expert on discipline. || 12 ||

"In the southern region of Avanti, monks, the surface-soil is dark, hard, trampled by the hooves of cattle. I allow, monks, in all border districts, sandals with many linings, as, monks, in the middle districts, sandals for split (feet), corns, unwashed, tree-stumps, rasping, liningc;.

Sandals for split (feet), horns, antelopes, beavers and cats, squirrels, owls, / Scorpions, peacocks, and embroidered, decorated with lions, tigers and panthers, antelopes, beavers and cats, squirrels, owls, / Sandals for split (feet), corns, unwashed, tree-stumps, rasping, palm, bamboo, and indeed grass, mutiya, bakkaja, marshy date-palm, / Kamala, woollen, golden, silver, gems, lapis lazuli, crystal, bronze, and glass, and tin, lead, copper, /

1. Usually two to four monks.
2. taret.
3. This passage is quoted at Jā. i. 49, DA. 173, Kā. 132, MA. ii. 200, A.A. i. 97 in order to define the boundaries of Majjhima(pā)desa, the Middle Country, i.e. the middle of Jambudīpa (India). See B.C. Law Geog. of Early Buddhism, p. 2, for some of the place-names mentioned below.

4. *nigama,* see B.D. ii. 63, n. 2.
5. Occurring at A. v. 54, M. iii. 298, DA. 429. Also Jā ii. 226–7, iv. 310. The scholiast tells us (Jā. iv. 311) that it was a town where materials were easily got, *dabba* *samabhāra* *sulabhā,* not where they "were hard to be got" (Jā. transl. iv. 195, n. 1).
6. Called Mahāśāla at Jā. i. 49.
7. Spelled Salavatī at Jā. i. 49, DA. 173, Kā. 132, Salavatī at MA. ii. 200 (with v.r.l.) and in D.P.P.N. See v.r.l. at DA. 173; these do not include Salavatī as at A.A. i. 97.
8. Mentioned at Ud. 78, Uda. 377 as belonging to the Mallas; also at Jā. vi. 62 (with v.l. Dhunna). B.C. Law, India as described in Early Texts of Buddhism and Jainsim, p. 21, n. 1 says "Consult Cunningham, Ancient Geography of India, Intr. xliii, n. 2 as to the identification of Thūpa with Sthānānavara;".
9. According to B.C. Law, India as described in Early Texts, p. 21, n. 2 "it may be said to be identical with Usiragiri, a mountain to the north of Kankhal, I.A., 1903, 179".

10. *mahā*, a mountain, see B.D. ii. 7, n. 4; and on anadādhikā, "not allotted", see ibid., n. 1.

11. VA. 1089 here gives a list of six kinds of deer, and says their hides may be used, but not the hides of other kinds of deer, miga, including the *kadali* *miga,* nor (with a play on words) the hides of beasts of prey, *vālamiga,* which it defines as lions, tigers, panthers, bears and hyenas. Skins of cows, buffaloes, hares and cats may not be used either.

12. *na tāva tam ghanapuṇaṃ yāva na battām gacchati.* This refers to Nis. I, where an extra robe may be worn for at most ten days. The above phrase means that a monk need not begin to count these ten days until he has actually received the robe-material. VA. 1089 says, "So long as having conveyed but not given, or (so long as) having sent but not announced that this robe-material has accrued for you, honoured sir!; he does not begin the reckoning (ganānaṃ na upeti), it (i.e. the robe-material) is not allotted, one does not begin to take up what is not allotted. But when, having conveyed it it is given, or when having sent it it is announced, or when having heard that it has accrued, from then on there is occasion for attention to the ten days". On *upaṇa,* see B.D. ii. 7, n. 4; and on anadādhikā, "not allotted" see ibid., n. 1.
Cows, a vehicle and ill, yoked with bulls, a palanquin, things to recline on, large hides, and the depraved one with a cowhide, / On what belongs to householders, with thongs of hide, they enter, on one being ill¹, Kaccāyana the Great, Soṇa (recites) from memory what belongs to the Divisions in the Eights, / A group of five for ordination, many linings, constant bathing,² he allowed hides (to be used as) coverings, reckoning not necessary until: The leader gave these five boons to the Elder Soṇa. [198]

1 *gilāyano*; Cing. ed. *gilānakā*.

² Cing. edn. *upasampadāṃ pañcaha gaṇamapā dhuvāsināyānā*.

THE GREAT DIVISION (MAHĀVAGGA) VI

At that time the Lord was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika’s monastery. Now at that time monks, afflicted by an affection occurring in the autumn, brought up the conjey they had drunk and brought up the rice they had eaten; because of this they became lean, wretched, of a bad colour, yellowish, the veins standing out on their limbs. The Lord saw these monks who were lean . . . standing out on their limbs; seeing them, he addressed the venerable Ānanda, saying: "Now, how is it Ānanda, that at present monks are lean . . . standing out on their limbs?"

"At present, Lord, monks, afflicted by an affection occurring in the autumn, bring up the conjey they have drunk and bring up the rice they have eaten; because of this they are lean . . . standing out on their limbs."  || 1 ||

Then as the Lord was meditating in seclusion, a reasoning arose in his mind thus: "At present monks, afflicted by an affection occurring in the autumn, bring up . . . standing out on their limbs. What now if I should allow medicine for monks—whatever is medicine as well as what may be agreed upon as medicine—and although it may serve as nutriment for people¹ yet could not be reckoned as substantial food?"

Then it occurred to the Lord: "These five medicines, that is to say ghee, fresh butter, oil, honey, molasses, are medicines² and are also agreed upon as medicines, and although they serve as nutriment for people yet they cannot be reckoned as substantial food. What now if I should allow monks to make use of these five medicines at the right time, if they have accepted them at a right time?"  || 2 ||

Then the Lord, having emerged from seclusion towards the evening, having given reasoned talk on this occasion, addressed the monks, saying:

1 *lokassa*.

² Cf. Nissag. XXIII, where a monk, having accepted these five medicines may keep them in store for at most seven days. They are defined at *Vin.* iii. 251.
"Now, monks, as I was meditating in seclusion . . . yet could not be reckoned as substantial food'. Monks, concerning this, it occurred to me: 'These five medicines, that is to say [199] . . . Suppose I were to allow monks to make use of these five medicines at the right time, if they have accepted them at a right time?' I allow you, monks, to make use of these five medicines at the right time, if you have accepted them at a right time." \( \parallel 3 \parallel \)

Now at that time monks, having accepted these five medicines at a right time, made use of them at the right time. But even with these they did not digest ordinary coarse meals, much less greasy ones. And because of this they were afflicted by the affection occurring in the autumn, and in consequence there was also a loss of appetite, and as a result of both these (factors) they became increasingly lean, wretched, of a bad colour, yellowish, with the veins standing out on their limbs.

The Lord saw these monks who were increasingly lean . . . standing out on their limbs; seeing them, he addressed the venerable Ananda, saying:

"Now, why is it, Ananda, that at present monks are increasingly lean . . . standing out on their limbs?" \( \parallel 4 \parallel \)

"At present, Lord, monks, having accepted those five medicines at a right time, make use of them at the right time . . . and as a result of both these (factors) they are increasingly lean . . . standing out on their limbs."

Then the Lord, having given reasoned talk on this occasion, addressed the monks, saying:

"I allow you, monks, having accepted these five medicines, to make use of them both at the right time and also at the wrong time." \( \parallel 5 \parallel 1 \parallel \)

Now at that time ill monks had need of roots as medicines. They told this matter to the Lord. He said: \( [200] \) "I allow you, monks, if there is a reason, to make use of roots as medicines: turmeric,\(^1\) ginger, orris root, white orris root, garlic, black hellebore, khus-khus, nut-grass, or whatever other roots there are that are medicines, if they do not serve, among solid foods, as a solid food, if they do not serve, among soft foods, as a soft food; and having accepted them, to preserve\(^2\) them for as long as life lasts.\(^3\) If there is no reason, there is an offence of wrong-doing for one who makes use of (any of these medicines)." \( \parallel 1 \parallel \)

Now at that time ill monks had need, as medicines, of what was pounded off roots. They told this matter to the Lord.

\(^{1}\) Quoted at \( VA. 714 \). This passage explains that tallow from the flesh of all animals which it is allowable to eat is allowed, and also, with the exception of human tallow, the tallow of the ten animals which it is not allowable to eat. These ten are prohibited at \( Vin. i. 218 \) ff.

\(^{2}\) Quoted at \( VA. 714 \), which, in reference to tallow, regards "the right time" as before a meal, "the wrong time" as after.

\(^{3}\) Quoted at \( VA. 714 \).

\(^{4}\) This list of roots also given at \( Vin. iv. 35 \). For notes, see \( B.D. ii. 227 f. \) C.f. also \( VA. 833 \).

\(^{5}\) parikanthum.

\(^{6}\) Passage quoted at \( VA. 833 \). See \( B.D. ii. 330, n. 3 \), on this expression, "as long as life lasts". The medicines mentioned in Nissag. XXIII may, unlike the root medicines which may be stored for life, be stored for at most seven days.
He said: “I allow you, monks, a (lower) grindstone, a (small) grindstone.”

Now at that time ill monks had need of astringent decoctions as medicines. They told this matter to the Lord. He said: “I allow you, monks, if there is a reason, to make use of astringent decoctions as medicines: astringent decoctions from the nimb-tree, astringent decoctions from the kutaja, astringent decoctions from the pakkava, astringent decoctions from the rawan, or whatever other astringent decoctions there are that are medicines if they do not serve, among solid foods, as a solid food, if they do not serve, among soft foods, as a soft food; and having accepted them, to preserve them for as long as life lasts. If there is no reason, there is an offence of wrong-doing for any one who makes use of (any of these medicines).”

Now at that time ill monks had need of leaves as medicines. They told this matter to the Lord. He said: “I allow you, monks, if there is a reason, to make use of leaves as medicines: nimb-leaves, kutaja-leaves, cucumber-leaves, basil-leaves, cotton-tree leaves, or whatever other leaves there are that are medicines if they do not serve ... (any of these medicines).”

Now at that time ill monks had need of fruits as medicines. They told this matter to the Lord. He said: “I allow you, monks, if there is a reason, to make use of fruits as medicines: pippala, haritaka, marica, karanja, gotha, assafoetida, skrt. niitji-hingu, gothaphala, or whatever other fruits there are that are medicines if they do not serve ... (any of these medicines).”

Now at that time ill monks had need of resins as medicines. They told this matter to the Lord. He said: “I allow you, monks, if there is a reason, to make use of resins as medicines: hingu, hingu-resin, hingu-gum, gum, gum-patti, or whatever other resins there are that are medicines if they do not serve, among solid foods, as a solid food, if they do not serve, among soft foods, as a soft food; and having accepted them, to preserve them for as long as life lasts. If there is no reason, there is an offence of wrong-doing for one who makes use of (any of these medicines).”

Now at that time the venerable Belāṭṭhasīsa, the venerable Vibhikā, also at Jā. vi. 529. Watt, Commercial Products of India, under Terminalia belerica, says “it has various medicinal qualities ascribed to it; and the oil expressed from the seed is used by the Natives”. Under Phyllanthus emblica Watt says “the fresh ripe fruits are largely employed as astringent and laxative medicines”.

1 Assafetida.
2 hingu-sipitikka, P.E.D. says “medicinal seed”. Monier Williams, under gotamajikha compares to damavama. This he gives as the “plant Alhagi Maurorum which grows in a dry soil.”
3 skrt. vishaka, also at Jā. vi. 529. Watt, Commercial Products of India, under Terminalia belerica, says “it has various medicinal qualities ascribed to it; and the oil expressed from the seed is used by the Natives”. Under Phyllanthus emblica Watt says “the fresh ripe fruits are largely employed as astringent and laxative medicines”.
4 gothaphala, P.E.D. says “medicinal seed”. Monier Williams, under gotamajikha compares to damavama. This he gives as the “plant Alhagi Maurorum which grows in a dry soil.”
5 A creeper, V.A. 1909 (reading pagwana as at Jā. ii. 105, where it is called valli, a creeping plant).
6 At V.A. 1909 called karana which, according to P.E.D., is the tree Pongamia glabra.
7 skrt. paphala, a kind of cucumber, Trichosanthes Dioeca.
8 skrt. sula, skrt. swrast, given by Böhtlingk-Roth as “basilienkraut”.
9 The word translated as “basil” at B.D. ii. 226 is ajjuka.
10 Quoted at V.A. 835.
11 Erycibe paniculata.
12 Erycibe paniculata.
13 fippala, see Vin. Texts ii. 46, n. 6.
14 marica.
Ánanda’s preceptor, had an afflicion of thick scabs. Because of the discharge his robes stuck to his body. Monks, having repeatedly moistened these with water, loosened them. As the Lord was touring the lodgings he saw these monks loosening the robes, having repeatedly moistened them with water; and seeing (this) he approached these monks; having approached, he spoke thus to these monks: “What, monks, is this monk’s afflicion?”

“Lord, this venerable one has an afflicion of thick scabs; because of the discharge, his robes stick to his body; having repeatedly moistened them with water, we are loosening them.”

Then the Lord in this connection having given reasoned talk, addressed the monks, saying: “I allow, monks, a pestle and mortar.”

Now at that time ill monks had need of sifted chunams as medicines. . . . “I allow you, monks, a chunam-sifter.” They had need of very fine ones. “I allow you, monks, a cloth sifter.”

Now at that time a certain monk had an non-human afflicion. Teachers and preceptors, although nursing him, were unable to get him well. He, having gone to the swine’s slaughter-place, ate raw flesh and drank raw blood, and his non-human afflicion subsided. They told this matter to the Lord. [202] He said: “I allow, monks, when one has a non-human afflicion, raw flesh and raw blood.”

Now at that time a certain monk came to have an illness affecting his eyes. Having taken hold of that monk, they made him go out to ease himself. As the Lord was touring the lodgings, he saw those monks who, having taken hold of that monk, were making him go out to ease himself; seeing (this) he approached those monks; having approached, he spoke thus to those monks:

“‘What, monks, is this monk’s afflicion?’

“Lord, this venerable one has an illness affecting his eyes; we, having taken hold of him, are making him go out to ease himself.” Then the Lord in this connection having given reasoned talk, addressed the monks, saying:

“I allow, monks, these ointments: black collyrium, rasa-ointment, sota-ointment, yellow-ochre, lamp-black. They had need of ointment-powders. . . . “I allow, monks, the use of sandal-wood, rosebay, black gum, tālīsa, nut-grass.”

Now at that time monks used to place pulverised ointments in small bowls and saucers. They were littered with powdered grass and dust. . . . “I allow, monks, an ointment-box.”

Now at that time the group of six monks used various kinds of ointment-boxes, made of gold, made of silver. People looked down upon, criticised, spread it about, saying: “Like householders who enjoy pleasures of the senses”. They told this matter to the Lord. He said:

“Monks, various kinds of ointment-boxes should not be used. Whoever should use (one), there is an offence of

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1. **ārijana** is here a generic term, as is clear from the first three to be specified: kālījaṇa rasāṇja sotāṇja. VA. 1090 also says of ārijana, “comprising all”.
2. VA. 1090 says “one kind of ārijana, cooked with all ingredients”.
3. VA. 1090 says “made from a variety of ingredients”. Böhltingk-Roth says it is made with vitriol.
4. VA. 1090-91 says “an ointment originating in rivers and streams”. Böhltingk-Roth says it is made with antimony.
5. geruka, or red chalk.
6. kapalla taken from the flame of a lamp, VA. 1091. P.E.D. says kapalla is here in error for kajjala.
7. ārijanapapisana, as at Vin. ii. 112.
8. See G.S. v. 17, n. 1.
10. As in MV. vi. 3. 1, and Vin. iv. 35. See B.D. ii. 228, n. 2.
11. **ārijani**. See B.D. iii. 89, n. 2. Allowed also at Vin. ii. 133.
wrong-doing. I allow (them), monks, (to be) made of bone, made of ivory, made of horn, made of reed, made of bamboo, made of a piece of stick, made of lac, made of crystal, made of copper, made of the centre of a conch-shell.” || 1 ||

Now at that time ointment-boxes were not covered. They wereittered with powdered grass and dust. “I allow, monks, a lid.” A lid fell off. “I allow you, monks, having tied it with thread, to tie it to the ointment-box.” An ointment-box split open. “I allow you, monks, to sew it round with thread.” || 2 ||

Now at that time monks put on ointment with (their) fingers. (Their) eyes became painful. “I allow, monks, an ointment-stick.” Now at that time the group of six monks used various kinds of ointment-sticks, made of gold, made of silver. [203] People looked down upon, criticised, spread it about, saying: “Like householders who enjoy pleasures of the senses.” “Monks, various kinds of ointment-sticks should not be used.” Whoever should use one, there is an offence of wrong-doing. I allow (them), monks, (to be) made of bone . . . made of the centre of a conch-shell.” || 3 ||

Now at that time an ointment-stick, falling to the ground, became rough. “I allow, monks, a case for the sticks.” Now at that time monks carried about ointment-boxes and ointment-sticks in their hands. “I allow, monks, a bag for the ointment-box.” There was no strap at the edge . . .

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1 At Vin. iv. 167 these three materials are allowed for making needle-cases. “Bone” is there defined as whatever is bone. But V.A. 1091 says “made of bone” means of every kind of bone with the exception of human bone. This list recurs at Vin. ii. 117.

2 P.E.D. suggests that phalamaya “stands in all probability for phahamaya”.

3 Allowed also at Vin. ii. 122 for a well.

4 Reading phalati with Cing. edn. instead of Oldenberg’s nipatati.

5 Allowed again, with ointment-box, at Vin. ii. 135. At Vin. iv. 168 there is “no offence” if an ointment-stick is used as a needle-case.

6 Cf. above VI. 12. 1.

V.A. 1091 says, “because they put down the sticks, I allow a piece of hollow wood or a bag for them”.

7 amśa-bandha (v. ii, vaddhaka, vaddhaka). VA. 1091 says this is for (or, on) the ointment-bag. The same thing allowed at Vin. ii. 114 for a bowl.

At MV. VI. 13. 2 there is a similar “allowance” for a bag for tubes for steam. Thus the monks had different bags for different portable articles. It would seem as if each bag had a strap attached to its edge, rather than that monks carried the bags by means of straps going over the shoulder (also called amśa).

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12.4—13.2] MAHAVAGGA VI 277

“Now at that time the venerable Pilindavacchathad a headache. . . “I allow, monks, a small quantity of oil for the head.” He did not get better . . . “I allow, monks, (medical) treatment through the nose.” His nose ran . . . “I allow, monks, a nose-spoon.” Now at that time the group of six monks used various kinds of nose-spoons, made of gold, made of silver. People . . . spread it about, saying: “Like householders who enjoy pleasures of the senses.” . . . “Monks, various kinds of nose-spoons should not be used. Whoever should use one, there is an offence of wrong-doing. I allow (them), monks, (to be) made of bone . . . made of the centre of a conch-shell.” || 1 ||

They poured it up the nose in uneven quantities. . . . “I allow, monks, a double nose-spoon.” He did not get better . . . “I allow you, monks, to inhale steam.” So they inhaled it after they had lit a wick. It burnt their throats. . . . “I allow you, monks, a tube for the steam.” Now at that time the group of six monks used all kinds of tubes for the steam . . . (as in || 1 ||). “I allow (them), monks, (to be) made of bone . . . made of the centre of a conch-shell.” Now at that time tubes for the steam were not covered, and small creatures got in. “I allow, monks, a lid.” Now at that time

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1 bandhaka-sutta, probably for tying the box to the strap. Cf. Vin. ii. 114.

2 See B.D. i. 112, n. 2.

3 A “certain monk” had this, evabhutto, at Vin. iii. 83 (B.D. i. 143).

4 natthukamma. Cf. nattho amas at Vin. ii. 83 (see B.D. i. 143, n. 2). Mentioned also at M. i. 51x.

5 nattho-karaṇī. I translate as at Vin. Texts ii. 54. PED gives “pocket-handkerchief”, but next sentence makes this unlikely.

6 nattho visama śīlācanti. In pouring the medicament up the nose, monks probably poured more up one nostril than the other. The spoon, therefore, was not to catch the discharge from the nose but was to hold it up “so that the medicinal oil does not run out” (Vin. Texts ii. 54, n. 1); it was an instrument with which to pour up the medicinal oil itself.

7 Is. one giving an equal stream in respect of its two measures, V.A. 1091.

8 dhūma dhūma, lit. to drink steam, or smoke. Below, MV. VI. 14. 5. cf. dhūma kāmā. Cf. “drinking” (not smoking) a huqqa, by reason of the water in it.

9 Cf. Vin. Texts ii. 54, n. 3, which states that they smeared a wick with the drugs and then burnt them.

10 dhūmaṇettu. Also at Jā. iv. 363; transl. Jā. Translit., iv. 229 as “smoking-pipe”.

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monks carried about tubes for the steam in their hands. “I allow, monks, a bag for the tubes for the steam.” They got rubbed together...“I allow, monks, a double bag.” There was no strap at the edge.1...“I allow, monks, a strap at the edge, a thread for tying.” || 2 || 13 ||

Now at that time the venerable Pilindavaccha [204] had an affection of wind. Physicians spoke thus: “Oil must be boiled.”...“I allow, monks, a decoction of oil.” Now strong drink had to be mixed in that decoction of oil. “I allow you, monks, to mix strong drink in a decoction of oil.” Now at that time the group of six monks boiled oils mixed with too much strong drink. Having drunk these, they were intoxicated.2 “Monks, oil mixed with too much strong drink should not be drunk. Whoever should (so) drink should be dealt with according to the rule.” I allow you, monks, if neither the colour nor the smell nor the taste of strong drink4 appears in any decoction of oil, to drink oil mixed with strong drink if it is like this.” || 1 ||

Now at that time monks came to have much boiled oil mixed with too much strong drink. Then it occurred to these monks: “Now what course of conduct should be followed when there is oil mixed with too much strong drink?”...“I allow you, monks, to employ it as an unguent.”5 Now at that time the venerable Pilindavaccha came to have a quantity of boiled oil, but there was no receptacle for oil. “I allow you, monks, three kinds of vessels: a copper vessel, a wooden vessel, a vessel (made of) fruit.” || 2 ||

Now at that time the venerable Pilindavaccha had rheumatism in the limbs. “I allow, monks, the sweating-treatment.”6 He got no better.7...“I allow, monks, sweating by the use of all kinds of herbs.”7 He got no better. “I allow, monks, the great sweating.”n He got no better. “I allow, monks, (the use of) hemp-water.”2 He got no better. I allow, monks, (the use of) a water-vat.”o || 3 ||

Now at that time the venerable Pilindavaccha had rheumatism in the joints. “I allow you, monks, to let blood.”t He got no better. “I allow you, monks, having let blood, to cup with a horn.”s Now at that time the venerable Pilindavaccha’s feet came to be split. “I allow you, monks, an unguent for the feet.” I allow no better. “I allow you, monks, to prepare a foot-salve.”t Now at that time a certain monk came to have boils. “I allow, monks, treatment with a lancet.”t There was need of an astringent water. “I allow, monks, astringent water.” There was need of sesamum paste. “I allow, monks, sesamum paste.” || 4 ||

There was need of a compress.s “I allow, monks, a compress.” There was need of a piece of cloth for tying over the sore. “I allow, monks, a piece of cloth for tying over the sore.” The sore itched. “I allow you, monks, to sprinkle it with mustard-powder.”t The sore festered. [205] “I allow you, monks, to make a fumigation.”t The flesh of the sore11 stood up. “I allow you, monks, to cut it off with a piece of salt-crystal.” The sore did not heal. “I allow, monks, oil for the sore.” The oil ran. They told this matter to the Lord. He said: “I allow, monks, a linen bandage12 (and) every treatment for curing a sore.” || 5 ||

1 mahāsāda. VA. 1091 explains that they heap charcoal into a pit the size of a man, cover it with dust, sand and leaves, and the patient lies down there with his limbs smeared with oil and sweats by rolling round.
2 bhagadaka, i.e. hemp leaves boiled in water. The patient should sweat by repeatedly sprinkling himself with this preparation, VA. 1091. See Vin. Texts ii. 57, n. 1.
3 udahahottihaka. “I allow the application of the sweating treatment (sahakammakaratza), having got into a vessel or vat filled with hot water,” VA. 1091. Kotihaka is usually a store-room.
4 By using a knife (or lancet), VA. 1091.
5 See Vin. Texts ii. 57, n. 3, which, quoting Wise, says, “bad blood may be removed by means of cupping, which is performed by a horn”.
7 satihakamma.
8 kabalika.
9 sāsphakutta. Cf. Vin. ii. 151 sāsphakutta, as at VA. 1092, where explained as “ground (phīthka) mustard”.
10 dhammaṃ hātum. Cf. MV. VI. 13. 2.
11 vaṭṭhikamamṣa. VA. 1092 reading vaḍḍhamamṣa, and saying that the upper or covering (adikha) flesh stood up like a peg.
12 ukāsika; VA. 1092, “a piece of cloth for covering up the sore”.

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1 As in VI. 12. 4.
2 māsārī, or “were elated”.
3 Pāc. LI.
4 Cf. Pāc. LI. 2. 3.
5 abbhañjana, an oiling. Cf. the same word in the “key” at Vin. iii. 79, used in referring to abbhañjñasa, they oiled or rubbed (an ill monk), on p. 83.
6 sādhamma.
7 sambhārasada. VA. 1091, “sweating by the use of hemp and a variety of leaves”.

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14.3—5] MAHAVAGGA VI 279
Now at that time a certain monk was bitten by a snake.\(^1\) They told this matter to the Lord. He said: “I allow you, monks, to give the four great irregular things\(^8\): (a decoction of) dung, urine, ashes, clay.”\(^9\) Then it occurred to the monks: “(May they be used) even if they are not (formally) received, or should they be (formally) received?”\(^4\) They told this matter to the Lord. He said: “I allow you, monks, to make him drink (a decoction of) mud turned up by the plough.”

Now at that time a certain monk came to have drunk poison. They told this matter to the Lord. He said: “I allow you, monks, to make him drink (a decoction of) mud turned up by the plough.”

Now at that time a certain monk was constipated. “I allow you, monks, to make him drink (a decoction of) dung.” Then it occurred to the monks: “(May it be drunk) even if it is not (formally) received, or should it be (formally) offered?”\(^7\) They told this matter to the Lord. He said: “I allow, monks, that if he receives (formally) that which (someone) is making allowable,\(^8\) when he has once (formally) received it that it need not be (formally) offered again.” \(\|6\|\)

Now at that time a certain monk had an affliction resulting from drinking something poisonous.\(^9\) “I allow you, monks, to make him drink (a decoction of) mud turned up by the plough.”\(^10\)

Now at that time a certain monk was constipated. “I allow you, monks, to make him drink raw lye.”

Now at that time a certain monk had jaundice. “I allow you, monks, to make him drink (a compound of cow's)\(^1\) urine and yellow myrobalan.”\(^12\)

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\(^1\) Cf. Vin. iv. 166.
\(^2\) mahūkājā. Mentioned at Vin. iv. 90, where a monk may himself take these even if there is no one to make them “allowable”, for they do not count as “nutriment”. Also at M. i. 79, D. i. 167.
\(^3\) These things are, or are by Indians, regarded as great purifiers.
\(^4\) pañjīgākhetabbāni. Oldenberg proposes to read pañjīgahāpetabbāni, Vin. i. 382.
\(^5\) Cf. B.D. ii. 346. n. 1, 2.
\(^6\) pañjīgāpeta, pañjīgāketa, pañjīgahāpetabbāni; see B.D. ii. 122.
\(^7\) yam karonto pañjīgahākati.\(^8\)
\(^8\) VA. 1092 takes this to mean he was suffering from the results of sorcery, i.e. from a disease arising from drinking under the mastery of another.\(^9\) stikāki, explained at VA. 1092 as “I allow you to make him drink, mixed with water, the clay clinging to the ploughshare when tilling with a plough”.
\(^10\) So VA. 1092.
\(^11\) Cf. Vin. i. 276 where Jivaka gave ghee as a cure for jaundice.

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\(^1\) abhisannakāya. Cf. Vin. ii. 129, also MV. VIII. 1. 30, kāya dosābhisanna.
\(^2\) akhatayāsa. VA. 1092 says “a beverage cooked with beans but not oily”.
\(^3\) kākātā. VA. 1092 reads so ‘va thokam (v.i. dhota) siniddho, this is only a little oily.
\(^4\) pañcchādāniya. Cf. below, MV. VI. 23. 3. VA. 1092 explains by manāsarasana, flavour of meat.
\(^5\) From here towards end of 15. 10 = Vin. iii. 248–251. See B.D. ii. 126 ff. for notes.
gladdened . . . delighted by the venerable Pilindavaccha’s talk on dhamma, rising from his seat, having greeted the venerable Pilindavaccha, departed keeping his right side towards him. Then the venerable Pilindavaccha sent a messenger to the Lord to say: "Lord, King Seniya Bimbisārā of Magadha desires to present an attendant for a monastery. Now, Lord, what line of conduct is to be followed?" Then the Lord on this occasion having given reasoned talk, addressed the monks saying:

"I allow, monks, a monastery attendant." 2

And a second time did King Seniya Bimbisārā of Magadha approach the venerable Pilindavaccha; having approached, having greeted the venerable Pilindavaccha, he sat down at a respectful distance. As he was sitting down at a respectful distance King Seniya Bimbisārā of Magadha spoke thus to the venerable Pilindavaccha:

"Honoured sir, has the Lord allowed a monastery attendant?"

"Yes, sire."

"Well then, honoured sir, I will give the master a monastery attendant."

Then King Seniya Bimbisārā of Magadha, having promised the venerable Pilindavaccha a monastery attendant, (but) having forgotten, having recalled it after a time, addressed a chief minister who was concerned with all the affairs, saying: "My good sir, has that monastery-attendant whom I promised to the master been given?"

"Your majesty, a monastery attendant has not been given to the master."

"My good sir, how long is it since it was considered?" 3

Then that chief minister, having counted up the days, spoke thus to King Seniya Bimbisārā of Magadha: "It is five hundred days, your majesty."

"Well then, give five hundred monastery attendants to the master."

"Yes, your majesty," and the chief minister having answered King Seniya Bimbisārā of Magadha in assent, bestowed five hundred monastery attendants on the venerable Pilindavaccha, and a distinct village established itself. They called it "The Village of the Monastery Attendants" [207] and they also called it "Pilinda Village". Now at that time the venerable Pilindavaccha frequented families in that village. Then the venerable Pilindavaccha, having dressed in the morning, taking his bowl and robe, entered Pilinda Village for almsfood. 4

Now at that time there came to be a festival in this village; young girls wearing ornaments, adorned with garlands, were celebrating it. Then the venerable Pilindavaccha as he was walking for almsfood on unbroken round1 in Pilinda Village, approached the dwelling of a certain monastery attendant; having approached, he sat down on the appointed seat. Now at that time the daughter of the monastery attendant’s wife, having seen other little girls wearing ornaments, adorned with garlands, cried and said: "Give me a garland, give me an ornament."

Then the venerable Pilindavaccha said to that monastery attendant’s wife: "Why is this little girl crying?"

"Honoured sir, this little girl is crying because, having seen other little girls wearing ornaments, adorned with garlands, she says: ‘Give me a garland, give me an ornament.’ Whence is there a garland for us who are poor, whence an ornament?"

Then the venerable Pilindavaccha, having taken a roll of grass, spoke thus to that monastery attendant’s wife: "Now set this roll of grass on this little girl’s head." Then that monastery attendant’s wife, having taken that roll of grass, set it on that little girl’s head. It became a golden chaplet, beautiful, good to look upon, charming; there was no golden chaplet like it even in the king’s women’s quarters. People spoke thus to King Seniya Bimbisārā of Magadha:

"Your majesty, in the house of a certain monastery attendant there is a golden chaplet, beautiful, good to look upon, charming; there is no golden chaplet like it even in your majesty’s women’s quarters. As he is poor, where (could he have got it) from? Undoubtedly it was taken by theft." Then King Seniya Bimbisārā of Magadha had that monastery attendant’s family imprisoned. 5

1 sapudānam, derivation uncertain. Enjoined at Sekhiya 33. Explanations given at VA. 893 (cited B.D. iii. 129, n. 3); SĀ. i. 205: the houses reached, one walking to them successively (in succession, in order); SnA. 118: one who walks successively, not having rejected (departed from) the order (succession) of the houses, entering a rich household and a poor household without interruption (without a break, “just as it comes”), for almsfood.
And a second time did the venerable Pilindavaccha, having dressed in the morning, taking his bowl and robe, enter Pilinda Village for almsfood. As he was walking in Pilinda Village on unbroken round for almsfood he approached the dwelling of that monastery attendant; having approached, he asked the neighbours: “Where has this monastery attendant’s family gone?”

“Honoured sir, they have been imprisoned by the king on account of that golden chaplet.”

Then the venerable Pilindavaccha approached the residence of King Seniya Bimbisāra of Magadha; having approached he sat down on the appointed seat. Then King Seniya Bimbisāra of Magadha approached the venerable Pilindavaccha; having approached, having greeted the venerable Pilindavaccha he sat down at a respectful distance. The venerable Pilindavaccha spoke thus to King Seniya Bimbisāra of Magadha as he was sitting down at a respectful distance: “How is it, sire, that the monastery attendant’s family is imprisoned?”

“Honoured sir, in that monastery attendant’s house there was a golden chaplet, beautiful, good to look upon, charming; there is no golden chaplet like it even in our women’s quarters. Where (could he have got it) from, as he is poor? Undoubtedly it was obtained by theft.”

Then the venerable Pilindavaccha exercised volitional force, and said: “The palace of King Seniya Bimbisāra of Magadha is golden,” and it became made all of gold. He said: “Now, sire, from where have you got so much gold?”

Saying: “I understand, honoured sir, this is the master’s majesty of psychic power,” he set free the monastery attendant’s family.

People, delighted, full of satisfaction because they heard that a state of further men, a wonder of psychic power, had been shown by master Pilindavaccha to the king and his retinue, presented the five (kinds of) medicine to the venerable Pilindavaccha, that is to say ghee, fresh butter, oil, honey, molasses—having accepted these, they may be used as a store for at most seven days. He who exceeds that (period) should be dealt with according to the rule.

The First Portion for Repeating: that on Medicines that are Allowed.

Then the Lord, having stayed at Sāvatthi for as long as he found suitting, set out on tour for Rājagaha. And on the way the venerable Revata the Doubter saw a sugar-factory; having stepped aside, (he saw the men) putting flour and syrup into a receiver, so whenever he received the five (kinds of) medicine he gave them away among his company. And his company came to live in abundance; whatever they received, filling pots and pitchers, they put them away, and filling water strainers and bags, they hung them up in the windows. These (pots, etc.) leaked, and the dwelling-places became beset and overrun by rats. People, having seen (this) as they were touring the dwelling-places, looked down upon, criticised, spread it about, saying: “These recluses, sons of the Sakyans, are storing up goods indoors, like King Seniya Bimbisāra of Magadha.”

Monks heard these people who were . . . spreading it about. Those who were modest monks . . . spread it about, saying: “How can these monks strive after abundance like this?” Then these monks told this matter to the Lord. He said: “Is it true, as is said, monks, that monks are striving after abundance such as this?”

“It is true, Lord.” Having rebuked them, having given reasoned talk, he addressed the monks, saying: “Those medicines which may be partaken of by ill monks, that is to say ghee, fresh butter, oil, honey, molasses—having accepted these, they may be used as a store for at most seven days. He who exceeds that (period) should be dealt with according to the rule.”

1 Vin. iii. 251 (B.D. ii. 131) reads: The lord rebuked them saying: “. . . this rule of training should be set forth. . . .”
2 Nissag. XXIII.
3 Kakkhārevata. At A. i. 24 called “chief of musers”; verses at Thag. 3, Ap. ii. 401. Mentioned at Ud. V. 7. M. i. 312, 462. He was scrupulous about and doubted what was allowable, kappiya. Cf. ThagA. 37, UdA. 314, AA. i. 230, MA. ii. 247, G.S. ii. 18, n. 2.
4达不到 cannot here be ashes, which is its most usual meaning. But cf. Skt. kṣata, treacle, molasses. Perhaps some confused reference back to the “four irregular things” of 14. 6 is intended here. The allowability of the first two has been emphasised in specific cases (in 14. 6 and 7), and “mud turned up by the plough” (of 14. 7) is probably intended as an example of the fourth irregular thing, namely clay. Here occurs the same word as is used for the third irregular thing, chārīka, there translated “ashes” where syrup or treacle would hardly fit; but here translated “syrup”, as people would not put ashes into sugar to stiffen it, nor would ashes be called “food”, āmisa.
into the sugar; seeing this and thinking: “Sugar with food is unallowable; it is not allowable to make use of sugar at a wrong time,” being scrupulous, he and his company did not make use of the sugar, neither did those make use of the sugar who deemed that he should be listened to. They told this matter to the Lord. He said: “Why, monks, did they put flour and syrup into the sugar?”

“So as to make it firm, Lord.”

“If, monks, they put flour and syrup into the sugar so as to make it firm, and if it is still called ‘sugar,’ I allow you, monks, to make use of as much sugar as you like.”

Then on the way the venerable Revata the Doubter saw a kidney-bean growing on a dunghill; having seen it and thinking: “Kidney-beans are not allowable, for ripe kidney-beans are also growing,” being scrupulous he and his company did not make use of the kidney-bean, neither did those who deemed that he should be listened to make use of the kidney-bean. They told this matter to the Lord. He said: “Monks, even if ripe kidney-beans are growing, I allow you to make use of kidney­beans as much as you like.”

Now at that time a certain monk had an affliction of wind in the stomach. He drank salted sour gruel. Because of this his affliction of wind in the stomach subsided. They told this matter to the Lord. He said: “I allow, monks, salted sour gruel for one who is ill; when one is not ill to make use of it just because they are growing. They may be used into the sugar; seeing this and thinking: “Kidney-beans are not allowable, for ripe kidney-beans are also growing they may be used as much as you like, for these are allowable just because they are ripe.” On mugga see B.D. i. 83, n. 4.

Then the Lord, walking on tour, in due course arrived at Rājagaha. The Lord stayed there in Rājagaha in the Bamboo Grove at the squirrels’ feeding place. Now at that time the Lord came to have an affliction of wind in the stomach. Then the venerable Ananda, thinking: “On a former occasion the Lord’s affliction of wind in the stomach was eased by conjey

containing the three pungent ingredients, having himself prepared sesamum and rice-grain and kidney-bean, having cured them indoors, having himself cooked them indoors, brought them to the Lord, saying: “Lord, drink the conjey containing the three pungent ingredients.”

Now Truth-finders (sometimes) ask knowing, and knowing (sometimes) do not ask; they ask knowing the right time (to ask), and they do not ask knowing the right time (when not to ask). Truth-finders ask about what belongs to the goal, not about what does not belong to the goal; bridge-breaking for Truth-finders is among what does not belong to the goal. Awakened ones, Lords question monks concerning two matters: either, “Shall we teach dhamma?” or “Shall we lay down a rule of training for disciples?” Then the Lord [210] addressed the venerable Ananda, saying: “Where does this conjey come from, Ananda?” Then the venerable Ananda told this matter to the Lord.

The awakened one, the Lord rebuked him, saying: “It is not becoming, Ananda, it is not fitting, it is not suitable, it is not worthy of a recluse, it is not allowable, it is not to be done. And how can you, Ananda, strain after abundance such as this? Moreover, Ananda, that which is cured indoors is unallowable, and that which is cooked indoors is also unallowable, and that which is cooked by oneself is also unallowable. It is not, Ananda, for pleasing those who are not (yet) pleased. ...” And having rebuked him, having given reasoned talk, he addressed the monks, saying:

“Monks, one should not make use of what is cured indoors, cooked indoors, cooked by oneself. Whoever should make use (of any of these things), there is an offence of wrong-doing.

If, monks, it is cured indoors, cooked indoors, cooked by oneself, and one should make use of it, there is an offence of three wrong-doings. If, monks, it is cured indoors, cooked indoors, (but) cooked by others, and one should make use of it, there is an offence of two wrong-doings. If, monks, it is

1 sāmisa; cf. Vin. iv. 198.
2 kukkucciyanta. AA. i. 230, in explanation of Kañkhārevata’s name, says “doubting means, having scruples; the meaning is being scrupulous”.
3 saññasukkam.
4 Meaning of this passage is not clear. VA. 1092 says, “if ripe kidney-beans are also growing they may be used as much as you like, for these are allowable just because they are ripe.” On mugga see B.D. i. 83, n. 4.
5 ānasotthaka. At Vin. iii. 86 it is called suwstraha. See B.D. i. 149, n. 3.
6 ānasotthaka. See B.D. i. 111, n. 1.
7 vāsātā. I follow P.E.D. (under vāsati) rather than the “kept” of Vin. Texts ii. 68. Monks are allowed to cure (or purify) clay at Vin. ii. 120.
8 Cf. B.D. i. 12, and see there n. 3 for further references.
cured indoors, cooked out of doors, cooked by oneself, and one should make use of it, there is an offence of two wrong-doings. II 4 II

If, monks, it is cured out of doors, cooked indoors, cooked by oneself, and one should make use of it, there is an offence of two wrong-doings. If, monks, it is cured indoors, cooked out of doors, cooked by others, and one should make use of it, there is an offence of wrong-doing. If, monks, it is cured out of doors, cooked out of doors, (but) cooked by oneself, and one should make use of it, there is an offence of wrong-doing. If, monks, it is cured out of doors, cooked out of doors, cooked by others, and one should make use of it, there is no offence." II 5 II

Now at that time, monks, thinking: "Cooking for oneself is objected to by the Lord," were doubtful about a second cooking. They told this matter to the Lord. He said: "I allow you, monks, to cook a second cooking." II 6 II

Now at that time Rājagaha became short of food. People conveyed salt and oil and husked rice and solid food and ate them and also thieves carried them off. 6 They told this matter to the Lord. He said: "Things are going well with us, Lord, but we, Lord, having spent the rains in Kāsi, coming to Rājagaha to see the Lord . . . no one to make it allowable; thus we have come on the journey weary in body." Then the Lord on this occasion having given reasoned talk, addressed the monks, saying:

"I allow you, monks, if one anywhere sees solid food that is fruit, but if there is no one to make it allowable, having taken it oneself, having carried it away, having seen someone to make it allowable, having laid it down on the ground, to make use of it, (he) having (formally) offered it to you. I allow you, monks, to receive (formally) what you have picked up." II 9 II

Now at that time fresh sesamum and fresh honey had accrued to a certain brahmin. Then it occurred to that brahmin: "Suppose I were to give the fresh sesamum and fresh honey to the Order of monks with the awakened one at its head?"
Then that brahmin approached the Lord; having approached, he exchanged friendly greetings with the Lord. Having exchanged greetings of friendliness and courtesy he stood at a respectful distance; and standing at a respectful distance, that brahmin spoke thus to the Lord:

"Lord, may the revered Gotama together with the Order of monks consent to a meal with me to-morrow." The Lord consented [212] by becoming silent. Then that brahmin departed, having understood the Lord's consent. || I ||

Then that brahmin having had, towards the end of that night, sumptuous solid food and soft food prepared, had the time announced to the Lord, saying: "It is time, good Gotama, the meal is ready". Then the Lord, having dressed in the morning, taking his bowl and robe, approached that brahmin's dwelling; having approached, he sat down together with the Order of monks on the appointed seat. Then that brahmin, having with his own hand served and satisfied with sumptuous solid food and soft food the Order of monks with the awakened one at its head, sat down at a respectful distance when the Lord had eaten and had withdrawn his hand from his bowl. While that brahmin was sitting down at a respectful distance, having gladdened, rejoiced, roused, delighted him with talk on dhamma, rising from his seat, departed. || 2 ||

Then it occurred to that brahmin soon after the Lord had departed: "I forgot to give those things for the sake of which I invited the Order of monks with the awakened one at its head, thinking: 'I will give fresh sesamum and fresh honey.' I forgot to give those things, good Gotama, for the sake of which I invited the Order of monks with the awakened one at its head, thinking: 'I will give fresh sesamum and fresh honey'. May the revered Gotama accept from me fresh sesamum and fresh honey?"

"Well, then, brahmin, give them to the monks."

Now at that time because food was scarce 1 and they offered them only a little, monks considerately refused. But a whole Order was offered (food); the monks, being scrupulous, did not accept it. 2 (The Lord said:) "Accept (the food), monks, make use of it. I allow you, monks, having eaten and being satisfied, 3 to make use of food that is not left over, 4 if it was taken back from there." 5 || 4 || 18 ||

Now at that time the family who supported the venerable Upananda, the son of the Sakyans, sent solid food for the Order, 6 saying: "Having pointed it out as for master Upananda, it should be given to the Order." Now at that time the venerable Upananda, [213] the son of the Sakyans, had entered the village for almsfood. Then these people, having gone to the monastery, asked the monks: "Where, honoured sirs, is master Upananda?"

"Sirs, this venerable Upananda, the son of the Sakyans, has entered the village for almsfood."

"Honoured sirs, having pointed out this solid food as for master Upananda, it should be given to the Order."

They told this matter to the Lord. 7 He said: "Well, then, monks, having accepted it, put it aside until Upananda comes back." || I ||

Then the venerable Upananda, the son of the Sakyans, having visited the families before the meal, came back during

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1 dubbhikkha means scarcity of food and of (in consequence) almsfood.
See Pāc. 32 and its deinition of "great scarcity", and its saying that at such a time a "group-meal" may be eaten (B.D. ii. 312).
See B.D. ii. 330, n. 2 and definitions at B.D. ii. 328.
See Pāc. 35, to which the above allowance is an exception made in a time of scarcity. See B.D. ii. 328, n. 4, and definition of "what is not left over" at B.D. ii. 329.

2 iato nīkātam, i.e. having taken the food to the monastery from the place where it was received. Cf. iato nīkārīna at Vin. iv. 50 and its "definition" at Vin. iv. 81.

3 As at Vin. iv. 98-99 (B.D. ii. 363 f.).

4 Here Vin. iv. 99 inserts: "Then the Lord on that occasion, in that connection, having given reasoned talk, addressed the monks, saying: "Well then. . . ."

5 bhavatft, as at Vin. iii. 2.
the day.¹ Now at that time because food was scarce and they offered them only a little, monks considerately refused; but a whole Order was offered (food); the monks, being scrupulous, did not accept. (The Lord said:

"Accept (the food), monks, make use of it. I allow you, monks, having eaten and being satisfied, to make use of (food) that is not left over if it was accepted before a meal."  || 2 || 19 ||

Then the Lord, having stayed at Rājagaha for as long as he found suiting, set out on a tour for Sāvatthī. In due course, walking on tour, he arrived at Sāvatthī. Then the Lord stayed there at Sāvatthī in the Jeta Grove in Anāthapiṇḍika’s monastery. Now at that time the venerable Sāriputta had fever. Then the venerable Moggallāna the Great approached the venerable Sāriputta; having approached, he spoke thus to the venerable Sāriputta:

"When you, reverend Sāriputta, previously had fever, by what means was it eased?"

"I had lotus fibres and stalks, your reverence."

Then the venerable Moggallāna the Great, as a strong man might stretch out his bent arm or might bend back his outstretched arm, even so did he, vanishing from the bank of the Mandākini lotus-tank, appeared in the Jeta Grove. And that elephant too, vanishing from the bank of the Mandākini lotus-tank, appeared in the Jeta Grove. Then that elephant, having offered the venerable Moggallāna the Great the lotus fibres and stalks, vanishing from the Jeta Grove, appeared on the bank of the Mandākini lotus-tank. Then the venerable Moggallāna the Great brought the lotus fibres and stalks to the venerable Sāriputta. Then as the venerable Sāriputta was making use of the lotus fibres and stalks, his fever abated. Many lotus fibres and stalks came to be left over.  || 3 ||

Now at that time because food was scarce and they offered them only a little, monks considerately refused; but a whole Order was offered (food). The monks, being scrupulous, did not accept. (The Lord said:

"Accept (the food), monks, make use of it. I allow you, monks, having eaten and being satisfied, to make use of (food) that is not left over if it grows in a wood, if it grows in a wood or might bend back his outstretched arm, even so did he, vanishing from the bank of the Mandākini lotus-tank, appeared in the Jeta Grove. And that elephant too, vanishing from the bank of the Mandākini lotus-tank, appeared in the Jeta Grove. Then that elephant, having offered the venerable Moggallāna the Great the lotus fibres and stalks, vanishing from the Jeta Grove, appeared on the bank of the Mandākini lotus-tank. Then the venerable Moggallāna the Great brought the lotus fibres and stalks to the venerable Sāriputta. Then as the venerable Sāriputta was making use of the lotus fibres and stalks, his fever abated. Many lotus fibres and stalks came to be left over.  || 4 || 20 ||

Now at that time there was a great quantity of solid food that was fruit at Sāvatthī, but there was no one to make it allowable. The monks, being scrupulous, did not make use of the fruit. They told this matter to the Lord. He said:

"I allow you, monks, to make use of fruit that is without

¹ At Vin. iv. 99 Upananda is represented as thinking it to be forbidden by the Lord to call upon families before a meal, so having visited them after a meal he returned during the day. "Before a meal," "after a meal" are defined at Vin. iv. 100, and differently at Vin. iv. 272, 273. Nuns’ Pāc. XV, XVI seem to take it for granted that nuns approach families before and after meals.

² One of the seven great lakes of the Himalayas, part of it being covered with white lotuses. See D.P.F.N.

³ nāga, elephant, rather than serpent here; the sōṇḍa, trunk, is mentioned a little later.

²⁰.²—²¹.³] MAHAVAGGA VI ²⁹³

"Well now, good fellow, give the master as many lotus fibres and stalks as he needs." Then that elephant, having plunged into the Mandākini lotus-tank, having with his trunk pulled lotus fibres and stalks, [214] having washed them clean,¹ having tied them into a bundle, approached the venerable Moggallāna the Great.  || 2 ||

¹ Cf. Vin. ii. 201, S. ii. 269.
² As above, VI. 18. 4 and VI. 19. 2.
³ This therefore seems an exception to Pāc. XI, which makes the destruction of vegetable growth an offence.
⁴ Cf. above VI. 17. 8; below VI. 38. 1, and note on pitthakādhaniya at VI. 38. 6.
seed (or) whose seed is discharged,¹ (even if) it is not made allowable." || I || 21 ||

Then the Lord, having stayed at Sāvatthī for as long as he found suitab1e, set out on tour for Rājagaha. In due course, walking on tour, he arrived at Rājagaha. And the Lord stayed there at Rājagaha in the Bamboo Grove at the squirrels’ feeding place. Now at that time a certain monk was afflicted by an ulcer.² The surgeon, Ākāsagotta,³ lanced it. Then the Lord, as he was touring the lodgings, approached this monk’s dwelling-place. || I ||

The surgeon, Ākāsagotta, saw the Lord coming in the distance; seeing him, he spoke thus to the Lord: “Let the revered Gotama come, let him see this monk’s orifice; it is like a lizard’s [215] mouth.” Then the Lord, thinking, “This foolish man is making fun of me”, becoming silent, having turned back, having had the Order of monks convened, on this occasion, in this connection, questioned the monks, saying: “Is there, as is said, monks, an ill monk in such and such a dwelling-place?”

“There is, Lord.”

“What, monks, is this monk’s affliction?”

“Lord, the venerable one’s affliction is an ulcer. The surgeon, Ākāsagotta, lanced it.” || 2 ||

The awakened one, the Lord rebuked them, saying:

“It is not becoming, monks, in this foolish man, it is not suitable, it is not fitting, it is not worthy of a recluse, it is not allowable, it should not be done. How, monks, can this foolish man let a lancing be done on the private parts? The skin, monks, is tender at the private parts, a wound is hard to heal, a knife hard to guide. It is not, monks, for pleasing those who are not (yet) pleased. . . .” Having rebuked them, having given reasoned talk, he addressed the monks, saying:

“Monks, one should not let a lancing be done on the private parts. Whoever should let it be done (there), there is a grave offence.” || 3 ||

¹ nibbatabbota. V. 1, 193 says bhiyam nibbatettā (v.l. nippatettā) aparatā, having got rid of the seed, having discharged it. The idea seems to be that monks must not eat the seeds of fruits. At VI. 38. 1 all solid food that is fruit is allowed.

² Cf. Vin. i. 272.

³ Mentioned, I think, nowhere but here.

Now at that time the group of six monks, thinking: “Lancing is objected to by the Lord,”, let a clyster be used. Those who were modest monks looked down upon, criticised, spread it about, saying: “How can this group of six monks let a clyster be used?” Then these monks told this matter to the Lord. He said:

“Is it true, as is said, monks, that the group of six monks let a clyster be used?”

“It is true, Lord.” Having rebuked them, having given reasoned talk, he addressed the monks, saying:

“Monks, one should not have lancing done within a distance of two finger-breadths of the private parts nor a clyster-treatment. Whoever should have (either of these things) done, there is a grave offence.” || 4 || 22 ||

Then the Lord, having stayed at Rājagaha for as long as he found suitab1e, set out on tour for Benares. In due course, walking on tour, he arrived at Benares. The Lord stayed there near Benares at Isipatana in the deer-park. Now at that time in Benares the layfollower, Suppiya, and the woman layfollower, Suppiya, were both pleased; they were benefactors, servants, supporters of the Order. Then the woman layfollower, Suppiyā, having gone to the monastery, having approached dwelling-place after dwelling-place, cell after cell, asked the monks: “Who, honoured sirs, is ill? What may be conveyed for whom?” || I ||

Now at that time a certain monk [216] had drunk a purgative. Then that monk spoke to the woman layfollower, Suppiyā, thus:

“I have drunk a purgative, sister. I need meat-broth.”

She said:

“Very well, master, it shall be conveyed (to you),” and having gone to her house, she enjoined a servant,⁴ saying:

¹ Suppiyā is at A. i. 26 called chief of the laywomen disciples who tend the sick, a position she had resolved to achieve during a life in the time of Padumuttara Buddha, A. A. i. 453-4. Her name occurs in a list of eminent women at A. iv. 348. At Mil. i. 115 she is mentioned with seven other persons as experiencing ease (sukha) here and now.

² I.e. with the teaching.

³ hārakā, lit. doers.

⁴ Allowed at VI. 14. 7.

⁵ antevāsin. Cf. Pac. LXXXIV (Vin. iv. 162) where Anāthapiṇḍika enjoins his antevāsin to prepare rice for the monks.
indeed, it is wonderful, that this fifty-six days in the year the capture and sale of fish was prohibited, and on the same days, even in game-preservation, animals might not be destroyed”

Then the monk, for monks might eat no fish or meat which they saw, heard or suspected had been specially killed for them, having answered the woman layfollower Suppiyā in assent, having understood the Lord’s consent, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then the layfollower Suppiyā, towards the end of that night, having had sumptuous solid foods, soft foods, prepared, had the time announced to the Lord, saying: “It is time, Lord, the meal is ready.” Then the Lord, dressing in the morning, taking his bowl and robe, approached the dwelling of the layfollower Suppiyā; having approached, he sat down together with the Order of monks on the appointed seat.

Then the layfollower Suppiyā approached the Lord; having approached, having greeted the Lord, he stood at a respectful distance. As the layfollower Suppiyā was standing at a respectful distance, the Lord spoke thus to him:

“Why are you lying down?”

“I am ill,” she said.

“What is your affliction?” Then the woman layfollower Suppiyā told this matter to the layfollower Suppiyā. Then the layfollower Suppiyā, having understood the Lord’s consent, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then the layfollower Suppiyā, having understood the Lord’s consent, towards the end of that night, having had sumptuous solid foods, soft foods, prepared, had the time announced to the Lord, saying: “It is time, Lord, the meal is ready.” Then the Lord, dressing in the morning, taking his bowl and robe, approached the dwelling of the layfollower Suppiyā; having approached, he sat down together with the Order of monks on the appointed seat.

Then the layfollower Suppiyā spoke thus to the Lord: “Lord, the meal is ready.” Then the layfollower Suppiyā, having understood the Lord’s consent, towards the end of that night, having had sumptuous solid foods, soft foods, prepared, had the time announced to the Lord, saying: “It is time, Lord, the meal is ready.” Then the Lord, dressing in the morning, taking his bowl and robe, approached the dwelling of the layfollower Suppiyā; having approached, he sat down together with the Order of monks on the appointed seat. || 5 ||

Then the layfollower Suppiyā approached the lord; having approached, having greeted the Lord, he stood at a respectful distance. As the layfollower Suppiyā was standing at a respectful distance, the Lord spoke thus to him:

“How is Suppiyā?”

“She is ill, Lord.”

“Well then, let her come.”

“She is not able to do so, Lord.”

“Well then, having taken hold of her, bring her along.” Then the layfollower Suppiyā, having taken hold of the woman layfollower Suppiyā, brought her along. When the Lord saw her, even that great wound became healed, the skin was (made) good with (small) hairs growing on it. || 6 ||

Then the layfollower Suppiyā and the woman layfollower Suppiyā, saying: “Wonderful indeed, marvellous indeed are the great psychic power and the great potency of the Truth-finder, inasmuch as when the Lord sees (someone) even a great wound will be healed, the skin (made) good with (small) hairs growing on it,” and joyful, elated, having with their own hands served and satisfied the Order of monks with the enlightened one at its head with sumptuous foods, solid and soft, when the Lord had eaten and had withdrawn his hand from the bowl, they sat down at a respectful distance. Then the Lord having...
gladden, rejoiced, roused, delighted the layfollower Suppiya and the woman layfollower Suppiyā with talk on dhamma, rising from his seat, departed. || 7 ||

Then the Lord on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying: “Who, monks, asked the woman layfollower Suppiyā for meat?” When he had spoken thus, that monk spoke thus to the Lord:

“I, Lord, asked the woman layfollower Suppiyā for meat.”
“Has it been conveyed (to you), monk?”
“It has been conveyed, Lord.”
“Did you, monk, make use of it?”
“I, Lord, made use of it.”
“Did you, monk, inquire about it?”
“I, Lord, did not inquire about it.” || 8 ||

The enlightened one, the Lord rebuked him, saying: “How an you, foolish man, make use of meat without having enquired about it? Foolish man, human flesh has been made use of by you. It is not, foolish man, for pleasing those who are not (yet) pleased. . . .” And having rebuked him, having given reasoned talk, he addressed the monks, saying:

“There are, monks, people who are faithful and believing; even their own flesh is given up by these. Monks, you should not make use of human flesh. Whoever should make use of it, there is a grave offence. Nor, monks, should you make use of flesh without inquiring about it. Whoever should (so) make use of it, there is an offence of wrong-doing.” || 9 ||

Now at that time a king’s elephant died. [218] Because food was scarce people made use of elephant-flesh; they gave elephant-flesh to monks who were walking for almsfood, and the monks made use of the elephant-flesh. The people looked down upon, criticised, spread it about, saying:

“When the people looked down upon, criticised, spread it about, saying:

“ eleventh-century, which VA. no. 953 explains by vimāna, examined, considered, and by patipūchi, questioned. It explains appassāvetthita by papiṭṭhapu āchadda, not having questioned.

2 From this passage it would appear that the people did not as a rule eat elephants’ flesh; and it is to my mind not clear whether any did so even in a time of scarcity, but merely used it for offering to monks. Those who criticised monks could hardly have eaten it themselves. The same applies to the cases following.

Above 23.9, a monk is blamed for accepting uncritically what was offered him. In the case of robes, on the contrary, monks might put forward no suggestions (see Nissag VIII, IX, XXVII).

23.10—13] Mahāvagga VI 299

““How can these recluses, sons of the Sakyans make use of elephant-flesh? Elephants are a king’s emblem; if the king should find out, not for these would be his favour.” They told this matter to the Lord. He said:

“Monks, you should not make use of elephant-flesh. Whoever should make use of it, there is an offence of wrong-doing.”

Now at that time a king’s horses died . . . (same as 23.11 reading horses, horse-flesh for elephants, elephant-flesh) “. . . offence of wrong-doing.” || 10 ||

Now at that time, because food was scarce people made use of dog-flesh; they gave dog-flesh to monks who were walking for almsfood, and the monks made use of the dog-flesh. The people looked down upon, criticised, spread it about, saying:

“How can these recluses, sons of the Sakyans make use of dog-flesh? A dog is loathsome, disgusting.” They told this matter to the Lord. He said:

“Monks, dog-flesh should not be made use of.1 Whoever should make use of it, there is an offence of wrong-doing.”

Now at that time, because food was scarce people made use of snake-flesh; they gave snake-flesh to monks who were walking for almsfood, and the monks made use of the snake-flesh. The people spread it about, saying:

“How can these recluses, sons of the Sakyans make use of snake-flesh? A snake is loathsome, disgusting.”

Then Supassa, the serpent-king, approached the Lord; having approached, having greeted the Lord, he stood at a respectful distance. As he was standing at a respectful distance Supassa, the serpent-king, spoke thus to the Lord:

“There are, Lord, serpents who are without faith, unbelieving, and these might do harm to monks even for a trifle. It was good, Lord, if the masters did not make use of snake-flesh.”

Then the Lord gladden, rejoiced, roused, delighted Supassa, the serpent-king, with talk on dhamma; and Supassa, the serpent-king, delighted . . . delighted by the Lord with talk on dhamma, having greeted the Lord, departed keeping his

1 VA. no. 954 says the flesh of jungle wolves may be used; but the flesh of the offspring of a wolf and village dog may not be used.
Then it occurred to a certain brahmin who did not receive his turn: "For the last two months I have been following the Order of monks with the awakened one at its head, thinking: 'When I get my turn, I will make a meal (for them), but I do not get my turn. I am alone, and many of my household affairs are going to ruin. Suppose I were to look into the refectory and prepare that which I do not see in the refectory?' Then that brahmin, looking into the refectory, did not see two things: conjey and honey-lumps."

Then that brahmin approached the venerable Ananda; having approached, he spoke thus to the venerable Ananda: "Now, it occurred to me, good Ananda, as I did not get a turn: 'For the last two months... Suppose I were to look into the refectory and prepare that which I do not see in the refectory?' So I, good Ananda, looking into the refectory, did not see two things: conjey and honey-lumps. If I, good Ananda, were to prepare conjey and honey-lumps, would the revered Gotama accept them from me?"

"Well then, brahmin, I will ask the Lord." Then the venerable Ananda told this matter to the Lord. He said: "Well then, Ananda, let him prepare them". (Ananda) said: "Well then, brahmin, prepare them". Then that brahmin towards the end of that night, having had a quantity of conjey and honey-lumps prepared, brought them to the Lord saying: "May the revered Gotama accept conjey and honey-lumps from me."

"Well then, brahmin, give them to the monks." The monks, being scrupulous, did not accept them. (The Lord said:) "Accept them, monks, make use of them." Then that brahmin, having with his own hand served and satisfied the Order of monks with the awakened one at its head, with a quantity of conjey and honey-lumps, when the Lord had washed his hand and had withdrawn his hand from his bowl, sat down at a respectful distance.

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1 Names of wild animals occur in this order at Vin. iii. 151, A. iii. 101. Cf. Vin. iii. 58 where "bears" drop out and "wolves" follow hyenas. There is a longer list at Miln. 267 = f. 3. 416.
2 A village in the Magadha country.
3 Cf. MV. VI. 33. 1.
Then as this brahmin was sitting down at a respectful distance, the Lord spoke thus to him:

"Brahmin, there are these ten advantages from conjey. What ten? In giving conjey one gives life, one gives beauty, one gives ease, one gives strength, one gives intelligence; conjey when it is drunk checks hunger, keeps off thirst, regulates wind, cleanses the bladder, digests raw remnants of food. These, brahmin, are the ten advantages of conjey." 115

To the discerning whoso gives conjey duly
At the right time to one who lives on others' food,
It confers ten things on him:
Life and beauty, ease and strength;
For him intelligence arises from it,
It dispels hunger, thirst and wind,
It cleanses the bladder, it digests food;
This medicine is praised by the well-farer.

Therefore conjey should be given constantly
By a man longing for ease,
By those aspiring to deva-like joys
Or wanting human prosperity."  116 117

Then the Lord having given thanks to that brahmin in these verses, rising from his seat, departed. Then the Lord, having on this occasion given reasoned talk, addressed the monks, saying:

"I allow, monks, conjey and honey-lumps."  117 214

The people heard: "It is said that conjey is allowed by the Lord and honey-lumps." These prepared eating-conjey and honey-lumps early in the morning. The monks, (each) satisfied1 in the early morning with eating-conjey and a honey-lump, did not eat as much as expected in the refectory.

Now at that time a certain chief minister, young in faith, came to have invited the Order of monks with the awakened one at its head for the morrow. Then it occurred to that chief minister, young in faith: "Suppose I were to prepare twelve hundred and fifty bowls of meat for the twelve hundred and fifty monks, and should take one bowl of meat up to each monk?"  11

Then that chief minister, young in faith, towards the end of that night, having had sumptuous solid food, soft food, prepared and twelve hundred and fifty bowls of meat, had the time announced to the Lord, saying: "Lord, it is time, the meal is ready." Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of that great minister, young in the faith; having approached, he sat down on the appointed seat together with the Order of monks.  1 2

Then that chief minister, young in faith, attended on the monks in the refectory. The monks spoke thus: "Give a little, sir, give a little, sir." (He said) "Do not you, honoured sirs, accept so very little thinking: 'This chief minister is young in faith.' Much solid food, soft food, and twelve hundred and fifty bowls of meat have been prepared by me, thinking: 'I will take one bowl of meat up to each monk.' Accept, honoured sirs, as much as you want."

"Sir, it is not for this reason that we are accepting so very little, but we were (each) satisfied in the early morning with eating-conjey and a honey-lump; that is why we are accepting so very little."  3

Then that chief minister, young in faith, looked down upon, criticised, spread it about, saying: "How can these revered sirs make use of someone else's eating-conjey? It is not that I am not competent to give as much as they want "3 and angry, displeased, longing to insult the monks, he went round filling their bowls and saying: 'Eat it or take it away'. Then that chief minister, young in faith, having 222 with his own hand

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1 The last five advantages occur also at A. iii. 250.

2 Cf. A. ii. 64, where a similar verse occurs, but reading bhojana, food, instead of yāgu, conjey, and "four things" instead of "ten".

3 bhojya-yāgu, apparently as opposed to the more ordinary, and presumably more liquid, conjey which was drunk. Bhojja therefore here must be meant to stand for stiff, set, firm.

4 dhātā, in the sense of having eaten their fill, rather than in the sense of having been offered, and therefore satisfied, as is the meaning conveyed by pāvārīna.

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1 Cf. Vin. iii. 66, iv. 76, 81.

2 aṁśa, not aṁśatra, "elsewhere", as in the cases cited in the previous note.

3 Reading here na cāham na paṭibalo; see B.D. ii. 317, n. 2.
served and satisfied the Order of monks with the awakened one its head with sumptuous foods, solid and soft, sat down at a respectful distance when the Lord had eaten and had withdrawn his hand from the bowl. As this chief minister, young in faith, was sitting down at a respectful distance, the Lord, having gladdened, rejoiced, roused, delighted him with talk on dhamma, rising from his seat, departed.  || 4 ||

But soon after the Lord had departed, that chief minister, young in faith, became remorseful and conscience-stricken and thought: “For me it is unprofitable, for me it is not profitable, for me it is ill-gotten, for me it is not well-gotten, that I, angry, displeased, longing to insult the monks, went round filling their bowls and saying: ‘Eat it or take it away’. Now, is much merit produced for me or demerit?”

Then that chief minister, young in faith, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, that chief minister, young in faith, spoke thus to the Lord:

“Now, I, Lord, soon after the Lord had departed, became remorseful and conscience-stricken, thinking: ‘For me it is unprofitable. . . . Now, Lord, is much merit produced for me or demerit?”  || 5 ||

“From the time when, sir, the Order of monks with the awakened one at its head was invited by you for the morrow much merit was produced for you; from the time when one of your lumps of boiled rice was accepted by each monk much merit was produced for you. Heaven worlds are assured for you.”

Then that chief minister, young in faith, thinking: “It is said that it was profitable for me, it is said that it was well-gotten by me, it is said that much merit was produced for me, it is said that heaven worlds are assured for me,” joyful, elated, rising up from his seat, having greeted the Lord, departed keeping his right side towards him.  || 6 ||

Then the Lord, on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying: “Is it true, as is said, monks, that monks, (although)

invited elsewhere,1 made use of someone else’s eating-conjey?”

“It is true, Lord.”

The awakened one, the Lord rebuked them, saying:

“How, monks, can these foolish men, invited elsewhere, make use of someone else’s eating-conjey? It is not, monks, for pleasing those who are not (yet) pleased. . . .” And having rebuked them, having given reasoned talk, he addressed the monks, saying: [223]

“Monks, if one is invited elsewhere, someone else’s eating-conjey should not be made use of. Whoever should (so) make use of it should be dealt with according to the rule.” 2  || 7 || 25 ||

Then the Lord, having stayed at Andhakavinda for as long as he found sitting, set out on tour for Rājagaha together with the large order of monks, with twelve hundred and fifty monks. Now at that time Belattha Kaccāna3 was going along the highroad from Rājagaha to Andhakavinda with five hundred wagons all filled with jars of sugar. Then the Lord saw Belattha Kaccāna from afar, and seeing him, he stepped aside from the road and sat down at the root of a certain tree.

|| 1 ||

Then Belattha Kaccāna approached the Lord, having approached, having greeted the Lord, he stood at a respectful distance. As he was standing at a respectful distance, Belattha Kaccāna spoke thus to the Lord:

“I, Lord, want to give one jar of sugar to each monk.”

“Well then, do you, Kaccāna, bring just one jar of sugar.”

“Yes, Lord,” and Belattha Kaccāna, having answered the Lord in assent, bringing just one jar of sugar approached the Lord; having approached, he spoke thus to the Lord: “The jar of sugar is brought, Lord. What line of conduct do I follow, Lord?”

“Well then, do you, Kaccāna, give the sugar to the monks.”  || 2 ||

1 aṇñatra here.

2 VA. 1095 says “he should be dealt with for the offence of parāparakahāya, “an out-of-turn meal, i.e. not taking the invitations in the order in which they were issued; made an offence in Pac. XXXIII. See B.D. ii. 317, n. 3.

3 Mentioned, I think, nowhere but here. Bu. has no note. The absence of a descriptive epithet is unusual. D.F.P.N. calls him “a sugar-dealer”, which seems likely.
"Yes, Lord," and Belatthā Kaccāna having answered the Lord in assent, having given the sugar to the monks, spoke thus to the Lord:

"Lord, the sugar is given to the monks, and I have much sugar over. What line of conduct do I follow, Lord?"

"Well then, Kaccāna, give the monks as much sugar as they want."

"Yes, Lord," and Belatthā Kaccāna having answered the Lord in assent, having given the monks as much sugar as they wanted, spoke thus to the Lord:

"Lord, as much sugar as they wanted has been given to the monks, and I have much sugar over. What line of conduct do I follow, Lord?"

"Well then, do you, Kaccāna, serve the monks with sugar."

"Yes, Lord," and Belatthā Kaccāna having answered the Lord in assent, served the monks with sugar. Some monks filled bowls and they filled water-strainers and bags. \[3\]

Then Belatthā Kaccāna, having served the monks with sugar, spoke thus to the Lord: "Lord, the monks are served with sugar, and I have much sugar over. What line of conduct do I follow, Lord?" [224]

"Well then, do you, Kaccāna, give sugar to those who eat the remains of food."

"Yes, Lord," and Belatthā Kaccāna having answered the Lord in assent, having given sugar to those who eat the remains of food, spoke thus to the Lord:

"Lord, sugar has been given to those who eat the remains of food, and I have much sugar over. What line of conduct do I follow, Lord?"

"Well then, Kaccāna, give sugar to those who eat the remains of food as much sugar as they want." [4]\n
"Yes, Lord," and Belatthā Kaccāna, having answered the Lord in assent, having given those who eat the remains of food as much sugar as they wanted, spoke thus to the Lord:

"Lord, as much sugar as they wanted has been given to those who eat the remains of food, and I have much sugar over. What line of conduct do I follow, Lord?"

1. Mentioned above in VI. 24. 1. It seems as if they had attached themselves to the company of monks, doing the journeys from Benares to Andhakavinda and from there to Rājagaha.

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\[1\] uccanga, lap or hip. Here probably meaning that they knotted the sugar into the cloths they were wearing. This is still a customary way of carrying packages in India. At M. § 566 the word appears to have the same meaning as above.

\[2\] For following passage, cf. S. i. 168-9, Sn. p. 15.

\[3\] For explanation of this "curious reply" see K.S. i. 211, n. 4.

\[4\] Cf. MV. IV. 1. 3, where this sentence also occurs.

\[5\] From here to end of II. 8 || cf. above above, e.g. MV. I. 7. 5-6.
Lord knew that the mind of Belatthā Kaccāna was ready, pliable, devoid of the hindrances, uplifted, pleased, then he explained to him that teaching on dhamma which the awakened ones have themselves discovered: ill, uprising, stopping, the Way. And as a clean cloth without black specks will easily take dye, even so [225] as he was (sitting) on that very seat dhamma-vision, dustless, stainless, arose to Belatthā Kaccāna, that "whatever is of the nature to uprise, all that is of the nature to stop". || 8 ||

Then Belatthā Kaccāna, as one who had seen dhamma,1 attained dhamma, known dhamma, plunged into dhamma, who had crossed over doubt, put away uncertainty, who had attained without another's help to full confidence in the teacher's instruction, spoke thus to the Lord:

"Excellent, Lord! Excellent, Lord! Even, Lord, as one might set upright what had been upset... even so is dhamma explained by the Lord in many a figure. I myself, Lord, am going to the Lord for refuge, to dhamma and to the Order of monks. May the Lord accept me as a layfollower going for refuge from this day forth as long as life lasts." || 9 || 26 ||

Then the Lord, walking on tour, in due course arrived at Rājagaha. The Lord stayed there at Rājagaha in the Bamboo Grove at the squirrels' feeding place. At that time there was abundant sugar in Rājagaha. Monks, thinking, "Sugar is allowed by the Lord only to one who is ill, not to one who is not ill", being scrupulous, did not partake of sugar. They told this matter to the Lord. He said:

"I allow, monks, sugar for one who is ill, sugar-water for one who is not ill."2 || 1 || 27 ||

Then the Lord,3 having stayed at Rājagaha for as long as he found suit, set out on tour for Pātaligāma together with the large Order of monks, with the twelve hundred and fifty monks. Then the Lord, walking on tour, in due course arrived at Pātaligāma. Layfollowers at Pātaligāma heard: "It is said that the Lord has reached Pātaligāma." Then the layfollowers of Pātaligāma approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. The Lord gladdened, rejoiced, roused, delighted the layfollowers of Pātaligāma with talk on dhamma as they were sitting down at a respectful distance. || 1 ||

Then the layfollowers of Pātaligāma, gladdened... delighted by the Lord with talk on dhamma, spoke thus to the Lord: "Lord, may the Lord consent (to come) to our rest-house together with the Order of monks." The Lord consented by becoming silent. Then the layfollowers of Pātaligāma, having understood the Lord's consent, rising from their seats, having greeted the Lord, [226] having kept their right sides towards him, approached that rest-house; having approached, having spread that rest-house so that a spreading was spread everywhere, having made ready seats, having had a water-jar set up, having prepared an oil lamp, approached the Lord; having approached, having greeted the Lord, they stood at a respectful distance. || 2 ||

As they were standing at a respectful distance, the layfollowers of Pātaligāma spoke thus to the Lord: "The rest-house is spread with a spreading everywhere, Lord, seats are made ready, a water-jar is set up, an oil lamp is prepared; Lord, the Lord does that for which it is now the right time." Then the Lord, dressing in the morning, taking his bowl and robe, approached that rest-house together with the Order of monks; having approached, having washed his feet, having entered the rest-house, he sat down leaning against a central pillar facing the east. The Order of monks too, having washed their feet, having entered the rest-house, sat down leaning

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1 For this passage see Mhv. I. 6. 32, etc.
2 Note that above, when the monks received a quantity of sugar from Belatthā, the verb used was paribhūjati, (to make use of). In the story of 27, it is said that they did not partake of, (na bhūjanti,) any sugar.
3 "Chapters 28-30 are, with a few unimportant variations, word for word the same as the Mahāparinibbāna Sutta I, 19-II, 3; II, 16-24. See Rh.D.'s Introduction to his translation of the Mahāparinibbāna Sutta, pp. xxxiv seq., and his note there at II, 16", thus Vin. Texts ii. 97, n. Also from here to end of 28 is, again with a few minor variations, the same as Ud. 85-90.
4 For preamble to the discourse see also M. i. 354, S. iv. 182.
5 sabbasamkarāṃ santhathā avasathāgāryaṃ santhatā; On santhathā see B. D. ii. 198 for Bu's interpretation.
6 sabbaṃ santhathā avasathāgāryaṃ sanhati; On santhathā and santhathā see B. D. ii. Intr., xxii ff. Ud. 86 omits sanhatam.
7 All these processes are described at MA. iii. 18 ff., Ud. 499 ff.
against the western wall facing the east with the Lord in view.
The layfollowers of Pāṭaligāmā too, having washed their feet, having entered the rest-house, sat down leaning against the eastern wall, facing the west with the Lord in view. || 3 ||

Then the Lord addressed the layfollowers of Pāṭaligāmā, saying: "There are these five disadvantages; householders, to one of wrong moral habit, falling away from moral habit. What five? Now, householders, one of wrong moral habit, falling away from moral habit, suffers great diminution of wealth owing to sloth; this is the first disadvantage to one of wrong moral habit, falling away from moral habit.

Then again, householders, an evil reputation is noised abroad of one of wrong moral habit, falling away from moral habit; this is the second disadvantage. . . .

Then again, householders, one of wrong moral habit, falling away from moral habit, approaches any company, whether a company of nobles, a company of brahmans, a company of householders, a company of recluses, he approaches it diffidently, not being ashamed; this is the third disadvantage. . . .

Then again, householders, one of wrong moral habit, accomplishing in moral habit, passes away unbewildered; this is the fourth advantage. . . .

Then again, householders, one of moral habit, accomplished in moral habit, at the breaking up of the body after dying arises in the Happy-bourn, in a heaven-world; this is the fifth advantage to one of moral habit, accomplished in moral habit. These, householders, are the five advantages to one of moral habit, accomplished in moral habit." || 5 ||

When the Lord had gladdened, rejoiced, roused, delighted the layfollowers of Pāṭaligāmā far into the night with talk on dhamma, he dismissed them, saying: "The night is now far spent, householders; now do that for whatever it is the right time."

"Yes, Lord," and the layfollowers of Pāṭaligāmā, having answered the Lord in assent, rising from their seats, having greeted the Lord, departed keeping their right sides towards him. || 6 ||

Then the Lord, soon after the layfollowers of Pāṭaligāmā had departed, entered into solitude.1 Now at that time Sunidha2 and Vassakāra, chief ministers in Magadha, were building a (fortified) town3 at Pāṭaligāmā for repelling the Vajjis. Then the Lord, getting up at the end of that night towards dawn, saw with deva-sight, pure and surpassing that of men, many4 devatās occupying the sites at Pāṭaligāmā. Now in whatever region powerful devatās occupy sites, they bend the minds of powerful kings and the kings' chief ministers to build dwellings there; in whatever region devatās of middling (power) occupy sites, they bend the minds of kings of middling (power), and the kings' chief ministers to build dwellings

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1 sūkāpura, see above, p. 125, n. 5, and Minor Anthol. ii. p. 107, n. 1.
2 Sunidha at D. ii. 86 and Ud. 87.
3 nagara, see B.D. ii. 63, n. 2.
4 sambhulā, often in Vin. when used of monks being equivalent to gāya, a group of from two to four monks. D. ii. 87, Ud. 88 say sambhulā devatāyo sahassasā, many devatās (in companies) of a thousand.
there; in whatever region devatās of lowly (power) occupy sites, they bend the minds of kings of lowly (power) and the kings' chief ministers to build dwellings there. || 7 ||

Then the Lord addressed the venerable Ānanda, saying: "Now, who, Ānanda, are these who are building a (fortified) town at Pātaligāma?"

"Sunidha and [228] Vassakāra, Lord, chief ministers in Magadha, . . . for repelling the Vajjis."

"As though, Ānanda, having consulted together with the Devas of the Thirty, even so, Ānanda, do Sunidha and Vassakāra, chief ministers in Magadha, build a (fortified) town at Pātaligāma for repelling the Vajjis. Now I, Ānanda, getting up at the end of this night towards dawn, saw with deva-sight . . . in whatever region devatās of lowly (power) occupy sites, they bend the minds of kings of lowly (power) and the kings' chief ministers to build dwellings there. Ānanda, as far as the ariyān region (extends), as far as there is trading, this will be a leading town, Pātaliputta, (where there was) the breaking of the seed-boxes. But, Ānanda, there will be three dangers to Pātaliputta: from fire or from water or from internal dissension." || 8 ||

Then Sunidha and Vassakāra, chief ministers in Magadha, approached the Lord; having approached they exchanged friendly greetings with the Lord; having exchanged greetings of friendliness and courtesy, they stood at a respectful distance.

1 ariya āyata. Cf. A. iii. 441. V. A. 1095 says "as far as the place where ariyan people go to".
2 vasantipatha.
3 The modern Patna. The name is omitted at Ud. 88.
4 I follow P.E.D. (under pūṇa) in thinking that the translation of pūna-bhadana at Dial. ii. 92 is wrong: 'centre for interchange of all kinds of wares', although Pātaliputta had a reputation as a trading centre, on which moreover the Comys. lay stress, V. A. 1096 reading bhandapuṇabhādan-āthīkānam, bhandaṇaḍāṇikānam mocekāṭhānāṁ, a place for undoing goods and merchandise, a place for opening goods and wares; DA. ii. 541, UDA. 422 say much the same and add: "if people do not get goods in all Jambudīpa they will get them here." But Pātaligāma was so called "because of the day of its foundation several pāṭalī-shoots sprouted forth from the ground" (D.P.P.N.). According to Waddell (E.R.E., art: Patna) the pāṭalī-tree is the trumpet-flower tree (Bignonis suaveolens). Pātaliputta is also called "the city of flowers", Pupphapura (Mhvs. iv. 31, Dpes. xi. 28), and Kusumapura (Mbh. p. 153). Vin. Texts ii. 102 does not attempt a translation. Minor Anthol. ii. 108 has "the place where men shall open up their bales of merchandise."
5 On the event prophesied here, Pātaliputta’s becoming the capital of the Magadha empire, and the possibility of the notice of the event's late insertion into the text, see Vin. Texts ii. 102 n. and Dial. ii. 92, n. 3.
6 mahāvagga vi 313
the four ariyan truths that there is this long long running-on and faring-on both for me and for you. What four? Monks, it is through not understanding, not penetrating the ariyan truth of ill that there is this long long running-on and faring-on both for me and for you. Monks, it is through not understanding, not penetrating the ariyan truth of the uprising of ill, the ariyan truth of the stopping of ill, the ariyan truth of the course leading to the stopping of ill that there is this long long running-on and faring-on both for me and for you.

Therefore, monks, if the ariyan truth of ill [230] is understood, is penetrated, if the ariyan truth of the uprising of ill . . . if the ariyan truth of the stopping of ill . . . if the ariyan truth of the course leading to the stopping of ill is understood and penetrated, then cut off is the craving for becoming, destroyed is the conduit for becoming, there is not now again-becoming."

Not seeing the four ariyan truths as they really are Long is the journey fared-on in birth after birth; When these are seen, removed is the conduit for becoming, The root of ill cut off, there is not now again-becoming.

Then the courtesan Ambapālī heard: "They say that the Lord has reached Kotigāma." Then the courtesan Ambapālī, having had very magnificent vehicles harnessed, having mounted a magnificent vehicle, went off with the very magnificent vehicles from Vesāli to see the Lord. Having gone by vehicle as far as the ground was (suitable) for a vehicle, she alighted from the vehicle and approached the Lord on foot; having approached, having greeted the Lord, she sat down at a respectful distance.

The Lord gladdened, rejoiced, roused, delighted the courtesan Ambapālī with talk on dhamma as she was sitting down at a
Then these Licchavis snapped their fingers,¹ saying: "Truly we are beaten by this mango-girl,² truly we are defeated by this mango-girl." ¶ 4 ¶

Then these Licchavis approached the Lord. The Lord saw these Licchavis coming from afar, and seeing them, he addressed the monks, saying:

"By whatever monks, monks, the Devas of the Thirty have not been seen before, look, monks, at the Licchavi company, look again, monks, at the Licchavi company, compare, monks, the Licchavi company to the company of the Devas of the Thirty." Then these Licchavis, having gone by vehicle as far as the ground . . . (as in ¶ 1, 2 ¶ down to:) "Lord, may the Lord consent to a meal with us on the morrow?"

"I have promised, Licchavis, (to take) a meal with the courtesan Ambapāli to-morrow." Then these Licchavis snapped their fingers, saying:

"Truly we are beaten by this mango-girl; truly we are defeated by this mango-girl."

Then these Licchavis, having approved of what the Lord had said and having given thanks for it, rising from their seats, having greeted the Lord, departed keeping their right sides towards him. ¶ 5 ¶

Then the Lord, having stayed in Kotigāma for as long as he found suiting, approached Nātikā. The Lord stayed there at Nātikā in the Brick Residence. Then the courtesan Ambapāli, having had sumptuous food, solid and soft, prepared as the ground . . . (as in 28. 10 down to:) [232] . . . sat down at a respectful distance. As she was sitting down at a respectful distance, the courtesan Ambapāli spoke thus to the Lord: "I, Lord, would give this Ambapāli Grove to the Order of monks with the awakened one at its head."

The Lord accepted the park. Then the Lord, having gladdened, rejoiced, roused, delighted the courtesan Ambapāli

1 nīla is defined at Vin. iv. 120. Vā. 1096 says that these colours are for the sake of distinguishing the Licchavis. They are not "dark green" and so on by nature, but are coloured with a dark green cosmetic—as some of the faces of the Ajanta frescoes are meant to be.

2 ḟa.

3 ayyudda.

4 Probably kahāpam are to be understood.

5 sāhāra = sa-hāra, with its food. Vā. 1097, DA. 545 explain by sa-janaṇapada. No justification for "with its subject territory" of Vin. Texts ii, 107, Dial. ii, 103.
with talk on dhamma, rising from his seat,1 approached the Great Grove. The Lord stayed there at Vesālī in the Great Grove in the Hall with the Peaked Gable. || 6 || 30 ||

Told is the Portion for Repeating on the Licchavis.

Now at that time8 many distinguished Licchavis, sitting together assembled in a mote-hall, were in many a figure speaking praise of the awakened one, praise of dhamma, praise of the Order. Now at that time the general Siha,4 a disciple of the Jains,4 came to be sitting in that company. Then it occurred to the general Siha: “Undoubtedly this will be a Lord, a perfected one, a wholly awakened one, since these distinguished Licchavis, sitting together assembled in the mote-hall, are in many a figure speaking praise of the awakened one, praise of dhamma, praise of the Order. Suppose I were to go up to see this Lord, perfected one, wholly awakened one? ” || 1 ||

Then the general Siha approached Nātaputta the Jain4; having approached, he spoke thus to Nātaputta the Jain: “I want, honoured sir,4 to go along to see the recluse Gotama.”

“ But how can you, Siha, being one who asserts an ought-not-to-be-done,7 go along to see the recluse Gotama who asserts an ought-not-to-be-done?8 For, Siha, the recluse Gotama asserts an ought-not-to-be-done, he teaches a doctrine of an ought-not-to-be-done and in that he trains9 disciples.” Then

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1 To here from 30. 1 is in all material respects the same as D. ii. 95-98. The D. version says the Lord went to Beluva.

8 From there to nearly the end of 31. 14 = A. iv. 179-188.

9 Cf. A. iii. 38 f., iv. 79. His interest in giving gifts may have been due to Gotama’s talk to him (below 31. 11) just after he became a layfollower.

4 Nigasugas. Literal meaning “without bonds”. See G.S. iv. 124, n. 2.

4 The leader of the Niganthas, identified by Buhler and Jacobi with Mahāvīra (Vin. Texts ii. 109, n. 1). His views are given at D. i. 57.

bhante, akiriyavāda. This and akiriyavāda each had its own adherents. Gotama put his own interpretation on each theory, see below 31. 6 and Vin. iii. 2. Thus he is able to say, as at A. i. 62, akiriyavāda ca kāmam akiriyavādī ca. At Vin. i. 71 he is reputed to say of the Jātillas that they are akiriyavādino and kammavādino, and it is apparently for this reason that he grants them a concession.


7 vineti, to lead away, and so to pervert, divert, avert. Cf. below MV. VI. 34. 12, where in the same terms leaders of other sects try to dissuade Mēṇḍaka from going to see the Lord.

31.2—4] MAHA VAGGA VI 319

that which had been the strong aspiration of general Siha for going1 to see the Lord abated. || 2 ||

Then a second time did the distinguished Licchavis, sitting together assembled in the mote-hall. . . . And a second time did it occur to the general Siha: “ Undoubtedly this will be a Lord, a perfected one. . . . Suppose I were to go up to see this Lord, perfected one, wholly awakened one? ” And a second time did the general Siha [233] approach Nātaputta the Jain “ . . . and in that trains disciples”. And a second time did that abate which had been the strong aspiration of the general Siha for going to see the Lord. And a third time it occurred to the general Siha: “ Undoubtedly this will be a Lord, perfected one, wholly awakened one, since these distinguished Licchavis, sitting together assembled in the mote-hall, are in many a figure speaking praise of the awakened one, praise of dhamma, praise of the Order. What can these Jains do to me whether I have asked for permission or have not asked for permission? Suppose that I, although I have not asked for permission from the Jains, were to go along to see this Lord, perfected one, wholly awakened one? ” || 3 ||

Then the general Siha with some five hundred chariots departed from Vesālī in broad daylight to see the Lord. Having gone by vehicle as far as the ground was (suitable) for a vehicle, having alighted from the vehicle, he approached the Lord on foot; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, general Siha spoke thus to the Lord:

“ Lord, I have heard this: ‘ The recluse Gotama affirms an ought-not-to-be-done, he teaches a doctrine of an ought-not-to-be-done, and in that trains disciples.’ I assume that these, Lord, who say: ‘ The recluse Gotama affirms an ought-not-to-be-done . . . and in that trains disciples,’ are, Lord, asserting (fairly) what the Lord affirms, and are not misrepresenting the Lord by what is not fact, but are putting
forth a doctrine which conforms to\(^1\) his doctrine. I assume that no one who is his fellow dhāmmanīman, a holder of his views, comes to a position incurring blame. Indeed, we, Lord, do not want to misrepresent the Lord.\(^2\) || 4 ||

"There is, Siha, a way in which one speaking truly of me could say: 'The recluse Gotama asserts an ought-not-to-be-done, he teaches a doctrine of an ought-not-to-be-done, and in this he trains disciples.' There is, Siha, a way in which one speaking truly of me could say: 'The recluse Gotama asserts annihilation . . . trains disciples.' There is, Siha, a way in which one speaking truly of me could say: 'The recluse Gotama is one who detests, he teaches a doctrine of detestation and in this he trains disciples.' There is, Siha, a way in which one speaking truly of me could say: 'The recluse Gotama is a leader away, he teaches a doctrine of leading away, and in this he trains disciples.' There is, Siha, a way in which one speaking truly of me could say: 'The recluse Gotama is a "burner up", he teaches a doctrine of "burning up", and in this he trains disciples.' There is, Siha, a way in which one speaking truly of me could say: 'The recluse Gotama is not destined to another (kind of) becoming, he teaches a doctrine of no other kind of becoming, and in this he trains disciples. There is, Siha, a way in which one speaking truly of me could say: 'The recluse Gotama is confident,\(^6\) he teaches a doctrine of confidence,\(^6\) and in this he trains disciples.' || 5 ||

"And what, Siha, is the way in which one speaking truly of me could say: 'The recluse Gotama is one who detests, he teaches a doctrine of detestation and in this he trains disciples'? Indeed I, Siha, speak of evil wrong states which are searing: I teach a doctrine of the leading away of hatred, stupidity; I assert the annihilation of manifold evil and wrong states (of mind). This is the way, Siha . . . || 6 ||

"And what, Siha, is the way in which one . . . could say: 'The recluse Gotama asserts annihilation . . . trains disciples'? Indeed I, Siha, assert the annihilation of passion, hatred, stupidity; I assert the annihilation of manifold evil and wrong states (of mind). This is the way, Siha . . .

"And what, Siha, is the way in which one . . . could say: 'The recluse Gotama is one who detests, he teaches a doctrine of detestation and in this he trains disciples'? Indeed, Siha, I detest misconduct in body, speech and thought; I teach a doctrine of detestation for entering upon manifold evil wrong states (of mind). This is the way, Siha . . . || 7 ||

"And what, Siha, is the way in which one . . . could say: 'The recluse Gotama is one who is a leader away, he teaches a doctrine of leading away and in this he trains disciples'? Indeed I, Siha, teach a doctrine of the leading away of passion, hatred, stupidity; I teach a doctrine of the leading away of manifold evil wrong states (of mind). This is the way, Siha . . .

"And what, Siha, is the way in which one . . . could say: 'The recluse Gotama is one who is a "burner-up", he teaches a doctrine of burning up and in this he trains disciples'? Indeed I, Siha, teach of evil wrong states which are searing: misconduct in body, speech and thought. He for whom, Siha, evil wrong states that are searing are destroyed, cut off at the root, made like a palm-tree, so utterly done away with that they can come to no future existence—him I call one who is a "burner-up". For a Truth-finder, Siha, evil wrong states

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\(^1\) anudhamma, explained by anukārana, perhaps meaning "minor tenet", at V.A. 1997, D.A. 340, M.A. iii. 46.

\(^2\) Stock, e.g. at D. i. 161, iii. 115; M. i. 368, 482; A. i. 161; S. ii. 33, iii. 6, iv. 340; Vin. ii. 297.

\(^3\) Cf. Vin. iii. 2-3 for this passage, and for notes see B.D. i. 4-6.

\(^4\) Not included at Vin. iii. 2. Cf. A. i. 62.

\(^5\) Not included at Vin. iii. 2. "Confident" is Pali assattha, rendered at G.S. iv. 127 'found consolation'.

\(^6\) assāsā. Cf. one who has assāsā in dhammanīman at S. ii. 50; translated at K.S. ii. 38 as "comfort".
that are searing . . . existence. This is the way, Siha, in which one . . . could say: 'The recluse Gotama is one who is a "burner-up", [235] he teaches a doctrine of burning-up, and in this he trains disciples.' || 8 ||

"And what, Siha, is the way in which one . . . could say: 'The recluse Gotama is one who is not destined to another (kind of) becoming, he teaches a doctrine of no other (kind of) becoming and in this he trains disciples'? He for whom, Siha, future conception in a womb, becoming again and rebirth are destroyed, cut off at the root, made like a palm-tree, so utterly done away with that they can come to no future existence—him I call one not destined to another (kind of) becoming. For a Truth-finder, Siha, future conception . . . can come to no future existence. This is the way, Siha . . .

"And what, Siha, is the way in which one speaking truly of me could say: 'The recluse Gotama is one who is confident, he teaches a doctrine of confidence and in this he trains disciples'? Indeed I, Siha, am confident with the highest confidence, I teach a doctrine of confidence and in this I train disciples. This is the way, Siha, in which one speaking truly of me could say: 'The recluse Gotama is confident, he teaches a doctrine of confidence and in this he trains disciples'.'" || 9 ||

And when he had spoken thus, Siha, the general, spoke thus to the Lord: "Excellent, Lord! Excellent, Lord! . . . May the Lord accept me as a layfollower going for refuge from this day forth for as long as life lasts."

"Now, Siha, make a proper investigation. Proper investigation is good in the case of well-known men like yourself."15

"I, Lord, am even exceedingly pleased, satisfied with that which the Lord said to me: 'For a long time, Siha, your family has been a well-spring to the Nigañthas. You will bethink you to give alms to those who approach you?'"

"I, Lord, am even exceedingly pleased, satisfied with that which the Lord said to me: 'For a long time, Siha, your family . . . those who approach you?' I have heard, Lord; The recluse Gotama speaks thus: 'Gifts should be given to me only, not to others should gifts be given; gifts should be given to my disciples only, not to the disciples of others should gifts be given. [236] What is given to me is alone of great fruit, what is given to others is not of great fruit; what is given to my disciples is alone of great fruit, what is given to the disciples of others is not of great fruit.' But then the Lord urged upon me giving to the Nigañthas too. Indeed, Lord, we shall know the right time for that. So I, Lord, go for a third time to the Lord for refuge and to dhamma and to the Order of monks. May the Lord accept me as a layfollower going for refuge from this day forth for as long as life lasts.'" || 11 ||

Then the Lord talked a progressive talk3 to Siha, the general, that is to say talk on giving, talk on moral habit, talk on heaven; he explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing (them). When the Lord knew that the mind of Siha, the general, was ready, malleable, devoid of the hindrances, uplifted, pleased, then he explained to him that teaching on dhamma which the awakened ones have themselves discovered: ill, uprising, stopping, the Way. And as a clean cloth without black specks will easily take dye, even so as he was (sitting) on that very seat,
dhamma-vision, dustless, stainless, arose to Siha, the general, that "whatever is of the nature to uprise all that is of the nature to stop". Then Siha, the general, as one who had seen dhamma, attained dhamma, known dhamma, plunged into dhamma, who had crossed over doubt, put away uncertainty, who had attained without another's help to full confidence in the teacher's instruction, spoke thus to the Lord: "Lord, may the Lord consent to a meal with me on the morrow together with the Order of monks." Then Siha, the general, by becoming silent. Then Siha, the general, having understood the Lord's consent, rising from his seat, departed keeping his right side towards him.

Then Siha, the general, enjoined a certain man, saying: "Go, good fellow, find out if there is meat to be called a fat beast, killed by Siha, the general; having approached he sat down on the appointed seat together with the Order of monks." Then Siha, the general, towards the end of that night having had sumptuous food, solid and soft, prepared, had the time announced to the Lord, saying: "It is time, Lord, the meal is ready." Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of Siha, the general; having approached he sat down on the appointed seat together with the Order of monks.

Now at that time many Niganthas, waving their arms, were moaning to carriage road, from cross road, from cross road in Vesali: "To-day a fat beast, killed by Siha, the general, is made into a meal for the recluse Gotama, the one who had attained without another's help to full confidence, put away uncertainty, who had crossed over doubt, put away uncertainty, who had attained without another's help to full confidence in the teacher's instruction, spoke thus to the Lord: "Lord, may the Lord consent to a meal with me on the morrow together with the Order of monks." Then the Lord consented by becoming silent. Then Siha, the general, having understood the Lord's consent, rising from his seat, departed keeping his right side towards him.

Then Siha, the general, enjoined a certain man, saying: "Go, good fellow, find out if there is meat to be called a fat beast, killed by Siha, the general; having approached he sat down on the appointed seat together with the Order of monks." Then Siha, the general, towards the end of that night having had sumptuous food, solid and soft, prepared, had the time announced to the Lord, saying: "It is time, Lord, the meal is ready." Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of Siha, the general; having approached he sat down on the appointed seat together with the Order of monks.

Now at that time Vesali was well off for food, crops were good, almsfood was easy to obtain, and it was easy to keep oneself going by gleaning and by favour. Then as the Lord was meditating in seclusion a reasoning arose in his mind thus: "Those things which were allowed by me to monks when food was scarce, crops bad, and almsfood difficult to obtain: what was cured indoors, cooked indoors, cooked by oneself: what was picked up; what

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1 As at M.V. I. 8. 32.
2 To here from VI. 31. 10 = M. i. 378-380.
3 As at Vin. i. 217 (above, p. 296).
4 khaddantī.
5 Defined at Vin. iv. 277 (B.D. iii. 268).
6 pasu, meaning uncertain, but not necessarily an animal of the cow-tribe. A.A. iv. 103 says: "a fat beast with a large body such as an elk or buffalo or pig". VA. 363 says of pasuha that all four-footed animals beginning with the elephant should be called pasuha.
7 Cf. Sā. ii. 262: the Telovādājātaka was spoken concerning Siha.
8 paṭikkacakkamma.
was taken back from there; what was accepted before a meal; what grows in a wood, what grows in a lotus-tank—do the monks still make use of these things to-day?

Then the Lord, arising from his meditation towards evening, addressed the venerable Ananda, saying: "Those things which were allowed by me to monks when food was scarce... do the monks still make use of these things to-day?"

"They make use of them, Lord." || 1 ||

Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: "Those things, monks, allowed by me to monks when food was scarce, crops bad and almsfood difficult to obtain: what was cured indoors... what grows in a lotus-tank—those things I object to from this day forth. Monks you should not make use of what is cured indoors, cooked indoors, cooked by yourselves; of (formally) receiving what is picked up (by you). Whoever should make use of (any of these things), there is an offence of wrong-doing. Nor should you, monks, having eaten, being satisfied, make use of food that is not left over if it is brought back from there; if it is accepted before a meal; if it grows in a wood, grows in a lotus-tank. Whoever should make use of (any of these things) should be dealt with according to the rule." || 2 || 32 ||

Now at that time country people, having loaded much salt and oil, and husked rice and solid food into wagons, having made an enclosure for the wagons in a porch outside a monastery, waited, thinking: "When our turn comes, then we will make a meal," but a great [238] cloud came up. Then these people approached the venerable Ananda; having approached, they spoke thus to the venerable Ananda:

"Now, honoured Ananda, having loaded much salt... solid food into wagons, they are standing (there), but a great cloud has come up. What line of conduct, honoured Ananda, should be followed by us?" Then the venerable Ananda told this matter to the Lord. || 1 ||

1 happiyabhāmi. V.A. does not explain this word, but in commenting on the three kinds of places allowed at the end of || 4 || Bu. at V.A. 1098 L., uses the word happiyabhūti, but for what is allowable. It seems probable that the happiyabhāmi was a place for doing certain operations some of which were allowable only in times of scarcity: cooking for oneself, cooking indoors and curing indoors. Bu. at V.A. 1099-1100 appears to connect these with happiyabhāmi. It should however be noticed that at III. 5. 9 the "kitchen" which a lay follower may build for himself replaces the happiyabhūti which he may build for an Order or a member of it at III. 5. 6. For in normal times monks did not cook, and hence a place for doing allowable operations (of this nature) would be superfluous. A. K. Coomarasawmy, Indian Architectural Terms, J.A.O.S., Vol. 48, No. 3, p. 260 calls happiyabhāmi an "outhouse site".
2 pacantima. V.A. 1098 says this is only an expression.
3 For these five "abodes" cf. above, p. 75 and notes.
4 uṣṇīṣu.
5 = Vin. iv. 82.
agreed upon. It is this loud noise, great noise, noise (like the
cawning of crows that the Lord (hears).” Then the Lord,
on this occasion, having given reasoned talk, addressed the
monks, saying:

“Monks, one should not make use of a place for what is
allowable that has been agreed upon.  Whoever should make
use of it, there is an offence of wrong-doing. I allow you,
monks, three places for what is allowable: that depending
upon a proclamation, that connected with what is fortuitous,  
that (given by) a householder.”  

Now at that time the venerable Yasoja  came to be ill.

1 so eso bhagāva ucāsaddo . . . hākorasanaddo. One would have expected
bhante here instead of bhagāva, and the sentence then to be translated: it is
this, Lord, that is the loud noise. . . .

2 Presumably there is the risk of being in the lay-people's way and also
of being disturbed by the noise they make.

3 udsāvakantika. Udsāvana is not a proclamation in a technical sense and
has nothing to do with proceedings at formal acts of the Order. But
Bu. explains, V. A. 198, that having made all preparations with pillars,
walls and stones, the people utter the phrase (ūdsām nissāranti) “we are making a
happiyakutti”. The two Commentaries which he quotes also make
happiyakutti as being spoken about or resolved upon. Antarika is used in
the same sense as above at MV. VII. 1. 7.

4 gonisādika. Cf. gonisādi at Vin. iii. 46, where a village arranged
“fortuitously” comes into the definition of village. Gonisādika is not an
ox-stall (Vin. Tris. ii. 121). V. A. 298 explains that as two or three cows
sit down here and there, so, having built two or three houses, they are arranged here
and there. The idea is that something is left to a haphazard element.
V. A. 1999 explains that there are two kinds of gonisādika: one of the
monastery (type), one of the dwelling-place. Wherever neither the monastery
itself is fenced in nor the lodgings, this is the monastery-type of what is
“fortuitous”. Wherever all or some of the lodgings are fenced in but not
the monastery, this is the non-fencing type. So in both kinds the
non-fencing in of the monastery is a criterion. V. A. does not say which kind
is intended here; perhaps both are.

5 gahapati. V. A. 1999 says, “people having built a residence say, ‘we are
giving a happenkyakutti, make use of it’—this is called gahapati. It means
this too if they say, ‘We are giving (something) to build a happenkyakutti’. ”
V. A. on this whole passage uses happenkyakutti and never k-bhāmi. Cf. happenkyakuttiyo which, among other things, Anāthapindikā was
called to be built in the Jeta Grove, at Vin. ii. 159, and the happenkyakutti which a lay disciple
might cause to be built for an Order, at Vin. i. 139 (above, p. 180).

6 Verses at Thag. 243-5. There is a story about five hundred monks
with Yasoja at their head at Ud. 24-27. The lord dismissed them for making
a great noise; they spent the rains in earnest endeavour and realised the
three knowledges: they were then able to spend a whole night in as
concerted meditation as the Lord himself. V. A. 1998 says “At the conclusion
of this meditation the Kapilasutta he [Yasoja] was the chief person of the five
monks who had gone forth”. Sm. A. i. 312, Dh. A. iv. 45 call these five hundred
“fishermen’s sons”. See Dh. A. iv. 37 ff. (Kapilamacchavatthu),
Sn. i. 305 ff. (both of which tell about the golden fish, Kapila), Ud. A. i. 179, 
Pth. Bih., p. 165 for the circumstances in which the Kapilasutta was spoken
to Yasoja. This Sutta is referred to at Dh. A. iv. 42 as being in the
Susāmitāsūtra. Kapilasutta is there (Sn. p. 49) a f.l. for Dhammacariyasautta, but the Cony.
(SmA. i. 312) refers to it as Kapilasutta.

33.5—34.1] MAHĀVAGGA VI

Medicines were conveyed for him. Monks put these outside,
but vermin ate them and also thieves carried them off. They
told this matter to the Lord. He said: “I allow you, monks,
to make use of a place for what is allowablea and which has
been agreed upon. [239] I allow four places for what is allowable: 
that depending upon a proclamation, that connected with
what is fortuitous, that given by a householder, that which
is agreed upon.” || 5 || 38 ||

Told is the Twenty-fourth Portion for Repeating.

Now at that time the householder Menḍaka lived in the
town of Bhaddiya. He came to have this kind of eminence in
psychic power: having washed his head, having had a
grainary swept, he sat down just outside the door, and a shower of
grain, having fallen down through the air, filled the granary.
His wife came to have this kind of eminence in psychic power:
having sat down beside only one bowl of the capacity of an
āṭhaka and one helping of curry and condiments, she served
food to slaves, workmen and servants; not until she got up
was it exhausted. His son came to have this kind of eminence

1 As at VI. 17. 7.
2 This paragraph probably refers to allowable medicines. See too V. A. 1101
which refers to sapī āna, ghee, which was a medicine.
3 Father of Dhanādāya, who was Visakhā’s father. At Dh. A. i. 384
Menḍaka is called householder “, at Dh. A. i. 385, Vism. 383 “merchant”, “
sethī, and he and his son, daughter-in-law and slave are said to be
two people of great merit. His story is told in detail at Dh. A. iii. 363 ff.
Cf. Dh. A. iv. 203, 217. According to Dh. A. iii. 363 the Dhp. verse (252) was
spoken by the Lord while he was staying in the Jātiyā Grove at Bhaddiya
concerning Menḍaka.
4 In the Anga kingdom.
5 Her name was Candapadumā (because she came to have the moon
and the lotus represented on the palms of her hands and the soles of her feet).
Dh. A. i. 385, iii. 39; or Candapadmateri at Vism. 383. Her meritorious act
is noticed at Dh. A. iii. 369.
6 āthakathākātā. See B. D. i. 103, n. 1.
7 bhūtā can also mean rice, the staple dish, but here in all likelihood
meaning food, for probably no implication that she served rice without
the curry and condiments is intended.

8 dāsa-hammakara-porisā. Same compound at A. i. 145, 206, ii. 78, iii. 45
(pulutārakkā), 260. A. A. ii. 241 explains as “slaves as well as workmen
earning a daily wage of food, and people living in dependence on one”
vihamana-porisā. See definitions of “slave” and “workman” at B. D. i. 180.

9 Called Dhanādāya the merchant, sethī, at Dh. A. i. 386 f., iii. 363, Vism. 383,
and Menḍaka’s eldest son at Dh. A. i. 385. His psychic power is referred to
at Dh. A. iii. 370. He was lent by Bimbhāra to Pasenadi; and the latter
built Sāketa to house Dhanādāya’s renunciates during the night’s halt on the
way to Sāvattthi, Dh. A. i. 386 f. Dhanādāya was the father of Visakhā and of
her youngest sister, Sujītā, in respect of whom the Sujītā-Jātaka (No. 269) 
was told.
in psychic power: having taken hold of only one purse containing a thousand,\(^1\) he gave six months' wages to (each) slave, workman and servant; not until he removed his hand was it\(^2\) exhausted. \(\|\ I \|\)

His daughter-in-law\(^3\) came to have this kind of eminence in psychic power; having sat down beside only one basket of the capacity of four donas,\(^4\) she gave six months' food\(^5\) to (each) slave, workman and servant; not until she got up was it exhausted. His slave\(^6\) came to have this kind of eminence in psychic power: when he ploughed with one ploughshare seven furrows came from (it).\(^7\) \(\|\ 2 \|\)

Then King Seniya Bimbisāra of Magadha heard: “They say that the householder Mṛṇḍaka is living in our kingdom in the town of Bhaddiya. He has this kind of eminence in psychic power . . . (as in \(\|\ I, 2 \|\) . . . when he ploughs with one ploughshare seven furrows come from (it).” \(\|\ 3, 4 \|\)

Then King Seniya Bimbisāra of Magadha addressed a certain chief minister who was concerned with all the affairs,\(^8\) saying: “It is said, my good man, that the householder Mṛṇḍaka is living in our kingdom in the town of Bhaddiya; he has this kind of psychic power: \(\text{[240]}\) having washed his head . . . seven furrows come from (it). Go along, my good man, and find out. When you have seen, it will be the same as if I myself saw.”

“So be it, your majesty,” and that chief minister, having answered King Seniya Bimbisāra of Magadha in assent, marched forth\(^9\) for Bhaddiya with a four-winged army.\(^10\) \(\|\ 5 \|\)

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\(^1\) The word kāhāpaṇa supplied at DhA. iii. 370.
\(^2\) I.e., the contents of the purse.
\(^3\) Called Sumana-devī at DhA. i. 384, Sumanadevi at DhA. iii. 363, Visn. 383. She was Dhananājaya’s chief wife, aggamaheśi, DhA. i. 384, and Visākhā’s mother, SA. i. 148. Her act of psychic power referred to at DhA. iii. 370.
\(^4\) A measure of capacity, generally equivalent to four ākākas, see B.D. i. 103, n.
\(^5\) bhattā, see n. 7 above, p. 329.
\(^6\) Called Pumma at DhA. i. 385, iii. 363, Visn. 383. His psychic gift referred to at DhA. iii. 370.
\(^7\) According to DhA. iii. 370 one in the middle and three at each side.
\(^8\) sattabthaka makkhāvatta as at Vin. iii. 249.
\(^9\) bhāqe, as at Vin. iii. 249 where Bimbisāra is again recorded to be addressing a chief minister concerned with all the affairs. Bhāqe is a common mode of address from a superior to an inferior.
\(^10\) sāmi. Cf. psāla at Vin. iv. 105.
Enough, householder, your slave's eminence in psychic power has been seen."

Then that chief minister went back again to Rājagaha with the four-winged army, and approached King Seniya Bimbisāra of Magadha; having approached, he told this matter to King Seniya Bimbisāra of Magadha. || 9 || [241]

Then the Lord, having stayed in Vesāli for as long as he found suiting, set out on tour for Bhaddiya with the large Order of monks, together with the twelve hundred and fifty monks. Then the Lord, walking on tour, in due course arrived at Bhaddiya. The Lord stayed there in Bhaddiya in the Jātiyā Grove.1 || 10 ||

Then the householder Mendaka heard: "Verily,2 the recluse Gotama, the son of the Sakyans, who has gone forth from a Sakyana family, has reached Bhaddiya and is staying at Bhaddiya in the Jātiyā Grove. A lovely reputation has gone forth concerning the Lord Gotama, thus: he is indeed Lord, perfected one, fully awakened one, endowed with knowledge and conduct, well-farer, knower of the worlds, unrivalled charioteer of men to be tamed, teacher of devas and mankind, the awakened one, the Lord. Having realised by his own super-knowledges, he makes known this world with its devas, with its Māras, with its Brahmas, a race with recluses and brahmins, with devas and men. He teaches dhamma, lovely at the beginning, lovely in the middle and lovely at the ending. He explains with the spirit and the letter the Brahma-life completely fulfilled and wholly pure. Good indeed it were to see perfected ones like this." || 11 ||

Then the householder Mendaka, having had many magnificent vehicles harnessed,3 having mounted a magnificent vehicle, went off with the magnificent vehicles from Bhaddiya to see the Lord. But many members of (other) sects4 saw the householder Mendaka coming in the distance, and seeing them they spoke thus to the householder Mendaka: "Where are you going, householder?"

1 Mentioned at Vin. i. 189 f., iii. 37; A. iii. 36.
2 As in VI. 30. i. 3.
3 A highly compressed version of the following incidents occurs at DhA. iii. 374 f.
4 As in VI. 31. 12.
approached, having greeted the Lord, they sat down at a respectful distance. The Lord talked a progressive talk to these, that is to say talk on giving. Then these as ones who had . . . attained without another's help to full confidence in the teacher’s instruction, spoke thus to the Lord: “Excellent, Lord! Excellent, Lord! . . . We, Lord, are going to the Lord for refuge and to dhāma and to the Order of monks. May the Lord accept us as layfollowers going for refuge from this day forth for as long as life lasts.” || 15 ||

Then the householder Menḍaka, having with his own hand served and satisfied with sumptuous food, solid and soft, the Order of monks with the awakened one at its head, when the Lord had eaten and had withdrawn his hand from his bowl, sat down at a respectful distance. As he was sitting down at a respectful distance, Menḍaka the householder spoke thus to the Lord:

“Lord, for as long as the Lord stays at Bhaddiya, for so long will I (supply) with perpetual food the Order of monks with the awakened one at its head.” Then the Lord, having gladdened, rejoiced, roused, delighted the householder Menḍaka with talk on dhāma, rising from his seat, departed. || 16 ||

Then the Lord, having stayed at Bhaddiya for as long as he found suiting, without asking the householder Menḍaka (for permission) set out on tour for Anguttarāpa together with the large Order of monks, with the twelve hundred and fifty monks. Then Menḍaka the householder heard: “They say that the Lord is setting out on tour for Anguttarāpa together with a large Order of monks, with twelve hundred and fifty monks.” Then Menḍaka the householder enjoined slaves and workmen saying: “Well now, my good men, having loaded much salt and oil and husked rice and solid food into wagons, come along, and let there come along twelve hundred and fifty cowherds bringing twelve hundred and fifty milch cows. Wherever we see the Lord there will we offer him fresh milk.” || 17 ||

1 anāpuccha, not asking (for permission) is defined, at Vin. iv. 343, by anāpalokita, not having obtained permission, while this is defined at Vin. iv. 226, 232, 316 by anāpuccha.

2 An Anga country North of the river Mahī (M.A. iii. 34. SnA. 437). Mentioned at Sw. p. 102, M. i. 359, 447, DhA. iii. 303.

3 As at VI. 24. 1; 33. 1.
little food; it is not easy to go along them without provisions for the journey. It were good, Lord, if the Lord allowed monks provisions for the journey." Then the Lord, having gladdened, rejoiced, delighted the householder Mendaka with talk on dhamma, rising from his seat, departed. || 20 ||

Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying: "I allow you, monks, five products of the cow: milk, curds, butter-milk, butter, ghee. There are, monks, wilderness roads with little water, with little food; it is not easy to go along them without provisions for the journey. I allow you, monks, to look about for provisions for a journey: husked rice for him who has need of husked rice; kidney-beans for him who has need of kidney-beans; beans for him who has need of beans; salt for him who has need of salt; [244] sugar for him who has need of sugar; oil for him who has need of oil; ghee for him who has need of ghee. There are, monks, people who have faith and are believing; these deposit gold (coins) in the hands of those who make things allowable, saying: 'By means of this give the master that which is allowable.' I allow you, monks, thereupon to consent to that which is allowable. But this, monks, I do not say: that by any method may gold and silver be consented to, may be looked about for." || 21 || 34 ||

Then the Lord, walking on tour, in due course arrived at Āpana. The matted hair ascetic Keniya heard: "Verily, the recluses Gotama, the son of the Sakyans, who has gone forth from a Sakyān family, has reached Āpana and is staying in Āpana. A lovely reputation has gone forth concerning the Lord Gotama, thus: . . . He explains with the spirit and the letter the Brahma-faring completely fulfilled and wholly pure. Good indeed it were to see perfected ones like this." Then it occurred to Keniya the matted hair ascetic: "Now, what could I get conveyed to the recluses Gotama?" || 1 ||

Then it occurred to Keniya the matted hair ascetic: "Now, those who were formerly seers of the brahmins, makers of mantras, preservers of mantras, whose ancient mantras as sung, taught, and composed the brahmins of to-day still sing, still speak; they still speak what was spoken, they still teach what was taught, that is to say (by) Athāka, Vāmaka, Vāmadeva, Vessāmitta, Yamatagga, Angirasa, Bhāradvāja, Vāsettha, Kassapa, Bhagu—these abstaining from food at night, restrained from eating at the wrong time, (yet) consented to such things as drinks. || 2 ||

"The recluses Gotama also abstains from food at night and is restrained from eating at the wrong time; the recluses Gotama also is worthy to consent to such things as drinks," and having had abundant drinks prepared, having had them taken on carrying-poles, he approached the Lord; having approached, he exchanged greetings with the Lord; having exchanged greetings of friendliness and courtesy with the Lord, he stood at a respectful distance. As he was standing at a respectful distance, Keniya the matted hair ascetic spoke thus: 1 As above, p. 332. 8 Down to the name Bhagu = D. i. 104, 238, 242, a. iii. 224, 229; M. ii. 169, 200. 2 i.e. the Vedas. 4 pārulita, explained at DA. 273 as "spoken for others," taught (vācita, made to speak). 4 On the names of these pīs or seers, see Vin. Texts ii. 130, n. 3. Athāka is usually identified with Aṣṭaka, mentioned as author of RV. X. 104. 6 Cf. RV. X. 99. 8 Cf. RV. IV. 25. 10 Under Jamadagni in Vedic Index he is connected with RV. III. 62, 18, VIII. 101, 8; IX. 62, 24; 65, 25. 10 Cf. RV. IX. 114, 2. 11 Wrong time for eating defined at Vin. iv. 86 as "after noon has passed until sunset ". 11 Cf. D. i. 5. 12 arahatīsamāna pī Gotamo. The meaning is that he is worthy enough to confer a boon on the giver of the things which he consents to accept. 13 kāya, cf. M. iii. 148.
to the Lord: “Let the revered Gotama accept drink from me.”

“Well then, Keniya, give it to the monks.” The monks, being scrupulous, did not accept it. (The Lord said:) “Accept it, monks, make use of it.” || 3 ||

Then Keniya the matted hair ascetic, having with his own hand served and satisfied the Order of monks with the enlightened one at its head with abundant drinks sat down at a respectful distance when the Lord had washed his hand¹ and had withdrawn his hand from his bowl. Then as Keniya the matted hair ascetic was sitting down at a respectful distance, the Lord gladdened, rejoiced, roused, delighted him with talk on dhamma. Then [245] Keniya the matted hair ascetic, gladdened ... delighted by the Lord with talk on dhamma, spoke thus to the Lord: “May the revered Gotama together with the Order of monks consent to a meal with me on the morrow.” || 4 ||

“But, Keniya, the Order of monks is large, twelve hundred and fifty monks, and you are in favour of the brahmins.” Then Keniya the matted hair ascetic spoke a second time to the Lord thus: “Although, good Gotama, the Order of monks is large, twelve hundred and fifty monks, and I am in favour of the brahmins, (yet) may the revered Gotama together with the Order of monks consent to a meal with me on the morrow.”

“But, Keniya, the Order of monks is large, twelve hundred and fifty monks, and you are in favour of the brahmins.” Then Keniya the matted hair ascetic spoke a third time to the Lord thus:

“Although, good Gotama, the Order of monks is large, twelve hundred and fifty monks, and I am in favour of the brahmins, (yet) may the revered Gotama together with the Order of monks consent to a meal with me on the morrow.”

The Lord consented by becoming silent. Then Keniya the matted hair ascetic, having understood the Lord’s consent, rising from his seat departed. || 5 ||

Then the Lord, on this occasion having given reasoned talk, addressed the monks, saying:

“I allow you, monks, eight (kinds of) drinks: mango drink,² rose-apple drink, plantain³ drink, banana⁴ drink, honey drink, grape drink, edible lotus root drink,⁵ phārusaka⁶ drink. I allow you, monks, the juice of all fruits except the juice of the fruit of corn.⁷ I allow you, monks, the juice of all leaves except vegetable⁸ juice. I allow you, monks, the juice of all flowers except liquorice⁹ juice. I allow you, monks, sugar-cane juice.”¹⁰ || 6 ||

Then Keniya the matted hair ascetic, towards the end of that night having had sumptuous food, solid and soft, prepared in his own hermitage,¹¹ had the time announced to the Lord saying: “It is time, good Gotama, the meal is ready.” Then the Lord, having dressed in the morning, taking his bowl and robe, approached the hermitage of Keniya the matted hair ascetic; having approached, he sat down on the appointed seat together with the Order of monks. Then Keniya the matted hair ascetic, having with his own hand served and satisfied the Order of monks with the awakened one at its head with sumptuous food, solid and soft, sat down at a respectful

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¹ At N. i. 372 two lists of eight drinks each are given, the first being the same as this Vin. list. These drinks occur in a controverted point at Khū. c. 538.
² Made from raw or cooked mangoes. VA. 1101.
³ Cōca, which may however be coconut or cinnamon. But VA. 1102 = N. i. 396 declare this to be a drink made from the fruit of bananas (or plantains, kādali) which have kernels, aṭṭhika (stone or kernel of a fruit). The meaning therefore is not clear, and is further confused, the root drink, moça, which VA. 1102 = N. i. 396 say is made of plantain fruits without kernels, anathṭhika. See Vin. Texts ii. 132, n.
⁴ moça, Musa sapientum.
⁵ sākha-pana. VA. 1102 = N. i. 396 say it is a drink that is made having crushed the edible roots of the red and the blue lotuses and so on.
⁶ VA. Texts ii. 133, n. 2 says “this is Grewia Asiatica of Linnaeus”, Monier Williams (under parāśaka) adding “from the berries of which a cooling beverage is prepared”. Phārusaka occurs also at Dh. i. 316. VA. 1102 refers to the seven kinds of grain or corn, dhāsā, which probably are those enumerated at Vin. iv. 254, N. ii. 395. See B.D. i. 83, n. 4. Toddy and arrack are prepared from grain. The use of toddy was one of the ten points not allowed by the Council of Vesālī, Vin. ii. 301. dhāka (= skr. śāko), vegetable, herb, potherb. VA. 1102 explains as cooked āṭṭha. See below, VI. 38. 8 where all kinds of vegetables are allowed.
⁷ madhuka. This is the tree Bassia latifolia.
⁸ VA. 1103 says “in allowing these drinks (mango drink and so on), these four (kinds of) juices are allowed as well”.
⁹ VA. p. 104 here breaks off the account, although it adds, before going on to the Sela story, that Keniya’s friends, servants and relations helped him in all kinds of ways in the preparation of the meal. SN. p. 110 then takes up the account again, as Vin. above, and thus includes the two verses appearing below. The Sn. version naturally does not include the “allowances” of [6].
distance when the Lord had eaten and had withdrawn his hand from his bowl. ||7 ||

As Keniya the matted hair ascetic was sitting down at a respectful distance, the Lord thanked him in these verses:

"Sacrifices are chief in fire-worship, Sāvitrī chief of (Vedic) metres,
A king is chief of men, the ocean chief of waters,
The moon is chief of the lamps of night, the sun chief of luminaries,
For those giving alms, desiring merit, the Order is indeed the chief."

Then the Lord, having thanked Keniya the matted hair ascetic in these verses, rising from his seat, departed. || 8 || 35 || [246]

Then the Lord, having stayed in Āpanā for as long as he found suitting, set out on tour for Kusināra with the large Order of monks, with the twelve hundred and fifty monks. The Mallas of Kusināra heard: "It is said that the Lord is coming to Kusināra together with a large Order of monks, with twelve hundred and fifty monks." These made a compact that, "Whoever does not go out to meet the Lord is fined five hundred". Now at that time Roja the Malla was a friend of the venerable Ānanda. Then the Lord, walking on tour, in due course arrived at Kusināra. || 1 ||

Then the Mallas of Kusināra went out to meet the Lord.

1 These two verses = Sn. 568-9. 2 The Jātiyas were fire-worshippers. Yāñā, sacrifice, became under Buddhist usage an alms-gift to an Order or to monks, a dīyaḍhamma, gift of faith, Nid. ii. 523. 8 A Vedic metre. Cf. Sn. 437, "three lines (pada) twenty-four syllables". SnA. ii. 403 states that Sāvitrī in the discipline of the nobles would be: buddham sarāṇaṃ gacchāmi | dhammaṃ sarāṇaṃ gacchāmi | sangham sarāṇaṃ gacchāmi.

nakkhatta, usually meaning a constellation or lunar mansion. SnA. ii. 456 says, "According to the conjunction of the moon, so that from a sign, from its brightness (ālokabāraṇa) and from its gentleness one can say, 'To-day is Kattikā, to-day is Rohini' (named of two months or lunar mansions) it is said The moon is chief of the nakkhattās.

2tapatāma = tapatīnaṃ, of shining, of bright, of radiant (things).

3 One of the two capitals of the Malla country, the other being Pāva. The Lord died at Kusināra, and the Pāveyyaka Mallas sent to claim their share of his relics (D. ii. 163), showing that the Malla country was divided into two separate parts (see D.P.P.N.).

4 Doubtless kādāpanas.

5 As at Vin. i. 296. The Vacchanakha-jātaka (No. 235) is said to have been spoken concerning Roja.

Then Roja the Malla, having gone out to meet the Lord, approached the venerable Ānanda; having approached, having greeted the venerable Ānanda, he stood at a respectful distance. As Roja the Malla was standing at a respectful distance, the venerable Ānanda spoke thus to him: "This is splendid of you, friend Roja, that you have come out to meet the Lord."

"I, honoured Ānanda, am not much impressed by the awakened one or dhamma or the Order, but a compact was made among the kinsfolk that whoever does not go out to meet the Lord is fined five hundred. It was only from fear of the kinsfolk's compact that I, honoured Ānanda, went out to meet the Lord." Then the venerable Ānanda was disappointed and thought: "How can this Roja the Malla speak thus?" || 2 ||

Then the venerable Ānanda approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda spoke thus to the Lord: "Lord, this Roja the Malla is a distinguished, well-known man. Surely the faith in this dhamma and discipline of well-known men like this is very efficacious. It were well, Lord, if the Lord acted in such a way that Roja the Malla could have faith in this dhamma and discipline."

"But, Ānanda, it is not difficult for a Truthfinder (to do) that by which Roja the Malla could have faith in this dhamma and discipline." || 3 ||

Then the Lord, having suffused Roja the Malla with a mind of love, rising from his seat, entered a dwelling-place. Then Roja the Malla, suffused by the Lord with a mind of love, even as young calves (follow) kine, so having approached dwelling-place after dwelling-place, cell after cell, he asked the monks: "Where, honoured sirs, is this Lord staying at present, whatever he has in his hand is not much impressed by the awakened one or the Order."

1 bahukata. V.A. 1103 says this means, "I have not come here out of respect for and belief in the awakened one and the rest" (i.e. dhamma and the Order).

2pasāda. This phrase is the same as that put into the mouth of Anātha-piṇḍika concerning Prince Jeta, CV. VI. 4. 10.

3 mahiddhiya. Here having no connection with psychic powers. Cf. iddha, effective, at Vin. iv. 50, 54, 313.

4 See Mrs. Rhys Davids, What was the Original Gospel in Buddhism? p. 92 ff., Sakya, p. 222 ff., Outlines, p. 30. Amity, mettā, is the first of the brahmavīhāras.
BOOK OF DISCIPLINE

the perfected one, the fully awakened one? For I long to see this Lord, perfected one, all awakened one."

"This, friend Roja, [247] is his dwelling-place, the door is closed; having approached quietly, having entered the verandah (but) without crossing it, having coughed, tapped on the door-bolt. The Lord will open the door to you." || 4 ||

Then Roja the Malla, having quietly approached that dwelling-place with its closed door, having entered the verandah (but) not crossing it, having coughed, tapped on the bolt. The Lord opened the door. Then Roja the Malla, having entered the dwelling-place, having greeted the Lord, sat down at a respectful distance. The Lord talked a progressive talk to Roja the Malla as he was sitting down at a respectful distance, that is to say talk on giving, talk on moral habit, talk on heaven, that is to say talk on dhamma-vision, dustless, stainless, arose to Roja the Malla, that "whatever is of the nature to uprise, all that is of the nature to stop". Then Roja the Malla, as one who had seen dhamma, attained dhamma, known dhamma, plunged into dhamma, who had crossed over doubt, put away uncertainty, who had attained without another's help to full confidence in the dhamma, counted as far as he was (sitting) on that very seat explained to him that teaching on dhamma, whatever oneself has discovered:

"Well then, Roja, I will inquire of the Lord."

Then the venerable Ānanda told this matter to the Lord. He said: "Well then, Ānanda, let him prepare them." (Ānanda said:) "Well then, Roja, prepare them." Then Roja

36.5—7] MAHĀVAGGA VI

"It were well, Lord, if the masters might receive the requisites of robes, almsfood, lodgings, medicines for the sick only from me, not from others."

"But those, Roja, who with the knowledge of a learner, with the vision of a learner have seen dhamma, as you have done, would also think: 'Now indeed the masters should receive the requisites of robes, almsfood, lodgings, medicines for the sick only from us, not from others'. Well then, Roja, they shall receive them from you as well as from others." || 5 ||

Now at that time in Kusinārā a succession of meals of sumptuous foods came to be arranged. Then because Roja the Malla did not obtain a turn, he thought: "Suppose I were to look into the refectory and prepare that which I do not see in the refectory?" Then Roja the Malla, looking into the refectory, did not see two things: vegetables and solid food (made) with flour. Then Roja the Malla approached the venerable Ānanda; having approached, he spoke thus to the venerable Ānanda:

"Now, honoured Ānanda, it occurred to me because I did not obtain a turn: 'Suppose I were to look into the refectory and prepare that which I do not see in the refectory?' So I, honoured Ānanda, looking into the refectory, did not see two things: vegetables and solid food (made) with flour. If I, honoured Ānanda, were to prepare vegetables and solid food (made) with flour, would the Lord accept them from me?"

"Well then, Roja, I will inquire of the Lord." || 6 ||

Then the venerable Ānanda told this matter to the Lord. He said: "Well then, Ānanda, let him prepare them." (Ānanda said:) "Well then, Roja, prepare them." Then Roja

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1 As at M. ii. 119, A. v. 65; cf. D. i. 89.
2 As at D. i. 89, spoken by monks to Ambattha; M. ii. 119, A. v. 65 by monks to Pasenadi.
3 Ālinda, terrace or verandah in front of the door of a dwelling-place.
4 Coomaraswamy questions this meaning (Ind. Architectural Terms, J.A.O.S., Vol. 48, No. 3, p. 252) as used by Geiger in Mahāvamsa translation, p. 246. Geiger cites D. i. 89 (= above passage) as evidence that ālinda "is the terrace before the house-door". There is also the word pāmukha meaning verandah as at Vin. iv. 45. But Da. 252 = MA. iii. 351 explain ālinda by pāmukha. Ālinda allowed at Vin. ii. 153, while at D. ii. 169 Visākhā wanted to build a palace with an ālinda supported on pillars with elephant capitals (kathinakka); in this passage therefore ālinda may have the meaning of a gallery or balcony.
5 aggaJa, bolt or crossbar, but explained at Da. 252 = MA. iii. 351 by kaliJa, i.e. the door itself, that which closes the aperture.
6 As at Vin. i. 15.
the Malla towards the end of that night having had a quantity of vegetables and solid food (made) with flour prepared, brought them to the Lord, saying: “Lord, may the Lord accept from me vegetables and solid food (made) with flour.”

“Then Roja, give them to the monks.” The monks, being scrupulous, \[248\] did not accept them. (The Lord said:) “Accept them, monks, make use of them.” \| 7 \|

Then Roja the Malla, having with his own hand served and satisfied the Order of monks with the awakened one at its head with a quantity of vegetables and solid food (made) with flour, sat down at a respectful distance when the Lord had washed his hand\(^1\) and had withdrawn his hand from his bowl. The Lord, rising from his seat, departed, having gladdened, rejoiced, roused, delighted Roja the Malia with talk on dhamma as he was sitting down at a respectful distance. Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying:

“I allow you, monks, all (kinds of) vegetables\(^2\) and all (kinds of) solid food (made) with flour.” \| 8 \| 36 \|

Then the Lord having stayed in Kusinārā for as long as he found suiting, set out on tour for Āṭumā\(^3\) together with the large Order of monks, with the twelve hundred and fifty monks. Now at that time a certain (person), formerly a barber,\(^4\) who had gone forth when old, was living in Āṭumā. He had two boys, sweet-voiced,\(^5\) intelligent,\(^6\) skilled, accomplished in their craft,\(^1\) in the barber’s profession (as learnt from) their own teachers.\(^2\)

Then that (man) who had gone forth when old\(^6\) heard: “They say that the Lord is coming to Āṭumā together with a large Order of monks, with twelve hundred and fifty monks.” Then that (man) who had gone forth when old spoke thus to his boys: “It is said, my dears,\(^4\) that the Lord is coming to Āṭumā together with a large Order of monks, with twelve hundred and fifty monks. Do you go, my dears, and taking a barber’s equipment,\(^6\) tour from house to house for nāṭī measures of offerings,\(^6\) and collect salt and oil and husked rice and solid food, and when the Lord comes we will make him a conjey drink.” \| 2 \|

“Very well, father,” and these boys, having answered him who had gone forth when old in assent, taking a barber’s equipment toured from house to house for nāṭī measures of offerings, collecting salt and oil and husked rice and solid food. Those people who, having seen these sweet-voiced, intelligent boys, but had not wanted to have (offerings) made, even they had them made, and having had them made, also gave much. So these boys collected much salt and oil and husked rice and solid food. \| 3 \|

Then the Lord, walking on tour, in due course arrived at Āṭumā. The Lord stayed there in Āṭumā in the House with

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1. At Vin. iv. 6 the barber’s is placed among the “low crafts”.
2. sāke sācariyam. Cf. sākam sācariyam usyyatvāt at D. ii. 109. D. ii. 556 explains as “the speech of their own teachers”, attāna sācariyavātāṃ.
3. Vin. Texts ii. 140 now and henceforth calls him “dotard” on the grounds that “it is impossible to repeat this long phrase” (translated at Vin. Texts ii. 140 in the first instance as “a certain man who had entered the Order in his old age”), and that uddyāpabbājita “commotes contempt, and even censure”, thus justifying the translation “dotard”. At A. iii. 79 there are two not entirely disparate lists of things hard to attain by one gone forth in old age. But it would be against the whole spirit of Buddhism to censure or penalise anyone for not having entered the Order when young.
4. tāta, not tātā, although more than one person is being addressed, as pointed out at Vin. Texts ii. 141, n. 1. But tātā at DA. 599 where this passage is quoted.
5. kharabdāṇḍa. That this is not “a barber’s lad” (Vin. Texts ii. 141) is made clear at Vin. ii. 134: “I allow a razor (khar), a whetstone (kharailā), a razor-case (kharasiṭṭhikā), a piece of felt (namastuca), a whole barber’s equipment (sabba kharabāṇḍa).” It is a shaving set, the outfit for a razor.
6. nāṭīyudāpaka. VA. 1103 says nāṭīyā ca āvapāhina ca, and adds that āvapāka is also wherever they offer (āvāpati), deposit what is received. On nāṭī see B.S. i. 12, n. 2; 103, n. 1.
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the threshing-floor. Then he who had gone forth when old
having had a quantity of conjey prepared towards the end
of that night, brought it to the Lord, saying: "Lord, may
the Lord accept conjey from me." [249] Now Truth-finders
(sometimes) ask knowing, and knowing (sometimes) do not
ask; they ask, knowing the right time (to ask), and they do
not ask, knowing the right time (when not to ask). Truth-
finders ask about what belongs to the goal, not about what
does not belong to the goal; there is bridge-breaking for
Truth-finders in whatever does not belong to the goal.

Awakened ones, Lords, question monks concerning two
matters, either: "Shall we preach dhamma?" or, "Shall we
day down a rule of training for disciples?" Then the Lord
spoke thus to him who had gone forth when old:

"Where is this conjey from, monk?" Then he who had
gone forth when old told this matter to the Lord. || 4 ||

The awakened one, the Lord rebuked him, saying: "It is
not suitable, foolish man, it is not fitting, it is not becoming,
it is not worthy of a recluse, it is not allowable, it is not to be
done. For how can you, foolish man, one who has gone forth,
cause (others) to take what is not allowable? It is not, foolish
man, for pleasing those who are not (yet) pleased . . . ." And
having rebuked him, having given reasoned talk, he addressed
the monks, saying:

"Monks, one who has gone forth should not make (others)
take what is not allowable. Whoever should make (others)
take (these things), there is an offence of wrong-doing. Nor,
monks, should one who was formerly a barber carry about a
barber's equipment. Whoever should carry it about, there is
an offence of wrong-doing." || 5 || 37 ||

Then the Lord, having stayed at Átumá for as long as he
found suiting, set out on tour for Savatthi. In due course,
walking on tour, he arrived at Savatthi. The Lord stayed
there at Savatthi in the Jeta Grove in Anáthapiñûka's

1 Reading here and in Siam. edn. Bhûsâgâra. Sinh. edn. and D. ii. 131
read Bhûsâgâra, as also D.P.P.N. under Bhûsâgâra, but Bhûsâgâra under
Átumá: cf. bhûsâgâra at A. i. 241. DA. ii. 569, A.A. ii. 355 explain by
khâla-sâlâ, hall with a threshing-floor, which I follow. Bhûsâgâra would mean
the House with the Ornaments.
2 As at Vis. i. 59, 138, iii. 6, etc.

monastery. Now at that time there was a great quantity of solid
food that was fruit at Savatthi. Then it occurred to monks:

"Now, what solid food that is fruit is allowed by the Lord,
what is not allowed?" They told this matter to the Lord.
He said: "I allow, monks, all solid food that is fruit."
|| 1 || 38 ||

Now at that time seeds belonging to an Order were sown
on ground belonging to an individual, and seeds belonging
to an individual were sown on ground belonging to an Order.
They told this matter to the Lord. He said: "When, monks,
seeds belonging to an Order are sown on ground belonging
to an individual, having given back a portion, (the rest) may be
made use of. When seeds belonging to an individual are sown
on ground belonging to an Order, having given back a portion,
(the rest) may be made use of." || 1 || 39 ||

Now at that time scruples arose in the monks as to this
and that occasion, thinking: "Now, what is permitted by
the Lord? What is not permitted?" They told this matter
to the Lord. He said: "Whatever, monks, has not been
objected to by me, saying: 'This is not allowable', if it fits in
with what is not allowable, if it goes against what is
allowable, that is not allowable to you. Whatever, monks, has not
been objected to by me, saying: 'This is not allowable', [250]
if it fits in with what is allowable, if it goes against what is
allowable, that is allowable to you. And whatever, monks,
have not been permitted by me, saying: 'This is allowable',
if it fits in with what is not allowable, if it goes against what is
allowable, that is not allowable to you. Whatever, monks,
have not been permitted by me, saying: 'This is allowable',
if it fits in with what is allowable, if it goes against what is
not allowable, that is not allowable to you." || 1 ||

[1] phalâhâdâmiya. Cf. above, VI. 17. 8, 9; VI. 21. 1, and cf. pitthâkhâdâmiya
and note at above VI. 86. 6.
2 Dâkâgam daya. There is no justification for Vis. Texts ii. 143 "half
the produce, O bhikkhus, you may have". V.A. 1103 says "having given
a portion that is a tenth. This, they say, is an old practice in India, therefore
having made ten shares, one share should be given to the owners of the
ground." So presumably if the Order is the owner it gets one share.
Then it occurred to monks: "Now, is (food that may be eaten) during a watch of the night allowable with (food that may be eaten) during a short period, or is it not allowable? Now, is (food that may be eaten) during seven days allowable with (food that may be eaten) during a short period or is it not allowable? Now, is (food that may be eaten) during seven days allowable with (food that may be eaten) during a watch of the night or is it not allowable? Now, is (food that may be eaten) during life allowable with (food that may be eaten) during a short period or is it not allowable? Now, is (food that may be eaten) during life allowable with (food that may be eaten) during seven days or is it not allowable?"

They told this matter to the Lord.

He said: "Monks, (food that may be eaten) during a watch of the night with (food that may be eaten) during a short period is allowable at the right time on the day it is accepted; it is not allowable at the wrong time. Monks, (food that may be eaten) during seven days with (food that may be eaten) during a short period is allowable at the right time on the day it is accepted; it is not allowable at the wrong time. Monks, (food that may be eaten) during life with (food that may be eaten) during a watch of the night is allowable in a watch of the night on the day it is accepted; it is not allowable after the watch of the night is ended. Monks, (food that may be eaten) during life with (food that may be eaten) during seven days is allowable for (the length of) seven days; it is not allowable after the seven days are ended." || 3 || 40 ||

The Section on Medicines: the Sixth

In this Section the items are one hundred and six items. This is its key:

In the autumn, also at the wrong time, tallow, roots, (they had need of) what was pounded off, of astringent decoctions, leaves, fruits, resin, salt, and dung, Chunam, sitter, and flesh, ointment, powder, ointment-box, all kinds, not covered, sticks, case for sticks, A bag, strap at the edge, thread, oil for the head, and the nose, nose-spoon, and steam, a pipe, and a lid, a bag,

Decoction of oil, and strong drink, too much, an ointment, a vessel, sweating, and all kinds of herbs, thereupon the great (sweating), hemp-water,

Water-vat, and blood, a horn, foot-unguent, foot-salve, lancet, and astringent (water), sesamum paste, a compress, / [251]

Piece of cloth, and mustard-powder, fumigation, and crystal, oil for the sore, linen bandage, and the irregular things, and what is (formally) received, / A (decoction of) dung, is making, and mud turned up by the plough, lye, urine and yellow myrobalan, perfumes, and a purgative, clarified, unprepared, prepared-unprepared, / Meat-broth, (mountain-) slope, monastery attendant, and for seven days,
sugar, kidney-bean, sour gruel, cooking for oneself, one may cook again, / He allowed it however, short of almsfood, and fruit, sesamum, solid food, before a meal, fever, and discharged, an ulcer, /
And clyster-treatment and Suppi(yā),¹ and indeed human flesh, elephants, horses, and a dog, a snake, lion, tiger, leopard, / And the flesh of bears (and) hyenas, and a turn, and conjej, a certain one who was young, sugar, Sunidha, rest-house, / And Ambapālī, the Licchavis, the Ganges, the Kotigāma talk on truths, killed on purpose, he objected when (they were) well off again for food, / A cloud, Yasoja, and Mena, products of the cow, and provisions for a journey, Ken(ya), mango, rose-apple, plantain, banana, honey, grape, edible lotus root, / Phārusakas, vegetables, flour, the barber at A Mumā, fruit and seed at Śāvatthi, and On what occasion?, as to the right time. [252]

THE GREAT DIVISION (MAHAVAGGA) VII

At that time the awakened one, the Lord was staying at Śāvatthi in the Jeta Grove in Anāthapiṇḍika’s monastery. Now at that time as many as thirty monks of Pāvā,¹ all forest-dwellers, all almsmen, all wearers of rag-robés,² all wearers of the three robes,³ going to Śāvatthi so as to see the Lord when the beginning of the rains was approaching, were unable to reach Śāvatthi for the beginning of the rains; they entered upon the rains on the way, at Sāketa. They spent the rains in a state of longing,⁴ thinking: “The Lord is staying close to us, six yojanas from here, but we are not getting a chance to see the Lord.”

Then these monks having, after the lapse of three months, kept the rains, after the Invitation⁵ had been carried out, while the god was raining, while waters were gathering, while swamps

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¹ timsamattā Pātheyyakā bhikkhā, mentioned also at S. ii. 187, where called Paveyyaka, and also described as sabbe samyojana, all (still) with the letters; it is said that they all became freed from the āsavas (cankers) with no substrate remaining after the Lord had given them a discourse on the incalculability of the beginning of this faring-on, anamataggaya sa'yojana, which is part of the Anamataggasamyutta. This event is referred to at VA. 1106; and also at DA. ii. 32 (called anamataggadhammadesanā), from which it appears that Dhp. 65 was uttered in connection with these monks. See also above, p. 31, n. 2 for their identification with the timsamattā bhaddavagga-sahīyakā.

² D.P.P.N. takes Paveyyaka (also a variant reading at Vin. i. 253) as the right one and says that it is the "name given to the inhabitants of Pāvā". Pāvā is mentioned at e.g. D. ii. 162. At D. iii. 307 it is called a city of the Mallas, the people being referred to as Paveyyakā Mallas. According to VA. 1105 Pātheyya is a kingdom situated to the west of the Kosala country. See Vin. Texts ii. 146, n.

³ Cf. Vin. iii. 230 ff., where it is specifically stated in an "allowance" ascribed to Gotama that the first three of these types of monks may, if they so wish, come up to see the Lord. Cf. also M. iii. 40 ff. These three, combined with the monk who is tecvanka, wearer of the three robes, occur at M. i. 214; and cf. A. i. 38. These four practices (anga) are explained in much detail at Vism. 59 ff. At A. ii. 26 it is said that "among robes, rag-robés are trifling, easy to get, blameless", quoted at Vism. 64.

⁴ Prescribed at Nissag. I. The three robes would be made of rags. See also MV. VIII. 12.

⁵ ukhānthisarāpā.

¹ Reading Suppi, as below Koti and Keni.
were forming,\(^1\) with drenched robes and in a state of weariness approached Sāvatthī, the Jeta Grove, Anāthapiṇḍika’s monastery, the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. \(\| \text{I} \|\)

Now it is the custom\(^2\) for awakened ones, for Lords to exchange friendly greetings with in-coming monks. So the Lord spoke thus to these monks:

“I hope, monks, that things went well with you, I hope you had enough to support life, I hope that, in unity, being on friendly terms and harmonious, you spent a comfortable rainy season and did not go short of almsfood?”

“Things did go well with us, Lord, we had enough to support life, Lord, in unity we, Lord, being on friendly terms and harmonious, spent the rainy season\(^3\) and did not go short of almsfood. Here are we, Lord, as many as thirty monks of Pāvā, coming to Sāvatthī so as to see the Lord, (but) when the beginning of the rains was approaching, we were unable to reach Sāvatthī for the beginning of the rains; we entered on the rains on the way, at Sāketa. We spent the rains, Lord, in a state of longing for you, \[253\] thinking: ‘The Lord is staying close to us, six \textit{yojanas} from here, but we are not getting a chance to see the Lord.’ Then we, Lord, having, after the lapse of three months, kept the rains, and after the Invitation had been carried out, while the god was raining, while waters were gathering, while swamps were forming, with drenched robes and in a state of weariness came along on the journey.” \(\| \text{II} \|\)

Then the Lord, on this occasion, having given \textit{dhamma-talk},\(^4\) addressed the monks, saying:

“I allow you, monks, to make up \textit{kathina-cloth}\(^5\) when monks have completed the rains. Five (things) will be allowable to you, monks, when the \textit{kathina}-cloths have been made up: going

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\(^1\) \textit{udānakīkhala}.

\(^2\) Cf. \textit{Vin.} iii. 88 (B.D. i. 154).

\(^3\) \textit{VA.} i. 106 says that “so long as the \textit{kathina} privileges are not removed, it is allowable to go (to families for alms) \textit{anāmantīcī}, i.e. not having asked for permission,” and it will be no offence in regard to the 

\textit{Cārittasikkhāpade}, i.e. Pāc. 46. In this Pācittaya, if a monk, although invited, \textit{nimantīda}, but not having asked (for permission, \textit{anāpucchā}) if a monk be the Lord called upon families, except a \textit{pācittaya} offence. One of the right times is the time of making robes, although the making up of the \textit{kathina}-cloth is not specifically mentioned in this Pācittaya rule. \textit{Vin. Text} ii. 159, n. 1 says that \textit{āmantīsī must be equal to \textit{āpucchā}}; while \textit{CPD}, under \textit{ānāmanticīra}, refers to \textit{Vin. iv. 100}, \textit{samākīkṣita bhikkhu \textit{anāpucchā}}.

\textit{The Sk. Dictionaries} give “invitation” and “interrogation” among the meanings of \textit{āmantīsī}. The word occurs at \textit{A. iii.} 259; \textit{AA. iii.} 330 quotes \textit{Vin. iv. 100}. 

\(^4\) \textit{asamādāyaśa}. \textit{VA.} i. 107 says “walking not taking with one the three robes, \textit{victoram asamādāya}, the meaning is that it will be allowable to be away, separated from a robe.” This therefore is a relaxation of Nissag. II. At \textit{Vin.} i. 308 it is also said that an outer cloak may be laid aside when the \textit{kathina} cloth has been made.

\(^5\) \textit{gaṇabhojana}; thus a relaxation of Pāc. XXXII, although as the formulation of this rule developed, one of the exceptions to its general terms came to be the legality of eating a group-meal at the time of making robes.

\(^6\) \textit{yuddhakīkhala}. \textit{VA.} i. 1109 says that as many robes as are required will be allowable as long as they are not allotted, not assigned. Cf. Nissag. I, where it is said that an extra robe may be worn for at most ten days when the \textit{kathina} privileges have been removed and the robes settled. “Till that has taken place, a Bhikkhu may use (temporarily, and without actually appropriating them) as many robes as he likes” \textit{Vin. Text} ii. 151, n. 3, q.v.). According to \textit{Visn.} 64 f. the strict wearer of the three robes, \textit{tikṣvarika}, should not accept a fourth robe, which, to less ascetic monks, would be of use when washing and dyeing the set of three robes.

\(^\ast\) \textit{vinayāsīra}.

\(^\ast\) \textit{nissam bhavissati}. \textit{VA.} i. 1107 says that this may be the robe of a dead monk, or a gift to the Order, or a robe that accrues to the Order in any way.

\(^\ast\) \textit{kathinadussa}.

\(^\ast\) \textit{VA.} i. 1109 says that neither a \textit{saṇgha}, Order, nor a \textit{gāna}, group, makes the \textit{kathina} cloth, but an individual.
of this material for kāthina-cloth to the monk so and so for making kāthina-cloth is pleasing to the venerable ones, let them be silent. He to whom it is not pleasing should speak. This material for kāthina-cloth is given by the Order to the monk so and so for making kāthina-cloth. It is pleasing to the Order, therefore they are silent. Thus do I understand this." || 4 ||

"Monks, kāthina-cloth becomes made thus, not made thus. And how, monks, does kāthina-cloth become not made? Kāthina-cloth does not become made only by marking it; kāthina-cloth does not become made only by washing it; kāthina-cloth does not become made only by calculating (the number of) robes (that it will make); kāthina-cloth does not become made only by cutting it; kāthina-cloth does not become made only by tacking it; kāthina-cloth does not become made only by marking with a piece of cloth; kāthina-cloth does not become made only by strengthening the work 8; kāthina-cloth does not become made only by its being temporary; kāthina-cloth does not become made by postponement; kāthina-cloth does not become made by dyeing the garment; kāthina-cloth does not become made only by insinuation; kāthina-cloth does not become made by roundabout talking; kāthina-cloth does not become made by its being temporary; kāthina-cloth does not become made by postponement; kāthina-cloth does not become made only by patching; kāthina-cloth.

1 ośvaddheryakaranamattena. V.A. 1111 says, "only by putting it on the in-coming cloth. Or taking cloth from a kāthina robe, only by putting the cloth on another kāthina robe". The v. i. for this last is akāthinaceta, what is not kāthina-cloth. The whole meaning is obscure. It perhaps refers to the sānghāti, the outer cloak, which had to be made of double cloth. On the word ośvaddhe may mean "patching".

2 kambalamaddanaamattena. Kambala, usually a garment or blanket made of wool, is allowed at Vin. i. 281. But the kāthina material was of cotton cloth. Madana too usually means crushing or kneading. But V.A. 1111 says "throwing it once into the dye, rajana, for the colour of ivory, for the colour of withered leaves". Monks' robes are of the colour of old ivory, and russets, yellows, brown, and reds.

8 nimittakatena. P.E.D. gives for nimittam karoti, "to pick out the aim, to mark out", and Childers "to drop a hint". There is nothing in the Comy. to support the rendering given at Vin. Texts ii. 154, and the alternative suggestion put forward, loc. cit. n. 5 is more pertinent: "Or perhaps according to some commentators, when it has been decided to accept the gift as a kāthina, that is, when it has been decided that the cloth is of a suitable kind to make robes, and V.A. 1111, defining kāthina, says "a kāthina (-robe) with this cloth (dussena)", this is called nimittakatena. For it is called just this in the Parivāra" (see Vin. v. 172 which defines nimittakamma as nimittam karoti vināna dussena kāthinam attharissāni it). "But V.A. 1111 continues, "in some commentaries it is said that i.e. the monk," (of the monk) "this cloth (or cloak, sālīka) is excellent, it is possible to make a kāthina (-robe) with this," (with this); this means: having thus insinuated (dropped a hint, or made a sign, nimittamkammat kavā) as to getting it." C.P.D. gives for kāthinakata, "of which no decision has been made" Vism. 23 = Vbh. 352 asks, "What here is nimittakata?" i.e. insinuation. The answer is (following trans. at P. Purity, i. 27) "What to others is a sign, nimita, making a sign, nimittakam, a hint, obhāsa, giving a hint, roundabout talk, winding speech, parīkāthā (see next term in Vin. text and next note) on the part of one of evil desires", etc. Vism. 23 explains nimitta and nimittakam as so as to leave no doubt that by them "hinting" or "insinuating" is meant. Cf also VbhA. 483.

3 parīkāthākālata. V.A. 1111 says "he ought to give kāthina cloth, the benefactor giving kāthina-cloth produces much merit", this is meant "by making parīkāthā", roundabout talk. At Vism. 23 = VbhA. 353 parīkāthā is included in definition of nimittakam, see previous note. It is defined at Vism 29 = VbhA. 484 as "speaking round and round until one gets what is wanted". V.A. 1111 says "parīkāthā means that he makes roundabout talk, saying, 'I will bring forth kāthina-cloth by this roundabout talk' " C.P.D. gives for a-parīkāthakata, not "obtained by speaking of its worth".

4 kùkkhataññadīkālaññasena. Vin. v. 172 says that it is called a gift that is not appropriated.

5 samiddhikata. So Vin. Texts ii. 154 and P.E.D. V.A. 1111 says that there are two " postponements " or " storings up", samiddhi, that of karana, doing or making, and that of nisaya, possessions. V.A. 1111 further explains, "postponement of doing (or making) is not doing (or making) it to-day, putting the doing (or making) to one side; postponement of possessions means that the Order, receiving kāthina-cloth to-day, gives it (to the monks) the next day". Samiddhikata occurs at Vin. ii. 270 in reference to food.
does not become made if it has to be abandoned\(^1\); kathina-cloth does not become made if it is not made allowable\(^2\); kathina-cloth does not become made if it is (made) except for the outer cloak\(^3\); [254] kathina-cloth does not become made if it is (made) except for the upper robe; kathina-cloth does not become made if it is (made) except for the inner robe; kathina-cloth does not become made unless five parts\(^4\) or more than five parts\(^5\) (of kathina-cloth) are cut out, are hemmed together\(^6\) on that same day; kathina-cloth does not become made unless the making is by an individual.\(^7\) And even if kathina-cloth comes to be quite properly made, but if no one gives thanks for it standing outside the boundary,\(^8\) thus also kathina-cloth comes to be not made. And thus, monks, does kathina-cloth come to be not made. \[5\] 

"And how, monks, does kathina-cloth come to be made? Kathina-cloth comes to be made when it is unsoiled\(^9\); kathina-cloth comes to be made when the outer cloak is lacking, not finished. \[6\] 

\(^1\) missagiyena. Vin. v. 172 = Va. i. 1111 saying "while it is being made the dawn breaks". All the various processes in the making of the kathina robe had to be carried out on one and the same day. \(^2\) akappahatenas. Fāc. L.VIII, where a new robe has to be desigfigured so that the owner can identify it. The three modes of disfigurement consisted in applying some kind of smudge (bindu) to the robe. Cf. B.D. ii. 409, n. 5, and Va. i. 1111 = addinnakappabinduna, by not giving the smudge (that makes the robe) unsoiled. \(^3\) aṅkātra sārkhāta, if the outer cloak is lacking, not finished. \(^4\) Cf. Vin. i. 287 where each of the three robes of a monk was allowed to be worn chinnamka, cut up into pieces to resemble the divisions of a paddy field; and Vin. i. 287 where it is said that one of the three robes might be worn acchinnamka, not cut up. Va. i. 1111 says that five or more parts are to be made by taking pieces, showing mahāmāndala-adāmāndala, i.e. either circular or semi-circular seams (see C.P.D. under addinnakappabinduna) or "the greater circles and the lesser circles" (see Vin. Texts ii. 209 and Va. i. 1227), or "the seams and the short seams" (cf. Vin. i. 287). Va. i. 1111 continues, "thus it (the robe) comes to be made with seams (or circles); setting that to one side there ought not to be another that is not cut up or that is in (only) two, three or four pieces". \(^5\) aṭṭikaṭṭika, C.P.D. gives "more than one of the five parts". \(^6\) sārkhāta, see last note but one. \(^7\) aṅkātra puggalassa aṭṭhāra, Va. i. 1111 says "setting to one side the making by an individual, it does not become made because of another making by either an Order or a group ". It seems that each monk must make up the kathina cloth distributed to him by the Order, and not rely upon the Order or a group to do so for him; see above \[4\] and cf. Va. i. 1109. \(^8\) nissimatho anumodati. Va. i. 1111 merely says, "if he (or, one) gives thanks standing, flat, outside, kāhu, the boundary of the precincts" (i.e. of the residence where the work is being done). Anumodati more likely refers to a monk thanking the Order than to an Order thanking the donors of the kathina-cloth, for see \[4\] where the Order gives the monks the material for making into kathina-cloth. \(^9\) akāṭtika, which Va. i. 1111 explains by aparībhuttena, not used.

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1.6—7] MAHĀVAGGA VII

cloth comes to be made when what is allowable is unsoiled\(^1\); kathina-cloth comes to be made when it is (made) out of pieces of cloth\(^2\); kathina-cloth comes to be made when it is (made) out of rag-robesh; kathina-cloth comes to be made when it is (made) out of (bits picked up near) a shop\(^3\); kathina-cloth comes to be made if there is no insinuation; kathina-cloth comes to be made if there is no roundabout talking; kathina-cloth comes to be made if it is not temporary; kathina-cloth comes to be made if there is no postponement; kathina-cloth comes to be made if it has not to be abandoned; kathina-cloth comes to be made if it is made allowable; kathina-cloth comes to be made if there is the outer cloak; kathina-cloth comes to be made if there is the upper robe; kathina-cloth comes to be made if there is the inner robe; kathina-cloth comes to be made if five parts or more than five parts are cut out, are hemmed together on that same day; kathina-cloth comes to be made if the making is by an individual. And if kathina-cloth comes to be quite properly made, and if one gives thanks for it standing on the boundary, kathina-cloth thus also comes to be made. And thus, monks, does kathina-cloth come to be made. \[6\] 

"And how, monks, do the kathina (privileges) become removed\(^2\)? Monks, there are these eight grounds\(^3\) for the

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\(^1\) āhaṭṭhakaṭṭhena. Va. i. 1111 says "by washing it once or twice (as to make it) as though unsoiled. \(^2\) pāṭitha, which Va. i. 1111 explains by katasavathakakāṭṭhena, out of a cloak or garment which are soiled; V.1. gatawattakakāṭṭhena. \(^3\) Va. i. 1112 says "if shop-robeg have accrued in twenty-three fields "; the idea being that a monk must wander about in order to acquire his rags. Va.4, quoting another commentary, says that the meaning there is that when a monk who is a rag-robe wearer is touring for alms and rags, colaka, then (kathina-cloth comes to be made) when the robe is made up from the rags received. \(^4\) pāṭānaha. Va. i. 1112 saying "if taking pieces of cloth, pāṭitha, dropped at the door of a shop, he gives them for kathina-cloth, the meaning is because of this ". Cf. Va. i. 128, pāṭānaha ti antārāpano pāṭāno loka, robeg of pieces of cloth taken amidst a shop. At Vism. 62, pāṭānaha, "shop-robe" is included under pāṁsukā, rag-robeg.
removal of the kāthina (privileges): that depending on (a monk) going away; that depending on (his robe) being settled; that depending on his resolves (not to have it made up and not to come back); that depending on (the robe) being lost; that depending on his hearing (of the general removal of the privileges in the residence to which he has gone); that (depending on) the disappointment of his expectation (that a special gift of a robe would be made to him); that depending on his having crossed the boundary; (that depending on) the removal (of the kāthina privileges) together with (those of the other monks).  

A monk, after kāthina-cloth has been made, taking a robe that is made up, goes away, thinking: "I will not come back". That monk's kāthina (privileges) are removed because of his going away.  

A monk, after kāthina-cloth has been made, taking robe-material, goes away. When he has gone outside the boundary, it occurs to him, "I will get this robe-material made up here, I will not come back", and he gets that robe-material made up. That monk's kāthina (privileges) are removed because of the robe-material being lost.  

A monk, after kāthina-cloth has been made, taking robe-material, goes away, thinking, "I will come back". When he has gone outside the boundary he gets that robe-material made up; when that robe has been made up, he hears: [255] "The kāthina (privileges) are removed in this residence". That monk's kāthina (privileges) are removed because of his (the monk's) going away.  

A monk, after kāthina-cloth has been made, taking robe-material, goes away, thinking, "I will come back". When he has gone outside the boundary he gets that robe-material made up; when that robe has been made up, he, thinking again and again, "I will come back", spends the time outside (the boundary) until the kāthina (privileges) are removed. That monk's kāthina (privileges) are removed because of his having crossed the boundary.

A monk, after kāthina-cloth has been made, taking robe-material, goes away, thinking, "I will come back". When he has gone outside the boundary he gets that robe-material made up; when that robe is made up, he, thinking again and again, "I will come back", (his return) coincides with the

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1 [nīṭṭhamā. Cf. nīṭṭhi, "settled", B.D. ii. p. 6.]
2 [sāvetṭhamā. Word occurs at Jā. 1187, iv. 167 + katav.]
3 [āsāvetṭhedikā. Cf. B.D. ii. p. 6, n. 4.]
4 [i.e. of the residence to which kāthina-cloth had been given, and where he should have made up his portion.]
5 [Ev. Vin. Texts ii. 156, n. 4 thinks that this section should have begun "the new chapter". I hold it to be correct as it is, for with it cease the words ascribed to Gotama. The stories that follow, VII. 2-12 inclusive, are not supposed to have been told by him, but are exemplifications of the grounds for removing the kāthina privileges, and which some later person or persons apparently thought wise to incorporate in the "text".]
6 [kātadvarama, a robe that is finished, ready to wear. Cf. B.D. ii. p. 6, n. 2.]
7 [V.A. 1112 says that in this removal of the kāthina privileges on the ground of his going away, first the robes-impediment, stotara-palibodha, is cut off, afterwards the residence-impediment, avāsaspalibodha. For by going thus, the robes-impediment is cut off made the boundary, the residence-impediment when he has crossed the boundary. See also Vin. v. 177.]
8 [V.A. 1112 calls this akātadvarama, a robe, or robe-material, that is not made up, not ready to wear.]
9 [V.A. 1112, "when he has gone to another neighbouring residence".]
10 [Ibid., "it occurs to him seeing comfortable lodgings or the happiness of friends. In this removal of the kāthina privileges on the ground of (the robe) being settled, first the residence-impediment is cut off, for he thinks, 'I will not come back'; when no more than the thought has arisen, it is cut off". Cf. Vin. v. 178 stotara nīṭṭhīte stotara-palibodha chījati, when the robes are settled the impediment to robes is cut off.]

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1 [V.A. 1113 says that because of the resolves, saṃvīṭhamāntika, "I will not have this robe-material made up" and "I will not come back", the two impediments are both cut off when no more than these thoughts have arisen".]
2 [V.A. 1113 says of this that first the residence-impediment is cut off; the robes-impediment is cut off when the robe is lost. Cf. Vin. v. 178.]
3 [kātadvarama.]
4 [V.A. 1113 says that first the robes-impediment is cut off; the residence-impediment is cut off with his hearing (the news). Cf. Vin. v. 178.]
5 [saṃbhunātī.]

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2.1—2] MAHĀVAGGA VII 359

A monk, after kāthina-cloth has been made, taking robe-material, goes away. When he has gone outside the boundary it occurs to him: "I will not get this robe-material made up nor will I come back". That monk's kāthina (privileges) are removed because of his resolves.  

A monk, after kāthina-cloth has been made, taking robe-material, goes away. When he has gone outside the boundary it occurs to him: "I will get this robe-material made up here, I will not come back", and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's kāthina (privileges) are removed because of (the robe-material) being lost.
removal of the kathina (privileges). That monk's kathina (privileges) are removed together with (those of the other) monks.\(^1\) \(\| 2 \| 2 \|\)

Told are the seven cases on Taking.\(^3\)

A monk, after kathina-cloth has been made, taking with him a robe that is made up, goes away, thinking, "I will not come back". That monk's kathina (privileges) are removed because of his going away. . . . \(\| 2 \| 3 \|\)

Told are the seven cases on Taking with him. \([256]\)

A monk, after kathina-cloth has been made, taking a robe that is imperfectly executed,\(^5\) goes away. When he has gone outside the boundary it occurs to him: "I will get this robe-material made up here, I will not come back", and he gets that robe-material made up. That monk's kathina (privileges) are removed because of (his robe) being settled . . . . \(\| 2 \| 3 \|\)

Told are the six cases on Taking.\(^6\)

A monk, after kathina-cloth has been made, taking with him a robe that is imperfectly executed, goes away. When he has gone outside the boundary it occurs to him: "I will get this robe-material made up here, I will not come back", and he gets that robe-material made up. That monk's kathina (privileges) are removed because of (his robe) being settled. . . . \(\| 1 \|\)

A monk, after kathina-cloth has been made, taking robe-material, goes away, thinking, "I will not come back". When he has gone outside the boundary it occurs to him: "I will get this robe-material made up here", and he gets that robe-material made up. That monk's kathina (privileges) are removed because of (his robe) being settled.

A monk, after kathina-cloth has been made, taking robe-material, goes away, thinking, "I will not come back". When he has gone outside the boundary it occurs to him, "I will get this robe-material made up", and he gets that robe-material made up. That monk's kathina (privileges) are removed because of his resolves.

A monk, after kathina-cloth has been made, taking robe-material, goes away, thinking, "I will not come back". When he has gone outside the boundary it occurs to him, "I will get this robe-material made up", and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's kathina (privileges) are removed because of (the robe) being lost.\(^3\) \(\| 2 \|\)

A monk, after kathina-cloth has been made, taking robe-material, goes away without having determined,\(^4\) for it neither

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\(^1\) This must mean a general removal for all monks resident within one stūpa, boundary.

\(^2\) ādāyasattaham niṣṭhitam.

\(^3\) samādāya.

\(^4\) Vin. Texts ii. 160, n. 1 says, "This chapter is word for word identical with Chap. 2; read taking a robe that is imperfectly executed instead of taking a robe. . . . (= Chap. 2; read taking a robe that is imperfectly executed instead of taking a robe). . . . That monk's kathina (privileges) are removed together with (those of the other) monks. \(\| 1 \| 4 \|\)

Told are the six cases on Taking.\(^6\)

\(^5\) Vin. Texts ii. 155, 225, 227, 229.

\(^6\) vippakatāca. Cf. vippakata at Vin. iii. 155, 222, 227, 229.

\(^7\) "Six of the seven cases specified in Chap. 2 (with the exception of the first of the seven). . . . The first case is necessarily-omitted, because it is essential to that case, that the Bhikkhu going away takes with him a robe ready for wear", so Vin. Texts ii. 160, n. 3.

\(^1\) Again the first case is omitted. If there is, on the monk's part, no going away with a robe ready to wear, there is no ground for removing the kathina privileges depending on "going away". These can only be removed if the monk has gone away taking, or taking with him, a robe that is (already) made up, ready to wear.

\(^2\) "This case is word for word identical with the second case in Chap. 2. 1. After it follow the third and fourth case of Chap. 2. 1, which it is unnecessary to print here again in full extent. The triad of these cases is repeated here in order to serve as a basis for the variations which are to follow in §§ 2, 3,", so Vin. Texts ii. 161, n. 1.

\(^3\) Six of the seven cases specified in Chap. 2 (with the exception of the first of the seven). . . . The first case is necessarily-omitted, because it is essential to that case, that the Bhikkhu going away takes with him a robe ready for wear", so Vin. Texts ii. 160, n. 3.

\(^4\) anādhīhāsītena.
he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's kathina (privileges) are removed because of (his robe) being lost.

A monk, after kathina-cloth has been made, taking robe-material, goes away, thinking, "I will come back." When he has gone outside the boundary he gets that robe-material made up. When that robe is made up he hears, "The kathina (privileges) are removed in this residence." That monk's kathina (privileges) are removed because of his hearing this news.¹

A monk, after kathina-cloth has been made, taking robe-material, goes away, thinking, "I will come back." When he has gone outside the boundary he gets that robe-material made up. When that robe is made up he, thinking again and again, "I will come back," spends the time outside (the boundary) until the kathina (privileges) are removed. That monk's kathina (privileges) are removed because of his having crossed the boundary.²

A monk, after kathina-cloth has been made, taking robe-material, goes away, thinking, "I will come back." When he has gone outside the boundary he gets that robe-material made up. When that robe is made up, he, thinking again and again, "I will come back," [258] (his return) coincides with the removal of the kathina (privileges). That monk's kathina (privileges) are removed together with (those of the other) monks. || 4 || 6 ||

A monk, after kathina-cloth has been made, taking with him robe-material, goes away . . . it should be given in full thus, like the portion on "going away, taking" . . . A monk, after kathina-cloth is made, taking a robe that is imperfectly executed, goes away . . . it should be given in full thus, like the portion on "going away, taking with him" . . . A monk, after kathina-cloth is made, taking with him a robe that is imperfectly executed instead of taking

¹ = VII. 2. 2 above.
² = VII. 2. 2 above.
robe-material) ... That monk’s kathina (privileges) are removed together with (those of the other) monks. 1

Told is the Portion for Repeating on Taking

A monk, after kathina-cloth has been made, goes away with the expectation of a robe. 2 When he has gone outside the boundary he attends to that expectation of a robe; he obtains one contrary to his expectation, he does not obtain one in accordance with his expectation. It occurs to him, “I will get this robe-material made up here, I will not come back”, and he gets that robe-material made up. That monk’s kathina (privileges) are removed because of (his robe) being settled.

A monk, after kathina-cloth has been made, goes away with the expectation of a robe. . . . It occurs to him, “I will not get this robe-material made up, nor will I come back”. That monk’s kathina (privileges) are removed because of his resolves.

A monk, after kathina-cloth has been made. . . . It occurs to him, “I will not get this robe-material made up”. That monk’s kathina (privileges) are removed because of his resolves.

A monk, after kathina-cloth has been made, goes away with the expectation of a robe. When he has gone outside the boundary, it occurs to him, “I will attend to this expectation of a robe here, I will not come back”, and he attends to that expectation of a robe, but that expectation of a robe is disappointed for him. 4 That monk’s kathina (privileges) are removed because of the disappointment of his expectation. 5

1 “The whole Chapter 6 is repeated here three times, the first time replacing the words ‘takes a robe’ by ‘takes a robe with him’ (cf. Chap. 3); the second time replacing ‘takes a robe’ by ‘takes a robe not ready’ (imperfectly executed) (cf. Chap. 4); and the third time with these two modifications combined (cf. Chap. 5)”—so Vin. Texts, ii. 162, n. 2.
2 see Nissag. III, B.D. ii. p. 26, and p. 27, definition of “expectation”.
3 payirmpāsati.
4 tassā sa ca varābhīṣita upacchittati.
5 ābhavatikā. VI. 113 says that first the residence-impediment is cut off, the robes-impediment is cut off when the expectation of a robe is disappointed. Cf. above, p. 358, n. 3.

8.2—3] MAHAVAGGA VII 365

A monk, after kathina-cloth has been made, goes away with the expectation of a robe, thinking, “I will not come back”. When he has gone outside the boundary he attends to that expectation of a robe; he obtains one contrary to his expectation, he does not obtain one in accordance with his expectation. It occurs to him, “I will get this robe-material made up here”, and he gets that robe-material made up. That monk’s kathina (privileges) are removed because of (his robes) being settled.

A monk, after kathina-cloth has been made. . . . It occurs to him, “I will not get this robe-material made up”. That monk’s kathina (privileges) are removed because of his resolves.

A monk, after kathina-cloth has been made, goes away with the expectation of a robe, thinking, “I will not come back”. When [259] he has gone outside the boundary, it occurs to him, “I will attend to this expectation of a robe here”, and he attends to that expectation of a robe, but that expectation of a robe is disappointed for him. That monk’s kathina (privileges) are removed because of the disappointment of his expectation.

A monk, after kathina-cloth has been made, goes away with the expectation of a robe, (but) without having determined, for it neither occurs to him, “I will come back”, nor does it occur to him, “I will not come back”. When he has gone outside the boundary he attends to that expectation of a robe; he obtains one contrary to his expectation, he does not obtain one in accordance with his expectation. It occurs to him, “I will get this robe-material made up here, I will not come back”, and he gets that robe-material made up. That monk’s kathina (privileges) are removed because of (his robe) being lost.

A monk, after kathina-cloth has been made. . . . It occurs to him, “I will not get this robe-material made up”. That monk’s kathina (privileges) are removed because of his resolves.
A monk, after kathina-cloth has been made. . . . It occurs to him, “I will get this robe-material made up here, I will not come back”, and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk’s kathina (privileges) are removed because of (the robe) being lost.

A monk, after kathina-cloth has been made, goes away with the expectation of a robe, (but) without having determined, for it neither occurs to him, “I will come back”, nor does it occur to him, “I will not come back”. When he has gone outside the boundary, it occurs to him, “I will attend to this expectation of a robe here, I will not come back”, and he attends to that expectation of a robe, but that expectation of a robe is disappointed for him. That monk’s kathina (privileges) are removed because of the disappointment of his expectation. \( \parallel 3 \parallel 8 \parallel 

Told are the twelve cases on Contrary to Expectation.\(^1\)

A monk, after kathina-cloth has been made, goes away with the expectation of a robe, thinking, “I will come back”. When he has gone outside the boundary he attends to that expectation of a robe; he obtains one in accordance with his expectation, he does not obtain one contrary to his expectation. It occurs to him, “I will get this robe-material made up here, I will not come back”, and he gets that robe-material made up. That monk’s kathina (privileges) are removed because of (his robes) being settled.

A monk. . . . It occurs to him, “I will not get this robe-material made up, nor will I come back”. That monk’s kathina (privileges) are removed because of his resolves.

A monk. . . . It occurs to him, “I will get this robe-material made up here, I will not come back”, and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk’s kathina (privileges) are removed because of (his robe) being lost.

A monk, after kathina-cloth has been made, goes away with the expectation of a robe, thinking, “I will come back”. When he has gone outside the boundary he attends to that expectation of a robe; he obtains one in accordance with his expectation, he does not obtain one contrary to his expectation. He gets that robe-material made up; when that robe is made

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\(^1\) anasaodasakaham nissthitam.
up, he hears, "The kathina (privileges) are removed in this residence". That monk’s kathina (privileges) are removed because of his hearing (this news).

A monk, after kathina-cloth has been made, goes away with the expectation of a robe, thinking, "I will come back". When he has gone outside the boundary, it occurs to him, "I will attend to this expectation of a robe, I will not come back", and he attends to that expectation of a robe, but that expectation of a robe is disappointed for him. That monk’s kathina (privileges) are removed because of the disappointment of his expectation.

A monk, after kathina-cloth has been made, goes away with the expectation of a robe, thinking, "I will come back". When he has gone outside the boundary, he attends to that expectation of a robe; he obtains one in accordance with his expectation. He gets that robe-material made up; when that robe is made up, he, thinking again and again, "I will come back", spends the time outside (the boundary) until the kathina (privileges) are removed. That monk’s kathina (privileges) are removed because of his having crossed the boundary.

A monk, after kathina-cloth has been made, goes away with the expectation of a robe, thinking, "I will come back". When he has gone outside the boundary he attends to that expectation of a robe; he obtains one contrary to his expectation. He gets that robe-material made up; when that robe is made up, he, thinking again and again, "I will come back", (his return) coincides with the removal of the kathina (privileges). That monk’s kathina (privileges) are removed together with (those of the other) monks. 

Told are the twelve cases on In accordance with Expectation [261]

A monk, after kathina-cloth has been made, goes away on some business. When he has gone outside the boundary there arises the expectation of a robe. He attends to that expectation of a robe; he obtains one contrary to his expectation,

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1 *uppa"jjati.*
some business, thinking, “I will not come back”. When he has gone outside the boundary there arises the expectation of a robe. It occurs to him, “I will attend to this expectation of a robe here”, and he attends to that expectation of a robe, but that expectation of a robe is disappointed for him. That monk’s kathina (privileges) are removed because of the disappointment of his expectation. || 2 ||

A monk, after kathina-cloth has been made, goes away on some business, (but) without having determined, for it neither occurs to him, “I will come back”, nor does it occur to him, “I will not come back”. When he has gone outside the boundary there arises the expectation of a robe. He attends to that expectation of a robe; he obtains one contrary to his expectation, he does not obtain one in accordance with his expectation. It occurs to him, “I will get this robe-material made up here, I will not come back”, and he gets that robe-material made up. That monk’s kathina (privileges) are removed because of (his robes) being settled.

A monk. . . . It occurs to him, “I will not get this robe-material made up, nor will I come back”. That monk’s kathina (privileges) are removed because of his resolves.

A monk. . . . It occurs to him, “I will get this robe-material made up here, I will not come back”, and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk’s kathina (privileges) are removed because of (his robe) being lost.

A monk, after kathina-cloth has been made, goes away on some business, (but) without having determined, for it neither occurs to him, “I will come back”, nor does it occur to him, “I will not come back”. When he has gone outside the boundary there arises the expectation of a robe. It occurs to him, “I will attend to this expectation of a robe here, I will not come back”, and he attends to that expectation of a robe, but that expectation of a robe is disappointed for him. That monk’s kathina (privileges) are removed because of the disappointment of his expectation. || 3 || 10 ||

Told are the twelve cases on Business.

A monk, after kathina-cloth has been made, goes away, travelling to distant parts, without collecting his share of the robe-material. While he is thus travelling to distant parts, monks ask him, “Where have you, your reverence, spent the rains, and where is your share of the robe-material?”

He speaks thus, “I spent the rains in such and such a residence, and my share of the robe-material is there.”

These speak thus: “Go, your reverence, fetch that robe-material. We will make up that robe-material for you here.”

He, going to that residence, asks the monks: “Where, your reverences, is my share of the robe-material?”

These speak thus: “This, your reverence, is your share of the robe-material. Where are you going?”

He speaks thus: “I am going to such and such a residence. The monks will make up the robe-material for me there.”

These speak thus: “No, your reverence, do not go; we will make up the robe-material for you here.”

It occurs to him: “I will get this robe-material made up here, I will not come back,” and he gets that robe-material made up. That monk’s kathina (privileges) are removed because of (his robes) being settled.

A monk. . . . That monk’s kathina (privileges) are removed because of his resolves.

A monk. . . . That monk’s kathina (privileges) are removed because of (his robe) being lost. || 1 ||

A monk, after kathina-cloth has been made, goes away, travelling to distant parts without collecting his share of the robe-material. . . .

“This, your reverence, is your share of the robe-material.”

He, taking that robe-material, goes to that residence. On
the way (some) monks ask him : "Your reverence, where are you going?"

He speaks thus: "I am going to such and such a residence. The monks will make up the robe-material for me there."

These speak thus: "No, your reverence, do not go; we will make up the robe-material for you here."

It occurs to him: "I will get this robe-material made up here, I will not come back," and he gets that robe-material made up. [263] That monk's kathina (privileges) are removed because of (his robes) being settled.

A monk... It occurs to him: "I will not get this robe-material made up, nor will I come back." That monk's kathina (privileges) are removed because of his resolves.

A monk... It occurs to him: "I will get this robe-material made up here, I will not come back," and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's kathina (privileges) are removed because of (his robe) being lost.  22

A monk, after kathina-cloth has been made, goes away, travelling to distant parts without collecting his share of the robe-material..."

"This, your reverence, is your share of the robe-material."

He, taking the robe-material, goes to that residence; while he is going to that residence, it occurs to him: "I will get this robe-material made up here, I will not come back," and he gets that robe-material made up. That monk's kathina (privileges) are removed because of (his robes) being settled.

A monk... It occurs to him: "I will not get this robe-material made up, nor will I come back." That monk's kathina (privileges) are removed because of his resolves.

A monk... It occurs to him: "I will get this robe-material made up here, I will not come back," and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's kathina (privileges) are removed because of (his robe) being lost.  33 11

Told are the nine cases on Without collecting.

1. phâsuvihi=ika. "Intent on finding a comfortable place (to live in)" of Vin. Tris. ii. 168, although justified by the context, ascribes both more and less to the compound, phâsuvihi=ika, than it actually contains. Cf. the jungle-dweller who, if he was thinking about phâsuvihâra, might live independently of guidance, at MV. I. 73. 4 (above p. 118).
does the residence-non-impediment come to be? In this case, monks, a monk goes away from that residence because of giving up, because of renunciation, because of sacrifice, because of indifference, thinking, 'I will not come back.' Thus, monks, does the residence-non-impediment come to be. And how, monks, does the robes-non-impediment come to be? In this case, monks, a monk's robe-material comes to be made up or it is lost or destroyed or burnt or the expectation of a robe is disappointed. Thus, monks, does the robes-non-impediment come to be. These, monks, are the two non-impediments to (the removal of) the kathina (privileges)."

The Section on Kathina: the Seventh.

In this Section are twelve items, the words of abridgment are one hundred and eighteen. This is its key:

Thirty monks of Pāvā stayed longing in Sāketa, at the end of the rains they went with drenched (robes) to see the Conqueror.

This item of kathina-cloth, and the five things called allowable: Without asking permission, nor taking three robes, a joint-meal likewise, As much as is required, and one that accrues will be for the makers.

The motion, and just what is made and just what is not made. / Marking, washing, and calculating, and cutting, tacking, making lengths, using a piece of cloth, and strengthening, braiding, /[225]

Binding, patching, dyeing, talk with hints, temporarily, postponement, abandonment, not (made) if it is not allowable, but for these three, /

1 As he does not intend to return there is no reason why his kathina privileges should not be removed. His intention provides the non-impediment.

2 These are no impediments to the grounds for removing the kathina privileges. They may be removed, as we have seen, because a monk's robe is made up, because he resolves not to have it made up, because it is lost, or because his expectation of a robe is disappointed. Cf. Nissag. I, definition of "when the robes are settled", and see B.D. ii. pp. 6, 15.


4 mukha, the mouth, so what issues from it.

5 happiness is; Cing. edn. kappissanti, will be allowable.

6 nimitta-kathā here. It may be a composite word for nimittakkata and parakthakata; otherwise the latter is not included in this part of the key", although it is mentioned lower down.
Unless five parts or more when they are cut out are hemmed together,
not (made) unless by an individual, if properly (made) he gives
thanks standing outside the boundary : /

Kathina-cloth comes to be not made, thus it is taught by the
awakened one.

Unsoiled, when what is allowable (is unsoiled), pieces of cloth,
rags, and bits near a shop, /
Not insinuation, nor roundabout talking, not temporary and
no postponement,
not abandoned, made allowable, and inasmuch as it is for
(a set of) three robes,
If five parts or more are cut out and hemmed together,
if the making is by an individual, if properly (made) he gives
thanks standing on the boundary : /
Thus the making of kathina-cloth. Eight grounds for removal :
that depending on going away, on being settled, on resolve
and on loss, /
On hearing, on disappointment of an expectation, over the
boundary, and the eighth is with the removal (of other
monks').

Taking a robe that is made up, he goes away, thinking, "I
will not come back”, /
His kathina (privileges) become removed because of his going
away.

Taking robe-material he goes away, when he is outside the
boundary, he thinks, /
"I will have it made up here, I will not come back”; his
kathina (privileges) are removed because of (his robes)
being settled.

Taking it, when he is outside the boundary, he intends, thinking,
"Neither that nor will I come back”, /
His kathina (privileges) become removed depending on that3
of resolve.

Taking robe-material he goes away, when he is outside the
boundary, he thinks, /
"I will have it made up here, I will not come back,” but while
it being made up, it is lost ;

1 pāti.
2 U, doubtless "ground" is to be understood.

his kathina (privileges) become removed depending on that
of loss. /

Taking it, he goes away, thinking, “I will come back”, and
has the robe-material made up outside,
when the robe has been made up, he hears that the kathina
(privileges) are removed there ; /

His kathina (privileges) become removed depending on that of
hearing.

Taking it, he goes away, thinking, “I will come back”, and
has the robe-material made up outside, /
When the robe has been made up, (staying) outside he does not
(taking) back1 until the removal of the kathina (privileges) ;

his kathina (privileges) become removed depending on that of
having crossed the boundary. /

Taking it, he goes away, thinking, “I will come back”, and

has the robe-material made up outside,

when the robe has been made up, thinking, “I will come back”,
(his return) coincides2 with the removal of the kathina
(privileges) ; /

The removal of his kathina (privileges) is because it occurs3 with
(that of) the other monks.

Taking and taking with him, the going away4 is seven times
sevenfold. /

There is no sixfold5 going away, (the robes) imperfectly executed
depending on "going away".

Taking it, this arises, “I will have it made up when I am
outside the boundary” ; /

Settled and resolves and loss, these three.
Taking it, thinking, “I will not come back”, “I am making
it up outside the boundary” ; /
Settled, then resolves, then loss, this is three (fold).

Without having determined, for it does not (occur) to him,
the threefold meaning below.6 / [266]

1 ṇāmaṭi, cf. Sn. 1143, ndpeni with v. l. ṇāmeni.
2 saṁbhoṭi.
3 jāyati.
4 gati.
5 chaṭṭa, Sinh. edn. chaṭṭha.
6 Pali has “below”, referring to the leaves of the palm-leaf MSS., where
we say “above”. 
Taking it, he goes away, thinking, “I will come back”, “I am making it up outside the boundary”, thinking, “I will not come back”, he gets it made up; his kathina (privileges) are removed because of (his robes) being settled. / 

Resolves and loss, hearing, having crossed the boundary, it may arise with (those of the other) monks; thus there is going away fifteen times. / 

Taking with him, imperfectly executed, taking it with him likewise again, these are four turns1 where all is fifteen-fold. / 

And contrary to expectation, in accordance with expectation, and business, these three. 

One should understand this from what has been said:² there are three that are each twelve (-fold). / 

Here are nine on “without collecting”, there is a set of five on comfort; impediments, non-impediments; the key is made from what has been said.² [287]

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1 uñña, i.e. for recitation.
² Nayato, perhaps “from the method”.

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THE GREAT DIVISION (MAHĀVAGGA) VIII

At one time the awakened one, the Lord was staying at Rājagaha in the Bamboo Grove at the squirrels’ feeding-place. Now at that time Vesāli was prosperous and flourishing, full of folk, thronged with people,¹ and it was well off for food; and there were seven thousand seven hundred and seven long houses,² and seven thousand seven hundred and seven gabled buildings, and seven thousand seven hundred and seven parks,³ and seven thousand seven hundred and seven lotus-tanks. There was the courtesan Ambapālī,⁴ beautiful, good to look upon, charming, she was possessed of the utmost beauty of complexion, was clever at dancing and singing and lute-playing, much visited by desirous people and she went for a night for fifty,⁵ and through her Vesāli shone forth all the more. || I ||

Then the urban council⁶ of Rājagaha went to Vesāli on some business. The urban council of Rājagaha saw that Vesāli was prosperous and flourishing, full of folk, thronged with people, and well off for food; and (they saw) the seven thousand seven hundred and seven long houses . . . seven thousand seven hundred and seven lotus-tanks, and Ambapālī, the courtesan, beautiful, good to look upon, charming . . . and (they saw) that through her Vesāli shone forth all the more. Then the urban council of Rājagaha, having transacted that business in Vesāli, came back again to Rājagaha; they approached King Seniya Bimbisāra of Magadha; having approached they spoke thus to King Seniya Bimbisāra of Magadha:

“Sire, Vesāli is prosperous and flourishing . . . and through her Vesāli shines forth all the more. It were good, sire, if we too might establish a courtesan.”

¹ Cf. D. i. 211, D. ii. 146, M. i. 377. A. iii. 215. 
² pāsāda, cf. B.D. ii. 16, n. 5. 
³ Brāhma, not “monasteries” here. See B.D. ii. 2, n. 2. 
⁴ Here called Ambapālīkā. Mentioned above, p. 315. 
⁵ V.A. 1114 says, “taking fifty kāhāpasas, she goes night by night.” 
⁶ negama. V.A. 1114 calls this a kusumāgama, a group of leading men. Cf. negama at Vin. iii. 220.
"Well now, good sirs, do find such a girl as you might establish as a courtesan." || 2 ||

Now at that time there was in Rājagaha a girl called Sālavatī, who was beautiful, good to look upon, charming, she was possessed of the utmost beauty of complexion. Then the urban council of Rājagaha established the girl, Sālavatī, as courtesan. And the courtesan Sālavatī soon came to be clever at dancing and singing and lute-playing; she was much visited by desirous people, and she went for a night for the fee of a hundred. Then the courtesan Sālavatī soon became pregnant. Then it occurred to the courtesan Sālavatī: "Men do not like a pregnant woman. If anyone should find out concerning me that 'The courtesan Sālavatī is pregnant', all respect for me would dwindle. What now if I should make it known that I am ill?"

Then the courtesan Sālavatī enjoined the door-keeper, saying: "Good door-keeper, do not let any man come in, and if anyone asks for me, make it known that I am ill."

"Very well, lady," that door-keeper answered the courtesan Sālavatī in assent. || 3 ||

Then the courtesan Sālavatī when (the child of) her womb was mature, gave birth to a son. Then the courtesan Sālavatī enjoined a slave-woman, saying: "Now then, come along, having put this boy into a winnowing-basket,4 having taken him out, throw him away on a rubbish-heap."

"Very well, lady," and that slave-woman having answered the courtesan Sālavatī in assent, having put that boy into a winnowing-basket, having taken him out, threw him away on a rubbish-heap.

Now at that time the king's son, Abhaya by name, going in the morning to the royal audience, saw that boy surrounded by crows; seeing this, he asked the people: "Good sirs, what is this that is surrounded by crows?"

"It is a boy, sire."

"Is he alive, good sirs?"

"He is alive, sire."

"Well now, good sirs, having brought that boy to our women's quarters, give him to foster-mothers to care for."

"Very well, sire," and these people having answered Abhaya, the king's son, in assent, having brought that boy to the women's quarters of Abhaya, the king's son, gave him to foster-mothers saying, "Care for him."

Because it was said of him, "He is alive",1 they gave him the name of Jivaka; because the prince2 caused him to be cared for, they gave him the name of Komārabhačca.3 || 4 ||

And before long Jivaka Komārabhačca attained to years of discretion. Then Jivaka Komārabhačca approached Abhaya, the king's son, and having approached he spoke thus to Abhaya, the king's son:

"Who, sire, is my mother? Who my father?"

"Not even I, good Jivaka, know your mother, but I am your father, for I had you cared for."

Then it occurred to Jivaka Komārabhačca:

"Without a craft, it is not easy to depend upon these royal families. Suppose I were to learn a craft?" Now at that time there lived a world-famed doctor at Taxilā. || 5 ||

Then Jivaka Komārabhačca, without having asked (permission) of Abhaya, the king's son, set out for Taxilā;269 in course of time he arrived at Taxilā and that doctor; having approached, he spoke thus to that doctor:

1 $jivatī.$
2 $kumāra.$
3 Meaning perhaps "the Prince-fed" (so G.S. i. 24). See note at Vin. Texts ii. 174, at end of which it is said, "We believe therefore, that this surname Komārabhačca really means 'master of the kaumārabhirya science', i.e. a part of the medical science which comprises the treatment of infants. Short account of his history given at AA. i. 398 f. At DA. 133, where brief synopsis of his story also appears, he is called Komārabhaṇḍa, and at Dīyā. 596 ff. Kumārabhūta. At A. i 26 he is called chief of lay followers who are liked by people. M. Sta. 55 is addressed to him.
4 V.A. 1114 says that he thought of the doctor's craft for this is on the side of amity towards men and their welfare, whereas elephant-lore and horsemanship are connected with the injury of others.
5 $disāpāmokkha.$ Word occurs at Jā. i. 166.
"I want, teacher, to train in the craft."

"Well then, good Jivaka, train in it."

Then Jivaka Komārabhaṅca learnt much and learnt it quickly, and he reflected upon it well, and he did not forget what he had learnt. Then at the end of seven years, it occurred to Jivaka Komārabhaṅca: "I am learning much and learning it quickly, and I am reflecting upon it well, and I do not forget what I have learnt, but after studying for seven years the end of this craft is not visible to me. When will the end of this craft be visible?"

Then Jivaka Komārabhaṅca approached that doctor; having approached he spoke thus to that doctor:

"I, teacher, am learning much and learning it quickly, and I am reflecting upon it well, and I do not forget what I have learnt, but after studying for seven years the end of this craft is not visible to me. When will the end of this craft be visible?"

"Well now, good Jivaka, taking a spade, touring a yojana all round Taxilā, bring whatever you should see that is not medicinal."

"Very well, teacher," and Jivaka Komārabhaṅca having answered that doctor in assent, taking a spade, touring a yojana all round Taxilā, did not see anything that was not medicinal. Then Jivaka Komārabhaṅca approached that doctor; having approached he spoke thus to that doctor:

"Teacher, while I was touring for a yojana all round Taxilā, I did not see anything that was not medicinal."

"You are trained, good Jivaka, this much is enough for a livelihood for you," and he gave him trifling provisions for the journey.

Then Jivaka Komārabhaṅca, taking those trifling provisions for the journey, set out for Rājagaha. Then Jivaka Komārabhaṅca’s trifling provisions for the journey became used up on the way, at Sāketa. Then it occurred to Jivaka Komārabhaṅca:

"These wilderness roads have little water, little food; it is not easy to go along them without provisions for the journey. Suppose I were to look about for provisions for the journey?"

Now at that time in Sāketa a merchant’s wife had had a disease of the head for seven years. Many very great, world-famed doctors who had come had not been able to cure her; taking much gold, they went away. Then Jivaka Komārabhaṅca, entering Sāketa, asked the people: "Who, good sirs, is ill? Whom shall I attend?"

"Teacher, this merchant’s wife [270] has had a disease of the head for seven years; go, teacher, attend this merchant’s wife."

"Very well, teacher," and that door-keeper having answered Jivaka Komārabhaṅca in assent, approached that merchant’s wife; having approached, he spoke thus to that merchant’s wife: "Lady, a doctor is come who wants to see you."

"What sort of a doctor is he, good door-keeper?"

"He is young, lady."

"That’s enough, good door-keeper. What could a young doctor do for me? Many very great, world-famed doctors who have come have not been able to cure me; they have gone away taking much gold."

Then that door-keeper went up to Jivaka Komārabhaṅca; having gone up, he spoke thus to Jivaka Komārabhaṅca: "Teacher, the merchant’s wife speaks thus: ‘That’s enough, good door-keeper. . . . taking much gold’."

"Go, good door-keeper, say to the merchant’s wife: ‘Lady, the doctor speaks thus: Do not, lady, give anything beforehand; when you become well, then you may give what you like’."

"Very well, teacher," and that door-keeper having answered Jivaka Komārabhaṅca in assent, went up to that merchant’s wife; having gone up, he spoke thus to that merchant’s wife: "Lady, the doctor speaks thus . . . then you may give what you like . . . ."

"Well then, good door-keeper, let the doctor come."

1.8—10] MAHĀVAGGA VIII 383
disease of the head for seven years. Many very great, world-famed doctors who had come had not been able to cure her; taking much gold,1 they went away. Then Jivaka Komārabhaṅca, entering Sāketa, asked the people: “Who, good sirs, is ill? Whom shall I attend?”2

“Teacher, this merchant’s wife [270] has had a disease of the head for seven years; go, teacher, attend this merchant’s wife.” 3

Then Jivaka Komārabhaṅca went up to the dwelling of that householder, the merchant, and having gone up, he enjoined the door-keeper, saying: “Go, good door-keeper, say to the merchant’s wife, ‘Lady, a doctor is come who wants to see you’."

“Very well, teacher,” and that door-keeper having answered Jivaka Komārabhaṅca in assent, approached that merchant’s wife; having approached, he spoke thus to that merchant’s wife: “Lady, a doctor is come who wants to see you.”

“What sort of a doctor is he, good door-keeper?"

“He is young, lady.”

“That’s enough, good door-keeper. What could a young doctor do for me? Many very great, world-famed doctors who have come have not been able to cure me; they have gone away taking much gold.” 4

Then that door-keeper went up to Jivaka Komārabhaṅca; having gone up, he spoke thus to Jivaka Komārabhaṅca: “Teacher, the merchant’s wife speaks thus: ‘That’s enough, good door-keeper . . . . taking much gold’."

“Go, good door-keeper, say to the merchant’s wife: ‘Lady, the doctor speaks thus: Do not, lady, give anything beforehand; when you become well, then you may give what you like’."

“Very well, teacher,” and that door-keeper having answered Jivaka Komārabhaṅca in assent, went up to that merchant’s wife; having gone up, he spoke thus to that merchant’s wife: “Lady, the doctor speaks thus . . . then you may give what you like . . . ."
“Very well, lady,” and that door-keeper having answered the merchant’s wife in assent, went up to Jivaka Komārabhacca; having gone up, he spoke thus to Jivaka Komārabhacca:

“The merchant’s wife, teacher, summons you.”  || 10 ||

Then Jivaka Komārabhacca went up to that merchant’s wife; having gone up, having observed her uneasiness, he spoke thus to the merchant’s wife:

“Lady, a handful² of ghee is wanted.”

Then that merchant’s wife had a handful of ghee given to Jivaka Komārabhacca. Then Jivaka Komārabhacca, cooking up that handful of ghee with various medicines, made that merchant’s wife lie down on her back on a couch and gave it (to her) through the nose. Then that ghee, given through the nose, came out through the mouth. Then that merchant’s wife, spitting it into a receptacle, enjoined a slave-woman, saying:

“Come, now, take up this ghee with cotton.”³  || 11 ||

Then it occurred to Jivaka Komārabhacca: “It is astonishing how stingy this housewife⁴ is, in that she has this ghee, which ought to be thrown away, taken up with cotton; many of my very precious medicines went into it, and what kind of a fee⁵ will she give me?”

Then that merchant’s wife, having observed Jivaka Komārabhacca’s uneasiness, spoke thus to Jivaka Komārabhacca:

“Teacher, why are you perturbed?”

“It occurred to me in this case: it is astonishing . . . will she give me?”

“But, teacher, we householders know about this economy⁶; this ghee is excellent for the servants or workmen for rubbing their feet, or poured out into a lamp. Do not you, teacher, be perturbed, your fee will not be lacking.”⁷  || 12 ||

Then Jivaka Komārabhacca removed the merchant’s wife’s seven year old disease of the head by just the one treatment through the nose.¹ Then that merchant’s wife, being well, gave four thousand² to Jivaka Komārabhacca; her son, thinking, “My mother is well”, gave four thousand; her daughter-in-law, thinking, “My mother-in-law is well”, gave four thousand; the householder, the merchant, thinking, “My wife is well”, gave four thousand and a slave and a slave-woman and a horse-chariot. Then Jivaka Komārabhacca, taking these sixteen thousand and the slave and the slave-woman and the horse-chariot, set out for Rājagaha; in due course he approached Abhaya, the king’s son, at Rājagaha; having approached he spoke thus to Abhaya, the king’s son:

“Sire, this is for my first work: sixteen thousand and a slave and a slave-woman and a horse-chariot. May your highness³ accept it as a tribute for having had me cared for.”⁴

“No, good Jivaka, let it be for you yourself; but do build a dwelling in our palace.”⁵

“Very well, sire,” and Jivaka Komārabhacca having answered Abhaya, the king’s son, in assent, built a dwelling in the palace of Abhaya, the king’s son.  || 13 ||

Now at that time King Seniya Bimbisāra of Magadha came to suffer from a fistula; his outer garments were stained with blood. The queens, seeing this, made fun of him, saying, “Now the king is in his courses, the king is having a period, soon the king will give birth.” On account of this the king became ashamed. Then King Seniya Bimbisāra of Magadha spoke thus to Abhaya, the king’s son:

“Good Abhaya, I have such a disease that my outer garments are stained with blood. The queens, seeing this, make fun of me, saying, ‘. . . the king will give birth’. Please, good Abhaya, do find a doctor such as could attend me.”

“Sire, there is this Jivaka of ours, a young doctor of high repute; he will attend your majesty.”

“Very well, good Abhaya, [272] command the doctor, Jivaka, so that he shall attend me.”  || 14 ||

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¹ vihāra.  
² pāsa, a small measure of capacity; explained at VA. 1116 as ekatthapāla, what is contained in one hand. See n. at Vin. Texts ii. 178.  
³ gharatja, see B.D. ii. 203, n. 1.  
⁴ deyyadhamma.  
⁵ samyama.  
⁶ ḍayati, to waste away, to disappear, diminish, dwindle.

¹ natthukamma. Allowed to monks at Vin. i. 204. Cf. Vin. iii. 83 and B.D. i. 143, n. 2. At D. i. 12 called by some recusals and bramhans a low or worldly lore from which Gotama abstains.  
² probably kahapānas.  
³ deva, masc. sing. here.  
⁴ posāmīha.  
⁵ antepura, not women’s quarters here.
Then Abhaya, the king’s son, commanded Jivaka Komārabhačca, saying: “Go, good Jivaka, attend the king.”

“Very well, sire,” and Jivaka Komārabhačca, having answered Abhaya, the king’s son, in assent, taking medicine under his nail, approached King Seniya Bimbisāra of Magadha; having approached, he spoke thus to King Seniya Bimbisāra of Magadha:

“Sire, let me see the disease.”

Then Jivaka Komārabhačca removed King Seniya Bimbisāra of Magadha’s fistula with just the one ointment. Then King Seniya Bimbisāra of Magadha, being well, having had five hundred women adorned with all kinds of ornaments, having made them take (these) off, having had them made into a pile, spoke thus to Jivaka Komārabhačca: “Let all these ornaments of the five hundred women be yours, good Jivaka.”

“No, sire, may your majesty remember my office.”

“Well then, good Jivaka, may you tend me and the women and the Order of monks with the awakened one at its head.”

Very well, sire,” Jivaka Komārabhačca answered King Seniya Bimbisāra of Magadha in assent.

Now at that time a merchant of Rājagaha had had a disease of the head for seven years. Many very great, world-famed doctors who had come had not been able to cure him. Taking much gold, they went away. Moreover he came to be given up by the doctors.

Some doctors spoke thus: “The householder, the merchant will pass away on the fifth day.” Some doctors spoke thus: “The householder, the merchant will pass away on the seventh day.” Then it occurred to the urban council of Rājagaha: “This householder, the merchant is very useful to the king as well as to the urban council, but yet he has been given up by the doctors. Some doctors speak thus: ‘The householder, the merchant will pass away on the fifth day.’ Some doctors speak thus: ‘The householder, the merchant will pass away on the seventh day.’” Then it occurred to the urban council of Rājagaha: “This householder, the merchant is very useful to the king as well as to the urban council, but yet he has been given up by the doctors. Some doctors speak thus: ‘The householder, the merchant will pass away on the fifth day.’ Some doctors speak thus: ‘The householder, the merchant will pass away on the seventh day.’” Now, this Jivaka, the king’s doctor, is young and of good repute. Suppose we should ask Jivaka, the king’s doctor, to attend the householder, the merchant? 1

Then the urban council of Rājagaha approached King Seniya Bimbisāra of Magadha; having approached they spoke thus to King Seniya Bimbisāra of Magadha:

“Sire, this householder, the merchant is very useful to your majesty as well as to the citizens; but then he is given up by the doctors . . . will die on the seventh day.” It were good if your majesty were to command Jivaka, the doctor, to attend the householder, the merchant.” 2

Then King Seniya Bimbisāra of Magadha commanded Jivaka Komārabhačca, saying: “Go, good Jivaka, attend the householder, the merchant.”

“Very well, sire,” and Jivaka Komārabhačca, having answered King Seniya Bimbisāra of Magadha in assent, approached that householder, the merchant; having approached, having observed the uneasiness of the householder, the merchant, he spoke thus to the householder, the merchant:

“If I, householder, should make you well, what would be my fee?”

“All my property shall become yours, teacher, and I will be your slave.”

“Now, householder, are you able to lie down on one side for seven months?”

“I am able, teacher, to lie down on one side for seven months.”

“Now, householder, are you able to lie down on the other side for seven months?”

“I am able, teacher, to lie down on the other side for seven months.”

“Now, householder, are you able to lie down on your back for seven months?”

“I am able, teacher, to lie down on my back for seven months.”

Then Jivaka Komārabhačca, having made the householder, the merchant lie down on a couch, having strapped him to the couch, having cut open the skin of his head, having opened a suture in the skull, having drawn out two living creatures, showed them to the people, saying:

“Do you see, masters, these two living creatures, the one small, the other large? This large living creature was seen

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1 vināmetvā, V.A. 1117 explains by vivaritvā.
3 pānaka.
by those teachers who spoke thus: 'The householder, the merchant will pass away on the fifth day'; on the fifth day it would have destroyed the brain of the householder, the merchant, and when the brain had been destroyed the householder, the merchant would have passed away. It was rightly seen by those teachers. This small living creature was seen by those teachers who spoke thus: 'The householder, the merchant will pass away on the seventh day'; on the seventh day it would have destroyed the brain of the householder, the merchant, and when the brain had been destroyed the householder, the merchant would have passed away. It was rightly seen by those teachers."

And having closed the suture of the skull, having sewn up the skin of the head, he applied an ointment. II 18 II

Then the householder, the merchant, when seven days had passed, spoke thus to Jivaka Komārabhacca:

"I am not able, teacher, to lie down on one side for seven months."

"But did you not, householder, answer me in assent, saying: 'I am able, teacher, to lie down on one side for seven months'?"

"It is true, teacher, that I answered thus, but I will die, I am not able to lie down on one side for seven months."

"Well then, householder, you lie down on the other side for seven months."

Then the householder, the merchant, when seven days had passed, spoke thus to Jivaka Komārabhacca: [274]

"I am not able, teacher, to lie down on the other side for seven months."

"But did you not, householder, answer me in assent, saying: 'I am able, teacher, to lie down on the other side for seven months'?"

"It is true, teacher, that I answered thus, but I will die, I am not able to lie down on the other side for seven months."

"Well then, householder, you lie down on your back for seven months."

Then the householder, the merchant, when seven days had passed, spoke thus to Jivaka Komārabhacca:

"I am not able, teacher, to lie down on my back for seven months."

"But did you not, householder, answer me in assent, saying: 'I am able, teacher, to lie down on my back for seven months'?

"It is true, teacher, that I answered thus, but I will die, I am not able to lie down on my back for seven months."

"If I, householder, had not spoken to you thus, you would not have lain down so long (as this); but I knew beforehand that the householder, the merchant would become well in three times seven days. Rise up, householder, you are well; find what is my fee."

"All my property shall become yours, teacher, and I will be your slave."

"No, householder, do not give me all your property and do not be my slave; give a hundred thousand to the king and a hundred thousand to me."

Then the householder, the merchant, being well, gave a hundred thousand to the king and a hundred thousand to Jivaka Komārabhacca. II 20 II

Now at that time the son of a merchant of Benares, while playing at turning somersaults, came to suffer from a twist in the bowels, so that he did not properly digest the conjey that he drank nor did he properly digest the food that he ate or relieve himself regularly. Because of this he became thin, wretched, his colour bad, yellowish, the veins showing all over his body. Then it occurred to the merchant of Benares:

"Now what kind of affliction has my son? He does not properly digest the conjey that he drinks and he does not properly digest the food that he eats and he does not relieve himself regularly. Because of this he is thin, wretched, of a bad colour, yellowish, the veins showing all over his body. What now if I, having gone to Rājagaha, should ask the king for Jivaka, the doctor, to attend my son?"

Then the merchant of Benares, having gone to Rājagaha, approached King Seniya Bimbisāra of Magadha; having approached, he spoke thus to King Seniya Bimbisāra of Magadha:

"Sire, my son has this kind of affliction: he does not
properly digest . . . the veins showing all over his body. It 
were good if your majesty [275] were to command Jivaka, 
the doctor, to attend my son.” || 21 ||

Then King Seniya Bimbisāra of Magadha commanded Jivaka 
Komārabhacca, saying: “Go, good Jivaka, having gone to 
Benares, attend the son of the merchant of Benares.”

“Very well, sire,” and Jivaka Komārabhacca having 
answered King Seniya Bimbisāra of Magadha in assent, having 
gone to Benares, approached the son of the merchant of 
Benares; having approached, having observed the uneasiness 
of the son of the merchant of Benares, having caused the people 
to be turned away, having surrounded him with a curtain,1 
having tied him to a post, having placed his wife in front 
(of him), having cut open the skin of his stomach, having 
drawn out the twisted bowel, showed it to his wife, saying:
“See, this was your husband’s affliction; because of this he 
did not properly digest the conjey that he drank and did not 
properly digest the food that he ate and did not relieve himself 
regularly; because of this he is thin, wretched, his colour bad,
yellowish, the veins showing all over his body.” Having 
straightened out the twisted bowel, having put back the bowel 
again, having sewn up the skin of the stomach, he applied 
an ointment. Then the son of the merchant of Benares soon 
came well. Then the merchant of Benares, saying: “My 
son is well,” gave sixteen thousand to Jivaka Komārabhacca. 

Then Jivaka Komārabhacca, taking those sixteen thousand, 
went back again to Rājagaha. || 22 ||

Now at that time King Pajjota2 came to be suffering from 
jaundice.3 Many very great, world-famed doctors, who had 
come had not been able to cure him; taking much gold, they 
got away. Then King Pajjota sent a messenger to King 
Seniya Bimbisāra of Magadha, saying: “I have this kind of 
disease; it would be good if your majesty were to command 
Jivaka, the doctor, so that he should attend me.” Then King 
Bimbisāra of Magadha commanded Jivaka Komārabhacca, 
saying: “Go, good Jivaka, having gone to Ujjeni, attend 
King Pajjota.”

1.23—25] **MAHĀVAGGA VIII**

“Very well, sire,” and Jivaka Komārabhacca having 
answered King Seniya Bimbisāra of Magadha in assent, having 
gone to Ujjeni, approached King Pajjota, and having 
approached, having observed his uneasiness, he spoke thus 
to King Pajjota: || 23 ||

“Sire, I will cook up some ghee, and your majesty will drink 
it.”

“No, good Jivaka, do what you can to make (me) well 
without ghee; ghee is abhorrent to me, loathsome.” Then 
it occurred to Jivaka Komārabhacca: [276] “The king’s 
disease is of such a kind that it is not possible to make him well 
without ghee. Suppose I should cook up the ghee (so that 
it has) the colour of an astringent decoction, the smell 
of an astringent decoction, the taste of an astringent 
decocction2?”

Then Jivaka Komārabhacca cooked up the ghee with various 
medicines (so that it had) the colour of an astringent decoction, 
the smell of an astringent decoction, the taste of an astringent 
decocction. Then it occurred to Jivaka Komārabhacca:
“When the king has drunk and digested the ghee, it will 
make him sick. This king is violent,2 he might have me killed.
Suppose I should ask (for permission to go away) beforehand ?” 
Then Jivaka Komārabhacca approached King Pajjota; having 
approached he spoke thus to King Pajjota: || 24 ||

“Sire, we doctors at such a moment3 as this are pulling up 
roots, gathering medicines. It were good if your majesty were 
to command at the stables4 and at the gateways, saying: 
‘Let Jivaka go out by means of whatever conveyance he 
desires, let him go out by whatever gateway he desires, let

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1. *kaśāvauṇaṃ kaśāvagandham kaśāvassuṃ.* *Vit. Texts* i. 187 reads “so that it takes the colour, the smell and the taste of an astringent decoction.” *P.E.D.* suggests “of reddish-yellow colour, having a pungent smell, having an astringent taste.” Four kinds of *kaśāva*, astringent decoctions, to be used as medicine in flavouring food, are allowed at *Vit.* i. 201, and *kaśāvadaka*, a watery astringent decoction, at *Vit.* i. 205. At *Vit.* ii. 151 the *kaśāva* allowed was an astringent liquid to be applied to the colouring matter given to walls so as to make the colouring stick on.

2. *cāṇḍa.* Pajjota’s full name was Cāṇḍapajjota.

3. *muhutta* is a short period of time, its use here presumably implying that it was urgent for him to get away on his business.

4. *vāhamāgāra*, the room for the conveyances, mounts, vehicles or beasts of burden, so stables, coach house.

5. *vāhana*, mount.
him go out at whatever time he desires, let him come in at whatever time he desires.” Then King Pajjota commanded at the stables and at the gateways, saying: “Let Jivaka go out by means of whatever conveyance he desires, let him go out by whatever gateway he desires, let him go out at whatever time he desires, let him come in at whatever time he desires.”

Now at that time King Pajjota had a she-elephant, called Bhaddavatika, who could do fifty yojanas. Then Jivaka Komārabhadacca offered the ghee to King Pajjota, saying: “Let your majesty drink an astringent decoction.” Then Jivaka Komārabhadacca having made King Pajjota drink the ghee, having gone to the elephant stable, hastened out of the city on the she-elephant, Bhaddavatika.  ||25||

Then King Pajjota, when he had drunk and digested the ghee, was sick. Then King Pajjota spoke thus to the people: “Good sirs, the wicked Jivaka has made me drink ghee. Well now, good sirs, look for the doctors.” Then King Pajjota commanded the slave, Kaka, saying: “Go, good sirs, look for the doctors.” Then King Pajjota, when he had drunk and digested the ghee, hastened out of the city on the she-elephant, Bhaddavatika.  ||26||

Now at that time King Pajjota came to have a slave called Kaka, who could do sixty yojanas and who was born of a human being. Then King Pajjota commanded the slave, Kaka, saying: “Go, good Kaka, make Jivaka, the doctor, return, saying, ‘The king, teacher, orders you to come back.’ Now, good Kaka, these doctors are full of cunning, so do not accept anything from him.”  ||27||

And the slave, Kaka, caught up Jivaka Komārabhadacca on the road to Kosambi as he was having breakfast. Then Kaka, the slave, spoke thus to Jivaka Komārabhadacca: [277] “The king, teacher, orders you to come back.”

“Wait, good Kaka, until we have eaten; come, good Kaka, you eat.”

“No, teacher, I am commanded by the king, saying: ‘Now good Kaka, these doctors are full of cunning, so do not accept anything from him.’”

Now at that time Jivaka Komārabhadacca, having stripped

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1.27–29] MAHĀVAGGA VIII

off the medicinal (part) with his nail, was eating an emblic myrobalan* and drinking water. Then Jivaka Komārabhadacca spoke thus to Kaka, the slave: “Here, good Kaka, eat the emblic myrobalan and drink the water.”  ||27||

Then Kaka, the slave, thinking: “This doctor is eating the emblic myrobalan and drinking the water, there should not be anything harmful,” ate half the emblic myrobalan and drank the water. But he ejected that half emblic myrobalan that he was eating, on the spot. Then Kaka, the slave, spoke thus to Jivaka Komārabhadacca:

“Is there life for me, teacher?”

“Do not be afraid, good Kaka, for you will get well; but the king is violent, that king might have me killed, so I am not coming back,” and giving the she-elephant, Bhaddavatika, into Kaka’s charge, he set out for Rājagaha; in due course he approached Rājagaha, and King Seniya Bimbisāra of Magadhā, having approached he told this matter to King Seniya Bimbisāra of Magadhā.

“You did well, good Jivaka, in not going back, that king is violent, he might have you killed.”  ||28||

Then King Pajjota, being well, sent a messenger to Jivaka Komārabhadacca, saying: “Let Jivaka come, I will grant him a boon.”

“No, master, let his majesty remember my office.”

Now at that time there accrued to King Pajjota a pair of Siveyyaka cloths which were the chief and best and foremost and most excellent and loveliest of many cloths, of many pairs

1. * Olumpetavā, with v.l. (see Vin. i. 390) ulumpetavā, olaṃpetavā, olumpetavā. * VA. 1117 explains by odaḥśiṣṭa pahkhipitavā, having put in, having inserted.

2. * Analavā, phyllanthus emblica. The fruit allowed as a medicine at Vin. i. 201.

3. * Na arahati hiṁsā pāpakam khetum. * Siveyyaka āvassanaya. * VA. 1117 gives two explanations of Siveyyaka : either it means the cloths used in the Uttarakuru country for covering the dead bodies brought to the cemeteries, stuvattika, in which case a certain kind of bird taking a piece of flesh to the Himalayas, eats it and throws aside the cloth ; then a forest-wanderer seeing the cloth brings it to the king; this cloth was obtained by Pajjota in this way. Or, Siveyyaka means that the good women of the Sivi kingdom think, ‘thread is spun from these filicules’ and they speak of a cloth woven of this thread by this name. “Because of this siveyyaka means cemetery-cloth in the Uttarakuru country, and cloth produced in the Sivi kingdom”. * Vin. Texts ii. 190 says “No doubt the latter explication is the right one”. Cf. Pāva, Pāvēyyaka, above, p. 34, n. 2 and Bārāṇasa, Bārāṇaseyyaka, above, p. 39 n. 1.

Dussaya means the two cloths, the loin-cloth or dhoti, and the upper cloth, which are usually worn by laitymen.
of cloths, of many hundred pairs of cloths, of many thousand pairs of cloths. Then King Pajjota sent this pair of Siveyyaka cloths to Jivaka Komārabhacca. Then it occurred to Jivaka Komārabhacca:

“This pair of Siveyyaka cloths, sent me by King Pajjota, is the most excellent and loveliest of many cloths...; no one else is worthy of it but the Lord, the perfected one, the wholly awakened one, or King Seniya Bimbīśāra of Magadha.”

Now at that time the Lord came to have a disturbance of the humours of his body. Then the Lord addressed the venerable Ānanda, saying: [278] “Ānanda, the Truth-finder has a disturbance of the humours of his body; the Truth-finder desires to take a purgative.” Then the venerable Ānanda approached Jivaka Komārabhacca; having approached he spoke thus to Jivaka Komārabhacca:

“Jivaka, sir, the Truth-finder has a disturbance of the humours of his body; the Truth-finder desires to take a purgative.”

“Well now, revered Ānanda, lubricate the Truth-finder’s body for a few days.” Then the venerable Ānanda, having lubricated the Truth-finder’s body for a few days, approached Jivaka Komārabhacca; having approached he spoke thus to Jivaka Komārabhacca:

“Jivaka, sir, the Truth-finder’s body has been lubricated; what do you think is right for him now?”

Then it occurred to Jivaka Komārabhacca: “It is not suitable that I should give a strong purgative to the Lord,” and having had three handfuls of lotuses mixed with various medicines, he approached the Lord; having approached he offered the Lord one handful of lotuses, saying: “Lord, may the Lord sniff up (the scent of) this first handful of lotuses; this will purge the Lord ten times.” Then he offered the Lord the second handful of lotuses, saying: “Lord, may the Lord sniff up (the scent of) this second handful of lotuses; this will purge the Lord ten times.” Then he offered the Lord the third handful of lotuses, saying: “Lord, may the Lord sniff up (the scent of) this third handful of lotuses; this will purge the Lord ten times”; thus, he thought that the Lord would be purged all together thirty times. Then Jivaka Komārabhacca, having given the Lord a purgative for thirty times all together, having greeted the Lord, departed keeping his right side towards him.

Then it occurred to Jivaka Komārabhacca when he had gone outside the porch: “A purgative has been given by me to the Lord for all together thirty times. The Lord has a disturbance of the humours of his body; it will not purge the Lord all together thirty times, it will purge the Lord twenty-nine times, but then the Lord, being purged, will bathe; when he has bathed, the Lord will purge once, thus the Lord will be purged all together thirty times.” Then the Lord, knowing by mind the reasoning in the mind of Jivaka Komārabhacca, addressed the venerable Ānanda, saying:

“Now, Ānanda, it occurred to Jivaka Komārabhacca when he had gone outside the porch: ‘A purgative has been given by me to the Lord... thus the Lord will be purged all together thirty times.’ Well now, Ānanda, prepare (some) hot water.”

“Very well, Lord,” and the venerable Ānanda having answered the Lord in assent, [279] prepared (some) hot water.

Then Jivaka Komārabhacca approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Jivaka Komārabhacca spoke thus to the Lord: “Lord, is the Lord purged?”

“I am purged, Jivaka.”

“Now, Lord, it occurred to me after I had gone outside

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1. hacca dosabhissanno. Cf. Vin. i. 206 where a certain monk was abhisammas hacca, “had a superfluity of humours in his body”; various purgative were allowed. At Vin. ii. 119 some monks also became abhisamahāyāna-vin. Texts ii. 60, n. 6 says that dosa “is a disturbance of the so-called humours in the body.” Dosa is used in sense of some kind of sickness at Miln. 43. At Miln. 172 we get tihichāko abhisamme kāya kapiśe dose sīnehaniyāni bhesajjāni deti. “does a physician give softening medicines when the body is full of humours and afflicted by them?”

2. pātum. lit. to drink; cf. same phrase at Vin. i. 206, where purging drinks are allowed.


4. uppalakathāmi.

5. paribhāṣetā, or supplied with, treated with.

6. upasīnghatu, cf. S. i. 204.

7. passive construction lit.: thus there be for the Lord a purge thirty times.

8. caṭasā caṭoparivitakham aṁśaya, stock; cf. S. i. 103, 178.
BOOK OF DISCIPLINE

the porch: 'A purgative has been given by me to the Lord . . . thus the Lord will be purged all together thirty times.' Lord, let the Lord bathe, let the well-fermer bathe." Then the Lord bathed in the hot water; when he had bathed the Lord purged once; thus the Lord purged all together thirty times. Then Jivaka Komārabhacca spoke thus to the Lord: "Lord, until the Lord's body comes to be normal, almsfood of juices will be enough." And the Lord's body soon became normal.  || 33 ||

Then Jivaka Komārabhacca, taking that pair of Siveyyaka cloths, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Jivaka Komārabhacca spoke thus to the Lord: "Lord, I ask one boon of the Lord." "Jivaka, Truth-finders are beyond (granting) boons." "Lord, it is what is allowable and what is blameless." "Speak on, Jivaka." "Lord, the Lord and the Order of monks are wearers of rag-robés." Lord, this pair of Siveyyaka cloths was sent me by King Pajjota; of many cloths, of many pairs of cloths, of many hundred pairs of cloths, of many thousand pairs of cloths, of many hundred thousand pairs of cloths, it is the chief and best and foremost and most excellent and loveliest. Lord, may the Lord accept my pair of Siveyyaka cloths, and may he allow householders' robes to the Order of monks." The Lord accepted the pair of Siveyyaka cloths. Then the Lord gladdened, rejoiced, roused, delighted Jivaka Komarabhacca with dhamma-talk. And when Jivaka Komarabhacca had been gladdened . . . delighted by the Lord with dhamma-talk, rising from his seat, greeting the Lord, he departed keeping his right side towards him.  || 34 ||

Then the Lord, on this occasion, having given dhamma-talk, addressed the monks, saying:

1 alam yāsāpipidāpālana. Vin. Texts ii. 193 translates "you had better abstain from liquid food." Natural juices, akajayasa, are allowed at Vin. i. 200 as a purgative.
2 atikhantavāra. Cf. Vin. i. 82, 292. See above, p. 104.
3 VA. 1119 says that neither the Lord during the twenty years since his attainment of enlightenment until this event happened, nor any monk, had accepted householders' robes; all were rag-robe wearers.
4 VA. 1119 makes the point that these were robes (or robe-material) given by householders.
5 VA. 1119 says "with talk connected with the advantage of giving clothes."

1.35—2.1] MAHĀVAGGA VIII

"I allow you, monks, householders' robes. Whoever wishes may be a rag-robe wearer; whoever wishes may consent to (accept) householders' robes." And I, monks, commend satisfaction with the one or the other." 22

People in Rājagaha heard: [280] "Householders' robes are allowed to monks by the Lord," and these people became joyful, elated, thinking: "Now we will give gifts, we will work merit, inasmuch as householders' robes are allowed to monks by the Lord." And in just one day many thousand robes were produced in Rājagaha.

Country-people heard: "Householders' robes are allowed to monks by the Lord," and these people became joyful and elated, thinking: "Now we will give gifts, we will work merit, inasmuch as householders' robes are allowed to monks by the Lord." And in just one day many thousand robes were produced in the country.  || 35 ||

Now at that time a mantle* accrued to the Order. They told this matter to the Lord. He said: "I allow you, monks, a mantle." A silk mantle accrued. "I allow you, monks, a silk mantle," he said. A fleecy coverlet* accrued. "I allow you, monks, a fleecy coverlet," he said.  || 36 ||

Told is the First Portion for Repeating.

Now at that time the king of Kāsi* sent woollen stuff that

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1 Cf. Vin. iii. 172 (B.D. i. 298).
2 ariyātātārena. Cf. MV. VIII. 8. 2. VA. 1119 says "with one of little value, with one of great value, with whatever it is". Thus Childers is, I think, right in understanding the phrase as "whether the robes are good or bad"; see Vin. Texts ii. 194, n. 2.
3 pHAVHAN hassāma. This literal translation best preserves the Indian notion of karma, hamma, deeds, actions, or working whose result is held to be either good or bad, meritorious or lacking in merit.
4 pāvāra, or cloak. Word occurs at Jā. v. 409. VA. 1119 says salomako kappāsikapāvāra, a cotton pāvāra with something woolly—loma being the wool or hair of an animal.
5 kojava. P.E.D. gives a "rug or cover with long hair, a fleecy counterpane", and Childers "a goat's hair coverlet of fine workmanship." (cf. Abhidhammaparī. 312.). VA. 1119 distinguishes between the ordinary kojava, meant here, and kojava which is mahāpātika, large at the back (!), and says that like a pāvāra it is made of wool. Word occurs again at DhA. i. 177, transl. Burlingame, Bud. Legends, i. 259, "coverlet of goat's hair"; and at DhA. iii. 297, as pāvāra kojava, transl. Bud. Legends iii. 96, "cloak and goats' hair coverlet". Kojava occurs in definition of gopaika, a woollen cover with long fleece, at VA. 1986, Dā. 86, THDG. 253, SD. ii. 325.
6 Kāsi was a mahājanapada, capital Benares. VA. 1119 says that the king was brother to Pasenadi by the same father.
7 hambala, or a woollen blanket or garment.
was worth half a kāsi, being valued at half a kāsi, to Jivaka Komārabhacca. Then Jivaka Komārabhacca, taking that woollen stuff that was worth half a kāsi, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Jivaka Komārabhacca spoke thus to the Lord: "Lord, this woollen stuff that is worth half a kāsi, being valued at half a kāsi, was sent to me by the king of Kāsi. Lord, may the Lord accept the woollen stuff from me that it may be for me a blessing and a happiness for a long time." The Lord accepted the woollen stuff. Then the Lord gladdened, rejoiced, roused, delighted Jivaka Komārabhacca with dhamma-talk. Jivaka Komārabhacca, gladdened... with dhamma-talk, having greeted the Lord, departed keeping his right side towards him. Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying: "I allow you, monks, woollen stuff."  

At that time various kinds of robe-material accrued to the Order. Then it occurred to the monks: "Now, what kind of robe-materials are allowed by the Lord, what are not allowed?" They told this matter to the Lord. He said: "Monks, I allow six (kinds of) robe-materials: linen, cotton, silk, wool, coarse hempen cloth, canvas."  

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1. adhākhāsikam kambalam pahessi upadākhāsinnam khamamānam. Vin. Texts ii. 195 has "a woollen garment made half of Benares cloth..." with n. that "our translation of adhākhāsikam kambalam is merely conjectural." V. A. 1119 says "here kāsi means a thousand, a thing worth that is kāsiya, but this is worth five hundred, therefore it is called half-kāsi; for this same reason it is said upadākhāsinnam khamamānam." The whole passage is obscure. Benares was famous for its silks and muslins, but the stuff sent by the king was of wool. I am therefore following the Cosm's lead in taking kāsi, kāsika and kāstvam as representing worth, cost or value in the above passage. C.P.D. under adhākhāsika says that it "seems orig. to mean a sort of 'half-muslin' (cf. kāsiya), but here taken in the sense of a piece of stuff sufficient for half the people of Kāsi." See D.P.P.N. under Addhākāsa, the courtier, for suggestions that she derived her name from the fact that she charged her patrons 'five hundred' (i.e. probably kākāponsi). Pugd. 315 gives the value of brand new, neither new nor old, and worn Kāsi cloths. Jā. vi. 151, 450 says that a garment of Kāsi cloth is worth a hundred thousand. 

2. nedovacāmi. V. A. 1119 says "nice and nasty." 

3. These six are called benefits extra to rag-robes. At A. iv. 394 the first four are mentioned as forming part of a rich gift. See B.D. ii. 143 for notes. They are, naturally, identical with the six kinds of thread or yarn, Vin. iii. 256. 

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3.2—4.3] MAHAVAGGA VIII 399

Now at that time these monks [281] consented to householders' robes; (but) being scrupulous, they did not consent to rag-robes, thinking: "Only one (kind of) robe is allowed by the Lord, not two (kinds)." They told this matter to the Lord. He said: "Monks, I allow him who consents to householders' robes to consent also to rag-robes. And I, monks, commend satisfaction with both."  

Now at that time several monks came to be going along a high-road in the Kosala country. Some monks went into a cemetery for rag-robes, other monks did not wait. Those monks who went into the cemetery for rag-robes obtained rag-robes; those monks who did not wait spoke thus: "Your reverences, give us also a portion." These spoke thus: "Your reverences, we will not give you a portion; why did you not wait?" They told this matter to the Lord. He said: "I allow, you, monks, not to give a portion, if you are not willing, to those who do not wait."  

Now at that time several monks came to be going along a high-road in the Kosala country. Some monks went into a cemetery for rag-robes, other monks waited. Those monks who went into the cemetery for rag-robes obtained rag-robes; those monks who waited spoke thus: "Your reverences, give us also a portion." These spoke thus: "Your reverences, we will not give you a portion; why did you not wait?" They told this matter to the Lord. He said: "I allow you, monks, to give a portion, (even) if you are not willing, to those who do not wait."  

Now at that time several monks came to be going along a high-road in the Kosala country. Some monks went into a cemetery for rag-robes first, other monks went in afterwards. Those monks who went into the cemetery for rag-robes first, obtained rag-robes. Those monks who went in afterwards

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1. Cf. MV. viii. 1. 35. 
2. Sambahulā. 
3. At Vism. 62 cemetery-rags, sosānikā, head the list of rags from which rag-robes can be made.
five qualities as accepter of robe-material\(^1\): one who would not follow a wrong course through partiality, one who would not follow a wrong course through hatred, one who would not follow a wrong course through stupidity, one who would not follow a wrong course through fear, and one who would know what is taken and what is not taken.\(^2\)

"And thus, monks, should he be agreed upon. First, a monk is to be requested. Having requested (him), the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, the Order should agree upon the monk so and so as accepter of robe-material. This is the motion. Honoured sirs, let the Order listen to me. The Order is agreeing upon the monk so and so as accepter of robe-material. If the agreement upon the monk so and so as accepter of robe-material is pleasing to the venerable ones, let them be silent; he to whom it is not pleasing should speak. The monk so and so is agreed upon by the Order as accepter of robe-material. It is pleasing to the Order; therefore they are silent. Thus do I understand this.'" \(\||2\||5\|

Now at that time the monks who were accepters of robe-material, having accepted robe-material, leaving it just there, went away; the robe-material was lost. They told this matter to the Lord. He said: "I allow you \([283]\), monks, to agree upon a monk endowed with five qualities as accepter of robe-material. One is to be agreed upon by the monks in precisely the same way as above, which was indeed the regular manner for appointing all the functionaries of the Order. \(\text{VA. 1120}\) says that the \(\text{ci\varapupag\'gh\'aka}\) takes the robe-material which is being given to the Order by the householders. Cf. A. iii. 274.

\(^{1}\) At \(\text{Vin. ii. 176}\) it is said that at that time there was no accepter of robe-material, \(\text{ci\varapupag\'gh\'aka}\). One is to be agreed upon by the monks in precisely the same way as above, which was indeed the regular manner for appointing all the functionaries of the Order. \(\text{VA. 1120}\) says that the \(\text{ci\varapupag\'gh\'aka}\) takes the robe-material which is being given to the Order by the householders. Cf. A. iii. 274.

\(^{2}\) For \(\text{gahit\'d\'gahita}\) cf. \(\text{Vin. ii. 167, 176, iii. 246.}\)

\(^{3}\) \(\text{ci\varanid\'d\'h\'aka}\), the one who lays aside or puts away the robe-material, until it is wanted.

\(^{4}\) \(\text{nihid\'dh\'h\'ita}\).
5. 2 reading keeper of robe-material instead of accepter of robe-material). || 2 || 6 ||

Now at that time the monks who were keepers of robe-material kept the robe-material in a shed and at the root of a tree and in the hollow of a nimb-tree; it was eaten by rats and white ants. They told this matter to the Lord. He said:

“I allow you, monks, to agree upon a store-room that the Order desires: a dwelling-place or a curved house or a long house or a mansion or a cave. “

“And thus, monks, should it be agreed upon. The Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. If it seems right to the Order, the Order should agree upon such and such a dwelling-place as a store-room. This is the motion. Honoured sirs, let the Order listen to me. The Order is agreeing upon such and such a dwelling-place as a store-room. If the agreement upon such and such a dwelling-place as a store-room is pleasing to the venerable ones let them be silent; he to whom it is not pleasing should speak. Such and such a dwelling-place is agreed upon by the Order as a store-room. It is pleasing to the Order; therefore it is silent. Thus do I understand this.’” || 2 || 7 ||

Now at that time an Order’s robe-material came to be unguarded in the store-room. They told this matter to the Lord. He said:

“I allow you, monks, to agree upon a monk endowed with five qualities as guardian of the store-room: one who would not follow a wrong course through fear, and one who would not follow a wrong course through partiality . . . one who would know what is guarded and what is not guarded. And thus, monks, should he be agreed upon . . . ‘ . . . The monk so and so is agreed upon by the Order as guardian of the store-room. [284] It is pleasing to the Order; therefore it is silent. Thus do I understand this.’” || 1 ||

Now at that time the group of six monks turned away the guardian of a store-room. They told this matter to the Lord. He said: “Monks, a guardian of a store-room is not to be turned away. Whoever should turn him away, there is an offence of wrong-doing.” || 2 || 8 ||

Now at that time robe-material came to be heaped up in an Order’s store-room. They told this matter to the Lord. He said: “I allow you, monks, to distribute it by means of the Order that is present.” Then the whole Order distributing the robe-material, made a tumult. They told this matter to the Lord. He said:

“I allow you, monks, to agree upon a monk endowed with five qualities as distributor of robe-material: one who would not follow a wrong course through partiality . . . one who would not follow a wrong course through fear, and one who would know what is distributed and what is not distributed. And thus, monks, should he be agreed upon . . . ‘ . . . The monk so and so is agreed upon by the Order as distributor ofrobe-material. It is pleasing to the Order; therefore it is silent. Thus do I understand this.’” || 1 ||

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1 According to VA. 1122 he should guard against the pests (note below the last above), should close the doors and window-holes in the cold weather and open them in the hot weather to let the wind come in. The accepter of robe-material—whether accepted at the right time or the wrong time, whether given for urgent reasons, whether robes for the rains, rugs, sheets or towels—should give these things to the keeper of robe-material, who should give them to the guardian of the storeroom. Thus, put by in the storeroom, when the time comes, they can be given to a monk as a set of three robes, or as two robes or as one.

2 va. 1122 says that there are four kinds of persons not to be turned away: an older monk (older than the one who would turn him out), a guardian of a storeroom, an ill monk, one who has received lodgings from the Order.

3 sanmukhibhūta. VA. 1123 says “being within the precincts and boundary.”

4 VA. 1123 says that they made a great noise, saying, ‘Give for our teacher, give for our preceptor.’

5 chaṇḍāgārika. Cf. vii. 176 where it is said that at that time there was no distributor of robe-material; one was allowed to be appointed, as above.
Then it occurred to the monks who were the distributors of robe-material: “Now, how should we distribute the robe-material?” They told this matter to the Lord. He said: “I allow you, monks, having first examined it, having estimated it, having equalised it, having counted the monks, having formed them into sections, to arrange a share of the robe-material (for each section).”

Then it occurred to the monks who were the distributors of robe-material: “Now, how should a share of the robe-material be given to novices?” They told this matter to the Lord. He said: “I allow you, monks, to give half a share to novices.”

Now at that time a certain monk became desirous of crossing over with more than one portion.

They told this matter to the Lord. He said: “I allow you, monks, to give half a share according to seniority.”

Then it occurred to the monks who were the distributors

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1. agata agitation.
2. nikalahe toseta. VA. 1125 mentions two kinds of deficiencies, that of robes and that of individuals. Deficiency of robes is met by cutting up the robes that are left over into strips, so that the insufficiency is remedied. Deficiency of individuals is when monks have been counted ten by tens into sections, and one section is not complete, consisting of only eight or nine monks. Kusa lots should then be cast.
3. kusapalam katam. If the deficiency of robes cannot be satisfied, lots may be cast for another requisite, VA. 1125. This would hardly get over the difficulty of inadequate clothing.
4. chahandeti gomayena. VA. 1126. Chakana allowed at Vin. i. 202 to monks who are not ill for use on the body.
5. panjamattih. VA. 1126 explains by tambamattih, copper-coloured clay.
6. mila and khanda with bija at Vin. iv. 34 f.
7. stummakaya, see Vin. Texts ii. 390 for v. ii, also Cing. edn. vol. ii. 343. stummadhika. VA. 1126 says itdakadhi oppakkarajamam uccasti, cold water means that it is called unboiled dye.
8. rajanam pakitsam cullarajanamubhabhi iti. uttarayati. Uttarati is to flow over (of water), to boil over.
9. Omitted in text, inserted in Cing. edn.
10. Uttarajamam bandhitam, v. ii. uttarajamapakam, uttarajamam uttarajamam. Passage is somewhat obscure. Vin. Texts ii. 205 has “I prescribe that you put basins (under the dye-pots) to catch the spilt (dye)”. VA. 1126 reads uttarajamam uttajahahram rajanamubhabhi mayhe thapeto tam abhakham parshikhitvato rajanam pahkhitvam anyayamami ti atho evam ti kete rajanam na uttarati, i.e. “uttarajam means a round basin. The meaning is, ‘I allow you to put in the dye, having placed it in the middle of the dye-pot, having enclosed that basin; having done this, the dye does not spill’.”

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Footnotes:
- **v.ii.123** saying: examining the clothes thus, saying, “This is thick, this is fine, this is massive, this is small, this is used, this is not used, this is so much in length, this is so much across”.
- *v.ii.123* tulyavet, weighed or measured; estimated or assessed. VA. 1123 says: “thinking, ‘this is worth so much, this so much’, thus determining by value.”
- *v.ii.123* vanavatavatam katod, having made it fair. VA. 1123 says, “if each (monk) obtains one (robe or piece of material) worth ten (kaññaññatas), that is right; but if he does not obtain it, then taking what is worth nine or eight together with another (piece) worth one or two, thus the meaning is: in this way arranging (or establishing) equal shares.”
- *v.ii.123* vaggam bandhita. VA. 1123 says that in case the robe-material cannot be given to each one on one day, then counting the monks by tens, the portions of robe-material by tens, having formed a section one by one, having made one collection (or heap of the material), he says, “I allow you to arrange one portion of robe-material”. When the portion of robe-material is arranged thus, lots should be cast, and when this is done the portion should be distributed among those monks who win the casting of the lots.
- *v.ii.123* paññam, or to set aside.
- *v.ii.124* uttaritihama. VA. 1124 says a river or the wilds.
- *v.ii.125* anukhepa. Word apparently only occurs here. VA. 1125 says it means, “whether various goods are allowable may be delivered in return, may be handed over, i.e. by the monk receiving more than one portion. It seems like a system of barter.
Now at that time monks did not know whether the dye had boiled or had not (fully) boiled. They told this matter to the Lord. He said: "I allow you, monks, to put a drop into water or on to the back of your nail.” ][ 2 ][

Now at that time monks, pouring out the dye, upset the pot; the pot was broken. They told this matter to the Lord. He said: "I allow you, monks, a ladle for the dye, a scoop with a handle.” Now at that time the monks did not have a dye-vessel. They told this matter to the Lord. He said: "I allow you, monks, a pitchet for the dye, a bowl for the dye.” Now at that time monks steeped robe-material in a dish and also in a bowl, the robe-material was spilt. They told this matter to the Lord. He said: "I allow you, monks, a trough for the dye.”[ 8 ][ 3 ][ 10 ][

Now at that time monks spread out robe-material on the ground; the robe-material became dusty. They told this matter to the Lord. He said: "I allow you, monks, a grass matting.” The grass matting was eaten by white ants. They told this matter to the Lord. He said: "I allow you, monks, a bamboo (for hanging up) robe-material, a cord for (hanging up) robe-material.” They hung it up by the middle; the dye dripped down on both sides. They told this matter to the Lord. He said: "I allow you, monks, to fasten it with the hands.”[ 2 ][ 11 ][

Now at that time monks did not have a cloth-line. They told this matter to the Lord. He said: "I allow you, monks, a cloth-line,” so P.E.D. This must differ therefore from rajju, "a rope,” above, so that possibly rajju there is in sense of "wicker,” thus in substance not differing greatly from vamsa, bamboo. But more likely kamasa means a thread put in at the corner of the robe to prevent the corner from wearing out: previously the monks had hung up the robe-material at the middle, i.e. they had hung it over the rajju and vamsa, so that the dye dripped down at both sides. If kamasa were really a "cloth-line,” surely the dye would still run down at both sides; but hanging something up by its corner would cause dye to run down at one side only. These allowances seem to be framed so as to prevent drops and splashes of dye spoiling the appearance of the place.

Then the Lord, having stayed in Rājagaha for as long as he found suitable, set out on tour for Dakkhināgiri. The Lord saw the field of Magadha, laid thread."

1. hamsavatsaka, a thread or line, "a string from corner to corner, a clothes line,” so P.E.D. This must differ therefore from rajju, "a rope,” above, so that possibly rajju there is in sense of "wicker,” thus in substance not differing greatly from vamsa, bamboo. But more likely hamsa-sutika means a thread put in at the corner of the robe to prevent the corner from wearing out: previously the monks had hung up the robe-material at the middle, i.e. they had hung it over the rajju and vamsa, so that the dye dripped down at both sides. If hamsa-sutika were really a "cloth-line,” surely the dye would still run down at both sides; but hanging something up by its corner would cause dye to run down at one side only. These allowances seem to be framed so as to prevent drops and splashes of dye spoiling the appearance of the place.

2. na ca ačhimine theve pakharmiha. VA. 1126 says that he is not to go elsewhere until the dripping drops of dye have been cut off (ceased). Cf. the same expression at Vin. i. 150, 53, ii. 227, 230.

3. patthinna, VA. 1126 says that it was hard from too much dye, too full (of dye).

4. dantakāśātihāni. VA. 1127 says "dyeing them once or twice, they wore them the colour of ivory (dantavāsagāni).”

5. ačhinmākāni, or untorn. See above, p. 356, n. 4, and next par. below.

6. D.P.P.N. says "a janapada (district) in India, the capital of which was Ujjēna...Dakkhināgiri lay to the south of Rājagaha, beyond the hills that surrounded the city—hence its name.” See MĀ. iii. 429, SnA. i. 136, SA. i. 242, ii. 176.

7. Magadhakaṅka. See D.P.P.N. for suggestion that this was "probably an extensive rice-field which at once caught the eye on account of its terraces,” and size, one might add; see Jā. iii. 293.
make a central piece¹ and can make side pieces² and can make a neck-piece³ and can make a knee-piece⁴ and can make an elbow-piece⁵ and what is cut up must be roughly darned together,⁶ suitable for recluses and not coveted by opponents. I allow you, monks, an outer cloak that is cut up, an upper robe that is cut up, an inner robe that is cut up.”  || 2 || 12 ||

Then the Lord, having stayed at Rājagaha for as long as he found suitable, set out on tour for Vessāli. As the Lord was going along the high-road between Rājagaha and Vessāli he saw several monks coming along smothered up in robes, having put a mattress of robes⁷ on their heads and a mattress of robes on their backs and a mattress of robes on their hips,
and seeing (them) it occurred to the Lord: "These foolish men are turned too quickly to abundance of robes; suppose I were to set a limit, were to establish bounds as to robes for the monks?" || 1 ||

Then the Lord, walking on tour, in due course arrived at Vesālī. The Lord stayed there in Vesālī in the Gotamaka shrine. Now at that time on the cold winter nights between the "eights", in a time of snowfall, the Lord sat down in the open air at night with (only) one robe; the Lord was not cold. As the first watch of the night was ending the Lord became cold. The Lord put on a second robe; the Lord was not cold. As the middle watch of the night was ending the Lord became cold. The Lord put on a third robe; the Lord was not cold. As the last watch of the night was ending, as the sun was rising, in the flush of dawn, the Lord became cold. The Lord put on a fourth robe; the Lord was not cold. || 2 ||

Then it occurred to the Lord: "Even those who in this dhamma and discipline are sons of respectable families, susceptible to cold, afraid of cold, even these are able to keep themselves going with three robes. Suppose I were to set a limit, were to establish bounds as to robes for monks—were to allow three robes?" Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying: || 3 ||

"Now as I, monks, was going along the high-road between Rājaāgaha and Vesālī, I saw several monks coming along smothered up in robes, having put a mattress of robes on their heads and a mattress of robes on their backs and a mattress of robes on their hips; seeing them, it occurred to me: 'These foolish men have turned too quickly to abundance of robes; suppose I were to set a limit, were to establish bounds as to robes for monks?' || 4 ||

"Then I, monks, on the cold winter nights between the 'eights', in a time of snowfall, sat down in the open air at night with (only) one robe; I was not cold. As the first watch of the night was ending I became cold. I put on a second robe; I was not cold. As the middle watch of the night was ending I became cold. I put on a third robe; I was not cold. As the last watch of the night was ending, as the sun was rising, in the flush of dawn, I became cold. I put on a fourth robe; I was not cold. Then, monks, it occurred to me: 'Even those who in this dhamma and discipline are sons of respectable families, susceptible to cold, afraid of cold, even these are able to keep themselves going with three robes. Suppose I were to set a limit, were to establish bounds as to robes for monks and were to allow three robes? ' I allow you, monks, three robes: a double outer cloak, a single upper robe, a single inner robe." || 5 ||

Now at that time the group of six monks, saying: "Three robes are allowed by the Lord," entered a village in one set of three robes, remained in the monastery in another set of three robes, went down to bath in another set of three robes. Those who were modest monks looked down upon, criticised, spread it about, saying: "How can the group of six monks wear an extra robe?" Then these monks told this matter to the Lord. Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying:

"Monks, an extra robe should not be worn; whoever should wear (one) should be dealt with according to the rule." || 6 ||

Now at that time an extra robe accrued to the venerable B inserts pabhajitā, gone forth, as does the Cing. edn. (B is of course a MS.)

1 Vin. i. 59 (above, p. 77).
2 stham. bandeyyam marṣyādam thapeyyam.
3 antaraśakhāku. Cf. Vin. i. 31, and see above, p. 41, n. 3.
4 nandimukhiya ratīyā. Nandimukhi is lit. "joy-faced". Cf. Homer's "rosy-fingered dawn". Same expression occurs at Vin. ii. 236. Vin. Texts iii. 220, n. 1 quotes Bu. as saying nandimukhiyā ratīyā ti arunadhakatāke phalumukkā niya ratī khāyati le. aha nandimukhiyā ti, "when the night is joy-faced means, at the time of sunrise the night appears like a face of delight, because of this it is called: when the night is joy-faced". See also Vin. Texts ii. 211, n. 2.
5 Vin. i. 391 says that "after dhammarathane B inserts pabhajitā", gone forth, as does the Cing. edn. (B is of course a MS.)
6 ye pā kho te kulaputti. Vin. Texts ii. 211, n. 3 says "in the text read ye pā kho kulaputti", but this is not borne out by either the Cing. or the Sinn. edns.
Ananda; and the venerable Ananda wanted to give this robe to the venerable Sāriputta, but the venerable Sāriputta was staying at Sāketa. Then it occurred to the venerable Ananda: “It is laid down by the Lord that an extra robe should not be worn. And this extra robe has accrued to me, and I want to give this robe to the venerable Sāriputta, but the venerable Sāriputta is staying at Sāketa. Now what line of conduct should be followed by me?” Then the venerable Ananda told this matter to the Lord. He said:

“But how long, Ananda, before Sāriputta will come (here)?”

“Lord, on the ninth or tenth day,” he said.

Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying:

“I allow you, monks, to wear an extra robe for at most ten days.”

Now at that time an extra robe accrued to monks. Then it occurred to these monks: “Now what line of conduct should be followed in regard to an extra robe?” They told this matter to the Lord. He said:

“I allow you, monks, to assign an extra robe.”

Then the Lord, having stayed at Benares for as long as he found suitable, set out on tour for Sāvatthi. Walking on tour, in due course he arrived at Sāvatthi. The Lord stayed there at Sāvatthi in the Jeta Grove in Anāthapiṇḍika’s monastery. Then Visākhā, Migāra’s mother, approached the Lord; having approached, having greeted the Lord, she sat down at a respectful distance. As she was sitting down at a respectful distance, the Lord gladdened . . . delighted Visākhā, Migāra’s mother, with dhamma-talk. Then Visākhā, Migāra’s mother, when she had been gladdened . . . delighted by the Lord with dhamma-talk, spoke thus to the Lord:

“Lord, may the Lord consent (to accept) from me a meal on the morrow together with the Order of monks.”

The Lord consented by becoming silent. Then Visākhā, Migāra’s mother, having understood the Lord’s consent, rising

1 Vin. iii. 195 inserts sikkhāpadam (a rule for training) before paññātāpa (laid down).
2 Cf. second draft of rule in Nissag I, Vin. iii. 196.
3 At Vin. iii. 196 an extra robe is defined as “one that is not allotted, not assigned”: Presumably if it is either allotted, or assigned, it ceases to be an extra robe. At Vin. i. 297 the three robes (excluding any extra one) are allowed to be allotted but not assigned.
4 aggālam acchuphayam. On aggāla see B.D. ii. 409, n. 6.
5 i.e. the robe.
from her seat, greeting the Lord, departed keeping her right side towards him. \[1\]

Then towards the end of that night a great cloud rained down in the four continents.\[1\] Then the Lord addressed the monks, saying:

"Monks, even as it is raining in the Jeta Grove, so it is raining in the four continents. Let your bodies get wet with the rain,\[2\] monks, this is the last great cloud over the four continents."

"Very well, Lord," and these monks having answered the Lord \[290\] in assent, with their robes laid aside let their bodies get wet with the rain. \[2\]

Then Visākhā, Migāra's mother, having had sumptuous food, solid and soft, prepared, commanded a woman-slave, saying:

"Go now,\[3\] having gone to the monastery, announce the time, saying, 'Lord,\[4\] it is time, the meal is ready'."

"Very well, lady," and this slave-woman, having answered Visākhā, Migāra's mother in assent, having gone to the monastery, saw the monks, their robes laid aside, letting their bodies get wet with the rain. Seeing them, she thought: "There are no monks in the monastery, naked ascetics are letting their bodies get wet with the rain." She approached Visākhā, Migāra's mother; having approached, she spoke thus to Visākhā, Migāra's mother:

"Lady, there are no monks in the monastery, the monastery is empty." Then that woman-slave, having gone to the monastery, not seeing the monks, thinking: "There are no monks in the monastery, the monastery is empty," approached Visākhā, Migāra's mother; having approached, she spoke thus to Visākhā, Migāra's mother:

"Lady, there are no monks in the monastery, the monastery is empty." Then it occurred to Visākhā, Migāra's mother—she being clever, experienced, wise: "But undoubtedly the masters, having cooled their limbs, being refreshed in body, having taken up their robes, have (each) entered his own dwelling-place; this foolish woman thinks that there are no monks in the monastery, that the monastery is empty." She commanded the woman-slave, saying: "Go now, having gone to the monastery, announce the time, saying, 'Lord, it is time, the meal is ready'." \[4\]

Then the Lord addressed the monks, saying: "Monks, arrange your bowls and robes, it is time for the meal."

"Very well, Lord," these monks answered the Lord in assent.

Then the Lord, dressing in the morning, taking his bowl and robe, having vanished from the Jeta Grove, just as a strong man might stretch out his bent arm, or might bend back his outstretched arm, became visible in the porch belonging to Visākhā, Migāra's mother. Then the Lord sat down on an appointed seat together with the Order of monks. \[5\]

Then Visākhā, Migāra's mother, saying: "Wonderful, good sirs, marvellous, good sirs, is the great psychic power, the great majesty of the Truth-finder, in that although the floods are rolling on knee-deep, and although the floods are rolling on waist-deep, yet neither \[291\] the feet nor the robes of a single monk have become wet," and joyful, exultant, having with her own hand served and satisfied the Order of monks with the awakened one at their head with sumptuous solid and soft food, she sat down at a respectful distance after the Lord had eaten and had removed his hand from the bowl. As she was sitting down at a respectful distance, Visākhā, Migāra's mother, spoke thus to the Lord:

\[1\] caṭuddātīka.

\[2\] As at this time cloths for the rains had not been "allowed," monks could not incur the offence of wrong-doing mentioned at Vin. iii. 253, for letting their naked bodies get wet with the rain although they had cloths for the rains.

\[3\] ā, often used in speaking to female slaves.

\[4\] bhante, or perhaps here "honoured sir".
“Lord, I ask eight boons of the Lord.”
“Visākhā, Truth-finders are beyond (granting) boons.”
“Lord, they are those which are allowable and those which are blameless.”
“Speak on, Visākhā.” [6]
“I, Lord, want to give for life to the Order cloths for the rains, to give food for those coming in, to give food for those going out, to give food for the sick, to give medicine for the sick, to give a constant supply of conjey, to give bathing-cloths for the Order of nuns.” [8]
“But having what special reason in mind, do you, Visākhā, ask the Truth-finder for eight boons?”
“Now I, Lord, commanded a slave-woman, saying, ‘Go now, having gone to the monastery, announce the time, saying: Lord, it is time, the meal is ready’; but then, Lord, that slave-woman, having gone to the monastery, saw the monks, their robes laid aside, letting their bodies get wet with the rain; seeing them, she thought, ‘There are no monks in the monastery, naked ascetics are letting their bodies get wet with the rain’. She approached me, having approached, she spoke thus to me, ‘Lady, there are no monks in the monastery, naked ascetics are letting their bodies get wet with the rain’.

1 Cf. above, p. 104, 396.
2 Nissag. xxiv. and Pac. xci. are both based on the assumption that an “allowance” to use cloths for the rains had already been given. The rule in Nissag. xxiv. is against putting on cloths for the rains during all but the last part of the hot weather, for these cloths had become worn out and monks had gone naked during the rains. See B.D. ii. 134, n. 1. Pac. xci. is concerned with the right measurements for the rain-cloths.
3 Cf. Vin. ii. 16 where the householder Citta invited in-coming monks who were elders to accept a meal with him. At Vin. ii. 209 ff. certain regulations are laid down for the behaviour to be observed by and towards in-coming monks.
4 At Vin. i. 142 monks were allowed in the rains, as long as the business took no more than seven days, to visit ill monks; and they might look about for food for the sick, for food for those tending the sick, and for medicine for the sick.
5 At Vin. i. 93 ff. qualities necessary in those who tend the sick are enumerated. Moreover they are “allowed” to receive the upasampadā, it is said that the bathing-cloth, together with the bowl, three robes and vest, should be pointed out to them. At Vin. iv. 279 the right measurements for nuns’ bathing-cloths are prescribed.
6 Nakadness was disparaged; see below, p. 418, and Vin. iii. 212, 252 f., iv. 278.
7 na kusala, not expert in, clever, skilled.
8 gocara, lit. a cow’s grazing, a pasturage, thus a place where a monk can obtain food, the houses at which food is put into his bowl.
9 Cf. Pac. lxxxv. where monks are forbidden to enter a village at the wrong time.
10 As above, Vin. i. 120.
11 i.e. to the monastery.
12 ussusure, after sun-turn, mid-day. In Pac. xxxvii. eating at the “wrong time”, i.e. “after noon has passed until sunrise” (Vin. iv. 86 = 166) is an offence. Cf. at A. iii. 250 the five disadvantages to a family ussūrubhāte, who eat when the sun is right up.
13 bhatachedan karissati, lit. he will make a ‘cut’ in his food. For, since eating at the wrong time was an offence, a monk who could not take his meal during the right time, would have to miss it altogether. Cf. Jā. i. 156, bhatachedan kuta.
eaten my food for those who tend the sick, he will bring back food for the sick during the right time (and) he will not miss his meal. I, Lord, having this special reason in mind, want to give for life to the Order food for those who tend the sick.

"And again, Lord, if a monk who is ill does not obtain suitable medicines, either his disease will grow very much worse or he will pass away. When he has made use of my medicines for the sick, the disease will not grow very much worse, he will not pass away. I, Lord, having this special reason in mind, want to give for life to the Order medicines for the sick.

"And again, Lord, conjey was allowed by the Lord at Andhakavinda when he had its ten advantages in mind. I, Lord, having this special reason in mind, want to give for life to the Order a constant supply of conjey.

"There was a case (where nuns bathed) naked together with prostitutes at the same ford of the river Aciravati. Lord, these prostitutes made fun of the nuns, saying: 'Why in the world, ladies, is the Brahma-faring led by you while you are young? Surely the pleasures of the senses should be enjoyed; because I am at ease my mind will be contemplative; this will be for me growth as to the sense-organs, growth as to the powers, growth as to the factors of enlightenment. I, Lord, having this advantage in mind, am asking the Truth-finder for the eight boons.'

"But having what advantage in mind do you, Visākhā, ask the Truth-finder for eight boons?"

"Now, Lord, monks who have passed the rains in (various) places will come to Sāvatthi so as to see the Lord; having approached the Lord, they will ask: 'Lord, such and such a monk has passed away; what is his bourn, what his future state?'

The Lord will explain this saying: 'It is in the fruit of stream-attaining or it is in the fruit of once-returning or it is in the fruit of not-returning or it is in the fruit of perfection.' I, having approached these, will ask: 'Honoured sirs, was Sāvatthi previously visited by this master?'

"If they say to me: 'Sāvatthi was previously visited by this monk,' I shall come to the conclusion that undoubtedly cloths for the rains or food for those coming in or food for those going out or food for the sick or food for those who tend the sick or medicines for the sick or a constant supply of conjey was enjoyed by this master. On my calling that to mind, delight will be born; from delight, joy will be born; because my mind is joyful my body will be calm; with the body calm I will experience ease; because I am at ease my mind will be contemplative; this will be for me growth as to the sense-organs, growth as to the powers, growth as to the factors of enlightenment. I, Lord, having this advantage in mind, am asking the Truth-finder for the eight boons.'

"It is very good, Visākhā, it is good that you, Visākhā, having this advantage in mind, are asking the Truth-finder for the eight boons. I allow you, Visākhā, the eight boons.'

Then the Lord blessed Visākhā, Migāra's mother, with these verses:

"Whatever (woman), much delighted, endowed with virtue, a disciple of the well-farer, food and drink gives—having overcome avarice—the gift is heavenly, dispelling sorrow, bringing happiness; (and) she gains a deva-like span owing to the spotless, stainless way.

"She, desiring merit, at ease, healthy, delights long in a heavenly company.'"

Then the Lord, having blessed Visākhā, Migāra's mother, with these verses, rising from his seat, departed.

Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying:

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1 Enumerated at Vin. i. 221; conjey allowed at Vin. i. 222.
2 Conveyed at Vis. i. 222.
3 As in Nuns' Pāc. ii. xxi.
4 This passage occurs again in Nuns' Pāc. xxi, where it is made an offence of expiation for nuns to bathe naked.
5 idāra.
Now at that time monks, having eaten abundant food, fell asleep, thoughtless, careless. While they were sleeping, thoughtless, careless, impurity was emitted as the result of a dream; the lodging was stained by the impurity. Then the Lord, as he was touring the lodgings with the venerable Ānanda as his attendant, saw the lodging stained by impurity; seeing it, he addressed the venerable Ānanda, saying: "Why, Ānanda, is this lodging stained by impurity?"

"Now, Lord, monks [294] having eaten abundant food fell asleep, thoughtless, careless . . . as the result of a dream; that is why, Lord, the lodging is stained by impurity." || 1 ||

"Thus it is, Ānanda, thus it is, Ānanda, that when they fell asleep, thoughtless, careless, impurity was emitted as the result of a dream. Ānanda, those monks who fall asleep calling up mindfulness, careful, by these impurity is not emitted; and, Ānanda, those who are ordinary people, passionless in regard to pleasures of the senses, by these impurity is not emitted. It is impossible, it cannot come to pass, Ānanda, that impurity should be emitted by one perfected." Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying:

"Now as I, monks, was touring the lodgings with Ānanda as my attendant, I saw a lodging stained by impurity, and seeing this I addressed Ānanda, saying: 'Why, Ānanda, . . . (= 16, 1, 2) . . . by one perfected.' || 2 ||

"Monks, there are these five disadvantages to one who falls asleep, thoughtless, careless: badly he sleeps, badly he wakes, he sees an evil dream, devatās guard him, impurity is not emitted. Monks, these are the five disadvantages to one who falls asleep, thoughtless, careless. And, monks, there are these five advantages to one who falls asleep calling up mindfulness, careful: well he sleeps, well he wakes, he does not see an evil dream, devatās guard him, impurity is not emitted. Monks, these are the five advantages to one who falls asleep, calling up mindfulness, careful. I allow you, monks, a (piece of cloth) to sit upon for protecting the body, for protecting the robes, for protecting the lodgings." || 3 ||

Now at that time a (piece of cloth) to sit upon was too small, it did not protect the whole lodging. They told this matter to the Lord. He said: "I allow you, monks, to make a sheet as large as one desires.” || 4 || 16 ||

Now at that time the venerable Belaṭṭhasīsa, the venerable Ānanda’s preceptor, came to have a disease of thick scabs. Because of its discharge his robes stuck to his body; monks having moistened these again and again with water, loosened them. The Lord, as he was touring the lodgings, saw these monks loosening these robes, having moistened them again and again with water; seeing them, he approached these monks; having approached, he spoke thus to these monks:

"Monks, what disease has this monk?"

"Lord, this [295] venerable one has a disease of thick scabs; because of its discharge his robes stick to his body, and we, having moistened these again and again with water, loosened them.” Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying:

"I allow, monks, an itch-cloth to one who has an itch or a small boil or a running sore or a thick scab disease.” || 17 ||

Now at that time Visākhā, Migāra’s mother, taking a cloth for wiping the face, approached the Lord; having approached, having greeted the Lord, she sat down at a respectful distance.
As she was sitting down at a respectful distance, Visākhā, Migāra’s mother, spoke thus to the Lord:

“Lord, may the Lord accept from me a cloth for wiping the face, that it may be for a blessing, a happiness for a long time.”

The Lord accepted the cloth for wiping the face. Then the Lord gladdened, rejoiced, roused, delighted Visākhā, Migāra’s mother, with dhamma-talk. Then Visākhā, Migāra’s mother, having been gladdened . . . delighted with dhamma-talk by the Lord, rising up from her seat, having greeted the Lord, departed keeping her right side towards him. Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying:

“I allow you, monks, a cloth for wiping the face.”

Now at that time Roja, the Mallan, was a friend of the venerable Ānanda. A linen cloth belonging to Roja, the Mallan, was placed in the venerable Ānanda’s hand, and the venerable Ānanda had need of a linen cloth. They told this matter to the Lord. He said:

“I allow you, monks, to take something on trust when it belongs to one endowed with these five qualities: if he is an acquaintance and if he is a companion and if he has spoken about it and if he is alive and if he knows, ‘When it is taken he will be pleased with me’. I allow you, monks, to take something on trust when it belongs to one endowed with these five qualities.”

Now at that time monks had complete sets of the three robes but they had need both of water-strainers and bags. They told this matter to the Lord. He said:

“I allow you, monks, to allot the three robes, not to assign them; to allot the cloths for the rains during the four months of the rains, after that (time) to assign them; to allot a piece of cloth to sit upon, not to assign it; to allot a sheet, not to assign it; to allot an itch-cloth while the disease lasts, after that (time) to assign it; to allot a cloth for wiping the face, not to assign it; to allot a cloth for the requisites (of water-strainers and bowls), not to assign it.”

Then it occurred to the monks: “Now what is the least robe to be assigned?” They told this matter to the Lord. He said:

“I allow you, monks, to assign as the least robe one that is eight finger-breadths in length and four finger-breadths wide according to the accepted finger-breath.” Now at that time the made-up rag-robes of the venerable Kassapa the Great became heavy. They told this matter to the Lord. He said: “I allow you, monks, to make a rough darn.” It became misshapen at the corner. The threads were frayed out. They told this matter to the Lord. He said: “I allow you, monks, to insert a patch only of thread.”

1. adhiphatabbāni. See notes on an-adhiphiṭa at B.D. ii. 121.
2. vihappatabbāni. See note on a-vihappita at B.D. ii. 7. Vihappana, assignment, is defined at Vin. iv. 122.
3. Cf. Vin. iii. 196 where an extra robe is defined as one that is “not allotted, not assigned”.
4. See definition of robe (-material) at Vin. iii. 196 = B.D. ii. 7.
5. According to V.A. 1129 because of the patches sewn on to the worn places. Kassapa the Great always wore rag-robes.
6. suttalakkha kālam. V.A. 1129 suttal’ eva aggolam kālam ti atha, “to make a patch only of thread”, so perhaps suttalakka is a rough darn; cf. MV. VIII. 12. 2.
7. vihanna. V.A. 1129 says that when they had cut off the thread as they were sewing, one corner of the outer cloak became long. At Vin. ii. 116 cūraham vihannam holi, the robe-material became misshapen. See Vin. Texts iii. 92, n. 7.
8. vihanna uddharitam. V.A. 1129 says that this means to cut off the long corner.
9. okriyanti. V.A. 1129 mentions that the robe fell down, or hung down, at the cut corner.
Now at that time much robe-material accrued to a certain monk, and he was desirous of giving that robe-material to his parents. They told this matter to the Lord. He said: “Because he is himself giving to his parents, monks, what can we say? I allow you, monks, to give to parents. But, monks, a gift of faith should not be brought to ruin.”

Now at that time when a set of three robes was being made by a certain monk, there was not enough for all (three) to be cut up (into pieces).

“I allow you, monks, two (robes that are) cut up, one that is not cut up.” There was not enough for two to be cut up and one not cut up.

“I allow you, monks, two (robes that are) not cut up, one that is cut up.” There was not enough for two to be not cut up and one cut up.

“I allow you, monks, to insert an extra supply. But, monks, the whole (set of three robes) should not be worn not cut up. Whoever should so wear it, there is an offence of wrong-doing.”

Now at that time a certain monk, laying aside a robe in the Blind Men’s Grove, entered a village for almsfood with (only) his upper and inner robes. Thieves carried off that robe. That monk became badly dressed, wearing shabby robes. Monks spoke thus:

“Why are you, your reverences, badly dressed, wearing shabby robes?”

“Now I, your reverences, laying aside a robe in the Blind Men’s Grove, entered a village for almsfood with (only) the upper and inner robes. Thieves carried off that robe; that is why I am badly dressed, wearing shabby robes.”

They told this matter to the Lord. He said:

“Monks, a village should not be entered by (a monk wearing only) the upper and inner robes; whoever should so enter (one), there is an offence of wrong-doing.”

Now at that time the venerable Ānanda, through unmindfulness, entered a village for almsfood with (only) his upper and inner robes. Monks spoke thus to the venerable Ānanda:

“Reverend Ānanda, has it not been laid down by the Lord that a village should not be entered by (a monk wearing only) the upper and inner robes? Why do you, your reverence, enter a village with (only) your upper and inner robes?”

“It is true, your reverences, that it was laid down by the Lord that a village should not be entered by a monk wearing only the upper and inner robes, but I entered through unmindfulness.”

They told this matter to the Lord.

He said: “Monks, there are five reasons for laying aside

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1 See B.D. ii. 409, n. 7, 8; and above, p. 354.
2 As at CV. V. 28. 2. The word translated as “cotton cloth” is pattiā. Vin. Texts ii. 231, n. 3 says “we probably ought to read pattiā, not pattiā,” and cf. Vin. Texts iii. 141, n. 6. Pattiā are perhaps strips of cloth used as braidings and bindings. VA. i. 1129 says pattiā lūjanīti means that the threads put in front of the large pattiā fall out, and thus the pattiā give way.
3 atthapadaka, perhaps a “patch”. PED. “Net-work” tentatively suggested in CPD. VA. simply says that atthapadakam kātum means to sew the front of a piece of cloth with an atthapadaka-covering (atthapadaka-kuchanna). The word occurs at Vin. ii. 150 with vissetum, and is translated at Vin. Texts iii. 167 as “to weave the string across and across”; see loc. cit. n. 1.
4 avamādhikam pi śrotatam. VA. i. 1129 says “to give an added (or extra, āgantuka) piece of cloth. This may be put in if there is not enough; if there is enough there must not be an added piece of cloth, (for then, what there is) should be cut up”.
5 See above, MV. VIII. 11.
6 Cf. Vin. iv. 285, where it is “no offence” for a nun to give recluses’ robe-material to her parents.
7 vimittetattham. VA. i. 1129, “if the parents stand begging in the dust it should be given”. The point is that the robe-material had been given to the monk, and should therefore, unless there is strong reason to the contrary, be retained by him. At all events it was not to be wasted.
the outer cloak: if one becomes ill, or if he comes to be spending the rains, or if he comes to go to the other side of a river, or if the dwelling-place comes to be secured with a bolt, or if the kathina-cloth has been made. These, monks, are the five reasons for laying aside the outer cloak. And, monks, there are five reasons for laying aside the upper robe, the inner robe: if one becomes ill . . . or if the kathina-cloth has been made. These, monks, are the five reasons for laying aside the upper robe, the inner robe. And, monks, there are five reasons for laying aside a cloth for the rains: if one becomes ill, or if he comes to go outside the boundary, or if he comes to go to the other side of a river, or if the dwelling-place comes to be secured with a bolt, or if a cloth for the rains comes to be not made or imperfectly executed. These, monks, are the five reasons for laying aside a cloth for the rains.” || 3 || 23 ||

Now at that time a certain monk spent a favourable time of year alone. People there, saying: “We are giving for an Order,” gave robes. Then it occurred to that monk: “It is laid down by the Lord that the least Order is fourfold, but I am solitary, and these people, saying, ‘We are giving for an Order’, gave robes. What now if I should convey these robes belonging to an Order to Sāvatthi?” Then that monk, taking those robes, having gone to Sāvatthi, told this matter to the monks. The monks told this matter to the Lord. He said: “I allow you, monks, to distribute (these robes) to the Order that is present.” || 3 ||

“This is a case, monks, where a monk is spending a favourable time (of year) alone. People there, saying: ‘We are giving for an Order’, give robes. I allow, monks, that monk to allot those robes, saying: ‘These robes are for me.’ If, monks, that monk does not allot that robe-material (and) another monk comes, an equal portion should be given (to him). If, monks, the kusa-lot was not cast while that robe-material was being distributed by those monks (and) another monk comes, an equal portion should be given (to him). If monks, the kusa-lot was cast while that robe-material was being distributed by those monks (and) another monk comes, a portion need not be given (to him) if they are not willing.” || 4 ||

Now at that time two brothers who were elders, the venerable Isidāsā and the venerable Isibhatta, having spent the rains

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1 Then, according to Nissag. II (Vin. in. 199) he has to get the agreement of the monks to be regarded as not away, separated from his three robes, although he is in actual fact separated from them, since he does not feel well enough to go on a journey taking all of them with him.
2 Vassikasamketa, at the rendezvous for the rains. During the rains monks are allowed to wear cloths for the rains instead of their usual three robes, in order to save these from the damp and wet.
3 Aggakagutta. Aaggara here in sense of “bolt”, not “patch”.
4 See Nissag. II and above, MV. VII. 1. 3.
5 When, presumably he must put on his set of three robes. Travelling in the rains was allowed only if the business was urgent and if the monk was not absent from the rains-residence for more than seven days. See MV. III.
6 Cf. Vin. iii. 155, 225, 229, etc., for vippakata, imperfectly executed. Cloths for the rains allowed at MV. VIII. 15.
7 At Vin. i. 319 five kinds of samghas, classified by the number of their members, are given together with the official acts that each might perform.
8 Tuṣṭi eva, just for you.

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1 See Nissag. I, II, III.
2 Although the preceding sentence ends with iti, it appears from the vocative bhikkhave, no less than from the anuyānāmi, just below, that Gotama is regarded as still addressing the monks.
3 Utkāla. V.A. 1130 says “another time than the rains.” At Vin. ii. 167 utkāla stands in opposition to “the three months of the rains”. A. iv. 136 discriminates between three seasons: gimha, the hot weather, vassa, the rains, and hemanta, the cold weather. Utkāla above doubtless means a time of year that was not the rains, thus balancing the preceding paragraphs.
4 See above, MV. VIII. 20. 2.
5 Sing. here; plural above.
6 Cf. CV. VI. 11. 3.
7 Mentioned apparently nowhere but here, see D.P.P.N.
at Savatthi, went to a certain village-residence. People, saying: "It is long since the elders came (here)," gave food with robes. The resident monks asked the elders:

"Honoured sirs, thanks to the elders, these robes belonging to the Order, have accrued. Let the elders consent (to accept) a portion." The elders spoke thus:

"In so far as we, your reverences, understand dhamma as taught by the Lord, these robes are for you yourselves until the removal of the kathina (privileges)." || 5 ||

Now at that time three monks were spending the rains in Rājagaha. People there, saying: "We are giving for an Order," gave robes. Then it occurred to these monks: [299] "It is laid down by the Lord that the least Order is fourfold, but we are three persons, and these people, saying, 'We are giving for an Order,' gave robes. Now what line of conduct should be followed by us?" Now at that time several elders, the venerable Nilavāsin¹ and the venerable Sāṇavāsin² and the venerable Gopaka³ and the venerable Bhagu⁴ and the venerable Phalikasandana⁵ were staying at Pātaliputta⁶ in the Cock's monastery.⁷ Then these monks, having gone to Pātaliputta, asked the elders. The elders spoke thus: "In so far as we understand dhamma as taught by the Lord, it is that these robes are for you yourselves until the removal of the kathina (privileges)." || 6 || 24 ||

Now at that time the venerable Upananda,⁶ the son of the Sakyans, having spent the rains at Savatthi, went to a certain village-residence. And there the monks assembled, wishing to distribute robe-material. These spoken thus: "These robes, your reverence, belonging to the Order, will be distributed. Will you consent (to accept) a portion?"

"Yes, your reverences, I will consent," and taking up a portion of the robe-material from there, he went to another residence. The monks there also assembled, wishing to distribute robe-material. These also spoke thus: "These robes, your reverence, belonging to the Order, will be distributed. Will you consent (to accept) a portion?"

"Yes, your reverences, I will consent," and taking up a portion of the robe-material from there too, he went to another residence. The monks there also assembled, wishing to distribute robe-material. These also spoke thus: "These robes, your reverence, belonging to the Order, will be distributed. Will you consent (to accept) a portion?"

"Yes, your reverences, I will consent," and taking up a portion of the robe-material from there too, he went to another residence. Monks spoke thus: "You, reverend Upananda, are of great merit, much robe-material has accrued to you."

"Whence, your reverences, is there merit for me? Now I, your reverences, having spent the rains at Savatthi, went to a certain village-residence. The monks were there assembled, wishing to distribute robe-material. They spoke thus to me: 'These robes, your reverence, belonging to the Order, will be distributed. Will you consent (to accept) a portion? ' 'Yes, your reverences, I will consent,' and taking up a portion of the robe-material from there, I went to another residence. The monks there also assembled, wishing to distribute robe-material. These also spoke thus to me: 'These robes, your reverence, belonging to the Order, will be distributed. Will you consent (to accept) a portion? ' 'Yes, your reverences, I will consent,' and taking up a portion of the robe-material from there too [300], I went to another residence. The monks there also assembled, wishing to distribute robe-material. These also spoke thus to me: 'These robes . . . a portion? ' 'Yes, your reverences, I will consent,' and I

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¹ Mentioned apparently nowhere but here, see D.P.P.N.
² D.P.P.N. says "an epithet of Sambhūta Thera". Vin. Texts ii. 236, n. 1 thinks he is probably the same as the Sāṇavāsin who took part in the Council of Vesālī.
³ D.P.P.N. in its account of a Bhagu Thera thinks that this one "is probably a different person" from the Bhagu of Vin. i. 350, etc.
⁴ Or Patna, the capital of Magadha before Asoka's time. See above, p. 312; D. ii. 37; Budd. India, p. 262; B. C. Law, Geog. of Early Buddhism, pp. 10, 11; C.H.I. i. 189.
⁵ Kukkutārāma. Referred to at S. v. 15 ff., 171; A. iii. 57; v. 342 = M. i. 346. There was another ārāma of the same name at Kosambi, built by a sēṭhī. It would have been an odd coincidence if the Pātaliputta one had also been built by a sēṭhī, as Bu. says at MA. iii. 13 and also in Comy. on A. v. 342 (see G. S. v. 220, n. 2). C.H.I. i. 189 observes that Asoka is said to have built a monastery on the site of the Kukkaṭārāma; cf. C.H.I. i. 301, 518.
⁶ See B.D. ii. 42, n. 1.

—same thing said to him at Vin. iii. 215.
took up a portion of robe-material from there too. Thus much robe-material accrued to me.” 22

"But is it that you, reverend Upananda, having spent the rains somewhere else, will consent (to accept) a portion of robe-material elsewhere?" 1

"Yes, your reverences," he said. Those who were modest monks looked down upon, criticised, spread it about, saying:

"How can the venerable Upananda, the son of the Sakyans, having spent the rains somewhere else, consent (to accept) robe-material elsewhere?" They told this matter to the Lord. He said:

"Is it true, as is said, that you, Upananda, having spent the rains somewhere else, consented (to accept) a portion of robe-material elsewhere?"

"It is true, Lord.” The awakened one, the Lord rebuked him saying:

"How can you, foolish man, having spent the rains somewhere else, consent (to accept) a portion of robe-material elsewhere? It is not, foolish man, for pleasing those who are not (yet) pleased, nor for increasing (the number of) those who are pleased.”

Having rebuked him, having given reasoned talk, he addressed the monks, saying:

"Monks, a portion of robe-material is not to be consented to elsewhere by one who has spent the rains somewhere else. Whoever should consent (to accept), there is an offence of wrong-doing." 33

Now at that time the venerable Upananda, the son of the Sakyans, spent the rains alone in two residences, thinking: "Thus will much robe-material accrue to me.” 44

Then it occurred to these monks: "Now, how should a share of robe-material be given to the venerable Upananda, the son of the Sakyans?" They told this matter to the Lord. He said:

"Monks, give one sharea to the foolish man. For this is a case, monks, where a monk is spending the rains alone in two residences, thinking, 'Thus will much robe-material accrue to me.'" If he stays half (the time) at one, half (the time) at the

1 Cf. Vin. iii. 66, iv. 76 f., 81 f.
2 ekadhippaya, of which Va. 1132 says ekapuggalapatiyimsa, one man’s share.

25.4—26.3] MAHAVAGGA VIII 431

other, half a share of robe-material should be given (to him) at the one, half at the other; or where he spends the more (time), from there is the share of the robe-material to be given (to him).” 44 55

Now at that time a certain monk was suffering from dysentery; he lay fallen in his own excrements. Then the Lord, as he was touring the lodgings with the venerable Ānanda as his attendant, 1 approached that monk’s dwelling-place. The Lord saw that monk lying fallen in his own excrements; seeing him he approached that monk, and having approached he spoke thus to that monk:

"What is your disease, monk?"

"Lord, I have dysentery."

"But, monk, have you anyone who tends you?"

"I have not, Lord," 301 he said.

"Why do not the monks tend you?"

"I, Lord, am of no use to the monks, therefore the monks do not tend me." 11

Then the Lord addressed the venerable Ānanda, saying: "Go, Ānanda, bring water, we will bathe this monk.”

"Very well, Lord,” and the venerable Ānanda, having answered the Lord in assent, when he had brought the water, the Lord sprinkled on the water, the venerable Ānanda washed him over; the Lord took him by the head, the venerable Ānanda by the feet, and having raised him up, they laid him down on a couch. 11

Then the Lord, on that occasion, in that connection, having had the Order of monks convened, asked the monks:

"Is there, monks, in such and such a dwelling-place a monk who is ill?"

"There is, Lord.”

"What, monks, is that monk’s disease?"

"Lord, the venerable one has dysentery.”

"But, monks, is there anyone who is tending that monk?"

"There is not, Lord.”

"Why do not the monks tend him?"

1 Cf. above, p. 420.
"Lord, this monk is of no use to the monks, therefore the monks do not tend that monk."

"Monks, you have not a mother, you have not a father who might tend you. If you, monks, do not tend one another, then who is there who will tend you? Whoever, monks, would tend me, he should tend the sick.  || 3 ||

"If he has a preceptor he should be tended for life by the preceptor, who should wait for his recovery. If he has a teacher he should be tended for life by the teacher, who should wait for his recovery. If he has one who shares a dwelling-place . . . If he has a pupil . . . If he has a fellow-preceptor . . . If he has a fellow-teaching he should be tended for life by the fellow-teaching, who should wait for his recovery. If he has neither a preceptor nor a teacher nor one who shares a dwelling-place nor a pupil nor a fellow-preceptor or a fellow-teaching, he should be tended by the Order. If it should not tend him, there is an offence of wrong-doing.  || 4 ||

"Endowed with five qualities, monks, does one who is ill become difficult to tend: he becomes one who does not do what is beneficial; he does not know moderation in what is beneficial; he becomes one who does not take medicine; he becomes one who does not make clear the disease just as it comes to be to one who tends the sick and who wishes him well, saying as it is getting worse, 'It is getting worse', or as it is getting better, 'It is getting better', or as it is stationary, 'It is stationary'; he becomes not the kind (of man) who endures bodily feelings which, arising, are painful, acute, sharp, shooting, disagreeable, miserable, deadly. Endowed with these five qualities, monks, does one who is ill become easy to tend.  || 5 ||

"Endowed with five qualities, monks, does one who is ill become easy to tend: he becomes one who does what is beneficial; he knows moderation in what is beneficial; he becomes one who takes medicine; he makes clear the disease just as it comes to be to one who tends the sick and who wishes him well, saying as it is getting worse, 'It is getting worse', or as it is getting better, 'It is getting better', or as it is stationary, 'It is stationary'; he becomes the kind (of man) who endures bodily feelings which, arising, are painful, acute, sharp, shooting, disagreeable, miserable, deadly. Endowed with these five qualities, monks, does one who is ill become easy to tend.  || 6 ||

"Endowed with five qualities, monks, is one who tends the sick not fit to tend the sick: he comes to be not competent to provide the medicine; he does not know what is beneficial and what is not beneficial; he brings forward what is not beneficial, he takes away what is beneficial; he tends the sick in the hope of gain, not (from) amity of mind; he becomes one who loathes to remove excrement or urine or sweat or vomit; he does not come to be competent to gladden, rejoice, rouse, delight the sick from time to time with dhamma-talk. Endowed with these five qualities, monks, one who tends the sick is not fit to tend the sick.  || 7 ||

"Endowed with five qualities, monks, is one who tends the sick fit to tend the sick: he comes to be competent to provide the medicine; he knows what is beneficial and what is not beneficial; he takes away what is not beneficial, he brings forward what is beneficial; he tends the sick (from) amity of mind, not in the hope of gain; he does not become one who loathes to remove excrement or urine or sweat or vomit; he comes to be competent to gladden . . . delight the sick from time to time with dhamma-talk. Endowed with these five qualities, monks, does one who is ill become difficult to tend.
five qualities, monks, is one who tends the sick fit to tend the sick.” || 8 || 26 ||

Now at that time two monks came to be going along a high-road in the Kosala country. They arrived at a certain residence where a certain monk was ill. Then it occurred to these monks: “Your reverences, tending the sick is praised by the Lord. Come, let us tend this monk,” and they tended him. While he was being tended by them he passed away. Then these monks, taking that monk’s bowl and robes, having gone to Sāvatthī, told this matter to the Lord. || 1 ||

He said: “Monks, the Order is the owner of the bowl and robes of a monk who has passed away. But truly those who tend the sick are of great service. I allow you, monks, to give through the Order the three robes [303] and the bowl to those who tended the sick. And thus, monks, should they be given: that monk who tended the sick, having approached the Order, should say to it: ‘Honoured sirs, the monk so and so has passed away; these three robes and the bowl were his.’ The Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. The monk so and so has passed away; this robe and bowl were his. The Order is giving this robe and bowl to those who tended the sick. If the giving of this robe and bowl to those who tended the sick is pleasing to the venerable ones, let them be silent; he to whom it is not pleasing should speak. This robe and bowl are given through the Order to those who tended the sick. It is pleasing to the Order, therefore it is silent. Thus do I understand this.’” || 3 ||

Now at that time a certain monk and a novice tended one who was ill. While he was being tended by these he passed away. Then it occurred to that monk who had tended the one who was ill: [304] “Now what share of the robes is to be given to the novice who tended the one who was ill?” They told this matter to the Lord. He said: “I allow you, monks, to give an equal share to a novice who tended the sick.” || 4 ||

Now at that time a certain monk who had many goods, many requisites, came to pass away. They told this matter to the Lord. He said: “Monks, the Order is the owner of the bowl and robes of a monk who has passed away. But truly those who tend the sick are of great service. I allow you, monks, to give through the Order the robe and the bowl to those who tended the sick. And thus, monks, should they be given: That monk who tended the sick, having approached the Order, should say to it: ‘Honoured sirs, the novice so and so has passed away; this robe and the bowl were his.’ The Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. The novice so and so has passed away; this robe and bowl were his. The Order is giving this robe and bowl to those who tended the sick. If it seems right to the Order let the Order give this robe and bowl to those who tended the sick. This is the motion. Honoured sirs, let the Order listen to me. The novice so and so has passed away; this robe and bowl were his. The Order is giving this robe and bowl to those who tended the sick. If the giving of this robe and bowl to those who tended the sick is pleasing to the venerable ones, let them be silent; he to whom it is not pleasing should speak. This robe and bowl are given through the Order to those who tended the sick. It is pleasing to the Order, therefore it is silent. Thus do I understand this.’” || 2 ||

Now at that time a certain novice came to pass away. They told this matter to the Lord. He said: “Monks, the Order is the owner of the bowl and robes of a novice who has passed away. But truly those who tend the sick are of great service. I allow you, monks, to give through the Order the bowl and robes of a monk who has passed away. But truly those who tend the sick are of great service. I allow you, monks, to give through the Order the three robes and the bowl to those who tended the sick; to distribute through the Order that is present whatever few goods, few requisites are there; but whatever many goods, many requisites are there, these are for the Order of the four quarters1—those who have

1 cātuṣḍī ca saṅgha. For discussion on this see S. Dutt, Early Buddhist Monachism, 1924, p. 83 ff. Cf. same expression at Vin. ii. 147.
come in, those who have not come in—they are not to be disposed of, not to be divided up." || 5 || 27 ||

Now at that time a certain monk, having become naked, approached the Lord; having approached he spoke thus to the Lord: "Lord, in many a figure is the Lord a speaker in praise of desiring little . . . of putting forth energy. Lord, this (cloth of) fibre is, in many a figure, useful for desiring little . . . for putting forth energy. It were good [305], Lord, if the Lord were to allow (cloaks made of strips of) black antelope hide for the monks."

The awakened one, the Lord rebuked him, saying: "It is not becoming . . . it is not to be done. How can you, foolish man, observe nakedness, an observance of members of other sects? It is not, foolish man, for pleasing those who are not (yet) pleased. . . ."

Having rebuked him, having given reasoned talk, he addressed the monks saying: "Monks, (a cloak made of strips of) black antelope hide, an emblem of members of other sects is not to be worn. Whoever should wear (one), there is a grave offence." || 1 ||

Now at that time a certain monk, having put on (a garment made of) stalks of swallow-wort . . . having put on (a cloth of) fibre, approached the Lord; having approached, he spoke thus to the Lord: "Lord, in many a figure is the Lord a speaker in praise of desiring little . . . of putting forth energy. Lord, this (cloth of) fibre is, in many a figure, useful for desiring little . . . for putting forth energy. It were good, Lord, if the Lord were to allow (a cloth of) fibre for the monks."

The awakened one, the Lord rebuked him, saying: "It is not becoming, it is not suitable, it is not fitting, it is not worthy of a recluse, it is not allowable, it is not to be done. How can you, foolish man, observe nakedness, an observance of members of other sects? It is not, foolish man, for pleasing those who are not (yet) pleased. . . ."

1 avissajjika. Five classes of things that are avissajjyani, untransferable, not to be disposed of, are given at Vin. ii. 170.
2 avebhanga. The same five classes of things that are avebhangyani, inalienable, are given at Vin. ii. 171. If a monk disposes of or divides up any of these things he incurs a thullaccaya offence, and the disposal or division is reckoned to be null and void.

Stock in Vin. See B.D. i. 37 for notes and references.

3 titthiyasamaddana. Word-play probably intended here: for samaddana means both going for alms without taking the three robes with one (cf. asamaddana at Vin. i. 254), and also adopting, undertaking, taking upon oneself. Here the latter must be meant, for cf. Vin. i. 159, where the same phrase is used with regard to the titthiyas "vow of silence," muggabba.
4 Cf. MV. VIII. 48. 7, 11.
5 Phala is usually a panel, board or plank. Vin. Texts ii. 246 and A. K. Coomaraswamy, Indian Architectural Terms, J.A.O.S, vol. 48, no. 3, p. 268 (referred to in this passage) take it as a kind of cloth.

1 See B.D. i. 52 f. for notes and references. The story at Vin. iii. 34 (= B.D. i. 52) preceding those of monks dressed in these kinds of garments, is about a naked monk; this itself is preceded by a story of a monk clothed in a layman's dress.
2 titthiyadhaja. Cf. Vin. ii. 22, where it is said that titthiyadhaja is not to be worn by a monk who has been suspended for not seeing his offences. V.A. says (see Vin. Texts ii. 373, n. 6) that titthiyadhaja means that garments of kusa-grass and the rest are not to be worn; and cf. arahaddhaja at J.A. i. 65.
3 akkâdâla. Akka is the plant Calotropis gigantea. Word occurs at M. i. 429.
4 bodhaka. V.A. ii. 1135 says that it is made of makaci. This, according to P.E.D. is a "kind of cloth, material, fibre". Bodhaka occurs in a simile at A. i. 246, and there is no indication that monks should not wear it; it is called painful to handle and of little worth. A.A. ii. 349 describes it as vâkamayavattham, "a cloth made of bark". Also see Pug. p. 33. PugA. 216 calls bodhaka: sânâvâkâdâsa, a cloak of bark and coarse hemp. On sâna see B.D. ii. 143, n. 3.
not becoming... it is not to be done. How can you, foolish man, put on (a cloth of) fibre? It is not, foolish man, for pleasing those who are not (yet) pleased...” Having rebuked him, having given reasoned talk, he addressed the monks, saying:

“Monks, (a cloth of) fibre is not to be put on. Whoever should put (one) on, there is an offence of wrong-doing.” || 3 || 28 ||

Now at that time the group of six monks wore robes that were all dark green,⁴ they wore robes that were all yellow, they wore robes that were all red, they wore robes that were all crimson, they wore robes that were all black, they wore robes that were all dyed brownish-yellow,⁵ they wore robes that were all dyed reddish-yellow,⁶ they wore robes with borders that were not cut up, they wore robes with long borders, they wore robes with borders of snakes' hoods, they wore jackets,⁷ they wore garments of the Tirita tree,⁸ they wore turbans. People looked down upon, criticised, spread it about, saying: “Like householders who enjoy pleasures of the senses.” They told this matter to the Lord. He said:

“Monks, robes that are all dark green are not to be worn, robes that are all yellow are not to be worn... a jacket is not to be worn, (a garment made from) the Tirita tree is not to be worn. Whoever should wear (one), there is an offence of wrong-doing.” || 1 || 29 ||

Now at that time monks, having spent the rains, and no robe-material having accrued, [306] went away and left the

¹ *mitaka*, or blue; see B.D. ii. 408, n. 1, 2. For this sequence of colours cf. Vin. i. 185 = ii. 267, and see Bu’s explanations at VA. 1083. This passage, with the omission of the last item, recurs at Vin. ii. 267 for the group of six nuns.
² *mahārānagaraṇa*, VA. 1083 saying that it is the colour of a centipede's back.
³ *mahānāmaratī*, VA. 1083 saying that it is the colour of withered leaves, a mixed colour.
⁴ *kañkhaka*. Cf. A. i. 145.
⁵ *tirīṭaka*. *Symlocos racemosa*. VA. 1135 explains by *rakkhaṭṭha-mayaḥ tam pādaṭṭhānānaḥ kātum vassati*, made of the bark of a tree, one can make a foot-towel of it. Cf. A. i. 295 where the wearing of this comes among the practices of the “self-tormentors”, or wasters-away.
⁶ 30.1—2] **MAHĀVAGGA VIII**

Order¹ and passed away; and they pretended to be novices and they pretended to be dissolvers of the training and they pretended to be committers of an extreme offence and they pretended to be mad and they pretended to be unhinged and they pretended to have bodily pains and they pretended to be suspended for not seeing an offence and they pretended to be suspended for not making amends for an offence and they pretended to be suspended for not giving up a wrong view and they pretended to be eumuchs and they pretended that they were living in communion, though it was by theft,² and they pretended that they had gone over to other sects³ and they pretended to be animals⁴ and they pretended to be matricides⁵ and they pretended to be parricides⁶ and they pretended to be slayers of men perfected⁷ and they pretended to be seducers of nuns⁸ and they pretended to be schismatics⁹ and they pretended to be shedders of a Truthfinder’s blood¹⁰ and they pretended to be hermaphrodites.¹¹ They told this matter to the Lord. || 1 ||

He said: “This is a case, monks, where a monk, having spent the rains, no robe-material having accrued, goes away. If there is a suitable receiver,¹² (robe-material) should be given (to him). This is a case, monks, where a monk, having spent the rains, no robe-material having accrued, leaves the Order, passes away, pretends to be a novice, pretends to be a dissolver of the training, pretends to be a committer of an extreme offence. The Order is the owner. This is a case, monks, where a monk, having spent the rains, no robe-material

¹ This sequence = Vin. i. 121 = ii. 173. Cf. also Vin. i. 135, 167, 320.
² *theyyusamāsaka*. At Vin. i. 86 it is said that if such a one has not been ordained, he should not be ordained; if he has been ordained he should be expelled. This passage makes it clear that a monk, called a theyyusamāsaka in the rule, took on himself the attributes of a monk without undergoing the training, and tried to become a samudāsaka, one in communion (see definition of samudāsa in the Pārajikas) by theft, theyya, of a monk’s attributes. Explained at VA. 1016 ff.
³ *sīthiyapakkanakata*. At Vin. i. 86 same is said of this as of theyyusamāsaka. Explanation given at VA. 1021.
⁴ Same is said as of the two previous terms, Vin. i. 88. Explained at VA. 1022 ff.
⁵ *sīthiyāpakkhakata*. At Vin. i. 86 same is said of this as of theyyusamāsaka. Explanation given at VA. 1021.
⁶ Same is said as of previous terms at Vin. i. 89. Explained at VA. 1022 ff.
⁷ *pattirāpe gāhaka*. VA. 1135 says “if there is some monk who takes (robe-material), thinking, ‘I am taking as for that monk’, the meaning is that it should be given to him”. VA. 1135 also points out that among these twenty-three types of men, sixteen do not receive the material and seven do.
having accrued, pretends to be mad ... pretends to be suspended for not giving up a wrong view. If there is a suitable receiver, (robe-material) should be given (to him). This is a case, monks, where a monk, having spent the rains, robe-material having accrued, pretends to be a eunuch ... pretends to be a hermaphrodite. The Order is the owner. || 2 ||

"This is a case, monks, where a monk, having spent the rains, robe-material having accrued, but not having been distributed, goes away. If there is a suitable receiver, (robe-material) should be given (to him). This is a case, monks, where a monk, having spent the rains, robe-material having accrued, but not having been distributed, leaves the Order ... pretends to be a committer of an extreme offence. The Order is the owner. This is a case, monks, where a monk, having spent the rains, robe-material having accrued, but not having been distributed, pretends to be mad ... pretends to be suspended for not giving up a wrong view. If there is a suitable receiver, (robe-material) should be given (to him). This is a case, monks, where a monk, having spent the rains, robe-material having accrued, but not having been distributed, pretends to be a eunuch ... pretends to be a hermaphrodite. The Order is the owner. || 3 ||

"This is a case, monks, where monks, having spent the rains, robe-material not having accrued, the Order is divided.1 People there saying: 'We are giving for an Order,' give water to one part, they give robe-material to the other part. This is for the Order. || 4 ||

"This is a case, monks, where monks, having spent the rains, robe-material not having accrued, the Order is divided. People there saying: 'We are giving for a part,' give water to one part, they give robe-material to the other part. This is for a part. This is a case, monks, where monks, having spent the rains, robe-material not having accrued, the Order is divided. People there saying: 'We are giving for a part,' give water to one part, they give robe-material to the same part. This is for the part. || 5 ||

"This is a case, monks, where monks, having spent the rains, robe-material having accrued (but) not being distributed, the Order is divided. It should be equally distributed among all." || 6 || 30 ||

Now at that time the venerable Revata sent robe-material for the venerable Sāriputta by the hand of a certain monk, saying: "Give this robe-material to the elder." Then on the way that monk took that robe-material on trust1 for the venerable Revata. Then the venerable Revata, having met the venerable Sāriputta, asked:

"I, honoured sir, sent robe-material for the elder. Has that robe-material arrived?"

"I have not seen that robe-material, your reverence." Then the venerable Revata spoke thus to that monk:

"I, your reverence, sent robe-material by the venerable one's hand for the elder. Where is that robe-material?"

"I, honoured sir, took that robe-material on trust for the venerable one." They told this matter to the Lord. || 1 ||

He said: "This is a case, monks, where a monk is sending robe-material by a monk's hand, saying: 'Give this robe-material to so and so.' If he, while on the way, takes it on trust for him who sends it, it is rightly taken. If he takes it on trust for him to whom it was being sent, it is wrongly taken. This is a case, monks, where a monk is sending robe-material by a monk's hand, saying, 'Give this robe-material to so and so.' If he, while on the way, takes it on trust for him to whom

1 bhikkhū, A. 1135 says that being divided, like the (quarrelsome) monks of Kosambi, there come to be two parts (or divisions).

2 udāka. A. 1135 saying that they give dakkhino dahāṇ ca gahāddati ca, water that is dakkhiṇa (i.e. either ceremonial, or to wash in) and perfumes and so on.

3 pakkha, side, party, faction. Cf. pakkhā at Vin. iii. 173 in definition of "should go forward with a schism"; and at Vin. iii. 175 in definition of "take his part". See also B.D. ii. 190, n. 3.

4 A. 1135 says that "this, etam, is for the two divisions of the whole Order. It should be distributed among the two sides after a gong has been beaten". By "whole Order" Bu. means that part of it which spent the rains together in the same residence.

1 i.e. he used it himself. On vissāsāṃ gahātī, see MV. VIII. 19, and B.D. ii. 10, n. 5.
it was being sent, it is wrongly taken. If he takes it on trust for him who sent it, it is rightly taken. This is a case, monks, where a monk . . . ' . . . to so and so'. While he is on the way he hears that he who sent it has passed away. If he allots to him the robe-material of the one who is deceased, it is wrongly allotted. If he takes it on trust for him to whom it was being sent, it is wrongly taken. This is a case, monks, where a monk . . . ' . . . to so and so'. While he is on the way he hears that he who sent it has passed away. If he gives to an individual: he says, ‘I am giving this robe to so and so’.

31.3—32.1] MAHĀVAGGA VIII

way, he hears that both have passed away. If he allots to him the robe-material of the one who is deceased—of him who sent it—it is wrongly allotted. If he allots to him the robe-material of the one who is deceased—of him to whom it was being sent—it is rightly allotted."

"There are, monks, these eight channels for the accruing of robe-material: 1 if he gives on a boundary, 2 if he gives on agreement, if he gives with an announcement of almsfood, if he gives for an Order, if he gives for both Orders, if he gives for an Order which has spent the rains, if he gives having offered, 5 if he gives to an individual.

"He gives on a boundary: it should be distributed to as many monks as are within the boundary.

"He gives on agreement: several residences come to be equal receivers; what is given in each residence is given for all.

"He gives with an announcement of almsfood: they say, 'We give it there where the Order's constant services are done'.

"He gives for an Order: it should be distributed among the Order that is present.

"He gives for both Orders: even if there are many monks (but only) one nun, a half should be given; even if there are many nuns (but only) one monk, a half should be given.

"He gives for an Order which has spent the rains: it should be distributed to as many monks as have spent the rains in that residence.

"He gives, having offered: conjesy or rice or solid foods or robes or lodgings or medicines. "

1 Vin. Texts ii. 253, n. 1 says "The reason of all this is, that if the sender (A) says to the messenger (B), 'Give this robe to the sendee (C)', the property in the robe does not pass; if A says to B, 'I give this robe to C', it does pass.'
2 catvarissa uppādāya.
3 smāya. Bu. at VA. i. 1136 enumerates fifteen kinds of boundaries.
4 ādissu. Bu. at VA. i. 1144 explains as ādissu pariśuddhau, having dedicated, having decided.
5 VA. i. 1145, 'he may say, 'I am giving this to you, honoured sir', or 'I am giving this to you and to your pupils'."

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1 lassa.
BOOK OF DISCIPLINE

There are ninety-six items in this Section. This is its key:

Urban council of Rājagaha having seen the courtesan at Vesāli, having gone back to Rājagaha made this known to the king. / Indeed Śālāvatikā’s child was Abhaya’s son, known as Jivaka because the prince asked, “Is he alive?” / Then he, having gone to Taxilā, having studied, very famous, dispelled a seven year old disease by treatment through the nose, / He removed the king’s fistula with an ointment (the king saying), “Tend me and the women and the awakened one’s Order”. / And the merchant of Rājagaha, the tending on the twist in the bowels.

He dispelled Pajjota’s great disease by a drink of clarified butter. / And office, Siveyya(ka cloths), he lubricated the humours, the purging thirty times all together with three handfuls of lotuses. / He asked for the boon of good behaviour, and he accepted Siveyya(ka cloths), and the Truth-finder allowed the gift of householders’ robes. / Many robes accrued in Rājagaha (and) in the country.

A mantle, and likewise a silken one, a fleecy coverlet, worth half a kāsi, / And various kinds, satisfaction, they did not wait and they waited, first, afterwards, together, and an agreement, they conveyed it back, / Store-room, and unguarded, and likewise they turned away, heaped up, and a tumult. How is it to be divided? How is it to be given? / About his own and more than one portion. How is a share to be given?

1. atraja, usually meaning “own son”.
2. mahābhisa, v.l. mahābhāṇa.
3. buddhasaṅgha, in place of text’s (MV. VIII. 1. 15) buddhapaṃukha bhikkhu-saṅgha. It is not clear to me whether the king was enjoining Jivaka to tend the Buddha himself or only the Order.
4. pakāsita varā.
5. kosika, replacing koseyyapāvīra of MV. VIII. 1. 36.

MAHĀVAGGA VIII

With dung and with cold water, to overflow, they did not know, / Pouring out, and a vessel, and in a dish, and on the ground, white ants, in the middle, they wore out, on one side, and about being stiff, / Harsh, not cut up, laid out in strips, he saw the bundles, having thought it over the Sakyan sage allowed three robes. / About another that is extra, it accrued, and then it was torn, the four quarters, she asked for the boon to give cloths for the rains, / (Food for) the incoming, the outgoing, the sick, those who tend the sick and medicine, constant supply, and bathing cloths, abundant, too small, / Thick scabs, for the face, linen, complete, what is allotted, the least, it was made heavy, the corner, the thread frayed out, / They gave way, and they were not enough, extra supply, and many, in the Blind Men’s Grove, through thoughtlessness, the rains alone, and during a favourable time, / Two brothers, in Rājagaha, Upananda, again in two, dysentery, the ill one and the two, on what belongs to the sick, / Naked one, kusa-grass, bark garment, wood shavings, hair blanket, horse-hair, and owls’ wings, black antelope, and stalks of swallow-wort, / Fibre, green and yellow, red, and about crimson, black, brownish-reddish-yellow, then borders not cut up, / Long, flowers, snakes’ hoods, jackets, Tirīṭa-tree, turbans, not having accrued, he went away, the Order is divided at all the times, / They give to a part, for the Order, the venerable Revata sent, he takes on trust, if he allots, eight channels for robe-material. / [311]

1. Text and Siam. edn. read gilāyanā. Cing. edn. reads gilānakā, which I follow.
2. pakhamati; text, Vin. I. 307, pakhamanti.
THE GREAT DIVISION (MAHĀVAGGA) IX

At one time the awakened one, the Lord was staying at Campāṣ on the bank of the Gaggarā lotus-pool. Now at that time in the Kāsi country there was a village named Vāsabha; a monk called Kassapagotta was a resident there, he was attached to the tradition, he had made an effort so that well behaved monks who had not come should come, and so that well behaved monks who had come should live in comfort, and so that that residence should attain growth, expansion, maturity. Now at that time several monks walking on tour among the Kāsi people arrived at the village of Vāsabha. The monk Kassapagotta saw these monks coming in the distance; seeing them he made ready a seat, he put out water for washing the feet, a foot-stool, a foot-stand, having gone out to meet them he received their bowls and robes, he offered them drinking water, he made an effort in the matter of bathing (for them), he also made an effort in the matter of conjey, solid food, rice (for us). Come now, your reverences, let us, your reverences, settle down just here at Vāsabha village.' Then these incoming monks settled down just there at Vāsabha village. || 1 ||

Then it occurred to the monk Kassapagotta: "What was travel-weariness in these incoming monks has abated; further they, who did not know which alms-resorts were appointed, now know these alms-resorts which were appointed. It is indeed arduous to make an effort all one's life among strangers, and hinting is not liked by the people. Suppose I were to make no effort in the matter of conjey, solid food, rice?" He made no effort in the matter of conjey, solid food, rice. Then it occurred to those incoming monks: [312]

"Formerly, your reverences, this resident monk made an effort in the matter of bathing (for us), he also made an effort in the matter of conjey, solid food, rice (for us), but now he makes no effort in the matter of conjey, solid food, rice. This resident monk, your reverences, is now corrupt. Come now, your reverences, let us suspend the resident monk." || 2 ||

Then these incoming monks, having assembled together, spoke thus to the monk Kassapagotta: "Now, formerly you, your reverence, used to make an effort in the matter of bathing (for us), you also used to make an effort in the matter of conjey, solid food, rice (for us), but now you make no effort in the matter of conjey, solid food, rice (for us). You, your reverence, have fallen into an offence; do you see this offence?"

"There is no offence of mine, your reverences, that I can see."

Then these incoming monks suspended the monk Kassapagotta for not seeing the offence. Then it occurred to the monk Kassapagotta: "Indeed I do not know this: whether this is an offence or is no offence, and whether I have fallen or have not fallen, and whether I am suspended or am not suspended,|| 3 ||

1 Capital of Anga. Called Campā according to MA. iii. 1 because of its number of campāka (white jasmine) trees.
2 MA. iii. 1 = DA. i. 279 say that it was excavated by a chief consort (V.A. 1145 by a woman) called Gaggarā.
3 Mentioned also at Pt. iii. 1. 2.
4 This as the name of a monk occurs at A. i. 236 and S. i. 198. D.P.P.N. suggests that the S. one is to be identified with either the Vin. or the A. Kassapagotta. N.B. that here and at A. i. 236 he is called "a (the) monk called K,” while at S. i. 198 he is called “the venerable K.” The name may be a clan name or a personal one.
5 tantiḥadbhacca, V.A. 1145 saying “he was fettered by the tanti (tradition, sacred text, thread, string) of things to be done (duties, obligations) in that residence.” Cf. tantiṁagga at Vin. i. 156 (see above, p. 206).
6 usukhako ᵇappanno, cf. usukhako ahaśi below and usukhako karo at Vin. iv. 280, 301.
7 phāsā vihareyyum. Phāsāvihāra is perhaps a technical expression, see Vin. i. 92 (above p. 118, n. 2).
8 As at Vin. iv. 234, 310.
suspended, or whether it is by (an act) that is legitimate\(^1\) or that is not legitimate, or by (one) that is reversible\(^2\) or that is irreversible, or by (one) that is fit to stand\(^3\) or that is not fit to stand. Then, Lord, these incoming monks, having assembled together, spoke thus to me: 'Now, formerly, your reverence . . . Do you see this offence? ' Then, Lord, it occurred to me: ' . . . Suppose I were to make no effort in the matter of conjey, solid food, rice (for them) ? ' So then I seeing them I made ready a seat . . . Then, Lord, it occurred to these incoming monks: ' Good indeed is this resident monk. . . . ' Things did go well with me, Lord, I had enough to support life, Lord, and I, Lord, came on the journey with but little fatigue. But where, monk, have you come from ?'

"Things did go well with me, Lord, I had enough to support life, Lord, and I, Lord, came on the journey with but little fatigue. \| 4 \|

"There is, Lord, in the Kāsi country a village called Vāsabha. I, Lord, a resident there, attached to the tradition, had made an effort so that well behaved monks who had not come should come, and so that well behaved monks who had come should live in comfort, and so that that residence should attain growth, expansion, maturity. Then, Lord, several monks walking on tour among the people of Kāsi arrived at the village of Vāsabha. I, Lord, saw those monks coming in the distance; seeing them I made ready a seat . . . Then, Lord, it occurred to these incoming monks: ' Good indeed is this resident monk. . . . ' \[313\] . . . Then, Lord, these incoming monks settled down, just there in Vāsabha village. Then, Lord, it occurred to me: ' . . . Suppose I were to make no effort in . . . the matter of conjey, solid food, rice (for them) ? ' So then I made no effort . . . Then, Lord, these incoming monks, having assembled together, spoke thus to me: ' Now, formerly, your reverence. . . . Do you see this offence? ' Then, Lord,
"There was no cause, Lord, no reason." The awakened one, the Lord rebuked them, saying:

"It is not fitting, monks, it is not becoming, it is not suitable, it is unworthy of a recluse, it is not to be done. How can you, foolish men, suspend a pure monk, not an offender, without cause, without reason? It is not, foolish men, for pleasing those who are not (yet) pleased . . . " and having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, a pure monk, not an offender, is not to be suspended without cause, without reason. Whoever should suspend one, there is an offence of wrong-doing." || 8 ||

Then these monks, rising from their seats, having arranged their upper robes over one shoulder, having inclined their heads towards the Lord's feet, spoke thus to the Lord: "Lord, a transgression has overcome us, in that we, foolish, misguided, wrong that we were, suspended a pure monk, not an offender, without cause, without reason. Lord, let the Lord acknowledge our transgression as a transgression for the sake of restraint in the future."

"Truly, monks, a transgression has overcome you, in that you, foolish, misguided, wrong that you were, suspended a pure monk, not an offender, without cause, without reason. But if you, monks, having seen the transgression as a transgression, confess according to the rule, we acknowledge it for you; for, monks, in the discipline for an ariyan this is growth: whoever having seen a transgression as a transgression confesses it according to the rule, he attains restraint in the future." || 9 || 1 ||

Now at that time at Campā monks carried out (formal) acts like these: they carried out (formal) acts not by rule, in an incomplete assembly, they carried out (formal) acts not by rule, in a complete assembly, they carried out a (formal) act by rule, in an incomplete assembly, they carried out a (formal) act by what had the appearance of a rule, in an incomplete assembly, they carried out a (formal) act by what had the appearance of a rule, in a complete assembly; and one suspends one and one suspended two and one suspended several and one suspended an Order, and two suspended one and two suspended two and two suspended several and two suspended an Order, and several suspended one and several suspended two and several suspended several and several suspended an Order, and an Order suspended an Order.1

Those who were modest monks looked down upon, criticised, spread it about, saying: "How can these monks at Campā carry out (formal) acts like these? How can they carry out a (formal) act by rule, in an incomplete assembly? . . . How can they carry out a (formal) act by what has the appearance of a rule, in a complete assembly? And how can one suspend one . . . and how can an Order suspend an Order?" Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that monks at Campā carry out (formal) acts like these? Do they carry out (formal) acts not by rule, in an incomplete assembly . . . and does an Order suspend an Order?"

"It is true, Lord." The awakened one, the Lord rebuked them, saying:

"Monks, it is not fitting in these foolish men, it is not becoming, it is not suitable, it is unworthy of a recluse, it is not to be done. How, monks, can these foolish men carry out (formal) acts like these? Do they carry out a (formal) act not by rule, in an incomplete assembly . . . and how can an Order suspend an Order? It is not, monks, for pleasing those who are not (yet) pleased . . . ."
Having rebuked them, having given reasoned talk, he addressed the monks, saying: || 2 ||

"If, monks, a (formal) act is carried out not by rule, in an incomplete assembly, it is not a (formal) act and ought not to be carried out. A (formal) act carried out not by rule, in a complete assembly, is not a formal act and ought not to be carried out. . . . A (formal) act carried out by what has the appearance of rule, in a complete assembly, is not a (formal) act and ought not to be carried out; and if one suspects one it is not a (formal) act and ought not to be carried out . . .

1 Cf. Vin. iv. 18-19, and see B.D. ii. 200, notes.
2 I.e. an individual monk.

1 See Vin. Texts ii. 262, n.
BOOK OF DISCIPLINE

and if an Order suspends an Order it is not a (formal) act and ought not to be carried out. || 3 ||

"Monks, there are these four (formal) acts: a (formal) act (carried out) not by rule, in an incomplete assembly; a (formal) act (carried out) not by rule in a complete assembly; a (formal) act (carried out) by rule in an incomplete assembly; a (formal) act (carried out) by rule in a complete assembly. Herein, monks, that which is a (formal) act (carried out) not by rule, in an incomplete assembly, this (formal) act, monks, because it lacks reference to rule, is irreversible, is not fit to stand. Monks, a (formal) act like this should not be carried out, and a (formal) act like this is not allowed by me. Herein, monks, that which is a (formal) act (carried out) not by rule, in a complete assembly, this (formal) act, monks, because of the incompleteness (of the assembly), is reversible . . . is not allowed by me. Herein, monks, that which is a (formal) act (carried out) by rule, in an incomplete assembly, this (formal) act, monks, because of the incompleteness (of the assembly), is reversible . . . is not allowed by me. Herein, monks, that which is a (formal) act (carried out) by rule, in a complete assembly, this (formal) act, monks, because it has reference to rule, because of the completeness (of the assembly), is irreversible, it is fit to stand. Monks, a (formal) act like this may be carried out and a (formal) act like this is allowed by me. Therefore, monks, thinking: 'We will carry out a (formal) act like this, that is to say by rule, in a complete assembly' —it is thus that you must train yourselves." || 4 || 2 ||

Now at that time the group of six monks carried out (formal) acts like these: they carried out a (formal) act not by rule in an incomplete assembly; they carried out a (formal) act not by rule in a complete assembly; they carried out a (formal) act by rule in an incomplete assembly; they carried out a (formal) act by what had the appearance of a rule in an incomplete assembly; they carried out a (formal) act by what had the appearance of a rule in a complete assembly; they also carried out a (formal) act for which a motion had not been furnished although a proclamation had been furnished: they also carried out a (formal) act for which a proclamation had not been furnished although a motion had been furnished; they also carried out a (formal) act for which a motion had not been furnished and for which a proclamation had not been furnished; they also carried out a (formal) act that was against the rule; they also carried out a (formal) act that was against discipline; they also carried out a (formal) act that was against the Teacher’s instruction; they also carried out a (formal) act that had been protested against, that is not legitimate, reversible, not fit to stand. Those who were modest monks looked down upon, criticised, spread it about, saying:

"How can this group of six monks carry out (formal) acts like these? How can they carry out a (formal) act not by rule in an incomplete assembly? . . . How can they carry out a (formal) act that has been protested against, that is not legitimate, reversible, not fit to stand?" Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that the group of six monks carried out (formal) acts like these; that they carried out a (formal) act not by rule, in an incomplete assembly . . . a (formal) act that has been protested against, that is not legitimate, reversible, not fit to stand?"

"It is true, Lord." . . . Having rebuked them, having given reasoned talk, he addressed the monks, saying: || 1 ||

"Monks, a (formal) act (carried out) not by rule, in an incomplete assembly, is not a (formal) act and ought not to be carried out. Monks, a (formal) act for which a motion is not furnished, although a proclamation was carried out in spite of the protests of others. See paṭikkacatī at beginning of Pāc. 79, where the monks protest when a formal act is being carried out.

1 athammattā, not "wickedness" as CPD gives.
2 vaggatā.
3 anusidhamascampanna, i.e. a proclamation of a kammaṇḍa, the resolution. See S. Dutt, Early Bud. Monachism, p. 150.
4 VA. 1140 says that discipline here means "reproving, making (someone) remember", i.e. giving the person against whom one is about to carry out a formal act a chance to confess his offence.
5 VA. 1140 says that this provides for a motion and a proclamation.
6 paṭikkacatī. VA. 1149 says that it was protested against (paṭikkacatī) but was also carried out (kata)—it was carried out in spite of the protests of others. See paṭikkacatī at beginning of Pāc. 79, where the monks protest when a formal act is being carried out.

Omitted in Oldenberg's text, but contained in the Sinh. edition.
is furnished, is not a (formal) act and ought not to be carried out. Monks, a (formal) act for which a proclamation is furnished, although a motion is not furnished, is not a (formal) act and ought not to be carried out. Monks, a (formal) act for which a motion is not furnished and for which a proclamation is not furnished, is not a (formal) act and ought not to be carried out. Monks, a (formal) act carried out against the rule . . . against the discipline . . . against the Teacher's instruction is not a (formal) act and ought not to be carried out. Monks, a (formal) act that has been protested against, that is not legitimate, reversible, not fit to stand, is not a (formal) act and ought not to be carried out. || 2 ||

"Monks, there are these six (formal) acts: a (formal) act (carried out) not by rule, a (formal) act (carried out) in an incomplete assembly, a (formal) act (carried out) in a complete assembly, a (formal) act (carried out) by what has the appearance of rule in an incomplete assembly, a (formal) act (carried out) by what has the appearance of rule in a complete assembly, a (formal) act (carried out) by rule in a complete assembly.

"And what, monks, is a (formal) act (carried out) not by rule? If, monks, when it is a (formal) act with a motion and a resolution, one carries out the (formal) act by means of the one motion but does not proclaim the resolution, then it is a (formal) act (carried out) not by rule. If, monks, when it is a (formal) act with a motion and a resolution, one carries out the (formal) act by means of two motions but does not proclaim the resolution, then it is a (formal) act (carried out) not by rule. If, monks, when it is a (formal) act with a motion and a resolution, one carries out the (formal) act by means of two resolutions but does not propose the motion, then it is a (formal) act carried out not by rule. This, monks, is called a (formal) act (carried out) not by rule. || 4 ||

"And what, monks, is a (formal) act (carried out) in an incomplete assembly? If, monks, it is a (formal) act with a motion and a resolution, and as many monks as are entitled (to take part in the formal) act are not come, if the leave for absence of those fit (to declare their) leave of absence is not sent, if those who are present protest, it is a (formal) act in an incomplete assembly. If, monks, . . . as many monks as are entitled (to take part in the formal) act are come, if the leave for absence . . . is not sent, if those who are present protest, it is a (formal) act in an incomplete assembly. If, monks, . . . as many monks as are entitled (to take part in the formal) act are come, if the leave for absence of those fit (to declare their) leave for absence is sent, if those who are present protest, it is a (formal) act in an incomplete assembly.

"If, monks, it is a (formal) act with a motion and a resolution put three times . . . (the same three cases as above are repeated here) . . . it is a (formal) act in an incomplete assembly. This, monks, is called a (formal) act (carried out) in an incomplete assembly.

"If, monks, it is a (formal) act with a motion and a resolution put three times, one carries out the (formal) act by means of one motion but does not proclaim the resolution [817], then it is a (formal) act (carried out) not by rule. If, monks, when it is a (formal) act with a motion and a resolution to be put three times, one carries out the (formal) act by means of two motions . . . three motions . . . four motions, but does not proclaim the resolution, then it is a (formal) act (carried out) not by rule. If, monks, when it is a (formal) act with a motion and a resolution to be put three times, one carries out the (formal) act by means of one proclamation . . . two proclamations . . . three proclamations . . . four proclamations, but does not propose the motion, then it is a (formal) act carried out not by rule. This, monks, is called a (formal) act carried out not by rule.

1 sātī, being the first; the second part, dātiya, which consists of one proclamation, has to be made before the decision of an Order can be arrived at.

2 satticatuttha. This is a formal act in four parts: the motion, sattī, being the first; the second part, dātiya, which consists of one proclamation, has to be made before the decision of an Order can be arrived at.
motion and a resolution, and as many monks as are (entitled
to take part in the formal) act are come, if the leave for absence
of those fit (to declare their) leave for absence is sent, if those
who are present do not protest, it is a (formal) act (carried out)
in a complete assembly.

"If, monks, it is a (formal) act with a motion and a resolution
to be put three times . . . (the same three cases as above are
repeated here) . . . it is a (formal) act (carried out) in a complete
assembly. This, monks, is called a (formal) act (carried out)
in a complete assembly. || 6 ||

"And what, monks, is a (formal) act (carried out) by what
has the appearance of rule, in an incomplete assembly? If,
monks, it is a (formal) act with a motion and a resolution,
and one first proclaims the resolution and afterwards proposes the
motion, if as many monks as are entitled (to take part in
the formal) act have not come, if the leave for absence of those
fit (to declare their) leave for absence is not sent, if those
who are present protest, then it is a (formal) act (carried out)
by what has the appearance of rule, in an incomplete assembly.

"If, monks, it is a (formal) act with a motion and a resolution,
and one first proclaims the resolution and afterwards proposes the
motion, if as many monks as are entitled (to take part in
the formal) act have come, if the leave for absence of those
fit (to declare their) leave for absence is sent, if those
who are present protest, then it is a (formal) act (carried out)
by what has the appearance of rule, in an incomplete assembly.

"If, monks, it is a (formal) act with a motion and a resolution
to be put three times . . . (the same as above is repeated here)
. . . it is a (formal) act (carried out) by what has the appearance
of the rule in a complete assembly. This, monks, is called
a (formal) act (carried out) by what has the appearance of rule
in a complete assembly. || 8 ||

"And what, monks, is a (formal) act (carried out) by rule
in a complete assembly? If, monks, it is a (formal) act with
a motion and a resolution, and if one first proposes the motion
and after one resolution carries out the (formal) act, if as
many monks are entitled (to take part in the formal) act
have come, if the leave of absence of those fit (to declare their)
leave of absence is sent, if those who are present do not protest,
then it is a (formal) act (carried out) by rule in a complete
assembly.

"If, monks, it is a (formal) act with a motion and a resolution
to be put three times, and if one first proposes the motion
and after (having put) the resolution three times, carries out
the (formal) act, if as many monks as are entitled (to take part
in the formal) act have come, if the leave of absence of those
who are fit (to declare their) leave of absence is sent, if those
who are present do not protest, then it is a (formal) act (carried
out) by rule, in a complete assembly. This, monks, is called
a (formal) act (carried out) by rule, in a complete assembly. ¹
|| 9 || 3 ||

"Five (kinds of) Orders: a fourfold Order of monks, a
fivefold Order of monks, a tenfold Order of monks, a twentyfold
Order of monks, an Order of monks that is more than twenty-
fold. In the case, monks, of an Order of monks being fourfold,
it is entitled (to take part) in all (formal) acts, if by rule, if it is

¹ Oldenberg's edition omits this last sentence. It is contained, rightly,
in the Sinhalese edition.
complete, excepting three (formal) acts: ordination, invitation, rehabilitation. In the case, monks, of an Order of monks being fivefold, it is entitled (to take part) in all (formal) acts, if by rule, if it is complete, excepting two (formal) acts: ordination in the middle districts, rehabilitation. In the case, monks, of an Order of monks being tenfold, it is entitled (to take part) in all (formal) acts, if by rule, if it is complete, excepting one (formal) act: rehabilitation. In the case, monks, of an Order of monks being twentyfold, it is entitled (to take part) in all (formal) acts, if by rule, if it is complete. If, monks, a fourfold Order, carrying out a (formal) act, should carry out the (formal) act with a nun as the fourth (member), then it is not a (formal) act and ought not to be carried out. If, monks, a fourfold Order, carrying out a (formal) act, should carry out the (formal) act with a probationer as the fourth (member) . . . with a novice . . . with a woman novice . . . with a disavower of the training where one who has committed an extreme offence . . . with one who is suspended for not seeing an offence . . . with one who is suspended for not making amends for an offence . . . with one who is suspended for not giving up a wrong view . . . with a eunuch . . . with one living in communion as it were by theft . . . with one who has gone over to a sect . . . with an animal . . . with a matricide . . . with a parricide . . . with a slayer of ones perfected . . . with a seducer of a nun . . . with a schismatic . . . with a shedder of (a tathāgata's) blood . . . with a hermaphrodite . . . with one belonging to a different communion . . . with one staying in a different boundary . . . with one standing above the

1 See Vin. i. 58. At Vin. iv. 139 if a monk wants to ordain an individual and looks about for a group, he incurs an offence of wrong-doing.
2 See MV. IV. 5. 2 where monks, if they number only four, are allowed to invite one another, but where they are five (MV. IV. 5. 1) they should invite in an Order.
3 See B.D. iii. 28, n. 4, and also B.D. i. 328.
4 In bordering districts a "group" (i.e. here four monks) may ordain with an expert on Vinaya as the fifth officiating monk, Vin. i. 197.
5 For the following sequence of terms, down to hermaphrodite, cf. Vin. i. 127, 135, 167, and above, p. 160.
6 At Vin. i. 86 not to be ordained.

4.2—6] MAHĀVAGGA IX 459

ground by psychic potency . . . with one against whom an Order is carrying out a (formal) act as the fourth (member), it is not a (formal) act and ought not to be carried out. If, monks, a fivefold (Order), carrying out a (formal) act, should carry out the (formal) act with a nun as the fifth (member) . . . with one against whom the Order is carrying out a (formal) act as the fifth (member), it is not a (formal) act and ought not to be carried out.

Carrying out by a Fourfold (Order)

"If, monks, a fivefold (Order), carrying out a (formal) act, should carry out the (formal) act with a nun as the fifth (member) . . . with one against whom the Order is carrying out a (formal) act as the fifth (member), it is not a (formal) act and ought not to be carried out."

Carrying out by a Fivefold (Order)

"If, monks, a tenfold (Order), carrying out a (formal) act, should carry out the (formal) act with a nun as the tenth (member) . . . with one against whom the Order is carrying out a (formal) act as the tenth (member), it is not a (formal) act and ought not to be carried out."

Carrying out by a Tenfold (Order)

"If, monks, a twentyfold Order, carrying out a (formal) act, should carry out the (formal) act with a nun as the twentieth (member), it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Tenfold (Order)

"If, monks, a twentyfold Order, carrying out a (formal) act, should carry out the (formal) act with a nun as the twentieth (member), it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Tenfold (Order)

"If, monks, a twentyfold Order, carrying out a (formal) act, should carry out the (formal) act with a nun as the twentieth (member), it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

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Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)

"If, monks, one on probation as the fourth (member) should grant probation, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out."

Carrying out by a Twentyfold (Order)
If, monks, one undergoing mānatta as the fourth (member) should grant probation, should send back to the beginning, should inflict mānatta, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out.

If, monks, one deserving rehabilitation as the fourth (member) should grant probation, should send back to the beginning, should inflict mānatta, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out.  

Monks, the protest of some (people) in the midst of an Order is valid, of others is not valid. And, monks, of whom is a protest in the midst of an Order not valid? Monks, the protest of a nun in the midst of an Order is not valid . . . of a probationer . . . of a novice . . . of a woman novice . . . of a disavower of the training . . . of one who has committed an extreme offence . . . of one who is mad . . . of one who is unhinged . . . of one who is in pain . . . of one who is suspended for not seeing an offence . . . of one against whom an Order is carrying out a (formal) act. Monks, a protest of these in the midst of an Order is not valid.

And, monks, of whom is a protest in the midst of an Order valid? Monks, a protest of a regular monk in the midst of an Order is valid if he belongs to the same communion, if he is staying within the same boundary, even if he only informs the monk next (to him).

There are, monks, these two (kinds of) protest. There is, monks, the individual who has not arrived at the point of being sent away, but who, if an Order sends him away, is wrongly sent away. Now this is a case, monks, where there is a pure monk, not an offender; if an Order sends him away, he is wrongly sent away. This, monks, is called an individual who has not arrived at the point of being sent away, and who, if an Order sends him away, is wrongly sent away.

And which, monks, is an individual who has not arrived at the point of being sent away, but who, if an Order sends him away, is wrongly sent away? Now this is a case, monks, where there is an ignorant, inexperienced monk, full of offences, not rid of them, one who lives in company with householders in unbecoming association with householders; if an Order sends him away, he is rightly sent away. This, monks, is called an individual who has not arrived at the point of being sent away, but who, if the Order sends him away, is rightly sent away.

There are, monks, these two (kinds of) restoration. There is, monks, the individual who has not arrived at the point of restoration, but if an Order restores him, he may be rightly restored, or he may be wrongly restored. And which, monks, is the individual who has not arrived at the point of restoration, but who, if an Order restores him, is wrongly restored? A eunuch, monks, does not arrive at the point of restoration; if the Order restores him, he is wrongly restored. Monks, one living in communion, as it were by theft . . . one gone over to a sect . . . an animal . . . a matricide . . . a paricide . . . a slayer of one perfected . . . a seducer of a nun . . . a schismatic . . . a shedder of (a Truthfinder's) blood . . . a hermaphrodite does not arrive at the point of restoration; if an Order restores him, he is wrongly restored. These, monks, are called individuals who do not arrive at the point of restoration, and who, if the Order restores them, are wrongly restored.

And which, monks, is an individual who has not arrived

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1. Same list as that at MV. IX. 4. 2.
2. pākatatta. VA. 1147 says he is one who has not fallen from moral habit and has not committed a parajika offence. Cf. Vin. ii. 6, 32 f.
3. anantarikāsāpi bhikkhuno viññāpentassa. VA. 1147 says, "if he immediately sits down himself" (in the assembly). Cf. the anantarikā nun at Vin. iv. 234, i.e. the next nun in an almsfood procession.
4. nissāraṇa. Cf. Nuns' Sanghadisesas, and see B.D. iii. Intr. xxxvi. VA. 1147 explains that the Order sends away, nissāreti, by an act of banishment, censure and so on.
5. appatto nissāraṇaṃ; he is not guilty enough to be sent away.
at the point of restoration, and who if an Order restores him, is rightly restored? One with his hands cut off, monks, who has not arrived at the point of restoration, if an Order restores him, is rightly restored. Monks, one with his feet cut off . . . one with his hands and feet cut off . . . his ears cut off . . . his nose cut off . . . his ears and nose cut off . . . his fingers cut off . . . his nails cut off . . . one with his tendons cut . . . one who has webbed hands . . . a hunchback . . . a dwarf . . . one who had goitre . . . one who has been cut . . . one who has webbed hands . . . a hunchback . . . one who has been written about . . . one who has elephantiasis . . . one with his hands and feet cut off . . . his ears cut off . . . one who is blind . . . one who is blind from birth . . . one who is deaf . . . one who is blind and deaf . . . one who is deaf and dumb . . . one who is deaf and dumb who has not arrived at the point of restoration, and who if an Order restores him, is rightly restored. These, monks, are called individuals who have not arrived at the point of restoration, and who, if an Order restores them, are rightly restored. || IX || 4 ||

The First Portion for Repeating: that on Vāsabha village.

"This is a case, monks, where there is not an offence of a monk's that should be seen. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Do you see this offence?' and if he speaks thus: 'There is not, your reverence(s), an offence of mine that I can see,' [322] and if the Order suspends him for not seeing the offence, it is not a legally valid (formal) act. This is a case, monks, where there is not an offence of a monk's for which amends should be made. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Make amends for this offence,' and if he speaks thus: 'There is not, your reverence(s), an offence of mine that I should give up,' and if the Order suspends him for not giving up the wrong view, it is not a legally valid (formal) act. || 1 ||

"This is a case, monks, where there is not an offence of a monk's that should be seen, not an offence for which amends should be made. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Do you see this offence? Make amends for this offence,' and if he speaks thus: 'There is not, your reverence(s), an offence of mine that I can see; there is not, your reverence(s), an offence of mine for which I should make amends,' and if the Order suspends him for not seeing or for not making amends, it is not a legally valid (formal) act. || 2 ||

"This is a case, monks, where there is not an offence of a monk's that should be seen, not a wrong view that should be given up. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Do you see this offence? Make amends for this offence,' and if he speaks thus: 'There is not, your reverence(s), an offence of mine that I can see; there is not, your reverence(s), an offence of mine for which I should make amends,' and if the Order suspends him for not giving up, it is not a legally valid (formal) act. || 3 ||

"This is a case, monks, where there is not an offence of a monk's for which amends should be made, there is not a wrong view that should be given up. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your

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1 Same list at Vin. i. 91, where such people may not "go forth". See above, p. 116 for notes.
2 I.e. by him.
3 Cf. CV. i. 25-30.
4 Cf. CV. i. 31.
5 paṭinissajjatā = paṭinissajjatābā, VA. 1147.
6 Cf. CV. i. 33-35.
reverence, have fallen into an offence; make amends for this offence. This is a wrong view of yours, give up this wrong view, and if he speaks thus: 'There is not, your reverence(s) an offence of mine for which I should make amends; there is not a wrong view of mine that I should give up,' and if the Order suspends him for not making amends or for not giving up, it is not a legally valid (formal) act. || 4 ||

'This is a case, monks, where there is not an offence of a monk's that should be seen, there is not an offence for which amends should be made, there is not a wrong view that should be given up. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Do you see this offence? Make amends for this offence. This is a wrong view of yours; give up this wrong view,' and if he speaks thus: 'There is not, your reverence(s), an offence of mine that I can see; there is not, your reverence(s), an offence of mine for which I should make amends; there is not a wrong view of mine that I should give up,' and if the Order suspends him for not seeing or for not making amends or for not giving up, it is not a legally valid (formal) act. || 5 ||

'This is a case, monks, where there is not an offence of a monk's that should be seen. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Do you see this offence?' and if he speaks thus: 'Yes, your reverence(s), I see it,' and if the Order suspends him for not seeing the offence, it is not a legally valid (formal) act.

'This is a case, monks, where there is an offence of a monk's for which amends should be made. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Make amends for this offence,' and if he speaks thus: 'Yes, your reverence(s), I will make amends,' and if the Order suspends him for not making amends for the offence, it is not a legally valid (formal) act.

'This is a case, monks, where there is a wrong view of a monk's that should be given up. If an Order or several (monks) or one individual reproves him for it, saying: 'This, your reverence, is a wrong view of yours. Give up this wrong view,' and if he speaks thus: ‘Yes, your reverence(s), I will give it up,' and if the Order suspends him for not giving up the wrong view, it is not a legally valid (formal) act. || 6 ||

'This is a case, monks, where there is an offence of a monk's that should be seen, where there is an offence for which amends should be made . . . where there is an offence of a monk's that should be seen, where there is a wrong view that should be given up . . . where there is an offence of a monk's which should be seen, where there is an offence for which amends should be made, where there is a wrong view that should be given up . . . where there is an offence of a monk's which should be seen, where there is an offence for which amends should be made, where there is a wrong view that should be given up. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence(s), I see, yes, I will make amends, yes, I will give it up,' and if the Order suspends him for not seeing or for not making amends or for not giving up, it is not a legally valid (formal) act. || 7 ||

'This is a case, monks, where there is an offence of a monk's that should be seen. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Do you see this offence?' and if he speaks thus: 'There is not, your reverence(s), an offence of mine that I can see,' and if the Order suspends him for not seeing the offence, it is a legally valid (formal) act.

'This is a case, monks, where there is an offence of a monk's for which amends should be made. . . . If he speaks thus: 'There is not, your reverence(s), an offence of mine for which I should make amends,' and if the Order suspends him for not making amends, it is a legally valid (formal) act.

'This is a case, monks, where there is a wrong view of a monk's that should be given up. . . . If he speaks thus: 'There is not, your reverence(s), a wrong view of mine, that should be given up,' and if the Order suspends him for not giving up the wrong view, it is a legally valid (formal) act. || 8 ||

'This is a case, monks, where there is an offence of a monk's
that should be seen, where there is an offence for which amends should be made ... where there is an offence that should be seen, where there is a wrong view that should be given up ... where there is an offence for which amends should be made, where there is a wrong view that should be given up ... where there is an offence that should be seen, where there is an offence for which amends should be made, where there is a wrong view that should be given up. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Do you see this offence? Make amends for this offence. This is a wrong view of yours; give up this wrong view,' and if he speaks thus: 'There is not, your reverence(s), an offence of mine which I should see, there is not, your reverence(s), an offence of mine for which I should make amends, there is not a wrong view of mine that I should give up,' and if the Order suspends him for not seeing or for not making amends or for not giving up, it is a legally valid (formal) act.”

Then the venerable Upāli approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Upāli spoke thus to the Lord: “Does an Order, Lord, that is complete carry out a (formal) act that should be carried out in the presence of an accused monk if he is absent? Lord, is that a legally valid (formal) act, is it a disciplinarily valid (formal) act? "

"This, Upāli, is not a legally valid (formal) act, it is not a disciplinarily valid (formal) act.”

"Does an Order, Lord, that is complete carry out a (formal) act that should be carried out by the interrogation of an accused monk if there is no interrogation? Does it carry out a (formal) act that should be carried out on the acknowledgment of an accused monk if there is no acknowledgment?

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2. *dhammakāma-vinayakāma* and their opposites (*adhamma*- and *avinaya*- as *uddhamma* and *ubbinaya*, where *ud-* means "off" and therefore "wrong" as in *ummagga*).
3. *patipuchākarāṇāyam*.
4. *patinākya*. Cf. *B.D.* iii. 153, n. 5; *A.* i. 99; *M.* ii. 248.

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**6.2—3] MAHĀVAGGA IX 467**

Does it give a verdict of past insanity\(^1\) to one who merits a verdict of innocence?\(^2\) Does it carry out a (formal) act for specific depravity\(^3\) against one who merits a verdict of past insanity? Does it carry out a (formal) act of censure\(^4\) against one who merits a (formal) act for specific depravity? Does it carry out a (formal) act of placing under guidance for one who merits a (formal) act of suspension? Does it carry out a (formal) act of placing under guidance for one who merits a (formal) act of placing under guidance for one who merits a (formal) act of suspension? Does it carry out a (formal) act of reconciliation for one who merits a (formal) act of placing under guidance? Does it carry out a (formal) act of probation for one who merits a (formal) act of placing under guidance? Does it send back to the beginning one who merits probation? Does it inflict *mānatta* on one who merits being sent back to the beginning? Does it rehabilitate one who merits *mānatta*? Does it ordain one who merits rehabilitation? Is this a legally valid (formal) act, Lord, is it a disciplinarily valid (formal) act?"

This, Upāli, is not a legally valid (formal) act, it is not a disciplinarily valid (formal) act. Whatever Order, Upāli, that is complete carries out a (formal) act that should be carried out in the presence of (an accused monk) if he is absent—it thus comes to be, Upāli, not a legally valid (formal) act, not a disciplinarily valid (formal) act, and thus the Order comes to be one that goes too far.\(^5\) Whatever Order, Upāli, that is complete carries out a (formal) act which should be carried out on the interrogation (of an accused monk) if there is no interrogation ... carries out a (formal) act which should be carried out with the acknowledgment (of an accused monk) if there is no acknowledgment ... ordains one meriting rehabilitation

\(^1\) *amāñjācīnaya*. See *B.D.* iii. 153, n. 5; *A.* i. 99; *M.* ii. 248.

\(^2\) *sattivinayadrahassa*. On *sattivinaya* see *B.D.* iii. 153, n. 3.; *M.* ii. 247. Word occurs at *A.* i. 99; *G.S.* i. 85 translates "proceedings about mindfulness."

\(^3\) *tassapāpiyyasikā*. Cf. *B.D.* iii. 154, n. 1; *A.* i. 99; *M.* ii. 249, *Vin.* ii. 85 f.

\(^4\) For this and the four following formal acts, cf. *Vin.* i. 49 (above, p. 66) and *A.* i. 99.

\(^5\) This and the next three (not ordination) occur at *A.* i. 99. They are each part of the penalty incurred for a Sādghādīsēsa offence.

\(^6\) *sātisāra*, as at *Vin.* i. 55 (above, p. 71).
—it thus comes to be, Upāli, not a legally valid (formal) act, not a disciplinarily valid (formal) act, and thus the Order comes to be one that goes too far.” ||3||

“ If, Lord, an Order that is complete carries out a (formal) act that should be carried out on the presence of (an accused monk) when he is present, is this, Lord, a legally valid (formal) act, is it a disciplinarily valid (formal) act?”

“This, Upāli, is a legally valid (formal) act, it is a disciplinarily valid (formal) act.”

“ If, Lord, an Order that is complete carries out a (formal) act that should be carried out on the interrogation (of an accused monk) when there is interrogation, if it carries out a (formal) act that should be carried out on the acknowledgment of (an accused monk) when there is his acknowledgment, if it gives a verdict of innocence to one who merits a verdict of innocence . . . if it rehabilitates one who merits rehabilitation, if it ordains one who merits ordination, is this, Lord, a legally valid (formal) act, is it a disciplinarily valid (formal) act?”

“This, Upāli, is a legally valid (formal) act, it is a disciplinarily valid (formal) act.”

“ If, Lord, an Order that is complete carries out a (formal) act that should be carried out in the presence of (an accused monk) when he is present—it thus comes to be, Upāli, a legally valid (formal) act, a disciplinarily valid (formal) act, and thus the Order comes to be one that does not go too far. Whatever Order, Upāli, that is complete carries out a (formal) act that should be carried out on the interrogation (of an accused monk) when there is interrogation . . . ordains one meriting ordination—it thus comes to be, Upāli, a legally valid (formal) act, a disciplinarily valid (formal) act, and thus the Order comes to be one that does not go too far.” ||4||

“ If, Lord, an Order that is complete gives a verdict of past insanity to one meriting a verdict of past insanity, gives a verdict of innocence to one meriting a verdict of past insanity, is this, Lord, a legally valid (formal) act, is it a disciplinarily valid (formal) act?”

“This, Upāli, is not a legally valid (formal) act, it is not a disciplinarily valid (formal) act.”

“ If, Lord, an Order that is complete carries out a (formal) act for specific depravity against one meriting a verdict of past insanity, if it gives a verdict of past insanity to one meriting a (formal) act for specific depravity; if it carries out a (formal) act of censure against one meriting a (formal) act for specific depravity, [326] if it carries out a (formal) act for specific depravity against one meriting a (formal) act of censure; if it carries out a (formal) act of placing under guidance against one meriting a (formal) act of censure, if it carries out a (formal) act of censure against one meriting a (formal) act of placing under guidance; if it carries out a (formal) act of banishment against one meriting a (formal) act of placing under guidance, if it carries out a (formal) act of placing under guidance against one meriting a (formal) act of banishment; if it carries out a (formal) act of reconciliation against one meriting a (formal) act of banishment, if it carries out a (formal) act of banishment against one meriting a (formal) act of reconciliation; if it carries out a (formal) act of suspension against one meriting a (formal) act of reconciliation, if it carries out a (formal) act of reconciliation against one meriting a (formal) act of suspension; if it grants probation to one meriting a (formal) act of suspension, if it carries out a (formal) act of suspension against one meriting probation; if it sends back to the beginning one meriting probation, if it grants probation to one meriting being sent back to the beginning; if it inflicts mānatta on one meriting being sent back to the beginning, if it sends back to the beginning one meriting mānatta; if it rehabilitates one meriting mānatta, if it inflicts mānatta on one meriting rehabilitation; if it ordains one meriting rehabilitation, if it rehabilitates one meriting ordination, is that, Lord, a legally valid (formal) act, is it a disciplinarily valid (formal) act?” ||5||

“This, Upāli, is not a legally valid (formal) act, it is not a disciplinarily valid (formal) act. Whatever Order, Upāli, that is complete gives a verdict of past insanity to one meriting a verdict of innocence, gives a verdict of innocence to one meriting a verdict of past insanity—it thus comes to be, Upāli, not a legally valid (formal) act, not a disciplinarily valid (formal) act, and thus the Order comes to be one that goes too far. Whatever Order, Upāli, that is complete carries out a (formal)
act for specific depravity against one meriting a verdict of past insanity . . . that rehabilitates one meriting ordination—it thus comes to be, Upāli, not a legally valid (formal) act, not a disciplinarily valid (formal) act, and thus the Order comes to be one that goes too far.” 6 6

“"If, Lord, an Order that is complete gives a verdict of innocence to one meriting a verdict of innocence, if it gives a verdict of past insanity to one meriting a verdict of past insanity, is this, Lord, a legally valid (formal) act, is it a disciplinarily valid (formal) act;”

“This, Upāli, is a legally valid (formal) act, it is a disciplinarily valid (formal) act.”

“If, Lord, an Order that is complete gives a verdict of past insanity to one meriting a verdict of past insanity, if it carries out a (formal) act for specific depravity against one meriting a (formal) act for specific depravity . . . if it rehabilitates one meriting rehabilitation, if it ordains one meriting ordination—is this, Lord, a legally valid (formal) act, is it a disciplinarily valid (formal) act?" 7 7

“This, Upāli, is a legally valid (formal) act, it is a disciplinarily valid (formal) act. Whatever Order, Upāli, that is complete gives a verdict of innocence to one meriting a verdict of innocence, gives a verdict of past insanity to one meriting a verdict of past insanity—it thus comes to be, Upāli, a legally valid (formal) act, a disciplinarily valid (formal) act, and thus the Order comes to be one that does not go too far. Whatever Order, Upāli, that is complete gives a verdict of past insanity to one meriting a verdict of past insanity, [327] . . . ordains one meriting ordination—it thus comes to be, Upāli, a legally valid (formal) act, a disciplinarily valid (formal) act, and thus the Order comes to be one that does not go too far.” 8 8

Then the Lord addressed the monks, saying: “Whatever Order, monks, that is complete gives a verdict of past insanity to one meriting a verdict of innocence—it thus comes to be, monks, not a legally valid (formal) act, not a disciplinarily valid (formal) act, and thus the Order comes to be one that goes too far. Whatever Order, monks, that is complete, carries out a (formal) act for specific depravity against one meriting a verdict of innocence, carries out a (formal) act of censure against one meriting a verdict of innocence—it thus comes to be, monks, not a legally valid (formal) act, not a disciplinarily valid (formal) act, and thus the Order comes to be one that goes too far. Whatever Order, monks, that is complete carries out a (formal) act for specific depravity against one meriting a verdict of past insanity . . . carries out a (formal) act of censure . . . ordains one meriting a verdict of past insanity, gives a verdict of innocence to one meriting a verdict of past insanity—it thus comes to be, monks, not a legally valid (formal) act, not a disciplinarily valid (formal) act, and thus the Order comes to be one that goes too far. Whatever Order, monks, that is complete, carries out a (formal) act of censure against one meriting a (formal) act for specific depravity . . . rehabilitates one meriting ordination—it thus comes to be, monks, not a legally valid (formal) act, not a disciplinarily valid (formal) act, and thus the Order comes to be one that goes too far.” 9 9 6

The Second Portion for Repeating: that on Upāli’s Questions.

“This is a case, monks, where a monk is a maker of strife, a maker of dispute, a maker of contention, a maker of brawls, a maker of legal questions in an Order. It then occurs to monks: ‘This monk, your reverences, is a maker of strife . . . a maker of legal questions in the Order. Come, let us carry out a (formal) act of censure against him ’; and they carry out a (formal) act of censure against him, not by rule, in an incomplete assembly. He goes from that residence to another residence. It occurs to the monks there: ‘A (formal) act of censure, your reverences, was carried out against this monk, not by rule, in an incomplete assembly. Come, let us carry out a (formal) act of censure against him ’; and they carry out a (formal) act of censure against him not by rule, in a complete assembly. He then goes from that residence to another residence. It occurs to the monks there: ‘A

1 As explained at Vin. Texts ii. 279, n. 2, in this paragraph all possible combinations of two different formal acts are arranged in this way: first, verdict of innocence is combined with verdict of past insanity and all the rest, down to ordination; then verdict of past insanity with all terms from specific depravity down to innocence, and so on; the whole series ends thus with the combination of meriting ordination with all terms from verdict of innocence down to rehabilitation.

2 As at Vin. iv. 45, 230. See B.D. iii. 191, n. 3 for further references.
(formal) act of censure, your reverences, was carried out against this monk, not by rule, in a complete assembly. Come, let us [328] carry out a (formal) act of censure against him’; and they carry out a (formal) act of censure against him, by rule, in an incomplete assembly. He goes from that residence to another residence. It occurs to the monks there: ‘A (formal) act of censure, your reverences, was carried out against this monk, by rule, in an incomplete assembly. Come, let us carry out a (formal) act of censure against him’; and they carry out a (formal) act of censure against him by what has the appearance of rule, in an incomplete assembly. He goes from that residence to another residence. It occurs to the monks there: ‘A (formal) act of censure, your reverences, was carried out against this monk, by what has the appearance of rule, in an incomplete assembly. Come, let us carry out a (formal) act of censure against him’; and they carry out a (formal) act of censure against him by what has the appearance of rule, in a complete assembly. He goes from that residence to another residence. It occurs to the monks there: ‘A (formal) act of censure, your reverences, was carried out against this monk, not by rule, in a complete assembly. The cycle should be worked out as it is below.²

This is a case, monks, full of offences, not rid of them, lives in company with householders in unbecoming association with householders. It then occurs to monks: ‘This monk, your reverences, ignorant, inexperienced, in unbecoming association with householders. Come, let us carry out a (formal) act of guidance for him’; and these carry out a (formal) act of guidance for him, not by rule, in an incomplete assembly. He goes from that residence to another residence . . . (as above in || 1 ||) . . . not by rule, in a complete assembly . . . by rule, in an incomplete assembly . . . by what has the appearance of rule, in an incomplete assembly. The cycle should be worked out as it is below.²

This is a case, monks, where an ignorant, inexperienced monk, full of offences, not rid of them, lives in company with householders in unbecoming association with householders. It then occurs to monks: ‘This monk, your reverences, ignorant, inexperienced, in unbecoming association with householders. Come, let us carry out a (formal) act of guidance for him’; and these carry out a (formal) act of guidance for him, not by rule, in an incomplete assembly. He goes from that residence to another residence . . . (as above in || 1 ||) . . . not by rule, in a complete assembly . . . by rule, in an incomplete assembly . . . by what has the appearance of rule, in a complete assembly. The cycle should be worked out as it is below.²

This is a case, monks, where a monk is one who brings families into disrepute and is of depraved conduct.³ It then occurs to monks: ‘This monk, your reverences, . . . is of depraved conduct.

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1 Cf. above, MV. IX. 4. 9.
² In 1-5. The “wheel”, cakka, series, cycle, is the “arrangement of five categories on which this exposition is based . . . “ (as said in note at Vin. Texts ii. 281). “Below” stands for our “above”, from the fact that the palm-leaf manuscripts are arranged with the first leaf at the bottom of the pile of leaves of which any work or “book” is made up.
³ As in Sangh. XIII, and see below, MV. IX. 7. 18.
depraved conduct. Come, let us carry out a (formal) act of censure against him; and they carry out a (formal) act of suspension against him, not by rule, in an incomplete assembly . . . (as in || 6 ||) . . . by what has the appearance of rule, in a complete assembly. The cycle should be worked out. || 7 ||

"This is a case, monks, where a monk reviles, abuses holders. It then occurs to monks: 'This monk, your reverences, having fallen into an offence, does not want to see the offence. Come, let us carry out a (formal) act of reconciliation for him'; and they carry out a (formal) act of reconciliation for him, not by rule, in an incomplete assembly . . . (as in || 6 ||) . . . by what has the appearance of rule, in a complete assembly. The cycle should be worked out. || 8 ||

"This is a case, monks, where a monk, having fallen into an offence, does not want to see the offence. It then occurs to monks: 'This monk, your reverences, having fallen into an offence, does not want to see the offence. Come, let us carry out a (formal) act of suspension against him for not seeing the offence'; and they carry out a (formal) act of suspension against him for not seeing the offence, not by rule, in an incomplete assembly . . . by what has the appearance of rule, in a complete assembly. The cycle should be worked out. || 9 ||

"This is a case, monks, where a monk, having fallen into an offence, does not want to make amends for the offence. It then occurs to monks: 'This monk, your reverences, having fallen into an offence, does not want to make amends for the offence. Come, let us carry out a (formal) act of suspension against him for not making amends for the offence'; and they carry out a (formal) act of suspension against him for not making amends for the offence, not by rule, in an incomplete assembly . . . by what has the appearance of rule, in a complete assembly. The cycle should be worked out. || 10 ||

"This is a case, monks, where a monk does not want to give up a wrong view. It then occurs to monks: 'This monk, your reverences, does not want to give up a wrong view.

1 Cf. Vin. iii. 184; iv. 309; B.D. iii. 344.
2 Cf. CV. i. 25. 1-30.
3 Cf. CV. i. 81.

7.11-13] MAHAVAGGA IX 475

Come, let us carry out a (formal) act of suspension against him for not giving up a wrong view; and they carry out a (formal) act of suspension against him for not giving up a wrong view, not by rule, in an incomplete assembly . . . by what has the appearance of rule, in a complete assembly. The cycle should be worked out. || 11 ||

"This is a case, monks, where a monk against whom a (formal) act of censure has been carried out by the Order, conducts himself properly, is subdued, mends his ways, and asks for the revocation of the (formal) act of censure. It then occurs to monks: 'This monk, your reverences, against whom a (formal) act of censure was carried out by the Order, is conducting himself properly, is subdued, is mending his ways. Come, let us revoke the (formal) act of censure against him'; and they revoke the (formal) act of censure against him, not by rule, in an incomplete assembly. He goes from that residence to another residence. It occurs to the monks there: 'A (formal) act of censure, your reverences, against this monk was revoked by an Order, not by rule, in an incomplete assembly. Come, let us revoke the (formal) act of censure against him'; and they revoke the (formal) act of censure against him, not by rule, in a complete assembly. . . . by rule, in an incomplete assembly . . . by what has the appearance of rule, in an incomplete assembly . . . by what has the appearance of rule, in a complete assembly. || 12 ||

"This is a case, monks, where a monk against whom a (formal) act of censure has been carried out by an Order conducts himself properly, is subdued, mends his ways, and asks for the revocation of the (formal) act of censure. It then occurs to monks: 'This monk, your reverences, against whom a (formal) act of censure has been carried out by the Order, conducts himself properly. . . . asks for the revocation of the (formal) act of censure. Come, let us revoke the (formal) act of censure against him'; and they revoke the (formal) act of censure against him, not by rule, in a complete assembly . . . by what has the appearance of rule, in an incomplete assembly. || 13 ||

1 "Proper conduct" given at CV. I. 5. 1.
2 Cf. Vin. i. 49 (above, p. 60).
3 Cf. CV. i. 6. 2-8. 2.
This is a case, monks, where a monk for whom a (formal) act of guidance has been carried out by an Order, conducts himself properly, is subdued, mends his ways, and asks for the revocation of the (formal) act of guidance ... (as in \[\text{12, 13} \|\]. ... This is a case, monks, where a monk against whom a (formal) act of banishment ... a (formal) act of reconciliation ... a (formal) act of suspension for not seeing an offence ... a (formal) act of suspension for not making amends for an offence ... [331] a (formal) act of suspension for not giving up a wrong view has been carried out by an Order. ... The cycle should be worked out. || \[\text{14} \|

This is a case, monks, where a monk is a maker of strife, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal questions in the Order. It then occurs to monks: 'This monk, your reverences, is a maker of ... legal questions in the Order. Come, let us carry out a (formal) act of censure against him'; and they carry out a (formal) act of censure against him, not by rule, in an incomplete assembly. In this case the Order disputes, saying: 'A (formal) act not by rule, in an incomplete assembly; a (formal) act not by rule, in a complete assembly; a (formal) act by rule, in an incomplete assembly; a (formal) act by what has the appearance of rule, in an incomplete assembly; a (formal) act by what has the appearance of rule, in a complete assembly; the (formal) act is not carried out, the (formal) act is badly carried out, the (formal) act should be carried out again.' Herein, monks, those monks who speak thus: 'A (formal) act not by rule, in an incomplete assembly', and those monks who speak thus: 'The (formal) act is not carried out, the (formal) act is badly carried out, the (formal) act should be carried out again', these monks are here speakers of what is right. This is a case, monks, where a monk is a maker of strife ... and they carry out a (formal) act of censure against him by rule, in an incomplete assembly ... by what has the appearance of rule, in an incomplete assembly ... by what has the appearance of rule, in a complete assembly ... these monks are here speakers of what is right. || \[\text{16} \|

This is a case, monks, where an ignorant, inexperienced monk, full of offences, not rid of them, lives in company with householders in unbecoming association with householders. It then occurs to monks: 'This monk, your reverences, ignorant, inexperienced, lives ... with householders. Come, let us carry out a (formal) act of guidance for him'; and they carry out a (formal) act of guidance for him, not by rule, in an incomplete assembly ... not by rule, in a complete assembly ... by rule, in an incomplete assembly ... by what has the appearance of rule, in an incomplete assembly ... by what has the appearance of rule, in a complete assembly. In this case the Order disputes ... these monks are here speakers of what is right. These five occasions in brief. || \[\text{17} \|

This is a case, monks, where a monk brings families into disrepute and is of depraved conduct. It then occurs to monks: '... let us carry out a (formal) act of banishment against him'. ... These five occasions in brief. This is a case, monks, where a monk reviles, abuses householders. It then occurs to monks: [332] '... let us carry out a (formal) act of reconciliation for him'. ... These five occasions in brief. This is a case, monks, where a monk having fallen into an offence does not want to see the offence ... having fallen into an offence does not want to make amends for the offence ... does not want to give up a wrong view. It then occurs to monks: '... let us carry out a (formal) act of suspension against him for not giving up the wrong view'. ... These five occasions in brief. || \[\text{18} \|  

\[\text{CV.} \]
"This is a case, monks, where a monk against whom a (formal) act of censure has been carried out by an Order conducts himself properly, is subdued, mends his ways, and asks for the revocation of the (formal) act of censure. It then occurs to monks: 'This monk, your reverences, against whom a (formal) act of censure has been carried out by the Order, conducts himself properly... and asks for the revocation of the (formal) act of censure. Come, let us revoke the (formal) act of censure against him', and these revoke the (formal) act of censure against him not by rule, in an incomplete assembly. In this case the Order disputes... these monks here are speakers of what is right. This is a case, monks, where a monk against whom a (formal) act of censure has been carried out by an Order, conducts himself properly... they revoke the (formal) act of censure against him, not by rule, in a complete assembly... by what has the appearance of rule, in an incomplete assembly... by what has the appearance of rule, in a complete assembly... these monks are here speakers of what is right. || 19 ||

"This is a case, monks, where a monk for whom a (formal) act of guidance has been carried out by an Order... of banishment... of reconciliation... of suspension for not seeing an offence... of suspension for not making amends for an offence... of suspension for not giving up a wrong view, has been carried out by an Order, conducts himself properly... these monks are here speakers of what is right." || 20 || 7 ||

The Ninth Section: that on (the monks) at Campā.

In this Section there are thirty-six items. This is its key:

The Lord was at Campā, case at Vāsabha village, he made an effort for in-coming monks in regard to what they wanted,1 /

Having known "They are appointed" henceforth he made no effort, thinking "Suspended, one does not carry out", he went to the Victor, / [333]

A (formal) act not by rule, in an incomplete assembly, by rule
in a complete assembly,
and a (formal) act by rule in an incomplete assembly, by what
has the appearance of rule in an incomplete assembly, /
By what has the appearance of rule in a complete assembly,
one suspends one,
and one two, several, one suspends an Order, /
Then two, then several, and an Order suspends an Order,
the distinguished, omniscient one, having heard, objects,
saying, "It is not the rule ", /
Whatever (formal) act for which the motion is not furnished
(although) a proclamation is furnished
And that for which the proclamation is not furnished although
it is furnished with a motion, /
If neither is furnished and it is also not by rule,
against the teacher's (instruction), protested against, reversible,
not fit to stand, /
Not by rule, in an incomplete assembly,—these two,
but just this: by rule, in a complete assembly is allowed by
the Truthfinder. /
Fourfold, fivefold, tenfold and twenty
and more than twentyfold—an Order is thus of five kinds. /
Having excluded ordination and whatever (formal) act for
Invitation (there is) together with the (formal) act of rehabilitation—the carrying
out is by means of a fourfold Order, /
Excluding two (formal) acts: ordination in the middle districts
and rehabilitation—the carrying out is by means of a fivefold
Order. /
Excluding rehabilitation alone—these monks are tenfold,
an Order of twenty carries out all (formal) acts, it is the carrier
out of everything. /
Nun, probationer and novice, woman novice,
disavower, (one who has committed) an extreme offence, one
suspended for not seeing an offence, /
For not making amends for, (for not giving up) a wrong view,
eunuch, one living in communion as it were by theft,
(one gone over to) a sect, an animal, slayer of mother, of father, /
Of one perfected, seducer of a nun, schismatic, shedder of
(a Truthfinder's) blood, hermaphrodite,
One belonging to a different communion, staying within a different boundary, (standing above the ground) by psychic power, / 

One against whom an Order is carrying out a (formal) act—these come to be twenty-four (and) they are objected to by the Awakened One for they are not completers of a group. / 

If one undergoing probation should as the fourth member grant probation or should rehabilitate one (sent back to) the beginning or (undergoing) mānatta it is not a (formal) act and should not be carried out. / So too, if one deserving the beginning or mānatta (should rehabilitate) one deserving rehabilitation—this is not in accordance with a (formal) act—the five are explained by the All-awakened One. / Nun, probationer, novice, woman novice, disavower, (one who has committed) an extreme (offence), who is mad, unhinged, in pain, (suspended) for not seeing, / For not making amends for, for (not giving up) a wrong view, and a eunuch and a hermaphrodite, one belonging to a different communion (or) boundary (or standing) above the ground (by psychic power) and one against whom a (formal) act is being carried out, / Of these eighteen the protest is not valid, the protest is valid of a regular monk. / A pure one may be wrongly sent away, and an ignorant one rightly sent away, eunuch, one living in communion as it were by theft, going over (to a sect), an animal, / (Slayer) of mother, of father, of one perfected, seducer (of a nun), schismatic of the Order, shedder of (a Truth-finder’s) blood and also a hermaphrodite and whichever / Of these eleven is not meant for restoration. Hands, feet, both these, ears, nose, both these, / Fingers, nails, tendons, one who has webbed hands, hunchback, and dwarf, one who has goitre, who has been branded, scourged, and who has been written about and one who has elephantiasis, / They are objected to by the Awakened One for they are not completers of a group. / Their restoration was explained by the all enlightened one. (An offence) that should be seen, for which amends should be made, (a wrong view) to be given up does not exist, / There are seven (formal) acts suspending him which are not legally valid, And these seven that are not legally valid for one complying with his falling, / Among (formal) acts there are seven that are legally valid for one not complying with his falling, in the presence of, interrogation, and according as it is and on the acknowledgment, / Innocence, past insanity, depravity, and on account of censure, banishment, reconciliation, and suspension, probation, / The beginning, mānatta, rehabilitation, and thus ordination: these sixteen are not legally valid if it should carry out one for another, / These sixteen are quite legally valid if it should carry out the appropriate one for that one, reciprocally they should explain how these sixteen are not legally valid, / When conditioned for it paired: these sixteen are also legally valid, when conditioned (for it) singly: the conqueror said the cycle is not legal. / One who makes strife: the Order carries out a (formal) act of banishment

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\[9\] Here pāpikā for tassapāpiyyaśikha.  
\[10\] Only fifteen listed above: nissaya (placing under) guidance, is omitted.  
\[12\] "'It'" is an Order, see IX. 6. 2, but if it carries out a formal act that is not appropriate and does not fit the case, that formal act is not legally valid.  
\[13\] tassapāpiyya tassatta sojas' eto sudhammad.  
\[14\] cakka, wheel, cycle, series.  
\[16\] Oldenberg, at Vin. i. 394, notes that "‘all three MSS. read bhāṇana-kāraka’, where the accusative would have been expected.
not by rule, in an incomplete assembly; he goes to another residence, / There they carried out a (formal) act of censure against him, not by rule, in a complete assembly, elsewhere they carried out a (formal) act of banishment against him by rule, in an incomplete assembly, / And they likewise carried out one which in both cases had the appearance of rule, in an incomplete assembly, in a complete assembly, and not by rule in a complete assembly, also by rule in an incomplete assembly, / And by what had the appearance of rule in an incomplete assembly, and in a complete assembly: these cases, having done what is conditioned singly, put the cycle together. / Guidance for one who is ignorant, inexperienced, banishment for one who brings a family into disrepute, And they carried out a (formal) act of reconciliation for a reviler, / And for whoever does not see, does not make amends for (an offence), does not give up a (wrong) view: for these a (formal) act of suspension was decreed by the leader of the caravan. / The wisdom of these (formal) acts of suspension should be applied to censure, and if, being subdued, conducting himself properly, he has asked, / The revocation of these or those (formal) acts is according to the (formal) acts below. / And if in this or that case he disputes some (formal) act / And says, "It was not carried out, it was badly carried out, it should be carried out again", further, concerning the revocation of the (formal) act: these monks are speakers of what is right. / The Great Sage, having seen falling away from shakiness in one entitled (to take part in a formal) act prescribed revocation, as a surgeon medicine. [336]

1 Oldenberg’s text reads dhammena; Cing. edn. tathādhammena and see MV. IX. 7. 1.
2 kēṭṭhā, “below” is equivalent to our “above”.
3 vipattivyadhite. Cing. edn. -dhita.
approached, they spoke thus to the monks who had suspended him: "This is no offence, your reverences, this is not an offence; this monk is fallen, this monk is not fallen; this monk is suspended, this monk [337] is not suspended; he was suspended by a (formal) act that was not legally valid, reversible, not fit to stand." When they had spoken thus, the monks who had suspended him spoke thus to the monks who took the part of the suspended one:

"This is an offence, your reverences, this is no offence; this monk has fallen, this monk is not fallen; this monk is suspended, this monk is not suspended; he was suspended by a (formal) act that was legally valid, irreversible, fit to stand. Do not you, your reverences, take the part of this suspended monk, do not side with him." But those monks who took the part of the suspended (monk), although being spoken to thus by the ones who had suspended him, still took the part of that suspended monk and sided with him. || 3 ||

Then a certain monk approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, that monk spoke thus to the Lord: "This is a case, Lord, where a certain monk has fallen into an offence. He saw that offence as an offence but other monks saw that offence as no offence. After a time he saw that offence as no offence, while the other monks saw that offence as an offence. Then, Lord, those monks spoke thus to that monk: . . . (as in || 1 ||) ' . . . Do you see this offence?' He said: 'There is not an offence of mine, your reverences, that I can see'. Then, Lord, these monks, having obtained unanimity, suspended that monk for not seeing the offence. But, Lord, that monk had heard much, he was one to whom the tradition had been handed down . . . desirous of training. Then, Lord, that monk, having approached monks who were his comrades and intimates . . . (as in || 2 ||) . . . And, Lord, that monk gained as partisans the monks who were his comrades and intimates. . . . And, Lord, that monk gained as partisans those monks in the country who were his comrades and intimates. Then, Lord, those monks who took the part of the suspended one . . . (as in || 3 ||). . . . When they had spoken thus, Lord, the monks who had suspended him spoke thus: . . . But those monks, Lord, who took the part of the suspended (monk) although being spoken to thus by the ones who had suspended him, still took the part of that suspended monk and sided with him." || 4 ||

Then the Lord, thinking: "The Order of monks is divided, the Order of monks is divided", rising from his seat approached the monks who had suspended (that monk); having approached, he sat down on the appointed seat. As he was sitting down, the Lord spoke thus to the monks who had suspended (that monk): "Do not you, monks, thinking: 'It appears so to us, it appears so to us', deem that a monk should be suspended on every occasion. || 5 ||

"This is a case, monks, where a monk has fallen into an offence. He sees that offence as no offence; other monks see that offence as an offence. If, monks, those monks know concerning that monk: 'This venerable one has heard much, he is one to whom the tradition has been handed down . . . desirous of training. If we suspend this monk for not seeing the offence [338] we cannot carry out the Observance together with this monk, we will carry out the Observance without this monk—from this source there will be strife, dispute, contention, brawls, for the Order, there will be schism in the Order, dissension in the Order, . . . altercation in the Order, differences in the Order.' Monks, that monk should not be suspended for not seeing an offence by monks bent on a schism. || 6 ||

"This is a case, monks, where a monk has fallen into an offence. He sees that offence . . . (as in || 6 ||) ' . . . if we suspend this monk for not seeing the offence we cannot invite together with this monk, we will invite without this monk; we cannot carry out a (formal) act of the Order together with this monk, we will carry out a (formal) act of the Order without this monk; we cannot sit down on a seat together with this monk, we will sit down on a seat without this monk; we cannot sit down to drink conjey together with this monk, we will sit down to drink conjey without this monk; we cannot sit down in a refectory together with this monk, we will sit down in a refectory without this monk; we cannot stay under one roof together with this monk, we will stay under one roof

1 For further references to saṅghabhodha saṅgharājī see B.D. ii. 233, n. 3.
Then the Lord, having spoken on this matter with the monks who had suspended that monk, rising from his seat, approached those monks who were taking the part of the suspended (monk); having approached, he sat down on the appointed seat. As he was sitting down, the Lord spoke thus to the monks who were taking the part of the suspended (monk): "Do not you, monks, having fallen into an offence, deem that amends should not be made for the offence, thinking: 'We have not fallen.' This is a case, monks, where a monk has fallen into an offence; he sees that offence as no offence; other monks see that offence as an offence. If, monks, that monk knows concerning those monks: 'These venerable ones have heard much... (as in II 2) ... desirous of training. It is impossible for them, because of me or because of anyone else, to follow a wrong course through desire, through hatred, through stupidity, through fear. If these monks suspend me for not seeing the offence, [339] if they do not carry out the Observance together with me, if they carry out the Observance without me... if they do not invite together with me, if they invite without me... if they, according to seniority, carry out greetings without me, rising up before (one another), saluting with joined palms, doing the proper duties—from this source there will be strife... differences in the Order.' Monks, that monk should not be suspended for not seeing an offence by monks bent on a schism." || 7 ||

Now at that time monks taking the part of a suspended

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1. According to V.A. 1149 he chooses to sit among those who speak dhamma and rather than among those who do not.
Monk, there are these two grounds for belonging to the same communion.”

Now at that time monks, causing quarrels, causing strife, falling into disputes in a refectory amidst the houses, behaved unsuitably towards one another in gesture, in speech; they came to blows. People looked down upon, criticised, spread it about, saying: “How can these recluses, sons of the Sakyans, causing quarrels... come to blows?” Monks heard these people who... spread it about. Those who were modest monks... spread it about, saying: “How can these monks... come to blows?” Then these monks told this matter to the Lord. He said: “Is it true, as is said, monks, that monks... came to blows?”

“It is true, Lord.” Having rebuked them, having given reasoned talk, he addressed the monks, saying:

“Monks, if an Order is divided, if it is behaving not according to the rule, if there is unfriendliness, you should sit down on a seat thinking: ‘At least we will not behave unsuitably to one another in gesture, in speech; we will not come to blows.’ Monks, if an Order is divided but if it is behaving according to the rule, if there is friendliness, you may sit down on a seat next (to one another).”

Now at that time monks, making quarrels, making strife, falling into disputes in the midst of an Order, wounded one another with the weapons of the tongue; they were not able to settle that legal question. Then a second monk approached the Lord; having approached, having greeted the Lord, he sat down on the appointed seat. As he was sitting down, the Lord spoke thus to those monks:

“Enough, monks; no strife, no quarrels, no contention, no disputing.” When he had spoken thus, a certain monk who spoke what was not-dhamma spoke thus to the Lord: “Lord, let the Lord, the dhamma-master wait; Lord, let the Lord, unconcerned, live intent on abiding in ease here and now; we will be (held) accountable for this strife, quarrel, contention, disputing.” And a second time the Lord spoke thus to these monks: “Enough, monks; no strife... no disputing.” And a second time the Lord spoke what was not-dhamma spoke thus to the Lord: “Lord, let the Lord, the dhamma-master wait;... we will be (held) accountable for this... disputing.” Then the Lord addressed the monks, saying: “It is true, as is said, monks, that monks... came to blows?”

“Once upon a time, monks, at Benares Brahmadatta was king of Kāsi; he was rich, wealthy, opulent, of great strength, with many vehicles; he had large territories, full storehouses and granaries. Dighiti was the name of the king of Kosala. He was poor, of little wealth, of few means, of little strength, with few vehicles, he had (only) small territories, storehouses and granaries that were not full. Then, monks, Brahmadatta, the King of Kāsi, having arrayed a fourfold army, marched against Dighiti, the King of Kosala. Then, monks, Dighiti, the King of Kosala, heard: ‘They say that Brahmadatta, the King of Kāsi, having arrayed a fourfold army, is marching against me.’ Then, monks, it occurred to Dighiti, the King of Kosala: ‘Now Brahmadatta, King of Kāsi, is rich, wealthy, opulent... full storehouses and granaries. I am not competent to stand against even one attack of Brahmadatta, King of Kāsi.”

1 adhammanādi, or, one adhering to or professing what was not-dhamma. V.A. 1150 says: one of those taking the part of the suspended (monk.) Word also occurs at M. i. 287 = iii. 48 = A. ii. 22 = v. 205 = 283, always in a formula with which cf. A. i. 204, D. i. 4. Cf. also the two assemblies, the dhāamma- and the adhamma-sādāni at A. i. 75.

2 dhāmmassāmi, as at S. iv. 94.

3 apposukha as at M. i. 331, 459, Vin. ii. 188 in a similar sentence. Cf. apposukhātā above, Vin. i. 5.

4 duṭṭhadhammasukkhumā, as at A. ii. 23, M. i. 40, 331, 459, Vin. ii. 188, S. ii. 239.

5 He spoke the “third time” in X. 2. 20, below.

6 Cf. Jā. iii. 217, 487 ff.

7 See Vin. iv. 105 (B.D. ii. 375 and notes).
Suppose I were to flee from the town beforehand? Then, monks, Dighiti, the King of Kosala, taking his chief consort, fled from the town beforehand. Then, monks, Brahmadatta, the King of Kāsi, conquering the troops and vehicles and territory and storehouses and granaries of Dighiti, the King of Kosala, lived as the master. Then, monks, Dighiti, the King of Kosala, set out for Benares with his wife. In due course he arrived at Benares. Monks, Dighiti, the King of Kosala, dwelt there with his wife in a certain place adjoining Benares in a potter’s house, in disguise, clothed as a wanderer.

"Then soon, monks, the chief consort of Dighiti, the King of Kosala, became pregnant. She had a fancy of this kind: she wanted, at sunrise, to see a fourfold army arrayed, armoured, standing on level ground and to drink at the washing of the swords. Then, monks, the chief consort of Dighiti, the King of Kosala, spoke thus to Dighiti, the King of Kosala: ‘Sire, I am pregnant; a fancy of this kind has risen in me: I want, at sunrise, to see a fourfold army . . . and to drink at the washing of the swords.’ He said: ‘Lady, whence is there for us who are in distress a fourfold army arrayed, armoured, standing on level ground and a washing of the swords?’ She said: ‘If I, sire, do not get a chance (to have my wish) I shall die.’

“Now at that time, monks, the brahman priest of Brahmadatta, the King of Kāsi, was a friend of Dighiti, the King of Kosala. Then, monks, Dighiti, the King of Kosala, approached the brahman priest of Brahmadatta, the King of Kāsi; having approached, he spoke thus to the brahman priest of Brahmadatta, the King of Kāsi: ‘A lady friend of yours, old dear,1 is pregnant; a fancy of this kind has risen in her: she wants, at sunrise to see a fourfold army . . . and to drink at the washing of the swords.’ He said: ‘Well then, sire, let us see the queen too.’ Then, monks, the chief consort of Dighiti, the King of Kosala, approached the brahman priest of Brahmadatta, the King of Kāsi. Then, monks, that brahman priest of Brahmadatta, the King of Kāsi, saw the chief consort of Dighiti, the King of Kosala, coming in the distance, and seeing her, rising from his seat, having arranged his upper robe over one shoulder, having with joined palms saluted the chief consort of Dighiti, the King of Kosala, he three times uttered this utterance: ‘Indeed, a king of Kosala is in your womb, indeed, a king of Kosala is in your womb.’ And he said: ‘Do not be distressed, queen, you will get the chance at the time of sunrise to see a fourfold army arrayed, armoured, standing on level ground and to drink at the washing of the swords.’

"Then, monks, the brahman priest of Brahmadatta, the King of Kāsi, approached Brahmadatta, the King of Kāsi; having approached, he spoke thus to Brahmadatta, the King of Kāsi: ‘Sire, the signs that are visible are such that to-morrow at the time of sunrise a fourfold army arrayed, armoured, must stand on level ground and the swords must be washed.’ Then, monks, Brahmadatta, the King of Kāsi, enjoined people, saying: ‘Good sirs, do as the brahman priest says.’ So, monks, the chief consort of Dighiti, the King of Kosala, got the chance at the time of sunrise of seeing a fourfold army arrayed, armoured, standing on level ground, and of drinking at the washing of the swords. Then, monks, the chief consort of Dighiti, the King of Kosala, when the child in her womb had reached maturity, gave birth to a son. They gave him the name of Dīghāhuva. Then, monks, soon afterwards Prince Dīghāhuva attained years of discretion.

1 bala, as above where rendered “strength”.
2 channa can also mean concealed.
3 subhummiyam thilam. Cf. MA. ii. 97 subhammiyam ti samabhumiyam.
4 khaggana dhowana pāwan, to drink the water with which swords were washed. Cf. Mhvs. xxii. 42-45 where another pregnant queen longing to drink (the water) that had served to cleanse the sword with which the head of the first warrior among king Elāra’s warriors had been cut off”. (Geiger’s translation.) F. L. Woodward refers me to J. Abbott, Keys of Power, O.U.P., 1945, p. 7, quoting Seneca, Nat. Qu. iii. 2, “‘There are waters wholesome, useful, and waters deadly and putrid . . . some remove barrenness—a belief found in other authors (Athenaeus, 41 f, quotes Theophrastus, Hist. of Plants, to this effect).”

1 samma.
2 Some MSS. spell Dīghāyu. The meaning, in both spellings, is longevity, “Longevity” (Vin. Texts ii. 297). Dīghāhuva’s story is given at Jā. iii. 211 ff; at Jā. iii. 490 he is identified with the Bodhisatta. Dīhp. 109 is said to have been spoken on his account. DkA. ii. 235.
3 As at Vin. i. 269. In the Jātaka this age is usually reckoned to be about sixteen.
"Then, monks, it occurred to Dīghīti, the King of Kosala: 'This Brahmadatta, King of Kāsi, has done us much mischief; our troops and vehicles and territories and storehouses and granaries have been stolen by him. If he knew about us he would have all three of us put to death. Suppose I should make Prince Dīghāvu live outside the town?' Then, monks, Dīghīti, the King of Kosala, made Prince Dīghāvu live outside the town. Then, monks, Prince Dīghāvu, while living outside the town, soon learnt every craft.

"Now at that time, monks, the barber of Dīghīti, the King of Kosala, dwelt at (the court of) Brahmadatta, the King of Kāsi. The barber of Dīghīti, the King of Kosala, saw Dīghīti, the King of Kosala, with his wife in a certain place adjoining Benares, dwelling in a potter's house, in disguise, clothed as a wanderer; seeing him, he approached Brahmadatta, the King of Kāsi; having approached, he spoke thus to Brahmadatta, the King of Kāsi: 'Sire, Dīghīti, the King of Kosala, is dwelling with his wife ... clothed as a wanderer.'

"Then, monks, Brahmadatta, the King of Kāsi, enjoined the people, saying: 'Well then, good sirs, bring along Dīghīti, the King of Kosala, with his wife.' And, monks, these people having answered, 'Yes, sire', in assent to Brahmadatta, the King of Kāsi, brought along Dīghīti, the King of Kosala, with his wife. Then, monks, Brahmadatta, the King of Kāsi, enjoined the people, saying: 'Well now, good sirs, having bound Dīghīti, the King of Kosala, and his wife with stout cord, their arms pinioned tightly behind their backs, shaved them bald, having paraded them to a harsh-sounding kettle-drum from street to street, from cross-road to cross-road; and seeing them he approached his parents. Then, monks, Dīghīti, the King of Kosala, saw Prince Dīghāvu coming from afar, and seeing him he spoke thus to Prince Dīghāvu: 'Do not you, dear Dīghāvu, look far or close for, dear Dīghāvu, [344] wrathful moods are not allayed by wrath: wrathful moods, dear Dīghāvu, are allayed by non-wrath.'

"When he had spoken thus, monks, these people spoke thus to Dīghīti, the King of Kosala: 'This Dīghīti, the King of Kosala, is mad, he is talking gibberish. Who is Dīghāvu to him that he should speak thus: 'Do not you ... by non-wrath'? ' He said: 'I am not mad, good sirs, I am not talking gibberish; what is more, whoever is learned will understand.' And a second time, monks, ... And a third time, monks, did Dīghīti, the King of Kosala, speak thus to Prince Dīghāvu: 'Do not you, dear Dīghāvu, look far or close ... by non-wrath.' And a third time, monks, did these people speak thus to Dīghīti, the King of Kosala: 'This Dīghīti, the King of Kosala, is mad ....' And a third time, monks, did Dīghīti, the King of Kosala, speak thus to these people: 'I am not mad ... whoever is learned will understand.' Then, monks, these people having paraded Dīghīti, the King of Kosala, and his wife from street to street, from cross-road to cross-road, having ejected them by the southern gate, having chopped them into four pieces at the south of the town, having discarded the pieces to the four quarters, and having stationed troops (there), departed.

"Then, monks, Prince Dīghāvu, having entered Benares, having brought back strong drink, made the troops drink it.
When these had fallen down, intoxicated, then (Dīghāvu) having collected sticks, having made a funeral pyre, having put his parents' bodies on to the funeral pyre, having lit it, three times circumambulated the funeral pyre, his palms joined. Now at that time Brahmadatta, the King of Kāsi, was on an upper terrace of his palace. He saw Prince Dīghāvu, monks, three times circumambulating the funeral pyre, his palms joined, and seeing him it occurred to him: 'Undoubtedly this man is a relation or a kinsman of Dīghiti, the King of Kosala. Alas, this spells misfortune for me, for no one will tell me what it means.' || 12 ||

"Then, monks, Prince Dīghāvu, having gone to a jungle, having cried and wept, having dried his tears, having entered Benares, having gone to an elephant stable near the king's palace, spoke thus to the elephant trainer: 'I want to learn the craft, teacher.' He said: 'Well then, my good youngster, learn it.' Then, monks, Prince Dīghāvu, rising in the night towards dawn, sang in a sweet voice in the elephant stable; having heard, he asked the people: 'Who, good sirs, is this man, rising in the night towards dawn, was singing in a sweet voice and playing a lute in the elephant stable?' || 13 ||

"Sire, a youngster, a pupil of such and such an elephant trainer, rising in the night towards dawn, was singing in a sweet voice and playing a lute in the elephant stable.' He said: 'Well then, good sirs, bring that youngster along.' And, monks, these people, having answered, 'Yes, sire', in assent to Brahmadatta, the King of Kāsi, brought along Prince Dīghāvu. (The king said:) "Did you, my good youngster, rising . . . sing in a sweet voice and play a lute in the elephant stable? 'Yes, sire,' he said. 'Well, then, do you, my good youngster, sing and play the lute (before me).'." And, monks, Prince Dīghāvu, having answered, 'Yes, sire', in assent to Brahmadatta, the King of Kāsi, longing for success, sang in a sweet voice and played the lute. Then, monks, Brahmadatta, the King of Kāsi, spoke thus to Prince Dīghāvu: 'Do you, my good youngster, attend on me.' Then, monks, Prince Dīghāvu answered 'Yes, sire', in assent to Brahmadatta, the King of Kāsi. Then, monks, Prince Dīghāvu became an earlier riser than Brahmadatta, the King of Kāsi, he lay down later, he was a willing servant, eager to please, speaking affectionately. Then, monks, Brahmadatta, the King of Kāsi, soon established Prince Dīghāvu in a confidential position of trust. || 14 ||

"Then, monks, Brahmadatta, the King of Kāsi, spoke thus to Prince Dīghāvu: 'Well now, good youngster, harness a chariot, I will go out hunting.' And, monks, Prince Dīghāvu having answered, 'Yes, sire', in assent to Brahmadatta, the King of Kāsi, having harnessed a chariot, spoke thus to Brahmadatta, the King of Kāsi: 'A chariot is harnessed for you, sire; for this you may think it is now the right time.' Then, monks, Brahmadatta, the King of Kāsi, mounted the chariot, Prince Dīghāvu drove the chariot, and he drove the chariot in such a manner that the army went by one way and the chariot by another. Then, monks, Brahmadatta, the King of Kāsi, having gone far, spoke thus to Prince Dīghāvu: 'Well now, good youngster, unharness the chariot; as I am tired I will lie down.' And, monks, Prince Dīghāvu having answered 'Yes, sire', in assent to Brahmadatta, the King of Kāsi, having unharnessed the chariot, sat down cross-legged on the ground. Then, monks, Brahmadatta, the King of Kāsi, lay down having laid his head on Prince Dīghāvu's lap, and because he was tired he fell asleep at once. || 15 ||

"Then, monks, it occurred to Prince Dīghāvu: 'This Brahmadatta, King of Kāsi, has done us much mischief, he has stolen our troops and vehicles and territory and storehouses, and granaries, and he has killed my parents. This could be a time when I could show my wrath,' and he drew his sword from its sheath. Then, monks, it occurred to Prince Dīghāvu: 'My father spoke to me thus at the time of his dying: "Do not you, dear Dīghāvu, look far or close, for, dear Dīghāvu, wrathful moods are not allayed by wrath: wrathful moods, dear Dīghāvu, are allayed by non-wrath."'"
It would not be suitable for me to transgress my father's words, and he replaced his sword in its sheath. And a second time, monks, it occurred to Prince Dīghāvū: 'This Brahmādatta ... when I could show my wrath,' and he drew his sword from its sheath. And a second time, monks, it occurred to Prince Dīghāvū: 'My father spoke to me thus ... It would not be suitable for me to transgress my father's words,' and again he replaced his sword in its sheath. And a third time ... and again he replaced his sword in its sheath. Then, monks, Brahmādatta, the King of Kāsi, frightened, agitated, fearful, alarmed, suddenly got up. Then, monks, Prince Dīghāvū spoke thus to Brahmādatta, the King of Kāsi: 'Why do you, sire, frightened ... suddenly get up?' He said: 'As I was dreaming here, my good youngster, the son of Dīghiti, the King of Kosala, attacked me with a sword. That is why I, frightened ... suddenly got up.' || 16 ||

Then, monks, Prince Dīghāvū, having stroked the head of Brahmādatta, the King of Kāsi, with his left hand, having drawn his sword with his right hand, spoke thus to Brahmādatta, the King of Kāsi: 'I, sire, am Prince Dīghāvū, that son of Dīghiti, the King of Kosala. You have done us much mischief, our troops, vehicles, territory, storehouses and granaries were stolen by you, and my parents were killed by you. This could be a time when I could show my wrath.' Then, monks, Brahmādatta, the King of Kāsi, inclining his head towards Prince Dīghāvū's feet, spoke thus to Prince Dīghāvū: 'Grant me my life, dear Dīghāvū, grant me my life, dear Dīghāvū.'

'How am I able to grant life to a king? It is a king who should grant me life.'

'Well then, dear Dīghāvū, you grant me life and I will grant you life.' Then, monks, Brahmādatta, the King of Kāsi, and Prince Dīghāvū granted life to one another and they took hold of (one another's) hands and they made an oath to do (one another) no harm. Then, monks, Brahmādatta, the King of Kāsi, spoke thus to Prince Dīghāvū: [347] 'Well then, dear Dīghāvū, harness the chariot; we will go away.' And, monks, Prince Dīghāvū, having answered, 'Yes, sire,' in assent to Brahmādatta, the King of Kāsi, having harnessed the chariot, spoke thus to Brahmādatta, the King of Kāsi: 'The chariot is harnessed for you, sire; for this you may think it is now the right time.' Then, monks, Brahmādatta, the King of Kāsi, mounted the chariot, Prince Dīghāvū drove the chariot, and he drove the chariot in such a manner that soon it met the army. || 17 ||

'Then, monks, Brahmādatta, the King of Kāsi, having entered Benares, having had the ministers and councillors convened, spoke thus: 'If, good sirs, you should see Prince Dīghāvū, the son of Dīghiti, the King of Kosala, what would you do to him?' Some spoke thus: 'We, sire, would cut off his hands; we, sire, would cut off his feet; we, sire, would cut off his hands and feet; ... his ears, ... his nose, ... his ears and nose, ... we, sire, would cut off his head.' He said: 'This, good sirs, is Prince Dīghāvū, the son of Dīghiti, the King of Kosala; there is no occasion to do anything (against him); life was granted by him to me and life was granted by me to him.' || 18 ||

'Then, monks, Brahmādatta, the King of Kāsi, spoke thus to Prince Dīghāvū: 'Concerning that, dear Dīghāvū, which your father said to you at the time of dying: “Do not you, dear Dīghāvū, look far or close, for, dear Dīghāvū, wrathful moods are not allayed by wrath: wrathful moods, dear Dīghāvū, are allayed by non-wrath”—what did your father mean?' He said: 'Concerning that, sire, which my father said to me at the time of dying—“not far” means: do not bear wrath long. This is what my father said to me, sire, at the time of dying when he said “not far”. Concerning that, sire, which my father said to me at the time of dying—“not close” means: do not hastily break with a friend. This is what my father said to me, sire, at the time of dying when he said “not close”. Concerning that, sire, which my father said to me at the time of dying—“not close” means: my parents were killed by a king, but if I were to deprive the king of life those who desired the king's welfare would deprive me of life and those who desired my welfare would deprive these of life; thus that wrath would not be settled by wrath.1 But now

1 Cf. similar sentiments at S. i. 85, Dhp. 256-7.
that life is granted me by a king and life is granted a king by me, thus is wrath settled by non-wrath. This is what my father said to me, sire, at the time of dying when he said: "for, dear Dighavu, wrathful moods are not allayed by wrath; wrathful moods, dear Dighavu, are allayed by non-wrath".

"Then, monks, Brahmadatta, the King of Kāsi, thinking:

Indeed, it is marvellous, indeed, it is wonderful that this Prince Dighavu is so clever that he understands in full the matter which was spoken by his father in brief, gave back his father's troops and vehicles and territory and storehouses and granaries, and he gave him his daughter. Now, monks, if such is the forbearance and gentleness of kings who wield the sceptre, who wield the sword, herein, monks, let your light shine forth so that you who have gone forth in this dhamma and discipline which are thus well taught may be equally forbearing and gentle." And a third time the Lord spoke thus to these monks: "Enough, monks; no strife, no quarrels, no contention, no disputing." And a third time that monk who spoke what was not dhamma spoke thus to the Lord: "Lord, let the Lord, the dhamma-master, wait; Lord, let the Lord, unconcerned, live intent on abiding in ease here and now; we will be (held) accountable for this strife, quarrel, contention, disputing." Then the Lord, thinking: "These foolish men are as though infatuate; it is not easy to persuade them," rising up from his seat, departed.

The First Portion for Repeating: that on Dighavu

Then the Lord, having dressed in the morning, taking his bowl and robe, entered Kosambi for almsfood; having walked for almsfood in Kosambi, bringing back his almsbowl after his meal, having packed away his lodging, taking his bowl and robe and standing in the midst of the Order, he spoke these verses:

1. "When all in chorus bawl, none feels a fool, nor though the Order is divided, thinks otherwise.

With wandering wits the wiseacres range all the field of talk;

with mouths agape to full extent, what leads them on they know not.

They who (in thought) belabour this: That man has me abused, has hurt, has worsted me, has me despoiled: in these wrath's not allayed.

They who do not belabour this: That man has me abused, has hurt, has worsted me, has me despoiled: in them wrath is allayed.

Nay, not by wrath are wrathful moods allayed here (and) at any time, but by not-wrath are they allayed: this is an (ageless) endless rule.

People do not discern that here we straitened are (in life, in time), but they who herein do discern, thereby their quarrels are allayed."

Ruffians who maim and kill, steal cattle, steeds and wealth, who plunder realms—for these is concord.

Why should there not be for you?

If one find friend with whom to fare

Rapt in the well-abiding, apt, surmounting dangers one and all, with joy fare with him mindfully.

---

1. Cf. MV. V. 8. 3.
3. First and second times occur at X. 2. 2.
5. Omitted at M. iii. 153.
Finding none apt with whom to fare, 
None in the well-abiding rapt, 
As rajah quits the conquered realm, 
fare lonely as bull-elephant in elephant jungle.

Better the faring of one alone, 
there is no companionship with the foolish, 
fare lonely, unconcerned, working no evil, 
as bull-elephant in elephant-jungle.” || I || 3 ||

Then the Lord, having spoken these verses as he was standing in the midst of the Order, approached Bālakalonakāra village. Now at that time the venerable Bhagu was staying in Bālakalonakāra village. Then the venerable Bhagu saw the Lord coming from afar; seeing him, he made ready a seat, set out water for the feet, a footstool, a foot-stand, and having gone to meet him, he received his bowl and robe. Then the Lord sat down on the seat made ready; as he was sitting down he had his feet bathed. And the venerable Bhagu, having greeted the Lord, sat down at a respectful distance. As the venerable Bhagu was sitting down at a respectful distance, the Lord spoke thus to him: “I hope, monk, things are going well, I hope you are keeping going, I hope you are not short of almsfood.”

“Things are going well, Lord, I am keeping going, Lord, and, Lord, I am not short of almsfood.” Then the Lord, having delighted, rejoiced, roused, gladdened the venerable and, Lord, we are not short of almsfood.”
and water for washing. Whoever returns last from the village for almsfood, if there are the remains of a meal and if he so desires, he eats them; if he does not desire to do so, he throws them out where there are no crops or drops them into water where there are no living creatures; he puts up the seat, he puts away the water for the feet, the footstool, the foot-stand, having washed the refuse-bowl, he puts it away, he puts away the water for drinking and the water for washing, he sweeps the refectory. Whoever sees a vessel for drinking water or a vessel for washing water or a vessel (for water) for rinsing after an evacuation, void and empty, he sets out (water). If it is impossible for him (to do this) by a movement of his hand, having invited a companion to help us by signalling (to him) with the hand, we set out (water); but we do not, Lord, for such a reason break into speech. And then we, Lord, once in every five nights sit down together for talk on dhamma. It is thus, Lord, that we are living, zealous, ardent, self-resolute.”  

Then the Lord, having delighted, rejoiced, roused, gladdened the venerable Anuruddha and the venerable Nandiya and the venerable Kimbila with talk on dhamma, rising from his seat, set out on tour for Pārileyya. Walking on tour in due course he arrived at Pārileyya. The Lord stayed there at Pārileyya in the Guarded Woodland Thicket at the root of the lovely sāl-tree. Then as the Lord was meditating in private a reasoning arose in his mind thus: “Formerly, beset by those monks of Kosambi, makers of strife, makers of quarrels, makers of disputes, makers of brawls, makers of legal questions in the Order, I did not live in comfort; but now that I am alone with no other, I am living in comfort removed from such Brahma-farers.”

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1 Stock, as at M. i. 206, 398, iii. 156, A. i. 70, iii. 67, 104, S. iv. 223.
2 On amity, mattā, see Mrs. Rhys Davids, Outlines of Buddhism, p. 36 ff.
3 Cf. M. i. 321, which after “amity as to speech” fills in “whether openly or in private has risen up”, as does M. i. 206.
4 We are many (or several) men, persons, kāya.
5 Cf. MV. IV. 1.
6 The versions at M. i. 207, M. iii. 154-7, break off here, and both go on from here in different ways.
7 Spelt Pārileyyaka; a village, although S.A. ii. 304 speaks of it as a nagara, town. DkA. i. 51-63 takes Pārileyyaka to be the name of an elephant, and describes in vivid detail the ways in which he waited upon the Lord. This elephant is identified with that in the Bāsīja Jātaka (Jā. iv. 314). Pārileyyaka (ka) mentioned at S. iii. 95, Ud. iv. 5, Jā. iii. 489.
8 Rakkhitavanasaṇa. Mentioned at Ud. iv. 5, but not at S. iii. 95. DkA. i. 59 says that the thicket was so called because the elephant, with a stick in his trunk, guarded the Lord from danger during the nights.
9 Bhaddassāla. It was one tree, mandapa lathaka, according to UdA. 250 and S.A. ii. 305, which say that the Lord stayed depending on that village (Pārileyya) in a leaf-room in the jungle thicket at the root of that tree.
Those monks, makers of strife . . . makers of legal questions in the Order."

Now a certain large bull-elephant\(^1\) was beset by elephants and cow-elephants, by elephant calves and sucklings; he ate grass already cropped by them, and they ate bundles of branches as he broke them off; and he drank muddied water and when he crossed over at a ford the cow-elephants went pushing against his body. Then [352] it occurred to that large bull-elephant: "Now I am living beset by elephants and cow-elephants . . . I eat grass already cropped by them and they eat bundles of branches as I break them off; and I drink muddied water and when I cross over at a ford the cow-elephants go pushing against my body. Suppose I were to live alone secluded from the crowd?"

Then that large bull-elephant, leaving the herd, approached Parileyya, the Guarded Woodland Thicket, the lovely sal-tree and the Lord; having approached, he set out by means of his trunk drinking water for the Lord and water for washing, and he kept the grass down.\(^2\) Then it occurred to that large bull-elephant: "Now formerly, beset by elephants and cow-elephants, by elephant calves and sucklings, I did not live in comfort; I ate grass already cropped by them and they ate bundles of branches as I break them off; I drank muddied water and when I crossed over at a ford the cow-elephants went pushing against me; but now that I am alone with no other I am living in comfort removed from the elephants, the cow-elephants, the elephant calves and sucklings."

Then the Lord, having understood his own seclusion and knowing by mind that bull-elephant's reasoning of mind, at that time uttered this utterance:

"Herein agreeth mind with mind, of sage\(^3\)

and bull-elephant of plough-pole tusks,\(^4\)

since each delights in forest (solitude)."

Then the Lord, having stayed at Parileyya as long as he found suitng, set out on tour for Sāvatthī. Walking on tour in due course he arrived at Sāvatthī. The Lord stayed there at Sāvatthī in the Jeta Grove in Anātha-piṇḍika's monastery. Then the lay-followers of Kosambi thought: "These masters, the monks of Kosambi, have done us much mischief; the Lord is departing, harassed by these; come, we should neither greet the masters, the monks of Kosambi, nor should we stand up before them, nor should we salute them with joined palms or perform the proper duties; we should not revere, respect, esteem or honour them, and neither should we give them almsfood when they come (to us); thus they, when they are neither revered, respected, esteemed nor honoured by us, will depart unrevered, or they will leave the Order, or they will reconcile themselves to the Lord."\(\| 1 \|\)

Then the lay-followers of Kosambi neither greeted the monks of Kosambi, nor stood up before them, \(\| 353\) they did not salute them with joined palms or perform the proper duties, they did not revere, respect, esteem or honour them and they did not give them almsfood when they came (to them). Then the monks of Kosambi, as they were not being revered, respected, esteemed or honoured by the layfollowers of Kosambi, spoke thus: "Come now, your reverences, let us, having gone to Sāvatthī, settle this legal question in the Lord's presence." Then the monks of Kosambi, having packed away their lodgings, taking their bowls and robes, approached Sāvatthī. \(\| 2 \|\)

Then the venerable Sāriputta heard: "It is said that the monks of Kosambi, makers of strife, makers of quarrels, makers of disputes, makers of brawls, makers of legal questions in the Order, are coming to Sāvatthī." Then the venerable Sāriputta approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance the venerable Sāriputta spoke thus to the Lord: "It is said, Lord, that the monks of Kosambi, makers of strife . . . makers of legal questions in the Order, are coming to Sāvatthī. How am I, Lord, to behave in regard to these monks?"

"Well now, Sāriputta, as dhamma is so must you stand."\(1\)

\(1\) hatthināga. \(VA. 1152\) says mahāhatthi, a great elephant. \(UdA. 250\) adds that he was the leader of a herd. This passage recurs at \(Ud. iv. 5.\) \(Cf. A. iv. 435.\)

\(2\) appaharitaṁ ca karoti.

\(3\) nāga. \(VA. 1152, UdA. 251\) explain by buddhanāga.

\(4\) \(Cf. nāga tādanta at M. i. 414, Vv. 20. 9, Vv. 43. 9.\)

\(5.1-3\) MAHĀVAGGA X

Then the Lord, having stayed at Parileyya as long as he found suitng, set out on tour for Sāvatthī. Walking on tour in due course he arrived at Sāvatthī. The Lord stayed there at Sāvatthī in the Jeta Grove in Anātha-piṇḍika's monastery. Then the lay-followers of Kosambi thought: "These masters, the monks of Kosambi, have done us much mischief; the Lord is departing, harassed by these; come, we should neither greet the masters, the monks of Kosambi, nor should we stand up before them, nor should we salute them with joined palms or perform the proper duties; we should not revere, respect, esteem or honour them, and neither should we give them almsfood when they come (to us); thus they, when they are neither revered, respected, esteemed nor honoured by us, will depart unrevered, or they will leave the Order, or they will reconcile themselves to the Lord."\(\| 1 \|\)

Then the lay-followers of Kosambi neither greeted the monks of Kosambi, nor stood up before them, \(\| 353\) they did not salute them with joined palms or perform the proper duties, they did not revere, respect, esteem or honour them and they did not give them almsfood when they came (to them). Then the monks of Kosambi, as they were not being revered, respected, esteemed or honoured by the layfollowers of Kosambi, spoke thus: "Come now, your reverences, let us, having gone to Sāvatthī, settle this legal question in the Lord's presence." Then the monks of Kosambi, having packed away their lodgings, taking their bowls and robes, approached Sāvatthī. \(\| 2 \|\)

Then the venerable Sāriputta heard: "It is said that the monks of Kosambi, makers of strife, makers of quarrels, makers of disputes, makers of brawls, makers of legal questions in the Order, are coming to Sāvatthī." Then the venerable Sāriputta approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance the venerable Sāriputta spoke thus to the Lord: "It is said, Lord, that the monks of Kosambi, makers of strife . . . makers of legal questions in the Order, are coming to Sāvatthī. How am I, Lord, to behave in regard to these monks?"

"Well now, Sāriputta, as dhamma is so must you stand."\(1\)
"How am I, Lord, to find out what is dhāmma and what is non-dhāmma?" || 3 ||

"Now, Sāriputta, a speaker of non-dhāmma is to be known by eighteen points: In such a case, Sāriputta, a monk explains non-dhāmma as dhāmma, he explains dhāmma as non-dhāmma; he explains non-discipline as discipline, he explains discipline as non-discipline; he explains what was not spoken, not uttered by the tathāgata as spoken, uttered by the tathāgata; he explains what was spoken, uttered by the tathāgata as not spoken, not uttered by the tathāgata; he explains what was not practised by the tathāgata as practised by the tathāgata, he explains what was practised by the tathāgata as not practised by the tathāgata; he explains what was not laid down by the tathāgata as laid down by the tathāgata, he explains what was laid down by the tathāgata as not laid down by the tathāgata; he explains what is no offence as an offence, he explains an offence as no offence; he explains a serious offence as a slight offence; he explains a very bad offence as a not very bad offence, he explains a not very bad offence as a very bad offence. Sariputta, a speaker of dhāmma is to be known by these eighteen points." || 4 ||

And, Sāriputta, a speaker of dhāmma is to be known by eighteen points. In such a case, Sāriputta, a monk explains non-dhāmma as dhāmma, he explains dhāmma as non-dhāmma; he explains non-discipline as discipline, he explains discipline as non-discipline; he explains what was not spoken, not uttered (as in [354]) by the tathāgata as not spoken, not uttered by the tathāgata... not practised... practised... not practised. || 5 ||

The venerable Moggallāna the Great heard... the venerable Kaccāna the Great heard... the venerable Koṭṭhita the Great heard... the venerable Kappina the Great heard... the venerable Cunda the Great heard... the venerable Anuruddha heard... the venerable Revata heard... the venerable Upāli heard... the venerable Ananda heard... the venerable Rāhula heard: "They say that the monks of Kosambi... (= || 3-5 ||. Read Rāhula instead of Sāriputta) "... Rāhula, a speaker of dhāmma is to be known by these eighteen points." || 6 ||

Mahāpajāpatī the Gotamī heard: "It is said that the monks of Kosambi...[as in || 3 ||]...are coming to Sāvatthī." Then Mahāpajāpatī the Gotamī approached the Lord; having approached, having greeted the Lord, she stood at a respectful distance. As she was standing at a respectful distance Mahāpajāpatī the Gotamī spoke thus to the Lord: "It is said, Lord, that the monks of Kosambi... are coming to Sāvatthī. How am I, Lord, to behave in regard to these monks?"

"Well then, do you, Gotami, hear dhāmma on both sides; having heard dhāmma on both sides, choose the views and the approval and the persuasion and the creed of those monks who are there speakers of dhāmma, and whatever is to be laid down... laid down... he explains an offence as an offence... no offence as no offence... a slight offence as a slight offence... a serious offence as a serious offence... an offence which can be done away with as an offence which can be done away with... an offence which cannot be done away with as an offence which cannot be done away with... a very bad offence as a very bad offence, he explains not a very bad offence as not a very bad offence. Sāriputta, a speaker of dhāmma is to be known by these eighteen points." || 7 ||

1 Cf. this passage with Vin. ii. 88, 204. The first five pairs also occur at A. v. 77 as reasons why when there is strife, quarrelling, contention, dispute in an Order the monks do not live in comfort. These same five pairs are again given (A. v. 78) as ten roots of disputing. They are followed by another ten roots of disputing, namely the next four pairs as given above in the Vin. with one added pair.

2 sāvāsaṭṭha āpatti, anāvāsaṭṭha āpatti. See Vin. Texts iii. 35, n. 2, which explains that one which cannot be done away with is practically equivalent to a Parājīka. A Sanghādisesa can be done away with is practically equivalent by the Order, most of the others by confession.

3 suṭṭhavilā āpatti. See B.D. ii. 219, n. 2.

4 These elders, including Sāriputta but not including Kassapa, are also mentioned at Vin. ii. 15-19, iv. 69. For notes see B.D. ii. 293. Cf. a list of ten at A. iii. 299.

5 Verses at Thag. 1051-3. At A. i. 23 called chief of those who unhold the ascetic practices.

6 Nuns must stand in the presence of monks; see Vin. iv. 52.

7 Cf. MV. i. 38. 7.
desired by the Order of nuns from the Order of monks, all that should be desired only from one who speaks dhamma.”  || 7 ||

Anāthapindika the householder heard: “It is said that the monks of Kosambi . . . are coming to Sāvatthī.” Then Anāthapindika the householder approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Anāthapindika the householder spoke thus to the Lord: “It is said, Lord, that the monks of Kosambi . . . are coming to Sāvatthī. How am I, Lord, to behave in regard to these monks?”

“Well then, do you, householder, give gifts to both sides; having given gifts to both sides, hear dhamma on both sides; having heard dhamma on both sides, choose the views and the approval and the persuasion and the creed of those monks who are there speakers of dhamma.”  || 8 ||

Visākhā, Migāra’s mother, heard: “It is said that the monks of Kosambi [355] . . . are coming to Sāvatthī.” Then Visākhā, Migāra’s mother, approached the Lord; having approached, having greeted the Lord, she sat down at a respectful distance. As she was sitting down at a respectful distance Visākhā, Migāra’s mother, spoke thus to the Lord: “It is said, Lord, that the monks of Kosambi . . . are coming to Sāvatthī. How am I, Lord, to behave in regard to these monks?”

“Then these monks who were taking the part of the suspended (one), taking that suspended monk (with them) approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. As they were sitting down at a respectful distance, those monks spoke thus to the Lord: “This, suspended monk speaks thus: ‘This is an offence, your reverences. . . come, venerable ones, restore me.’” || 11 ||

Then while that monk who had been suspended was reflecting on dhamma and discipline, it occurred to him: “This is an offence, this is not no offence, I have fallen, I am not unfallen, I am suspended, I am not unsuspended, I am suspended by a (formal) act that is legally valid, irreversible, fit to stand.” Then the suspended monk approached those monks who were taking the part of the suspended (one); having approached, he spoke thus to those monks who were taking the part of the suspended (one): “This is an offence, your reverences, it is not no offence . . . fit to stand. Come, venerable ones, restore me.”  || 11 ||

Then those monks who were taking the part of the suspended (one), taking that suspended monk (with them) approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. As they were sitting down at a respectful distance, those monks spoke thus to the Lord: “Lord, this suspended monk speaks thus: ‘This is an offence, your reverences. . . come, venerable ones, restore me.’ What line of conduct, Lord, is to be followed in these circumstances?” ||

“This, monks, is an offence, this is not no offence, this monk has fallen, this monk is not unfallen, this monk is suspended, this monk is not [356] unsuspended, he was suspended by a legally valid (formal) act, irreversible, fit to stand. But since, monks, that monk who has fallen and was suspended sees (his offence)—well then, monks, restore that monk.”  || 12 ||

Then these monks who were taking the part of the suspended

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1 See e.g. Nuns Pācittiya LIX.

2 āmisa, probably meaning here food and clothing.

3 teki.
Then the venerable Upāli approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Upāli spoke thus to the Lord: "Lord, in regard to a case where there is strife for an Order . . . differences for an Order, if the Order not having investigated that case, not having got to the root of it, achieves unanimity in the Order, is that unanimity in the Order legally valid, Lord?"

"Upāli, in regard to a case where there is strife for an Order . . . that unanimity is not legally valid, Upāli."

"But, Lord, in regard to a case where there is strife for an Order . . . differences in an Order, if the Order having investigated that case, having got to the root of it, achieves unanimity in the Order, is that unanimity in the Order legally valid, Lord?"

"Upāli, in regard to a matter where there is strife for an Order, quarrels, contention, dispute, schism in an Order, dissension in an Order, altercation in an Order, differences in an Order, if the Order, having investigated that case, having got to the root of it, achieves unanimity in the Order, that unanimity in the Order is legally valid, Upāli."

"How many (kinds of) unanimity in an Order are there, Lord?"

"There are these two (kinds of) unanimity in an Order, Upāli. There is, Upāli, unanimity in an Order that has not arrived at the meaning but has arrived at the letter; there is, Upāli, unanimity in an Order that has both arrived at the meaning and arrived at the letter. And what, Upāli, is unanimity in an Order that has not arrived at the meaning but has arrived at the letter? Upāli, in regard to a case where there is strife for an Order . . . differences in an Order, if the Order, not having investigated that case, not having got to the root of it, achieves unanimity in the Order, this is called, Upāli, unanimity in an Order that has not arrived at the meaning but has arrived at the letter. And what, Upāli, is unanimity in an Order that has both arrived at the meaning and arrived at the letter? Upāli, in regard to a case where there is strife for an Order . . . differences in an Order, if the Order, having investigated that case, having got to the root
of it, achieves unanimity in the Order, this is called, Upāli, unanimity in an Order that has both arrived at the meaning and arrived at the letter. These, Upāli, are the two (kinds of) unanimity in an Order.”

Then the venerable Upāli, rising from his seat, having arranged his upper robe over one shoulder, having saluted the Lord with joined palms, addressed the Lord with verses:

“In the Order’s affairs and deliberations and in matters arising for investigation, what kind of man is here most needed? How is a monk fit for leadership here? [358]

Above all, one blameless in moral habit, of careful conduct, his faculties well controlled, opponents do not censure him in respect of a rule, for there could be nothing to say against him.

Such a one, firm in purity of moral habit, is confident, he speaks ably, he is not afraid at an assembly, he does not tremble, he does not sacrifice the meaning to irrelevant talk.

When asked a question in an assembly, he neither hesitates nor is ashamed, his timely sensible words, fitting as explanation, delight the learned assembly.

With esteem for senior monks and confident in his own teachers, able to weigh, familiar with what should be spoken, and skilled in obstructing his opponents,

Opponents come under his control, and the many-folk come under his tuition, and he does not neglect his own creed, (skilful) at question and answer, unhurting.

1 vīsāyika.
2 althaṁ na hāpeti, or, does not neglect the goal; cf. Sn. 37. Jā. i. 251.

Able in doing a messenger’s duty, and well-informed in what they tell him of the Order’s affairs, sent by a group of monks he is obedient, but he does not therefore think, ‘I am doing this’.

Into whatever matters one falls, whatever is an offence and how one removes it—both these analyses are well handed down to him, he is skilled in the features of offences and removal,

Being sent away and good habits—he goes by these: he is sent away and what are the grounds, restoration of a person who has completed this—he knows this too, skilled (as he is) in analysis.

With esteem for senior monks, for newly ordained, for elders and for those of middle standing, a helper of the multitude, clever herein, monk such as this is fit for leadership here.”

The Tenth Section: that on (the monks of) Kosambi [359]

This is its key:

The splendid conqueror at Kosambi, dispute about seeing an offence, one may suspend for this or that, whatever is an offence of his it should be seen, / Within a boundary, just there, five, and only one, attainment, and Pārīleyya, Sāvatthī, and Sārīputta, Kolīta, / Kassapa the Great, Kaccāna, Koṭṭhita, and about Kappa, and Cunda the Great, Anuruddha, Revata, Upāli2, / Ānanda, and Rāhula too, Gotami, Anāthapiṇḍika, and Visākhā, Migara’s mother, and separate lodgings, and equal material gains also, / Leave for absence should not be granted to anyone, Upāli inquired, irreproachable as to moral habit, unanimity in the conqueror’s instruction.

Finished in the Great Division3 [360]

1 tamvusita, i.e. one who has been sent away but is now fit for restoration.
2 Upāliyakaya (Oldenberg and Siam. edn.). Sihb. edn. reads Upālicakha.
3 Oldenberg’s Vinayapitaka, vol. 1, ends here.
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Thag. = Theragāthā
Thag.A. = Commentary on Thag.
Thīg. = Therīgāthā
Thīg.A. = Commentary on Thīg.
Ud. = Udāna
Ud.A. = Commentary on Ud.
Vin. = Vinaya
Vīh. = Vīhāra
Vīh.A. = Commentary on Vīh.
Vism. = Visuddhimagga