THE BOOK OF THE DISCIPLINE

VOLUME V
THE BOOK OF THE DISCIPLINE
(VINAYA-PITAKA)

VOLUME V
(CULLAVAGGA)

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Published by
The Pali Text Society
Oxford
2001
TRANSLATOR’S INTRODUCTION

The Cullavagga, the Less or Lesser Division of the Vinaya, consists of twelve Sections. The first three of these have been translated by H. Oldenberg and T. W. Rhys Davids in Sacred Books of the East, Volume XVII, 1882, and the remaining nine in S.B.E., Volume XX, 1885. The Pali Vinaya on which their translation as well as mine is based is that edited by Oldenberg in 1880 as Volume II of his Vinaya Pitakam.

The wealth of detail increases rather than diminishes in this Lesser Division, and as an instrument for use by monks and nuns is astonishing in its variety and the minute precision it lavishes on greater and smaller points alike.

It was no doubt ever more and more necessary to put the proper ways of meeting disturbances in the Order on a firm basis. This certainly appears to be the purpose of Section I which deals in turn with seven formal acts: (1) censure for quarrels, disputes and contention which perhaps arose from an earnest endeavour to act in conformity with what had been laid down and then finding that there were other and different opinions; or which perhaps were wantonly made in the Order by monks who, unable to master the higher practices, found time hang heavy; (2) guidance for a monk who had persisted in frequenting the laity and to guide him to consort instead with kalyānamittā and so become learned and expert in the dhamma and discipline; (3) banishment for a monk who had indulged in the numerous "bad habits" specified here and there in the Pali canon in a stereotyped passage; (4) reconciliation for a monk who had been rude to a householder, and who, when he went to ask for his forgiveness, was allowed to take a companion with him to act as messenger and spokesman in case the monk himself was overcome with shame and embarrassment—an allowance which in Section XII Yasa, the son of Kākaṇḍakā, asked to be extended to him when he was accused (wrongly) by the Vajjis of Vesāli of reviling and abusing layfollowers; (5, 6, 7) three acts of suspension for not seeing an offence, for not making amends for one, for not giving up a wrong view, respectively.
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All these formal acts have been mentioned already in the Mahāvagga (B.D. iv). But only an indication is given there of the occasions for carrying them out (as summarised above). These, while tallying with the occasions given in the Cullavagga, specify neither the method to be followed in carrying out each one, nor any of the grounds held to be sufficient for its revocation. All this is however dealt with by the Cullavagga.

Some of the stories chosen to illustrate behaviour which calls for one of these formal acts to correct it appear also in other parts of the Vinaya. For example, the episode of the monk Ariṭṭha occurs both in Pac. 68 and in CV. I. 32. The former gives the holder of wrong views a chance to renounce them while he is being admonished up to the third time. It is only, after this, if he persists in clinging to his views that he incurs an offence of expiation. But in the Cullavagga Ariṭṭha is given no final chance to clear himself. Once it is found that he holds to his views, the Order is told that it can carry out a formal act of suspension against him. He thereupon left the Order. As the text stands, Gotama is shown as saying that the formal act of suspension may be revoked. This would not only be an uncharacteristic weakness, but it does not fit the context. In fact, as Oldenberg remarks, we should have expected a negative here, and hence just the opposite: Let the Order not revoke the formal act of suspension for not giving up the wrong view (CV. I. 34. 1). This would moreover have been in line with the injunction not to revoke the act of banishment when those against whom it had been carried out went away and left the Order (I. 16. 1).

At Vin. A. 874 Ariṭṭha is called an enemy of the Buddha's dispensation, and although as a rule monks were not lightly let go of to return to the "world", his was a stubborn case where his absence might well have been preferred to his presence. The Order was by now well established both in the popular esteem and as an institution running efficiently by its own internal and developed organisation, and if a monk left it, this would be attributed to his own incompetence rather than to any deficiency in the teaching and training.

Apart from expulsion from the Order for having committed one of the four Pārājika offences, and apart from being expelled for any one of the reasons given at MV. I. 61-68, a monk left of his own choice. The formal act of banishment is not banishment from the Order, but from a particular place where a monk had, for example, either indulged in "bad habits", been frivolous or harmful in body or speech, caused strife and contention, or spoken dispraise of the Awakened One, dhamma or the Order. If he conducted himself properly while the act of banishment against him was in force, he could be rehabilitated, a privilege impossible to extend to one who had been expelled.

Sections II and III of the Cullavagga deal in great detail with Probation. This is not probation preliminary to entering the Order; but probation imposed on one who is already a member of it, and consisting of "going back to the beginning" of his training and being subjected to māṇatta discipline. Such probation falls under the four headings mentioned at VA 1159: that for offences which have been concealed, that for un-concealed offences, the concurrent probation and the purifying probation. This last could be imposed on monks who did not know whether they had worked through this disciplinary period of probation or not. In view of the many references to "ignorant inexperienced monks", such haziness in regard to the right day for the termination of a probationary period is no more surprising than is the ignorance monks manifested about the stars and the quarters (CV. VIII. 6. 1) and which proved physically harmful to them.

Section IV is devoted to the different ways of settling legal questions. These legal questions have already been mentioned in the Suttavibhanga. In the first place, the case must be settled in the presence of the accused monk. But this verdict "in the presence of" is necessary to all legal settlements. Secondly there is the verdict of innocence given in favour of a monk who was wrongfully accused of an offence. Dabba the Mallian is taken as the example, and his story is told in the same words as in Formal Meeting VIII. But in the Formal Meeting the interest, at the end, is shifted to the monks who accused him and who incur an offence for doing so; while in the Cullavagga the interest is centred on Dabba who is to have a verdict of innocence accorded him. We must therefore understand that this is a case where two separate actions of the Order were called for : one dealing with the monks who brought the false accusation against Dabba, and one for acquitting him.
Then comes the "verdict of past insanity", to be given for monks who were mad when they committed an offence. As is usual, the properties that render the act legally valid or not are enumerated. Then follows the settlement of disputes or contention by the "decision of the majority", when a reliable monk is to be agreed upon as distributor of voting-tickets, an important post (IV. 14. 26) and one which Devadatta arrogated to himself and abused in his attempts to split the Order (VIII. 4. 1). Next, there is the "decision for specific depravity" when a monk, on being examined for an offence, prevaricates and lies. Finally there was the settlement by the "covering up as with grass", enacted when things had been done or said in the heat of a quarrel and which, if made into a legal question, would only lead to further trouble and perhaps schism. Legal questions such as this could be covered up by each contending side confessing through a competent monk whatever were the offences that had been committed, unless they were serious offences (involving Defeat or a Formal Meeting of the Order, according to VA. 1194), or ones that affected the laity (IV. 13. 2, 3). And moreover, such offences could not be settled in this way for anyone who objected or who was not present. Otherwise, a legal question arising from disputes could be settled by a committee or referendum (IV. 14. 19) or, failing this, by the decision of the majority (IV. 14. 24). The Venerable Revata called for a referendum of eight monks to settle the "ten points" promulgated by the Vajjis of Vesali, and which formed the business before the Council of Vesali (see Section XII).

The whole subject of the legal questions and their settlement, although complicated, must be studied by anyone who wishes to grasp an important branch of the disciplinary proceedings of the Order together with the very exact machinery laid down for carrying them out. A certain pattern will be found to emerge. For the "Internal Polity of a Buddhist Samgha", Chapter VI of S. Dutt's Early Buddhist Monochism may be profitably consulted.

With Sections V, VI, VIII and IX we remain in the heart of the monastic life as it was to be lived normally. But with Section VII, on Schisms, we arrive more definitely than in the MV. at that real and increasingly present danger of dissentient voices rising to a chorus in schismatic factions. Each Section, besides its scrupulous attention to every point that arises, also contains a certain amount of narrative material.

Section V is so loaded with detail as to make it almost impossible to pick out salient points. But mention must be made of the "group of six monks", which really means a number of monks under three pairs of leaders. For they are constantly referred to as the malefactors from whose conduct, often unsuitable because it resembled that of householders, springs the opportunity to regularise behaviour on all pertinent points. This is, in addition, a Section well worth studying for the light it throws on contemporary manners and the things in common usage. It is a Section where the laity are made important; a wonder of psychic power is not to be displayed in front of them (V. 8); their "bowls could be turned upside down", a symbolic expression meaning that if they offered food to the monks, these could, after agreeing to a motion put before the Order, turn their bowls upside down to show that they held a layman in such disgrace they would accept no food from him (V. 20), thereby depriving him of merit. There is also the allowance that monks may tread on cloths when being asked to do so by householders "for good luck's sake" (V. 21). Then there is the episode when people bring scents and garlands to a monastery. The monks are allowed to accept the scents on condition that they place the "five-finger mark" on a door. This has the appearance of a protective measure; and we know from the Buddhist charms or spells, parittā, one of which is to be found in this Section (V. 6), that such runes or chants for self-guarding played a not negligible part in Early Buddhist life.

Section VI is a compendium of what is allowable or not in regard to dwelling-places. For narrative material, it contains the story of how Anāthapindika heard the words "Awakened One", buddha, for the first time and determined to see the Lord, who addressed him by the name of Sudatta, unknown outside his family, and spoke to him on dhamma. The vision of dhamma thereupon arose in Anāthapindika, he became a layfollower, and acquired Prince Jeta's Grove as a gift to the Order. The story of his first meeting with the Buddha is also told, but more briefly, in the Samyutta. In this Section is also
to be found the *Tittivatuka* which came to be known as the Partridge Brahma-faring (VI. 6. 3), told here to encourage monks to be courteous and polite to one another. Harmony in the Order was constantly being sought, as a number of episodes and allusions in the *Vinaya* indicate. It is by no means only in Section VI that passages occur that have parallels in other parts of the Pali canon or the *Jātaka*. Throughout the *Vinaya* this is the case, and probably a concordance of *Vinaya* stories would show only few to be peculiar to it.

Section VII begins with the story of Anuruddha’s going forth from home together with Bhaddiya, a Sakyan chieftain who, within a year, realised the threefold knowledge and acclaimed his happiness. Monks, hearing him, grew suspicious that he was remembering the former joys of rulership. But Bhaddiya was able to convince Gotama, in words reminiscent of *S. i*. 72–73, that previously, although he had had a fully appointed guard, he had been nervous and frightened all the same; but, now, alone in a forest he is unconcerned and unruffled. An explanation of why this story is placed at the beginning of the Section on Schisms seems called for. I can only suggest that if the monks who alleged that Bhaddiya was dissatisfied with the Brahma-faring had turned out to be right, it is not unreasonable to suppose they would next have regarded him as a potential schismatic.

This was the rôle for which, however, Devadatta was cast, and for far more: he was also a potential murderer, prepared to go to great lengths to get rid of the Buddha. In his overweening ambition, Devadatta thought he should no longer be the leader and coveted this position for himself. Now, although those who have progressed some distance on the Way may feel themselves safe and immune to attacks (see Bhaddiya’s story and also the *Bhayabherava Sutta* of the *Majjhima*), the tradition nevertheless recognises slayers of arahants (see e.g. *B. D.* iv. 113, etc.), while various Commentaries hold that Moggallāna, an arahant of long standing, was actually murdered (*Jā. v*. 125; *DkA.* iii. 65). At *Kou*. 313, however, the untimely death of an arahant is a controverted point. Tathāgatas, Truthfinders, must be different, for although they may be hurt and their blood shed (*B. D.* iv. 113, etc., and *C. V*. VII. 3. 9), according to our Section VII they need no protection and cannot be deprived of life by aggression (VII. 3. 10). Their attainment of nibbāna (with no residue remaining) is in fact a matter precisely of their own volition, as is also apparent from the episode (referred to in *C. V*. XI. 1. 10) where Ananda fails to ask the Buddha to prolong his life to the full. He died when he was in the eighties. The assumption is probably that he might have lived to be a hundred or so as the Pali canon states that people sometimes attain this age, while Sabbakāmin was so old at the time of the Council of Vesāli that it was 120 years since his ordination (XII. 2. 4). He must probably have been at least 140 years of age then, for in *Pac.* 65 it is said that ordination must not be conferred on any male less than twenty years old.

In Section VII we hear of another formal act, one that is extra to the seven dealt with in Section I. This is the formal act of Information, *pakāsaniyakamma*, which allowed it to be proclaimed that someone’s nature or character had altered—for the worse (VII. 3. 2). The causative form, *pakāseti,* “to give information”, of the verb *pakāsati* (of which *pakāsa niya* is the gerundive), is used with at least a semi-technical sense by the Vajjis of Vesāli when speaking of Yasa, the son of Kāṇḍaka, and who had been able to change the layfollowers’ opinion as to who the true recluses really were (*C. V*. XII. 1. 7).

Much of Section VIII consists of passages of some considerable length, most of which have already occurred in the *M. V.*, use also being made of Sekhiya material. But the contexts are different. For example, *M. V*. I. 25 lays down the proper conduct for those who share cells towards their preceptors, while in *C. V*. VIII. 1. 2–5 this same conduct, laid down in almost identical words except for a few additions or omissions, is to be observed by a monk arriving at a monastery, and again in *C. V*. VIII. 7. 2–4 by monks in respect of their lodgings. These are three occasions where conduct is, rather naturally, to be the same, for all three concern monks actually in a monastery, even if only just arrived. Yet the instructions specifically for resident monks (*C. V*. VIII. 2. 2–3) are connected more with their behaviour to incoming monks than with anything else. We have seen that the same story, for example that of Dabba and that of Ariṭṭha, may be told so as to introduce varying
effects. So here, the same behaviour may be followed in varying circumstances. A great process of stabilisation was at work. As the mass of allowances and offences—in the CV. mostly those of wrong-doing—pile up and increase, so the allusions become all the clearer. Thus, by the time we get to CV. VIII. 3. 2 the nature of the clay goods and the wooden goods that have to be packed away by a monk who is leaving a residence, can be understood by referring to CV. V. 37. For it is here that Gotama "allows", as recorded, all clay goods and all wooden ones with certain specified exceptions.

The ninth Section, concerned mainly with the legally valid and the legally invalid suspensions of the Pātimokkha, is introduced by the eight beautiful similitudes of the great ocean, a passage found also in the Anguttara and the Udāna. Among these similes showing what, ideally, the monks ought to be, is particularly to the point: "the Order does not live in communion with an impure monk, but, having assembled quickly, suspends him, with the result that he is far from the Order and the Order is far from him" (IX. 1. 4). Therefore, also to the point, is the story that precedes the similes of the sea. It is a story of how the Buddha refused, in spite of a plea made three times by Ānanda, to recite the Pātimokkha to the monks. For, "the assembly is not entirely pure, Ānanda", having in it one individual of a depravity so grave that he is described in strongly derogatory, if stereotyped, terms. The Truth-finder cannot recite the Pātimokkha to an assembly containing a monk like this (IX. 1. 2). Instead, he delegates his powers, now as it seems out of disappointment and disgust, whereas formerly he had delegated other powers in the full tide of success (MV. I. 12. 1). In both cases it is reasonable to suppose that he did so because the Order was growing beyond the capacity of one man to handle; and because he had therefore increasingly to look to the monks themselves to maintain the Order on the lines laid down by him, both while he was alive and after he was with them no longer.

At the end of Section IX we are at the end of the discipline for monks. Many and exceedingly various are the points that have been raised, and a ruling given on each. The whole method of conducting Buddhist monasticism for those who follow the Pali Vinaya is contained in this and amounts to a very complete system. All doubts as to what is allowable and what is not, or all doubts as to how to act either in conclave or as an individual may be resolved by referring to the discipline that has been laid down. All misdoings, whether serious or not, have their appropriate penalty attached to them. Behaviour is right if it promotes one's own progress along the Way or that of others. As such it is skilful, kusala.

As the Bhikkhuni-pātimokkha or Vibhanga follows the Bhikkhu- (called the Great, mahā-) Vibhanga, so in the CV., at the close of the legalised rules and proceedings governing the life of monks, there follows a Section devoted to the Order of nuns. It begins with an account of the formation of this Order, and contains the important statement, attributed to Gotama, that women are capable of attaining arahantship. The eight important rules (found also in Monks' Pac. 21) are then laid down, their adoption by Mahāpajapati, the instigator of the Order of nuns, constituting her ordination. The remainder of this Section is taken up with regularising for nuns the recital of the Pātimokkha, the confession of offences, the settlement of legal questions, and their exhortation, and so forth. Then come incidents told so as to establish various offences of wrong-doing and various "allowances". There follows on this the method to be followed for the second ordination of nuns, that by monks, after they have been ordained by nuns as laid down in the Nuns' Pacittiyas. After more offences of wrong-doing, there is a reversion to ordaining, this time through a messenger, and finally more offences of wrong-doing and more "allowances".

In this Section there is included the prohibition of forest-dwelling for nuns (X. 23), a prohibition not, I believe, precisely repeated elsewhere. This reduces the number of their "resources" to three, instead of four, as for monks. It is said that if a nun stays in a forest there is an offence of wrong-doing. But in Nuns' Formal Meeting III (Vin. iv. 230), it is said that a nun incurs a grave offence if, while she is in a forest, she goes out of sight or hearing of her companion nun, and an offence entailing a Formal Meeting of the Order once she has got outside. The whole of this amounts to saying that nuns may pass through a forest if they go two together, but
that they must not stay in one either together or separately. This was for the sake of their security.

Another interesting point is that nuns, on returning to the Order after they had joined one of the other sects, should not be ordained again. This privilege could be extended to monks, provided that they first underwent a four months' probation (MV. I. 38. 1). Life for nuns was probably harder than it was for monks. In spite of the sympathy and justice with which their troubles were met, they were to some extent discriminated against. I have referred to this on p. xxxix of my Introduction to B.D. III; and in the notes to Volumes IV and V I have mentioned such discrepancies as occur between the penalties inflicted on monks and on nuns for similar behaviour. Possibly the only exception to the general trend of the heavier penalty being imposed on a nun is in the case of "giving a blow to a monk". Here, if a nun does so, her offence is ranked as one of wrong-doing while, if a monk strikes another monk, his offence is one of expiation (see below, p. 377).

In the Monks' Pāñdesaniya (Confession) I, because "women obtain things with difficulty" (B.D. iii. 104) it was made an offence to be confessed if a monk accepted, with certain reservations, food from the hand of a nun who was not a relation. But in the CV. a nun is to offer any food there is in her bowl to a monk (X. 13. 2). On the other hand, monks could offer nuns food that had been stored (X. 15. 1) if they had more than they wanted for themselves; and if nuns were short of lodgings the monks might give them some temporarily, again if they had more than they wanted (X. 16. 1).

A great number of women are traditionally held to have flocked to the Order of nuns. It is conceivable that they were generally regarded as of poorer quality than the monks, and that therefore there had to be a severer testing in order to weed out those who had entered without having a real vocation. It is significant that in the E 대하여 Aggas of the Anguttara there are for monks forty-seven classes of attainments and forty-one monks said to be chief in them (for some are chief in more than one attainment), while for nuns there are only thirteen classes of attainments, as many nuns being chief in them. Among the former Nandaka is called the chief of monks who

exhort nuns. I have referred to the vicissitudes attendant upon the legalisation of the exhortation for nuns at B.D. III, p. xli, and can here only mention what looks like a general injunction for nuns to follow when monks fail them: नास्तिवेदनेन संपादेतु, struggle on, labour on in friendliness (see below, p. 366).

At the end of Section XI, on the Council of Rājagaha, because exactly five hundred monks were there, it is said that this "chanting of the discipline", vinayasamgiti, is in consequence called that of the Five Hundred. To speak of a "chanting of discipline" is rather a curious and limited description. For it is expressly said in CV. XI. 8 that Anāna undertook to answer questions on dhamma, and beginning with the Brahmajala and the Sāmaññaphala Suttantas, did in fact answer corresponding questions about the five Nikāyas. This is no less a feat than that performed by Upāli, the great Vinaya expert, who, having answered questions about the four Pārājika offences, then went on to answer questions about the two disciplines, ubhatovinaye, as told in XI. 1. 7. All the questions on dhamma and discipline were put by the learned Kassapa the Great. It seems that this elder, reacting to Subhadda's unsatisfactory attitude to Gotama's death, with great prevision suggested to the other monks that dhamma and discipline should be chanted before not-dhamma and not-discipline should shine out and dhamma and discipline be withheld (XI. 1. 1). The final name: "chanting of the discipline" seems therefore to sum up only half the proceedings dealt with at the first Council. This Council or Conference was held shortly, some Commentaries say three months, after Gotama had died. The record of this Council is of the utmost importance as the tradition—oral only, it is true—of a dhamma that was taught and a discipline that was laid down if not wholly by the Founder himself, at all events while he was still alive.

How far their recital was well based and well carried out is brought into a little doubt by the episode of the monk Purāna, the Old One, who told the elders he would remember dhamma and discipline just as he had heard and learnt them in the

1 Noticed by Oldenberg, Vinaya Piṭaka, vol. i, p. xxix, note.

THE REMAINDER OF SECTION XI IS DEVOTED TO ÅNANDA. HE IS THE CENTRAL FIGURE. FEELING THAT IT WAS NOT SUITABLE IN HIM TO GO TO THE COUNCIL WHILE HE WAS STILL A SEKHA, A LEARNER, HE MADE AN EFFORT TO REALISE ARAHANTSHIP AND, AT A MOMENT WHEN NO PART OF HIM WAS TOUCHING THE EARTH, HIS MIND WAS FREED FROM THE CANKERS. AS THE DA. (VOL. I, P. 10) RIGHTEOUSLY POINTS OUT, WHEN IT IS SAID: "IN THIS TEACHING WHEN A MONK ATTAINS ARAHANTSHIP NEITHER LYING NOR SITTING DOWN, NEITHER STANDING NOR PACING UP AND DOWN", IT IS TO BE SAID OF ÅNANDA. THE DA. GOES ON TO SAY THAT ÅNANDA, NOW THINKING HE WAS FIT TO ENTER THE ASSEMBLY, DELIGHTED AND REJOICING, WENT THERE SHINING LIKE A FULL MOON ON A CLOUDLESS NIGHT, LIKE A LOTUS BLOOMING AT THE SUN'S TOUCH, HIS FACE PURE AND RADIANT AS THOUGH HE WERE ANNOUNCING HIS ATTAINING OF ARAHANTSHIP. BUT VINÅ. (VOL. I, P. 12-13) GIVES A DIFFERENT VERSION, AND ONE THAT AT A MOMENT WHEN NO PART OF HIM WAS TOUCHING THE EARTH, HIS MIND WAS FREED FROM THE CANKERS. AS THE DA. (VOL. I, P. 10) RIGHTEOUSLY POINTS OUT, WHEN IT IS SAID: "IN THIS TEACHING WHEN A MONK ATTAINS ARAHANTSHIP NEITHER LYING NOR SITTING DOWN, NEITHER STANDING NOR PACING UP AND DOWN", IT IS TO BE SAID OF ÅNANDA. THE DA. GOES ON TO SAY THAT ÅNANDA, NOW THINKING HE WAS FIT TO ENTER THE ASSEMBLY, DELIGHTED AND REJOICING, WENT THERE SHINING LIKE A FULL MOON ON A CLOUDLESS NIGHT, LIKE A LOTUS BLOOMING AT THE SUN'S TOUCH, HIS FACE PURE AND RADIANT AS THOUGH HE WERE ANNOUNCING HIS ATTAINING OF ARAHANTSHIP. BUT VINÅ. (VOL. I, P. 12-13) GIVES A DIFFERENT VERSION, AND ONE THAT AT DA. I. 11 IS ASCRIBED TO THE MAJHIMA-BHÅYAKAS, OR REPEATERS, OF HOW HE WENT TO THE COUNCIL. ACCORDING TO THIS: "ÅNANDA, NOT WISHING TO TELL OF HIS ATTAINMENT OF ARAHANTSHIP, DID NOT GO WITH THE MONKS. THEY ASKED WHOM AN EMPTY SEAT WAS FOR, AND HEARING IT WAS FOR ÅNANDA, ASKED WHERE HE HAD GONE. AT THIS MOMENT HE THOUGHT: 'NOW IS THE TIME FOR ME TO GO', AND DISPLAYING HIS PSYCHIC POWER, PLUNGING INTO THE EARTH, HE SHOWED HIMSELF AS IT WERE IN HIS OWN SEAT. SOME SAY HE SAT DOWN AFTER GOING THROUGH THE AIR.'

HIS ARAHANTSHIP, HOWEVER, DID NOT APPEAR TO HAVE COMMANDED MUCH RESPECT. AFTER THE COUNCIL WAS OVER, HE TOLD THE ELDERS WHAT THE LORD HAD SAID AT THE TIME OF HIS PARINIBBANA ABOUT ABOLISHING THE "LESSER AND MINOR RULES OF TRAINING". THIS ACTED LIKE A GOAD ON THE ELDERS AND THEY CHARGED HIM WITH ONE OFFENCE OF WRONGDOING AFTER ANOTHER—ALL OF WHICH MUST HAVE BEEN COMMITTED BEFORE HE ATTAINED ARAHANTSHIP, EVEN THE IMPUTED OFFENCE OF ALLOWING WOMEN TO WEEP AND LAMENT BESIDE GOTAMA'S BODY. I KNOW OF NO OTHER OCCASION RECORDED IN THE PALI CANON WHERE AN ARAHANT IS ASKED TO CONFESS OFFENCES SAID TO HAVE BEEN COMMITTED BY HIM BEFORE GAINING LIBERATION. THIS EPISODE THEREFORE NOT ONLY PUTS THE ACCUSING ELDERS IN A VERY DUBIOUS LIGHT, IT ALSO INDICATES THAT OFFENCES OF WRONGDOING COULD BE INVENTED AFTER GOTAMA'S DEATH. BUT AS THE OFFENCES WITH WHICH ÅNANDA WAS CHARGED WERE ALL CONCERNED WITH THE FOUNDER HIMSELF, THEY ARE NOT LIKELY TO BE REPEATED.

WHAT MUST BE REGARDED AS A MORE DIGNIFIED AND CORRECT ATTITUDE WAS TAKEN, LATER, BY ÅNANDA HIMSELF WHEN HE WAS SENT TO INFICT THE SUPREME OR HIGHEST PENALTY, BRAHMADANÇA, ON CHANNA (XI. 1. 15). CHANNA WAS SO MUCH OVERCOME BY THE THOUGHT OF SUBMITTING TO THIS PENALTY OF OSTRACISM THAT HE TOOK HIMSELF SERIOUSLY IN HAND AND WON ARAHANTSHIP—THE SECOND MONK RECORDED IN THIS SECTION TO DO SO. ÅNANDA THEN TELLS HIM THAT FROM THE MOMENT HE WON IT THE HIGHEST PENALTY BECAME REVOKED—AUTOMATICALLY—FOR HIM. THIS IS THE CHANNA WHO WAS GOTAMA'S CHARIOTEER WHILE HE WAS STILL THE BODHISATTA. IT WAS BECAUSE OF HIS AFFECTION FOR GOTAMA, AND THEN BECAUSE OF HIS PRIDE IN "OUR BUDDHA, OUR DHAMMA", THAT HE WAS UNABLE TO CARRY OUT THE SAMANADHAMMA, THE RULE FOR RECLUSES (THAGÅ. I. 166), UNTIL HE HAD RECEIVED THE EMOTIONAL SHOCK, SAMVEGA, OF THE IMPOSITION OF THE SUPREME PENALTY ON HIM.

OLDENBERG STATES (VINAYA PIJÅKAM, VOL. I, P. XXVII) THAT THE STORY OF THE FIRST COUNCIL AS IT HAS COME DOWN TO US IN THE CV, "IS NOT HISTORY, BUT PURE INVENTION AND, MOREOVER, INVENTION OF NO VERY ANCIENT DATE". HE BASES HIS ARGUMENT ON A COMPARISON WITH THE MAHÀPARINIBBANA SUTTANTA WHICH, WHILE IT CONTAINS PASSAGES WORD FOR WORD THE SAME AS IN THE CV., YET

\[1 \text{VA. I. 13; DA. I. 11}.\]
TRANSLATOR'S INTRODUCTION

makes no allusion either to Kassapa's proposal for holding a Council or to the Council itself. Oldenberg concludes that "the author" of the Mhp. did not know anything of the First Council. Certainly his silence is otherwise hard to account for unless we allow that "he" (the author, who should rather be spoken of as the compiler or compilers) did not want to refer to it. We are accustomed in the Pali canon to finding the same stories running parallel up to a certain point and then turning off into different endings. It is possible that we have such a case here; and that the opening part of CV. XI was told so as to lead up to the proposal to convene a Council, while the same story was told in the Digha (with the transposition of the Subhadda incident) so as to lead up to the account of the disposal of the relics. This affected the Buddha's body, whereas the Council of Rājagaha was held in the attempt to get clear precisely what had been his dhamma and discipline. Recited by 500 elders, it could carry weight.

Nevertheless, the Pali recension of the Council may be neither wholly correct nor wholly complete. It is one of several versions stemming from different schools and whose canons may vary from sect to sect. The late Professor Przyluski was of the opinion that, in respect of this Council, the sūtras may contain older material than the vinayas. He collected a number of versions of both and presented them, translated into French, in his valuable work: Le Concile de Rājagaha, Paris, 1926. The student is referred to this book; he will then be able to make any comparisons he wishes between the Pali Vinaya account and the others. For it is not a necessary function of this S.B.B. Series to stray from the Pali texts themselves.

The Twelfth Section, that on the Second Council, held at Vesālī a "century" after Gotama's parinibbāna—a century being "no doubt a round number"—is more truly characterised at its end as "a chanting of discipline" than is Section XI. For this chanting by the 700 monks is concerned with ten points of discipline only, and whether these could not be relaxed. The very fact that they were called in question shows that, in the years that had passed since Gotama's death, a less austere attitude, a more demanding note had crept in. It was to determine which was to be followed—the less austere attitude or the more austere one—that this Council was held.

It was ultimately the monk Yasa, the son of Kākāṇḍakā, who was responsible for the "chanting of discipline" which, limited to the ten points, was the subject before the Council of Vesālī. Various Commentaries recognise this (e.g. AA. ii. 10; MA. iv. 114) by referring to this chanting as Yasattherassa samgīti, the Recital of the Elder Yasa. He got the laypeople on his side by telling them three stories where Gotama had denounced the acceptance of gold and silver by monks—the tenth point, and possibly the most important; and that he aroused much interest among the monks is clear from the records. The endless disputation that arose, the speeches made whose meanings were not clear (XII. 2. 7), impelled the elder Revata, whose opinion on the ten points in question coincided with Yasa's, to select a referendum of eight monks to settle the points. Their decision still holds good to-day in Theravādin countries. In the traditional way of the democratic Order, all the monks present were asked to agree on the eight elders proposed by Revata. They further agreed on a ninth monk, Ajita, to appoint the seats for the elders who would be listening to the proceedings.

The exact place in Vesālī where the Council was held is doubtful. The Vinaya (CV. XII. 2. 7) says it took place in the Vālīka monastery, as does the Mahāvamsa; but the Dipavamsa lays the scene in the Hall of the Gabled House. It is perhaps of no great importance, except as adding to the confusion which surrounds the legends of the Councils. What the Vinaya record of the Council of Vesālī clearly indicates is that there was enough dissatisfaction among certain monks to bring about a schism, if not checked, with the attendant danger of dhamma turning into not-dhamma and discipline into not-discipline.

It may be asked why the Cullavagga is rounded off by the Sections dealing with the first two Councils, and which make the CV. longer by two Sections than the MV. Whether they were a later addition or not, I can only suggest that they are included, reasonably and suitably as it seems to me, at the end of the enormously long compendium of discipline for monks
and nuns so as to give a culminating authority and sanction to this discipline, which at the time of the Council of Vesālī, had been tested for a "century".

All the words spoken by the Buddha between his attainment of supreme self-awakening and his parinibbāna have but the one flavour, that of freedom (see CV. IX. 1. 4, etc., and VA. i. 16, DA. i. 16). This is a characteristic of the Buddhavacana. Freedom is to be sought and realised by those who have entered on the Way. For their help and guidance there are two parts of the Buddhavacana, namely dhamma and discipline. It is no fault of the Pali canon if later generations have split the frequently occurring compound of dhammavinaya into its two component parts, and have treated each as if it functioned more or less in isolation from the other. Dhamma is rooted in discipline; and discipline is always bordering on dhamma, as sīla is on samādhi and both on paññā, intuitive wisdom, to give point and substance to all its rules, regulations, offences and allowances. All the time it is training disciples to attain sufficient habitual purity ultimately to enter into the goal of Wisdom, even of that "great wisdom" of which Sāriputta, "beloved" above all other disciples, was said to be the chief (A. i. 23). The Discipline, rigid and strict, is preliminary to and usually necessary to the flowering of Wisdom. Without the control of body and speech (discipline, moral habit), without mind-control (concentration), the full expansion of wisdom may never come to be. Discipline therefore, at the beginning of the training, "is a teaching of commands, ānādesanā, being taught by the Lord in respect of a multitude of commands for those meriting commands" (VA. i. 21, DA. i. 19).

Practically every conceivable thing affecting monastic life for monks and nuns, practically every conceivable relation with other human beings, whether fellow monks or nuns or the laity, are brought under review and legislated for in minutest detail through the seven classes of offence, through the " allowances", and through the most important and the regularly recurring events in a monk's life: Ordination, Observance, Invitation, the rains-residence, the making up of new robe-material; through the seven official formal acts of the Order, beginning with that of censure, and through the suspension of the Pātimokkha. It is a very complete system, a very precise organisation, marked throughout by the humaneness and reasonableness of Gotama, the codifier to whom with but few exceptions every ruling is ascribed.

I. B. Horner.
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THE LESSER DIVISION (CULLAVAGGA) I

Praise to this Lord, Perfected One, Fully Self-Awakened One

At one time the Awakened One, the Lord was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time monks who were followers of Pañḍuka and Lohitaka and who were themselves makers of strife, makers of quarrels, makers of disputes, makers of contention, makers of legal questions in an Order, having approached other monks who were also makers of strife... makers of legal questions in an Order, spoke thus (to them): "Do not you, venerable ones, let this one defeat you; argue loud and long, for you are wiser and more experienced and have heard more and are cleverer than he is, do not be afraid of him, and we will be on your side." Because of this, not only did strifes arise which had not arisen before, but also strifes which had arisen rolled on to increase and magnitude.

Those who were modest monks looked down upon, criticized, spread it about, saying: "How can these monks who are followers of Pañḍuka and Lohitaka and who are themselves makers of strife, makers of quarrels, makers of disputes, makers of contention, makers of legal questions in an Order, having approached other monks who are also makers of strife... makers of legal questions in an Order, speak thus to them: 'Do not you... and we will be on your side.' Because of this... also strifes which had arisen rolled on to increase and magnitude." Then these monks told this

1 These were two out of the group of six monks; cf. pp. 8 ff. below. See B.D. i. 275, n. 3; 314, n. 2. Mentioned at V.A. 614; M.A. iii. 187 says that having taken their own company (of followers) they lived in Sāvatthī. The Satapattā Jātaka (No. 279) was, so it is claimed, given in reference to these monks.
2 Cf. Vin. iv. 45 and see B.D. ii. 253, n. 1, for further references to these five terms. Since they all refer to disputes about legal questions, the references given at Vin. Texts ii. 329, n. 2, to various Pacittiyas hardly apply. See also B.D. iv., 224, 230 f., 488 f., 510 f.
3 Cf. Sangh. 8, 9, 10, etc.
4 mā eso ajesi.
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 who are followers of Pañḍuka and Lohitaka [1] are themselves makers of strife . . . having approached other monks who are also makers of strife . . . speak thus to them: ‘Do not you . . . and we will be on your side’? And that because of this . . . strifes which have arisen roll on to increase and magnitude?’

‘It is true, Lord.’ The Awakened One, the Lord, rebuked them, saying:

‘It is not suitable, monks, it is not becoming in these foolish men, it is not fitting, it is not worthy of a recluse, it is not allowable, it is not to be done. How, monks, can these foolish men who are themselves makers of strife . . . makers of legal questions in an Order, speak thus: ‘Do not you . . . and we will be on your side’? And because of this . . . strifes which have arisen roll on to increase and magnitude. It is not, monks, for pleasing those who are not (yet) pleased nor for increasing the number of those who are pleased, but, monks, it is displeasing to those who are not pleased as well as to those who are pleased, and it causes wavering in some.’”

Then the Lord, 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 indolence; having in many a figure spoken in praise of ease in supporting and maintaining oneself, of desiring little, of contentment, of expunging (evil), of punctiliousness, of graciousness, of decreasing (the obstructions), of putting forth energy; having given reasoned talk on what is becoming, on what is fitting for them, addressed the monks, saying:

“Well now, monks, let the Order carry out a (formal) act of censure against the monks who are followers of Pañḍuka and Lohitaka.”

“And thus, monks, should it be carried out; First, the monks who are followers of Pañḍuka and Lohitaka should be reproved; having reproved them, they should be made to remember; having remembered, they should be accused of an offence; having accused them of an offence, the Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. These monks who are followers of Pañḍuka and Lohitaka and who are themselves makers of strife . . . makers of legal questions in an Order, having approached other monks who are also makers of strife . . . makers of legal questions in an Order, spoke thus (to them): ‘Do not you . . . and we will be on your side’’. Because of this, not only did strifes arise which had not arisen before, but also strifes which had arisen rolled on to increase and magnitude. If it seems right to the Order, the Order may carry out a (formal) act of censure against the monks who are followers of Pañḍuka and Lohitaka. This is the motion. Honoured sirs, let the Order listen to me. These monks who are followers of Pañḍuka and Lohitaka and who are themselves makers of strife . . . rolled on to increase and magnitude. The Order is carrying out a (formal) act of censure against the monks who are followers of Pañḍuka and Lohitaka. If the carrying out of a (formal) act of censure against the monks who are followers of Pañḍuka and Lohitaka is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. A (formal) act of censure against the monks who are followers of Pañḍuka and Lohitaka is pleasing to the venerable ones, they should 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 . . . Honoured sirs, let the Order listen to me. These monks who are followers of Pañḍuka and Lohitaka and who are themselves makers of strife . . . he to whom it is not pleasing should speak. A (formal) act of censure against the monks who are followers of Pañḍuka and Lohitaka is being carried out by the Order. It is pleasing to the Order, therefore it is silent. Thus do I understand this.’”

“Monks, if it is possessed of three qualities a (formal) act of censure comes to be not legally valid and not disciplinarily valid and one that is hard to settle: (that is to say) if it is carried out not in the presence of, if it is carried out when there is no interrogation, if it is carried out without the

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1 See CV. IV. 14. 16 ff., and MV. IX. 6. 1. VA. vi. 1155 says it is not carried out in the presence of the Order, dhamma and discipline, the individual, and is carried out without having reproved him, without having asked him (to consent) and without his having acknowledged it.
acknowledgment. Monks, if it is possessed of these three qualities a (formal) act of censure comes to be not legally valid, not disciplinarily valid and one that is hard to settle. And, monks, if it is possessed of three further qualities a (formal) act of censure comes to be one that is hard to settle: (that is to say) if it is carried out when there is no offence, if it is carried out for an offence that does not lead on to confession, if it is carried out for an offence that has been confessed. Monks, if it is possessed of these three qualities a (formal) act of censure . . . one that is hard to settle. And, monks, if it is possessed of three further qualities a (formal) act of censure comes to be . . . hard to settle: (that is to say) if it is carried out without having reproved him, if it is carried out without having made him remember, if it is carried out without having accused him of an offence. Monks, if it is possessed of these three qualities a (formal) act of censure comes to be . . . hard to settle. And, monks, if it is possessed of three further qualities a (formal) act of censure comes to be . . . hard to settle: (that is to say) if it is carried out not in the presence of, if it is carried out not by rule, if it is carried out by an incomplete assembly. Monks, if it is possessed of these three qualities a (formal) act of censure comes to be . . . hard to settle. And, monks, if it is possessed of three further qualities a (formal) act of censure comes to be . . . hard to settle: (that is to say) if it is carried out when there is no interrogation, if it is carried out not by rule, if it is carried out by an incomplete assembly. Monks, if it is possessed of these three qualities a (formal) act of censure comes to be . . . hard to settle. And, monks, if it is possessed of three further qualities a (formal) act of censure . . . hard to settle: (that is to say) if it is carried out without the acknowledgment, if it is carried out not by rule, if it is carried out by an incomplete assembly . . . if it is carried out without having reproved him, if it is carried out not by rule, if it is carried out by an incomplete assembly . . . if it is carried out without having made him remember, if it is carried out not by rule, if it is carried out by an incomplete assembly . . . if it is carried out without having accused him of an offence, if it is carried out not by rule, if it is carried out by an incomplete assembly. If, monks, a (formal) act of censure is possessed of these three qualities it comes to be not legally valid and not disciplinarily valid and one that is hard to settle.” || 1 ||

Told are the Twelve Cases of (Formal) Acts that are not legally valid. || 2 ||

“Monks, if it is possessed of three qualities a (formal) act of censure comes to be a (formal) act that is legally valid and a (formal) act that is disciplinarily valid and one that is easily settled: (that is to say) if it is carried out in the presence of, if it is carried out when there is interrogation, if it is carried out without the acknowledgment. Monks, if it is possessed of these three qualities . . . easily settled. And, monks, if it is possessed of three further qualities . . . easily settled: (that is to say) if it is carried out when there is an offence, if it is carried out when there is an offence which leads on to confession, [3] if it is carried out when an offence has not been confessed . . . if it is carried out, having reproved him, if it is carried out, having made him remember, if it is carried out, having accused him of the offence . . . if it is carried out in the presence of, if it is carried out by rule, if it is carried out by a complete assembly . . . if it is carried out when there is interrogation, if it is carried out by rule, if it is carried out by a complete assembly . . . if it is carried out with the acknowledgment, if it is carried out by rule, if it is carried out by a complete assembly . . . if it is carried out when there is an offence, if it is carried out by rule, if it is carried out by a complete assembly . . . if it is carried out when there is an offence that leads on to confession, if it is carried out by rule, if it is carried out by a complete assembly . . . if it is carried out when there is an

\[1\] I.e. of the accused monk.
\[2\] adesakadhammāniya, i.e. a Pāṇāja or Sanghādisesa, whose penalties do not include censure or confession.
out when an offence has not been confessed, if it is carried out by rule, if it is carried out by a complete assembly . . . if it is carried out having reproved him, if it is carried out by rule, if it is carried out by a complete assembly . . . if it is carried out having made him remember, if it is carried out by rule, if it is carried out by a complete assembly . . . if it is carried out having accused him of an offence, if it is carried out by rule, if it is carried out by a complete assembly. If, monks, a (formal) act of censure is possessed of these three qualities it comes to be a (formal) act that is legally valid and a (formal) act that is disciplinarily valid and one that is easily settled. ||2||

Told are the Twelve Cases of (Formal) Acts that are legally valid. ||3||

"Monks, if a monk is possessed of three qualities, an Order, if it so desires, may carry out a (formal) act of censure against him: if he is a maker of strife, a maker of quarrels, a maker of disputes, a maker of contention, a maker of legal questions in an Order; if he is ignorant, inexperienced, full of offences, not rid of them; if he lives in company with householders in unbecoming association with householders. Monks, if an Order desires, it may carry out a (formal) act of censure against these three (kinds of) monks. And, monks, if the Order desires, it may carry out . . . against three further (kinds of) monks: against the one who is ignorant, inexperienced, full of offences, not rid of them; against the one who lives in company with householders in unbecoming association with householders.

Monks, if an Order desires, it may carry out a (formal) act of censure against these three (kinds of) monks.

And, monks, if an Order desires, it may carry out . . . against three further (kinds of) monks: against the one who speaks disparage of dhamma, against the one who speaks disparage of the Awakened One, against the one who speaks disparage of the Order. Monks, if an Order desires, it may carry out a (formal) act of censure against these three (kinds of) monks. ||2||

Told are the Six Cases on Being Desirous. ||4||

"Monks, when a (formal) act of censure has been carried out against a monk, he should conduct himself properly. This is the proper conduct in this case: he should not ordain, he should not give guidance, a novice should not attend him, the agreement for him to exhort nuns should not be consented to, and even if he is agreed upon nuns should not be exhorted by him, he should not fall into that (same) offence for which a (formal) act of censure came to be carried out against him by an Order, nor into another that is similar, nor into one that is worse, he should not find fault with the (formal) act, he should not find fault with those who carry out the (formal) act, he should not suspend a regular monk's Observance, etc.

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1 ṛpatissabahu anāpādano; cf. Vin. i. 321 (B.D. iv. 461, n. 1).
3 Cf. Vin. i. 63 (B.D. iv. 82).
4 Cf. below, CV. II. 1. 2; X. 20.
5 Cf. MV. i. 38. 1.
6 See MV. i. 38. 27 for this trio.
7 Cf. Monks' Pāc. 21, and CV. X. 9. 4.
8 I.e. the act of censure, VA. vi. 1156.
9 From here to end of ||1|| recurs at CV. I. 27. 1 (end). Cf. also CV. X. 20.
should not suspend his Invitation, he should not issue commands, he should not set up authority, he should not ask for leave, he should not reprove, he should not make remember, he should not quarrel with monks”.

Told are the Eighteen Observances connected with a (Formal) Act of Censure. || 5 ||

Then the Order carried out a (formal) act of censure against the monks who were followers of Paṇḍuka and Lohitaka. These, when the (formal) act of censure had been carried out against them by the Order, conducted themselves properly, were subdued, mended their ways, and having approached monks, they spoke thus: “We, your reverences, against whom a (formal) act of censure was carried out by the Order, are conducting ourselves properly, we are subdued, we are mending our ways. Now, what line of conduct should be followed by us?” They told this matter to the Lord. He said: “Well then, monks, let the Order revoke the (formal) act of censure against the monks who are followers of Paṇḍuka and Lohitaka. || 1 ||

“Monks, if a monk is possessed of five qualities a (formal) act of censure should not be revoked: if he ordains, if he gives guidance, if a novice attends him, if he consents to the agreement for him to exhort nuns, if he exHORTS nuns even although agreed upon. Monks, if a monk is possessed of these five qualities a (formal) act of censure should not be revoked. And, monks, if a monk is possessed of five further qualities a (formal) act of censure should not be revoked: if he falls into that (same) offence for which the (formal) act of censure was carried out against him by the Order, or into another that is similar, or into one that is worse, if he finds fault with the (formal) act, if he finds fault with those who carry out the (formal) act. Monks, if a monk is possessed of these five qualities a (formal) act of censure should not be revoked.

“Monks, if a monk is possessed of eight qualities a (formal) act of censure should not be revoked: if he suspends a regular monk’s Observance, if he suspends his Invitation, if he issues commands, if he sets up authority, if he asks for leave, if he reproves, if he makes remember, if he quarrels with monks. Monks, if a monk is possessed of these eight qualities the (formal) act of censure should not be revoked.” || 2 ||

Told are the Eighteen Cases where (a Formal Act of Censure) should not be revoked. || 6 ||

“Monks, if a monk is possessed of five qualities a (formal) act of censure may be revoked: if he does not ordain, if he does not give guidance, if a novice does not attend him, if he does not consent to the agreement for exhorting nuns, if, although agreed upon, he does not exhort nuns. Monks, if a monk is possessed . . . may be revoked. And, monks, if a monk is possessed of five further qualities a (formal) act of censure may be revoked: if he does not fall into that (same) offence for which the (formal) act of censure came to be carried out against him, nor into another that is similar, nor into one that is worse, if he does not find fault with the (formal) act, if he does not find fault with those who carry out the (formal) act. Monks, if a monk . . . may be revoked.

“Monks, if a monk is possessed of eight qualities a (formal) act of censure may be revoked: if he does not suspend a regular monk’s Observance, if he does not suspend his Invitation, if he does not issue commands, if he does not set up authority, if he does not ask for leave, if he does not reprove, if he does not make remember, if he does not quarrel with monks. Monks, if a monk is possessed of these eight qualities the (formal) act of censure may be revoked.” || 1 ||

Told are the Eighteen Cases (where a Formal Act of Censure) may be revoked. || 7 ||

“And thus, monks, should it be revoked: Those monks who are followers of Paṇḍuka and Lohitaka, having approached the
Order, having (each) arranged the upper robe over one shoulder, having honoured the feet of the senior monks, having sat down on their haunches, having stretched forth their joined palms, should speak thus to it: 'A (formal) act of censure, honoured sirs, was carried out against us by the Order; but we are conducting ourselves properly, we are subdued, we are mending our ways; and we ask for the revocation of the (formal) act of censure'. And a second time it should be asked for . . . And a third time it should be asked for . . . The Order should be informed by an experienced, competent monk, saying: ||1||

"Honoured sirs, let the Order listen to me. These monks, followers of Panḍuka and Lohitaka, against whom a (formal) act of censure was carried out by the Order, are conducting themselves properly, they are subdued, they are mending their ways, [6] and they ask for the revocation of the (formal) act of censure. If it seems right to the Order, the Order may revoke the (formal) act of censure for the monks who are followers of Panḍuka and Lohitaka. This is the motion. Honoured sirs, let the Order listen to me. These monks, followers of Panḍuka and Lohitaka, against whom a (formal) act of censure was carried out by the Order, are conducting themselves properly, they are subdued, they are mending their ways, and they ask for the revocation of the (formal) act of censure. The Order is revoking the (formal) act of censure for the monks who are followers of Panḍuka and Lohitaka. If the revocation of the (formal) act of censure for the monks who are followers of Panḍuka and Lohitaka is pleasing to the venerable ones, they should 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 . . . should speak. The (formal) act of censure is revoked by the Order for the monks who are followers of Panḍuka and Lohitaka. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' "

||2||8||

Told is the First (Formal) Act: that of Censure.

Now at that time the venerable Seyyasaka1 was ignorant, inexperienced, full of offences, not rid of them; he lived in company with householders in unbecoming association with householders.2 So much so that the monks were done up3 with granting him probation, sending him back to the beginning, imposing mānālā, rehabilitating him.3 Those who were modest monks looked down upon, criticised, spread it about, saying: "How can the venerable Seyyasaka, ignorant, inexperienced . . . rehabilitating him?" 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 the monk Seyyasaka, ignorant, inexperienced . . . rehabilitating him?"

"It is true, Lord." The Awakened One, the Lord, rebuked them, saying:

"It is not suitable, monks, it is not becoming in this foolish man, it is not fitting, it is not worthy of a recluse, it is not allowable, it is not to be done. For how, monks, can this foolish man, ignorant, inexperienced . . . rehabilitating him? It is not, monks, for pleasing those who are not (yet) pleased, nor for increasing the number of those who are pleased . . . " And having rebuked them, having given reasoned talk, he addressed the monks, saying: [7]

"Well then, monks, let the Order carry out a (formal) act of guidance4 for the monk Seyyasaka, saying: 'You should live in dependence'. ||1||

"And thus, monks, should it be carried out: First, the monk Seyyasaka should be reproved; having reproved him, he should be made to remember; having made him remember, he should be accused of the offence; having accused him of the offence, the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This monk Seyyasaka, ignorant, inexperienced . . .

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1 At Vin. iii. 116 ff. he is represented as committing the offence for which the first Sanghādīsesa was formulated.

2 Cf. above, CV. I. 4. 2.

3 pakāsa, done away with; so, exhausted, worn out, "fed up."

4 As Vin. Texts ii. 343, n. 1 indicates, it is not clear why a Sanghādīsesa should be attributed to Seyyasaka, but it suggests that the answer may appear at Vin. Texts ii. 384, n. 1. The text may have in mind Vin. iii. 110 (see above, p. 10, n.). Certainly there is a tradition connecting Seyyasaka with the Sanghādīsesa type of offence. There was for monks no recognised offence incurring a penalty if they lived in association with householders.

**nissayakamma.** Cf. MV. I. 28. 22; IX. 7. 6, 14.

**nissāya.** Cf. B.D. iv. 79. 100 f.
rehabilitating him. If it seems right to the Order, let the Order carry out a (formal) act of guidance for the monk Seyyasaka, saying: "You should live in dependence." This is the motion. Honoured sirs, let the Order listen to me. This monk Seyyasaka, ignorant, inexperienced . . . rehabilitating him. The Order is carrying out a (formal) act of guidance for the monk Seyyasaka, saying: "You should live in dependence." If the carrying out of the (formal) act of guidance, saying "You should live in dependence", for the monk Seyyasaka is pleasing to the venerable ones, they should 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 . . . he to whom it is not pleasing should speak. A (formal) act of guidance, saying: "You should live in dependence", is being carried out by the Order for the monk Seyyasaka. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' || 2 || 9 ||

"If a monk, monks, is possessed of three qualities . . . (=Ch. 2-5. Instead of (formal) act of censure, by carrying out a (formal) act of censure read (formal) act of guidance, by carrying out a (formal) act of guidance) . . . he should not quarrel with monks." || 1 ||

Told are the Eighteen Observances connected with a (Formal) Act of Guidance. || 10 ||

Then the Order carried out a (formal) act of guidance for the monk Seyyasaka, saying: "You should live in dependence." After the (formal) act of guidance had been carried out by the Order, he, choosing, associating with, visiting friends who were lovely (in deed), making them recite, interrogating them, came to be one who had heard much, one to whom the tradition was handed down; an expert in dhamma, an expert in discipline, an expert in the headings; experienced, wise, modest, scrupulous, desirous of the training; he conducted himself properly, was subdued, and mended his ways; and, having approached monks, he spoke thus: "I, your reverences,
for the monk Seyyasaka is revoked by the Order. It is pleasing to the Order, therefore it is silent. Thus do I understand this.’” || 2 || 12 ||

Told is the Second (Formal) Act: that of Guidance.

Now at that time¹ unscrupulous, depraved monks who were followers of Assaji and Punabbasu were in residence at Kīṭāgiri. They indulged in the following kinds of bad habits: they planted and caused to be planted small flowering trees; they watered them and had them watered; they plucked them and had them plucked; they tied them up into (garlands) and had them tied up; they made garlands and had them made with a stalk on one side; they made garlands and had them made with a stalk on both sides; they made and had a branching flower-stalk made; they made a wreath and had one made; they made a garland worn round the forehead and had one made; they made and had an ear-ornament made; [9] they made and had a breast-plate made. These (monks) took or sent garlands having a stalk on one side to wives of reputable families, to daughters of reputable families, to girls of reputable families, to daughters-in-law of reputable families, to female slaves of reputable families. They took or sent garlands having a stalk on both sides; they took or sent a branching flower-stalk; they took or sent a wreath... a garland worn round the forehead... an ear-ornament... a breastplate. These ate from one dish together with wives of reputable families, with daughters of reputable families, with girls of reputable families, with daughters-in-law of reputable families, to female slaves of reputable families. They took or sent garlands having a stalk on both sides; they took or sent a branching flower-stalk; they took or sent a wreath... a garland worn round the forehead... an ear-ornament... a breastplate. These ate from one dish together with wives of reputable families, with daughters of reputable families, with girls of reputable families, with daughters-in-law of reputable families, with female slaves of reputable families; and they drank from the same beaker; they sat down on the same seat; they shared one couch; they shared one mat; they shared one coverlet; they shared one mat and coverlet. And they ate at the wrong time; and they drank intoxicants; and they wore garlands and used perfumes and cosmetics; they danced and sang and played musical instruments, and they sported. They danced when she danced; they sang when she danced; they played musical instruments when she danced; they sported when she danced; they danced when she sang... they danced when she played musical instruments... they danced when she sported... they sported when she sported. || 1 ||

They played on a chequered board for gambling; they played on a draught-board: they played with imagining such boards in the air; they played a game of keeping stepping on to diagrams; they played with spillikans... at dice... tip-cat... brush-hand... with a ball... at blowing through toy pipes made of leaves... with a toy plough... at turning somersaults... with a toy windmill... with a toy measure of leaves... with a toy cart... with a toy bow... they played a game of guessing at letters... a mind-reading game... a game of mimicking deformities... they trained themselves in elephant lore... horse lore... carriage lore... archery... swordsmanship... then they ran in front of an elephant... a horse... a chariot; now they ran backwards, now they ran forwards; and they whistled and they snapped their fingers and they wrestled and they fought with fists; and, having spread out their upper robes as a stage, they said to a dancing-girl: “Dance here, sister”, and they applauded, and they indulged in various bad habits. || 2 ||

Now at that time a certain monk, having spent the rains among the people of Kāsi, while going to Sāvatthi so as to see the Lord, arrived at Kīṭāgiri. Then this monk, dressing early and taking his bowl and robe entered Kīṭāgiri for almsfood. He was pleasing whether he was approaching or departing, whether he was looking forward or looking behind, whether he was drawing in or stretching out (his arm), his eyes were cast down, he was possessed of pleasant deportment. People, having seen this monk, spoke thus: [10]

“Who can this be like an idiot of idiots, like a fool of fools, like a very supercilious person? Who will go up to him and give him alms? Our masters, the followers of Assaji and Punabbasu are polite, genial, pleasant of speech, beaming with smiles, saying: ‘Come, you are welcome’. They are not supercilious, they are easily accessible, they are the first to speak. Therefore alms should be given to them.”

A certain lay follower saw that monk walking for almsfood in Kīṭāgiri; seeing that monk, he went up to him, and having

¹ The whole of 13 occurs at Saṅgh. XIII. 1. 1-7. See B.D. i. 314-322 where notes are given.
gone up to him and greeted him, he said: "Honoured sir, are alms obtainable?"

"No, sir, alms are not obtainable."
"Come, honoured sir, we will go to (my) house." || 3 ||

Then that lay follower, having taken that monk to his house and made him eat, said:
"Where, honoured sir, will the master go?"
"I will go to Sāvatthī, sir, to see the Lord." || 4 ||

"Then, honoured sir, in my name salute the Lord's feet with your head and say: 'Lord, the residence at Kiṭāgiri has been corrupted. At Kiṭāgiri are residing unscrupulous, depraved monks who are followers of Assaji and Punabbasu. They indulge in the following bad habits . . . they indulge in a variety of bad habits. Lord, those men who formerly had faith and were believing now have no faith and are not believing. Those who formerly were channels for gifts to the Order are now cut off; they neglect the well behaved monks, and the depraved monks stay on. It were good, Lord, if the Lord would send monks to Kiṭāgiri, so that this residence at Kiṭāgiri may be settled.'"

"Very well, sir," and that monk having answered the lay follower in assent, rising from his seat departed for Sāvatthī. Gradually he approached Sāvatthī, the Jeta Grove, Anāthapindika's monastery and the Lord; having approached and greeted the Lord, he sat down at a respectful distance. Now it is the custom for Awakened Ones, for Lords to exchange greetings with in-coming monks. So the Lord said to this monk:
"I hope, monk, that it is going well with you, I hope that you are keeping going, I hope you have accomplished your journey with little fatigue? And where do you come from, monk?"

"Things go well, Lord, I am keeping going, Lord, and I, Lord, accomplished my journey with little fatigue. Now, I, Lord, having spent the rains among the people of Kāsi, and while coming to Sāvatthī to see the Lord, arrived at Kiṭāgiri. Then I, Lord, dressing early, and taking my bowl and robe, entered Kiṭāgiri for almsfood. Then, Lord, a certain lay follower saw me as I was walking in Kiṭāgiri for almsfood, [11] and seeing me, he approached, and having approached, he greeted me and said: 'Honoured sir, are alms obtainable?'

No, sir, alms are not obtainable."

‘Come, honoured sir, we will go to (my) house’, he said. Then, Lord, that lay follower, taking me to his house and feeding me, said: ‘Where, honoured sir, will the master go?’ I said: ‘I will go to Sāvatthī, sir, to see the Lord.’ Then he said: ‘Then, honoured sir . . . may be settled.’ Therefore, Lord, do I come.’" || 5 ||

Then the Lord on this occasion, in this connection, having had the Order of monks convened, asked the monks, saying:

"Monks, is it true, as is said, that monks who are followers of Assaji and Punabbasu, residing in Kiṭāgiri, are unscrupulous and depraved and indulge in the following bad habits: they plant small flowering trees . . . indulge in a variety of bad habits . . . and those men . . . and the depraved monks stay on?"

"It is true, Lord."

The Awakened One, the Lord, rebuked them, saying:

"How, monks, can these foolish men indulge in bad habits such as these? How can they plant and cause small flowering trees to be planted, and water them and have them watered, and pluck them and have them plucked, and how can they tie them up into (garlands) and have them tied up? How can they make and have garlands made . . .? How can they take and send . . .? How can they eat . . . drink . . . sit . . . stand . . . eat . . . drink . . . run . . . dance and sing and play musical instruments and sport . . . play themselves . . . run . . . run round facing . . .? How can they whistle and snap their fingers and wrestle and fight with fists, and have spread out their upper robes as a stage, say to a dancing-girl: ‘Dance here, sister’, and applaud and indulge in a variety of bad habits? It is not, monks, for pleasing those who are not (yet) pleased . . .', and having rebuked them and given reasoned talk, he addressed Sāriputta and Moggallāna, saying:

"Do you go, Sāriputta and Moggallāna, and having gone to Kiṭāgiri, carry out a (formal) act of banishment1 from Kiṭāgiri against those monks who are followers of Assaji and Punabbasu; these are those who share your cells."

1 pabbājaniyakamma. Cf. MV. I. 25. 22; IX. 7. 7.
How, Lord, do we carry out a (formal) act of banishment from Kitāgiri against those monks who are followers of Assaji and Punabbasu? These monks are fierce and rough.

Well then, Sāriputta and Moggallāna, go together with many monks.

Very well, Lord," Sāriputta and Moggallāna answered the Lord in assent. || 6 ||

And thus, monks, should it be carried out. First, the monks who are followers of Assaji and Punabbasu should be reproved; having reproved them, they should be made to remember; having made them remember, they should be accused of an offence; having accused them of the offence, the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. These monks who are followers of Assaji and Punabbasu are those who bring families into disrepute and are of evil conduct; their evil conduct is seen and also heard and respectable families corrupted by them are seen and also heard. If it seems right to the Order, the Order should carry out a (formal) act of banishment from Kitāgiri against the monks who are followers of Assaji and Punabbasu by which the monks who are followers of Assaji and Punabbasu should not remain in Kitāgiri. This is the motion. Honoured sirs, let the Order listen to me. These monks who are ... seen and also heard. The Order is carrying out a (formal) act of banishment from Kitāgiri against the monks who are followers of Assaji and Punabbasu by which the monks who are followers of Assaji and Punabbasu should not remain in Kitāgiri. If the carrying out of the (formal) act of banishment from Kitāgiri against the monks who are followers of Assaji and Punabbasu by which they should not remain in Kitāgiri is pleasing to the venerable ones, they should 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. The (formal) act of banishment from Kitāgiri against the monks who are followers of Assaji and Punabbasu by which they should not remain in Kitāgiri is carried out by the Order. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' || 7 || 13 ||

Monks, if it is possessed of three qualities a (formal) act of banishment comes to be not legally valid, not disciplinarily valid and one that is hard to settle . . . 1 against the one who speaks dispraise of the Order. Monks, if an Order desires, it may carry out a (formal) act of banishment against these three (kinds of) monks.

And, monks, if a monk is possessed of three further qualities an Order, if it so desires, may carry out a (formal) act of banishment against him: if he is possessed of bodily frivolity, 2 if he is possessed of verbal frivolity, if he is possessed of bodily and verbal frivolity. Monks, if a monk is possessed of these three qualities an Order, if it so desires, may carry out a (formal) act of banishment against him. And, monks, if a monk is possessed of three further qualities . . . against him: if he is possessed of bodily bad habits, 3 if he is possessed of verbal bad habits, if he is possessed of bodily and verbal bad habits. Monks, if a monk . . . a (formal) act of banishment against him. And, monks, if a monk is possessed of three further qualities . . . against him: if he is possessed of harming 4 by means of body, if he is possessed of harming by means of speech, if he is possessed of harming by means of body and speech. Monks, if a monk . . . against him. And, monks, if a monk is possessed of three further qualities, an Order, if it so desires, may carry out a (formal) act of banishment against him: if he is possessed of a wrong bodily mode of livelihood, if he is possessed of a wrong verbal mode of livelihood, if he is possessed of a wrong bodily and verbal mode of livelihood. Monks, if a monk is possessed of these three qualities an Order, if it so desires, may carry out a (formal) act of banishment against him. || 1 || 13 ||

Monks, if an Order so desires, it may carry out a (formal) act of banishment against three (kinds of) monks: against the one who is a maker of strife . . . (as in I. 4. 2) . . . against

1 As in CV. I. 2-4, reading "act of banishment" for "act of censure." Ch. 16 above does not occur in Sangh. XIII.
2 kāpaykena daunena: V.A. 1157 says this means physical enjoyment. Perhaps he takes food for fun or amusement or in sport, cf. A. i. 114, n. 40. 145, iv. 167.
3 V.A. 1157 says this means a transgression of the rules of training laid down concerning the doors of the body.
4 V.A. 1157 says this is called injury through not being trained in the rules of training laid down concerning the doors of the body. It means expulsion, nāsana, and ruin, eṁāsana.
the one who speaks dispraise of the Order. Monks, if an Order so desires, it may carry out a (formal) act of banishment against these three (kinds of) monks. And, monks, if an Order so desires it may carry out a (formal) act of banishment against three further (kinds of) monks: against the one who is possessed of bodily frivolity, against the one who is possessed of verbal frivolity, against the one who is possessed of bodily and verbal frivolity . . . against the one who is possessed of wrong bodily and verbal mode of livelihood. Monks, if an Order so desires, it may carry out a (formal) act of banishment against these three (kinds of) monks.

"Monks, a monk against whom a (formal) act of banishment has been carried out should conduct himself properly. This is the proper conduct in this case . . . (as in CV. I. 5) . . . he should not quarrel with monks." || 14 ||

Told are the Eighteen Observances connected with a (Formal) Act of Banishment. || 15 ||

Then Sāriputta and Moggallāna at the head of an Order of monks, having arrived at Kiṭāgiri,1 carried out a (formal) act of banishment from Kiṭāgiri against the monks who were followers of Assaji and Punabbasu, by which the monks who were followers of Assaji and Punabbasu should not stay in Kiṭāgiri. When the (formal) act of banishment had been carried out by the Order, these did not conduct themselves properly, they were not subdued, they did not mend their ways, they did not ask the monks for forgiveness, they abused them, they reviled them, they offended by following a wrong course through desire, by following a wrong course through hatred, by following a wrong course through stupidity, by following a wrong course through fear; and they went away and they left the Order. Those who were modest monks looked down on, criticised, spread it about, saying: "How can the monks who are followers of Assaji and Punabbasu, against whom a (formal) act of banishment has been carried out by the Order, not conduct themselves properly, not be subdued, not mend their ways? Why do they not ask for forgiveness from the monks? Why do they abuse and revile them? Why do they, following a wrong course through desire . . . hatred . . . stupidity . . . fear, go away and leave the Order?"

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 who are followers of Assaji and Punabbasu, against whom a (formal) act of banishment has been carried out by the Order, do not conduct themselves properly, are not subdued, . . . and leave the Order?"

"It is true, Lord."

"How, monks, can these foolish men, against whom a (formal) act of banishment has been carried out by the Order, not conduct themselves properly . . . and leave the Order? 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:

"Well then, monks, do not let the Order revoke the (formal) act of banishment. || 16 ||

"Monks, if a monk is possessed of five qualities the (formal) act of banishment against him should not be revoked: if he ordains . . . (as in I. 6. 2-7) . . . if he does not quarrel with monks. Monks, if a monk is possessed of these eight qualities the (formal) act of banishment may be revoked. || 16 ||

Told are the Eighteen Cases where a (Formal) Act of Banishment may be revoked. || 16 ||

"And thus, monks, should it be revoked: Monks, that monk against whom the (formal) act of banishment has been carried out, having approached the Order, having arranged his upper robe over one shoulder, having saluted the feet of the senior monks, having sat down on his haunches, having stretched forth his joined palms, should speak thus to it: 'A (formal) act of banishment, honoured sirs, was carried out against me by the Order, but I am conducting myself properly, I am subdued, I am mending my ways. I ask for the revocation of the (formal) act of banishment.' And a second time it should be asked for, and a third time it should be asked for.

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1 From here to the words, "It is true, Lord" = Sangh. XIII. 1. 8 (Viś. iii. 189-4, translated with notes at B.D. i. 322-4).
The Order should be informed by an experienced, competent monk, saying: || 2 ||

"Honoured sirs, let the Order listen to me. This monk So-and-So, against whom a (formal) act of banishment was carried out by an Order, is conducting himself properly, he is subdued, he is mending his ways, and he asks for the revocation of the (formal) act of banishment. If it seems right to the Order, the Order may revoke the (formal) act of banishment against the monk so-and-so. This is the motion. Honoured sirs, let the Order listen to me. This monk so-and-so . . . and he asks for the revocation of the (formal) act of banishment. The Order is revoking the (formal) act of banishment for the monk so-and-so. If the revocation of the (formal) act of banishment for the monk so-and-so is pleasing to the venerable ones, they should 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. It is pleasing to the Order, therefore it is silent. Thus do I understand this." || 2 || 17 ||

Told is the Third (Formal) Act: that of Banishment.

Now at that time the venerable Sudhamma1 was a resident in the householder Citta's2 Macchikāsāṇḍa,3 an overseer of new buildings, a constant adviser.4 Whenever the householder Citta wished to invite an Order or a group or an individual5 he did not invite the Order or the group or the individual without having asked the venerable Sudhamma for permission. Now at that time several monks who were elders—the venerable Sāriputta and the venerable Moggallāna the Great and the venerable Kaccāna the Great and the venerable [15] Koṭṭhita the Great and the venerable Kappina the Great and the venerable Cunda the Great and the venerable Anuruddha and the venerable Revata and the venerable Upāli and the venerable Ānanda and the venerable Rāhula—walking on tour in Kāsi arrived in Macchikāsāṇḍa. The householder Citta heard that these monks who were elders had reached Macchikāsāṇḍa. Then the householder Citta approached these monks who were elders; having approached, having greeted these monks who were elders, he sat down at a respectful distance. As the householder Citta was sitting down at a respectful distance, the venerable Sāriputta delighted, rejoiced, roused, gladdened him with talk on dhamma. Then the householder Citta, delighted . . . gladdened with the venerable Sāriputta's talk on dhamma, spoke thus to the monks who were elders: "Honoured sirs, let the elders consent to come to a meal with me on the morrow." The monks who were elders consented by becoming silent. || 1 ||

Then the householder Citta, having understood the consent of the monks who were elders, rising from his seat, having greeted the monks who were elders, keeping his right side towards them, approached the venerable Sudhamma: having approached, having greeted the venerable Sudhamma, he stood at a respectful distance. As he was standing at a respectful distance, the householder Citta spoke thus to the venerable Sudhamma:

"Honoured sir, may master Sudhamma consent to a meal with me on the morrow together with the elders."

Then the venerable Sudhamma thought: "Formerly, when the householder Citta wished to invite an Order or a group or an individual, he did not invite the Order or the group or the individual without having asked me for permission; but now he invites monks who are elders without having asked me for permission. This householder Citta is now corrupted, he is indifferent to me, detached from me", and he spoke thus to the householder Citta: "No, householder, I do not consent."

And a second time . . . And a third time did the householder Citta speak thus to the venerable Sudhamma: "Honoured sir, may master Sudhamma consent to a meal with me on the morrow together with the elders."

"No, householder, I do not consent."
Then the householder Citta thinking: What can master Sudhamma, either consenting or not consenting, do to me? " having greeted the venerable Sudhamma, departed keeping his right side towards him. || 2 ||

Then, towards the end of that night, the householder Citta had sumptuous foods, solid and soft, prepared for the monks who were elders. Then the venerable Sudhamma, thinking: "Suppose I were to see what has been prepared on behalf of the householder Citta for the elders?" [16] having dressed in the morning, taking his bowl and robe, approached the dwelling of the householder Citta; having approached, he sat down on an appointed seat. Then the householder Citta approached the venerable Sudhamma; having approached, having greeted the venerable Sudhamma, he sat down at a respectful distance. The venerable Sudhamma spoke thus to the householder Citta as he was sitting down at a respectful distance:

"Truly abundant, householder, is this solid and soft food prepared by you, but one thing is not here, that is to say sesamum cake."

"Although, honoured sir, much treasure is to be found in the Awakened One's words, just this is mentioned by master Sudhamma, that is to say sesamum cake. Formerly, honoured sir, some merchants of the Deccan went to an eastern district going for trading and from there they brought back a hen. Then, honoured sir, that hen mated with a crow and produced a chick. And whenever, honoured sir, that chick wanted to utter the cry of a crow it uttered a 'cockadoodle-doo', whenever it wanted to utter the cry of a cock it uttered a 'caw'. In the same way, honoured sir, although much treasure is to be found in the Awakened One's words, just this is mentioned by master Sudhamma, that is to say sesamum cake." || 3 ||

"You, householder, are reviling me, you, householder, are abusing me; this is your residence, householder, I will go away."

"Honoured sir, I am not reviling and abusing master Sudhamma; honoured sir, let master Sudhamma remain in peace." || 4 ||

Macchikāsāṇḍa, delightful is the Wild Mango Grove: I will make an effort for master Sudhamma in respect of the requisites of robes, almsfood, lodgings and medicines for the sick. And a second time . . . And a third time did the venerable Sudhamma speak thus to the householder Citta: "You, householder, are reviling me . . . I will go away."

"Where, honoured sir, will master Sudhamma go?"

"I, householder, will go to Sāvatthī to see the Lord."

"Well then, honoured sir, tell the Lord everything that was said by you and that was said by me. But this, honoured sir, will not be surprising: that master Sudhamma should come back again to Macchikāsāṇḍa." || 4 ||

Then the venerable Sudhamma, having packed away his lodgings, taking his bowl and robe, set out for Sāvatthī. In due course he approached Sāvatthī, the Jeta Grove, Anāthapiṇḍika's monastery, 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 Sudhamma [17] told the Lord everything that had been said by himself and that had been said by the householder Citta. The Awakened One, the Lord rebuked him, saying:

"It is not suiting, foolish man, it is not becoming, 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, jeer and scoff at him with a low thing? 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:

"Well then, monks, let the Order carry out a (formal) act of reconciliation for the monk Sudhamma, saying: 'The householder Citta should be asked to forgive you.' || 5 ||

"And thus, monks, should it be carried out: First, the monk Sudhamma should be reproved, having reproved him, he should

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1 Ambādsāhavana. P.E.D. gives "hag-plum, Spondias Mangifera (a kind of mango)" for ambāsāha, C.P.D. adding "wild mango." Cf. S. iv. 381 fl
2 khemitā, vambhieta; occurring also at Vin. iv. 7 (B.D. ii. 178).
3 pāṭisaṁyāsakaṁma. Cf. MV. I. 26, 22, and IX. 7, 8. At this latter passage the monk is said, not to jeer and scoff at the householder, but to revile and abuse him, while at CV. I. 18, 2 above, it is the householder who is accused, by the monk, of reviling and abusing him.
be made to remember, having made him remember, he should be accused of the offence, having accused him of the offence, the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This monk Sudhamma jeered at the householder Citta who has faith and is believing, a benefactor, a worker, a supporter of the Order, with a low thing, he scoffed at him with a low thing. If it seems right to the Order, the Order may carry out a (formal) act of reconciliation for the monk Sudhamma, saying: "The householder Citta should be asked to forgive you". This is the motion. Honoured sirs, let the Order listen to me. This monk Sudhamma jeered at the householder Citta... scoffed at him with a low thing. The Order is carrying out a (formal) act of reconciliation for the monk Sudhamma, saying: "The householder Citta should be asked to forgive you". If the carrying out of the (formal) act of reconciliation for the monk Sudhamma, saying: "The householder Citta should be asked to forgive you" is pleasing to the venerable ones, they should 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... you should speak. A (formal) act of reconciliation for the monk Sudhamma, saying: "The householder Citta should be asked to forgive you" is carried out by the Order. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' || 6 || 18 ||

"Monks, if it is possessed of three qualities, a (formal) act of reconciliation... (= I. 2, 3) and is easily settled. || 1 || 19 ||

"Monks, if a monk is possessed of five qualities, the Order, if so desires, may carry out a (formal) act of reconciliation for him: if he speaks dispraise of the Awakened One to householders; if he speaks dispraise of dhamma to householders; if he speaks dispraise of the Order to householders; if he jeers at a householder with a low thing, if he scoffs at him with a low thing, if he does not fulfil, according to rule, his assent (given) to householders. Monks, if a monk... act of reconciliation for him. And, monks, an Order, if it so desires, may carry out a (formal) act of reconciliation for five (kinds of) monks: for the one who tries for non-receiving (of gains) by householders; for the one who tries for non-profiting by householders; for the one who tries for non-residence for householders; for the one who reviles and abuses householders; for the one who causes householder to break with householder. Monks, an Order... for these five (kinds of) monks. And, monks, an Order, if so desires, may carry out a (formal) act of reconciliation for these five (kinds of) monks. || 1 ||

Told are the Four times Five Cases on Being Desirous. || 20 ||

"Monks, a monk for whom a (formal) act of reconciliation has been carried out should conduct himself properly... (= I. 5, reading act of reconciliation for act of censure)... he should not quarrel with monks." || 1 ||

Told are the Eighteen Observances connected with a (Formal) Act of Reconciliation || 21 ||

1 On this last clause, see G.S. iv. 228, n. 3. See especially Vin. i. 753 f., where the monk Upananda breaks his word and also tells a conscious lie to a householder. The particular type of offence incurred by this monk for breaking his word in regard to residence is formulated as one of wrong-doing. Vin. vi. 1158 instances having accepted a rains-residence, and then not going to it.
Then the Order carried out a (formal) act of reconciliation for the monk Sudhamma, saying: ‘The householder Citta should be asked to forgive you’. He, having gone to Macchikasanda when the (formal) act of reconciliation had been carried out by the Order, becoming ashamed, was unable to ask the householder Citta to forgive him, and he went back again to Sāvatthī. Monks spoke thus: ‘Did you ask the householder Citta to forgive you?’

‘Now, I, your reverences, having gone to Macchikasanda, becoming ashamed, was unable to ask the householder Citta to forgive (me).’ They told this matter to the Lord. || 1 ||

He said: ‘Well then, monks, let the Order give a companion messenger1 to the monk Sudhamma to ask the householder Citta to forgive him. And thus, monks should he be given: First, a monk should be asked; having asked 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 may give the monk so-and-so as a companion messenger to the monk Sudhamma to ask the householder Citta to forgive him. This is the motion. Honoured sirs, let the Order listen to me. The Order [19] is giving the monk so-and-so as a companion messenger to the monk Sudhamma to ask the householder Citta to forgive him. If the giving of the monk so-and-so as a companion messenger to the monk Sudhamma to ask the householder Citta to forgive him 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 given by the Order to the monk Sudhamma as a companion messenger to ask the householder Citta to forgive him. It is pleasing to the Order; therefore it is silent. Thus do I understand this.’ || 2 ||

‘Monks, when the monk Sudhamma, together with the companion messenger monk, has reached Macchikasanda, the householder Citta should be asked to forgive him (Sudhamma using the words), ‘Forgive me, householder, I am at peace towards you’. If, while he is being spoken to thus, he forgives him, that is good; if he does not forgive, he should be spoken to by the companion messenger monk, saying: ‘Forgive this monk, householder, he is at peace towards you.’ If, while he is being spoken to thus, he forgives him, that is good; if he does not forgive, he should be spoken to by the companion messenger monk, saying: ‘Forgive this monk, householder, for I am at peace towards you.’ If . . . that is good; if he does not forgive, he should be spoken to by the companion messenger monk, saying: ‘Forgive this monk, householder, (I ask it) in the name of the Order’. If . . . that is good; if he does not forgive, the companion messenger monk, not having caused the monk Sudhamma to be dismissed from reach of the sight1 of the householder Citta, not having caused him to be dismissed from reach of the bearing, having made him arrange his upper robe over one shoulder, having made him sit down on his haunches, having made him salute with joined palms,2 should cause that offence to be confessed.’ || 3 || 22 ||

Then the monk Sudhamma, together with the companion messenger monk, having reached Macchikasanda, asked the householder Citta to forgive him. He conducted himself properly, he was subdued, he mended his ways, and having approached monks, he spoke thus: ‘I, your reverences, for whom a (formal) act of reconciliation was carried out by an Order, am conducting myself properly, I am subdued, I am mending my ways. Now what line of conduct should be followed by me?’ They told this matter to the Lord. He said:

‘Well then, monks, let the Order revoke the (formal) act of reconciliation for the monk Sudhamma. || 1 ||

‘Monks, if a monk is possessed of five qualities, the (formal) act of reconciliation should not be revoked . . . ( = Chs. 6. 2-7) . . . does not quarrel with monks. Monks, if a monk is possessed of these eight qualities the (formal) act of reconciliation may be revoked. || 2 ||

Told are the Eighteen Cases where a (Formal) Act of Reconciliation may be revoked. || 23 || [20]

1 anudita, travelling companion, and one with a definite function to fulfil in case of need, as appears below. Cf. Vin. ii. 295 where a monk Yasa for whom an act of reconciliation had been carried out, refers to this ruling and asks for an anudita bhikkhu.

2 Cf. B.D. ii. 352, n. 3.

3 Cf. MV. IV. 5. 6.
And thus, monks, should it be revoked: Monks, that monk Sudhamma, having approached the Order . . . (see Ch. 12) . . . ‘. . . Thus do I understand this.’” || I || 24 ||

Told is the Fourth (Formal) Act: that of Reconciliation.

At one time the Awakened One, the Lord was staying at Kosambi in Ghosita's monastery. Now at that time the venerable Channa, having fallen into an offence, did not want to see the offence. Those who were modest monks looked down upon, criticised, spread it about, saying: ‘How can the venerable Channa, having fallen into an offence, not want to see the offence?’ 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 the monk Channa . . . did not want to see the offence?’

‘It is true, Lord.’ The Awakened One, the Lord rebuked them, saying:

‘How, monks, can this foolish man, having fallen into an offence, not want to see the offence? 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:

‘Well then, monks, let the Order carry out a (formal) act of suspension against the monk Channa for not seeing his offence, (and there should be) no eating with an Order.‘

‘And thus, monks, should it be carried out. First, the monk Channa should be reproved, having reproved him, he should be made to remember, having made him remember, he should be accused of the offence; having accused him of the offence, the Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me.

1. For further references, see B.D. I. 266, n. 3.
2. Cf. MV. IX. 1. 3. 8.
4. asambhoga samghena. Cf. MV. I. 79. 2-4. At Vin. iv. 138 it is an offence of expiation to eat with a monk who is suspended. Two kinds of samgha, eating food and eating dhamma, are defined at Vin. iv. 137 (B.D. iii. 29). The monk in the above CV. passage is not deprived of "being in communion," saṃvāsa, with the other monks for not seeing his offence. Cf. below, V. 20. 3.
consented to (by him), even if he is agreed upon nuns should not be exorted by him, he should not fall into that same offence for which the (formal) act of suspension for not seeing his offence was carried out against him by an Order, nor into another that is similar, nor into one that is worse, he should not find fault with the (formal) act, he should not find fault with those who are carrying out the (formal) act, he should not consent to a regular monk's greeting him, standing up before him, saluting him with joined palms, performing the proper duties, bringing forward a seat, bringing forward a sleeping-place, water for (washing) the feet, a footstool, a foot-stand, the receiving of bowl and robe, treating his back by massaging, he should not defame a regular monk with falling away from moral habit, he should not defame him with falling away from good habits, he should not defame him with falling away from (right) views, he should not defame him with falling away from a right mode of livelihood, he should not cause monk to break with monk, he should not wear a householder's emblem, he should not wear an emblem of members of other sects, he should not follow members of other sects, he should follow monks, he should train in the training for the proper Order, he should not set up authority, he should not ask for leave, he should not revoke the (formal) act of suspension for not seeing his offence against the monk Channa. || I ||

"If, monks, a monk is possessed of five qualities, a (formal) act of suspension for not seeing his offence should not be revoked: if he ordains, if he gives guidance, if a novice attends him, if he consents to the agreement to exhort nuns, if, although agreed upon, he exhorts nuns. Monks, if a monk is possessed of these five qualities . . . should not be revoked. And monks, if a monk is possessed of five further qualities . . . should not be revoked: if he falls into that same offence for which a (formal) act of suspension for not seeing his offence was carried out against him by the Order, or into another that is similar, or into one that is worse, if he finds fault with a (formal) act, if he finds fault with those who carry out a (formal) act. Monks, if a monk is possessed of these five qualities . . . should not be revoked. And, monks, if a monk is possessed of five further qualities . . . should not be revoked: if he consents to a regular monk's greeting him, standing up before another residence; there too the monks neither greeted him . . . he then went from that residence to another residence; there too the monks neither greeted him . . . he, unrevred, went back again to Kosambi. He conducted himself properly, he was subdued, he mended his ways; having approached monks, he spoke thus: "I, your reverences, against whom a (formal) act of suspension for not seeing an offence was carried out by an Order, am conducting myself properly, I am subdued, I am mending my ways. What line of conduct should be followed by me?" They told this matter to the Lord. He said:

"Well then, monks let the Order revoke the (formal) act of suspension for not seeing his offence against the monk Channa. || I ||

Told are the Forty-Three Observances connected with a (Formal) act of Suspension for Not Seeing an Offence. || 27 ||

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1 Cf. Vin. i. 306.
2 Cf. below, II. 1. 4.
3 Cf. Vin. i. 134, and B.D. iv. 178, n. 3.
4 Inside and outside a dwelling-place, according to VA. 1159.
5 From here to the end of || 1 || = CV. I. 5. 1.
6 As at MV. X. 5. 1.
Monks, if a monk is possessed of five qualities, a (formal) act of suspension for not seeing his offence may be revoked; if he does not ordain ... (This Chapter is the exact opposite of 28.2) ... if he does not quarrel with monks. Monks, if a monk is possessed of these eight qualities a (formal) act of suspension for not seeing his offence may be revoked. || I ||

Told are the Forty-three Cases (where a Formal Act of Suspension for Not Seeing an Offence may be revoked). || 29 ||

And thus, monks, should it be revoked: That monk Channa, having approached the Order ... (see Ch. 12. Instead of act of censure read act of suspension for not seeing his offence) ... '... Thus do I understand this.'" || I || 30 ||

Told is the Fifth (Formal) Act: that of Suspension for Not Seeing an Offence. [24]

At that time the Awakened One, the Lord was staying at Kosambi in Ghosita's monastery. Now at that time the venerable Channa, having fallen into an offence, did not want to make amends for the offence.1 ... ( = Ch. 25-30. Instead of see read make amends for; instead of act of suspension for not seeing his offence read act of suspension for not making amends for his offence) ... '... Thus do I understand this.'” || 31 ||

Told is the Sixth (Formal) Act: that of Suspension for Not making Amends for an Offence.

At one time the Awakened One, the Lord was staying at Sāvatthi in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a wrong view had arisen to a monk named Āriṭṭha who had formerly been a vulture-trainer, like this:2

"In so far as I understand dhamma taught by the Lord, it is that in following those things called stumbling-blocks by the Lord, there is no stumbling-block at all."

1 Cf. MV. IX. 5. 1-9.
2 Down to the phrase, "It is not, foolish man, for pleasing those who are not (yet) pleased ... " (towards the end of || 3 ||) = Pac. 68. 1 (Vin. iv. 133-135) which then formulates a "rule of training." Translated at B.D ill. 21-24, with notes.
Several monks heard: "A wrong view has arisen to the monk named Ariṭṭha who was formerly a vulture-trainer, like this: 'In so far as I understand... there is no stumbling-block at all.'"

Then these monks approached the monk Ariṭṭha who had formerly been a vulture-trainer, and having approached, they spoke thus to the monk Ariṭṭha who had formerly been a vulture-trainer:

"Is it true, as is said, reverend Ariṭṭha, that a wrong view has arisen to you, like this: 'In so far as I understand... there is no stumbling-block at all'?"

"Undoubtedly, your reverences, as I understand dhamma taught by the Lord, it is that in following those things called stumbling-blocks by the Lord, there is no stumbling-block at all." || 1 ||

"Do not speak thus, reverend Ariṭṭha, do not misrepresent the Lord; misrepresentation of the Lord is not at all seemly, and the Lord certainly would not speak thus. Reverend Ariṭṭha, in many a figure are things that are stumbling-blocks called stumbling-blocks by the Lord, and in following these there is a veritable stumbling-block. Sense-pleasures are declared by the Lord to be (things) affording little satisfaction, of much pain, of much tribulation, where in is more danger. Sense-pleasures are declared by the Lord to be like a skeleton, of much pain, of much tribulation, wherein is more danger. Sense-pleasures are declared by the Lord to be like a lump of meat... to be like a fire-brand of dry grass... to be like a pit of glowing embers... to be like a dream... to be like something borrowed... to be like the fruits of a tree [25]... to be like a slaughter-house... to be like an impaling stake... Sense-pleasures are declared by the Lord to be like a snake's head, of much pain, of much tribulation, wherein is more danger."

Yet the monk Ariṭṭha who had formerly been a vulture-trainer, on being spoken to thus by these monks, expressed that wrong view as before, obstinately holding to it, adhering to it: "Undoubtedly, your reverences, as I understand dhamma taught by the Lord, it is that in following those things called stumbling-blocks by the Lord, there is no stumbling-block at all." || 2 ||

And since those monks were unable to dissuade the monk Ariṭṭha who had formerly been a vulture-trainer from that wrong view, then those monks approached the Lord; and having approached, they told this matter to the Lord. Then the Lord on this occasion, in this connection, having had the Order of monks convened, questioned the monk Ariṭṭha who had formerly been a vulture-trainer, saying:

"Is it true, as is said, to you, Ariṭṭha, a wrong view like this arose: 'In so far as I understand dhamma... there is no stumbling-block at all'?"

"Undoubtedly, Lord, as I understand dhamma... no stumbling-block at all."

"To whom then do you, foolish man, understand that dhamma was taught thus by me? Are not, foolish man, things that are stumbling-blocks called in many a figure stumbling-blocks by me, and in following these is there not a veritable stumbling-block? Sense-pleasures are declared by me to be things affording little satisfaction, of much pain, of much tribulation, wherein is more danger... Sense-pleasures are declared by me to be like a snake's head, of much pain, of much tribulation, wherein is more danger. And yet you, foolish man, not only misrepresent me because of your own wrong grasp, but you also injure yourself, and give rise to much demerit which for a long time will be for you, foolish man, of woe and pain. 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:

"Well then, monks, let the Order carry out a (formal) act of suspension for not giving up a wrong view against the monk Ariṭṭha who was formerly a vulture-trainer, (and with) no eating with an Order. || 3 ||

"And thus, monks, should it be carried out: First, the monk Ariṭṭha should be reproved, having reproved him he should be made to remember, having made him remember he should be accused of the offence, having accused him of the offence, the Order should be informed by an experienced competent monk, saying: 'Honoured sirs, let the Order listen to me. A wrong view has arisen to the monk Ariṭṭha who was formerly a

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1 Cf. MV. IX. 8. 1-9.
vulture-trainer, like this: [26] In so far as I understand dhamma taught by the Lord . . . there is no stumbling-block at all. He does not give up this view. If it seems right to the Order, let the Order carry out a (formal) act of suspension for not giving up a wrong view against the monk Ariṭṭha who was formerly a vulture-trainer (and with) no eating with an Order. This is the motion. Honoured sirs, let the Order listen to me. A wrong view has arisen . . . He does not give up this view. The Order is carrying out a (formal) act of suspension for not giving up a wrong view against the monk Ariṭṭha who was formerly a vulture-trainer (and with) no eating with an Order. If the carrying out of the (formal) act of suspension for not giving up a wrong view against the monk Ariṭṭha who was formerly a vulture-trainer (and with) no eating with an Order 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 . . . It is pleasing to the Order; therefore it is silent. Thus do I understand this.' And, monks, proclaim in residence after residence: 'A (formal) act of suspension for not giving up a wrong view has been carried out against the monk Ariṭṭha who was formerly a vulture-trainer (and with) no eating with an Order.' || 4 || 32 ||

"Monks, if a monk is possessed of three qualities . . . (= I, 2-5. Instead of act of censure read act of suspension for not giving up a wrong view) . . . if he does not quarrel with monks."

Told are the Eighteen Observances (connected with)

a (Formal) Act of Suspension for Not Giving Up a Wrong View. || 35 ||

Then the Order carried out a (formal) act of suspension for not giving up his wrong view against the monk Ariṭṭha who was formerly a vulture-trainer, (and with) no eating with an Order. He, when the (formal) act of suspension for not giving up his wrong view had been carried out against him by the Order, left the Order. Those who were modest monks looked down upon, criticised, spread it about, saying: "How can this monk named Ariṭṭha who was formerly a vulture-trainer leave the Order when a (formal) act of suspension for not giving up a wrong view is carried out against him by the Order?" 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 the monk Ariṭṭha who was formerly a vulture-trainer left the Order when a (formal) act of suspension for not giving up a wrong view was carried out against him by the Order?" [27]

"It is true, Lord." The Awakened One, the Lord rebuked them, saying:

"How, monks, can this foolish man leave the Order when a (formal) act of suspension for not giving up a wrong view was carried out against him by the Order? 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:

"Well then, monks, let the Order revoke1 the (formal) act of suspension for not giving up a wrong view. || 1 ||

"Monks, if a monk is possessed of five qualities . . . (= I, 6. 2-7) . . . the (formal) act of suspension for not giving up a wrong view may be revoked. || 2 ||

Told are the Eighteen Cases where a (Formal) Act of Suspension for Not Giving Up a Wrong View may be Revoked. || 34 ||

"And thus, monks, should it be revoked. Monks, that monk whom a (formal) act of suspension for not giving up a wrong view has been carried out, having approached the Order . . . (see I, 12. Instead of act of censure read act of suspension for not giving up a wrong view. Instead of Seyyasaka read the monk so-and-so) . . . ' . . . Thus do I understand this.'" || 1 || 35 ||

Told is the Seventh (Formal) Act: that of Suspension for Not Giving Up a Wrong View.

Told is the First Section: that on (Formal) Acts.

In this Section are seven items: this is its key:

1 As Oldenberg, Vin. ii. 310-311 remarks, "we should expect" mad (or ma) pahissassamohetu, let not revoke; cf. CV. I. 18. 1.
Monks who are followers of Pañduka and Lohitaka, themselves makers of strife, approached similar ones and incited them to strife, / And strifes not arisen were born and those arisen expanded. Modest, well behaved monks looked down upon. The expounder¹, / The Awakened One, standing on what is verily dhamma, self-developing, foremost of men, conqueror, enjoined a (formal) act of censure at Savattī. / And what is carried out not in the presence of, when there is no interrogation, no acknowledgment, and what is carried out for no offence, for one not (leading on to) confession, for one confessed, / And what is carried out not having reproved, not having made to remember, not having accused, and too what is carried out not in the presence of, not by rule, by an incomplete assembly, / Again what is carried out when there is no interrogation, not by rule, by an incomplete assembly, and too what is carried out not on the acknowledgment, not by rule, by an incomplete assembly, / And too what is carried out when there is no offence, not by rule, by an incomplete assembly, and also for (an offence) which does not lead on to confession when it is not by rule and the assembly is incomplete, / And likewise for one that is confessed, if also not by rule, by an incomplete assembly, [28] and likewise not having reproved him, if also not by rule, by an incomplete assembly, / And likewise not having made him remember, not by rule, by an incomplete assembly, / and likewise not having accused him, not by rule, by an incomplete assembly. / The bright occasions² should also be inferred exactly according to the dark occasions.³ And the Order, so desiring, may carry out censure against this one :

¹padassaka (Skt. pradaśaka). Sinh. edn. reads parassato; Siam. edn. pañduka (v. II. padassako, padassato).  
²sukkhavāra ... kāpikāvāra, fig. pure and impure, right and wrong.  
³a dhammadāna asitābhāsasa aññam.  
⁴Here tato pāpāsita, higher, further, as against tato pāpāsita of CV. I. 5. 1.  
⁵na sammās, meaning does not cease, is not appeased, and signifying here that a formal act cannot be revoked because there are more than five qualities to consider, and which may stand in the way of the revocation. Cf. sammās at Dhp. 5.
whoever is bound by these eight qualities, censure is not allayed for him.\(^1\)

The bright occasions should also be inferred exactly according to the dark occasions.

And Seyyasaka too, ignorant, full of offences, living in company:

The Self-Awakened One, great sage, enjoined a (formal) act of guidance.

(Followers of) the two monks, Assaji and Punabbasu, at Kiti̱giri:

Indulged in a variety of bad habits and were not talked round.

The self-Awakened One, the Conqueror (enjoined) at Sāvatthī a (formal) act of banishment.

Sudhamma was a resident in Citta’s Macchāsanda,

Sudhamma jeered at the lay follower Citta with talk on birth.

The Truth-finder enjoined a (formal) act of reconciliation.

At Kosambi when the monk Channa, not wanting to see an offence,

The incomparable Conqueror enjoined (the Order) to suspend him for not seeing.

Channa did not want to make amends for that same offence.

The leader enjoined a (formal) act of suspension for not making amends for.

The wrong view of Ariṭṭha was founded on ignorance.

Suspension for not giving up the wrong view was proclaimed by the Conqueror.

A (formal) act of guidance, banishment, likewise reconciliation.

A (formal) act for not seeing, for not making amends for, and for not giving up a wrong view.

Frivolity, bad habits, harming, and also a wrong mode of livelihood:

These are additional cases in the (formal) act of banishment.

Two fives (beginning): non-receiving, dispraise, are two pentads particularly named\(^2\).

These are additional cases in the (formal) act of reconciliation.

And two among the (formal) acts are similar: censure and guidance;

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\(^1\) upasammatt.

\(^2\) atināmaka; \(ā\)-, meaning very much, specially.
THE LESSER DIVISION (CULLAVAGGA) II

At one time, the Awakened One, the Lord was staying at Sāvatthī in the Jeta Grove in Anāthapindika's monastery. Now at that time monks under probation consented to regular monks greeting them, standing up before them, saluting with joined palms, doing the proper duties, bringing forward a seat, bringing forward a sleeping-place, water for (washing) the feet, a footstool, a foot-stand, receiving the bowl and robe, treating their backs by massaging. Those who were modest monks looked down upon, criticised, spread it about, saying: "How can these monks who are under probation consent to regular monks greeting... treating their backs by massaging?"

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 who are under probation consent to regular monks greeting... treating their backs by massaging?"

"It is true, Lord." The Awakened One, the Lord rebuked them, saying:

"How, monks, can these monks who are under probation consent to regular monks... treating their backs by massaging? 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:

"A monk who is under probation, monks, should not consent to regular monks greeting him... treating his back by massaging. Whoever should consent to (any of these actions), there is an offence of wrong-doing. I allow, monks, the mutual greeting, standing up before... treating of backs by massaging between monks who are under probation according to their seniority. I allow, monks, five things for monks under probation, according to their seniority: Observance, Invitation, cloths for the rains, gifts (to the Order). rice.

"Well now, monks, I will lay down the conduct for monks under probation, so that monks under probation [31] may conduct themselves according to it. A monk under probation, monks, should conduct himself properly. This is the proper conduct in this case: he should not ordain, he should not give guidance, a novice should not attend him, he should not consent to an agreement to exhort nuns, even if agreed upon he should not exhort nuns, he should not fall into that same offence for which he was granted probation, nor into another that is similar, nor into one that is worse, he should not find fault with the (formal) act, he should not find fault with those who carry out the (formal) act, he should not suspend a regular monk's Observance, he should not suspend his Invitation, he should not issue commands, should not set up authority, he should not ask for leave, he should not reprove, he should not make remember, he should not quarrel with monks. Nor, monks, should a monk under probation walk in front of a regular monk, nor sit down in front of him. Whatever is the Order's last seat, last sleeping-place, last dwelling-place—that should be given to him and he should consent to it. Monks, a monk under probation should not approach the families of a regular monk either as the novice who walks in front of him or as the novice who walks behind him. He should not undertake the forest-practice, he should not undertake the almsman's

1 omajana. VA. 1161 explains by viṣajjana, bestowing. Cf. omajana at Vin. i. 39 and epobytha at Vin. iv. 156, both meaning "to give, to dedicate."
2 viya, custom, service, something to be done. Cf. CV. I. 27.
3 viyattaabham.
4 sammadhatitabham.
5 sammadhatitamā.
6 Cf. CV. I. 8.
7 These two actions are part of "intentional causing of discomfort" at Vin. iv. 290.
8 pariyāna. "Last" is used in the same sense at Nissag. XXII. See H.D. ii. 120, n. 5. In reference also to these three things "the last" would mean the last available as they were being assigned or distributed to members of the Order. But see āpariyāna, ratipariyāna, at CV. III. 26.
9 i.e. the families who support him and whom he visits for almsfood.
practice, he should not have almsfood taken back for this reason: that he thinks, 'Do not let them find out about me.'

Monks, a monk under probation should announce it when he is in-coming, he should announce it to (another who is) in-coming, he should announce it at the Observance, he should announce it at the Invitation, if he is ill he should also announce it by means of a messenger.

Monks, a monk under probation should not go from a residence where there are monks to a residence where there are no monks, except with a regular (monk), unless there is a danger. Monks, a monk under probation should not go from a residence where there are monks to what is not a residence where there are no monks . . . to what is not a residence where there are monks . . . should not go 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 should belong to a different communion, except with a regular (monk), unless there is a danger.

Monks, a monk under probation may go from a residence where there are monks to a residence where there are monks if the monks there should belong to the same communion and if he knows, 'I am able to arrive this very day.' Monks, a monk under probation may go from a residence where there are monks to what is not a residence where there are monks . . . may go 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 should belong to the same communion and if he knows, 'I am able to arrive this very day.'

Monks, a monk under probation should not stay in a residence unless there is a danger. Monks, a monk under probation should not stay in a residence unless there is a danger.

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1. He should not stay alone in the forest and he should not go to a village for alms. These twoanga or practices, part of the dhamma, ascetic practices, are explained in detail at Vis. 59 ff. See Vin. i. 253, and B.D. iv. 351, n. 2.

2. mahanera, i.e. from a village to a monastery. Cf. tato mahaneri at Vin. iv. 80 (B.D. ii. 324).

3. tappa sosana. According toVA. 1165 monks returning to the monastery would see him sitting down and eating, and if he did not tell them he was under probation his period of probation might be curtailed.

4. I.e. that he is under probation. VA. 1165 says, 'Do not let one monk find out about me,' and with this in mind he should not eat, having had it (i.e. the almsfood brought back) cooked in the dwelling-place by a novice. He must enter a village for almsfood.

5. I.e. he is under probation.

6. VA. 1165 says that the messenger must not be anyone who is not ordained, he must be a monk.

7. Cf. MV. ii. 35.
Monks, a monk under probation should not stay in a residence under one roofing with a senior monk who is under probation . . . with a monk who deserves to be sent back to the beginning . . . with a monk who is undergoing manatta (discipline) . . . with a monk who deserves rehabilitation, he should not stay in what is not a residence under one roofing (with him) . . . he should not pace up and down in a place for pacing up and down in if he is pacing up and down on the ground.

If, monks, one under probation as the fourth (member) should grant probation, should send back to the beginning the venerable Upali who is undergoing manatta (discipline) ... with a monk who deserves to be sent back to the beginning. 

Now at that time monks went away from Sāvatthi; monks under probation were not able to carry through their probation. They told this matter to the Lord. He said:

"I allow you, monks, to postpone probation. And thus, monks, should it be postponed: That monk who is under probation, 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 am postponing probation'—probation comes to be postponed; 'I am postponing the observance',—probation comes to be postponed." || \[1\] ||

Told is the Observance for one under Probation.

Then the venerable Upali 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 Upali spoke thus to the Lord: "Now, Lord, how many (kinds of) interruptions are there for a monk under probation?"

"There are three (kinds of) interruptions, Upali, for a monk under probation: [33] dwelling with; dwelling away, separated from; not announcing. These, Upali, are the three (kinds of) interruptions for a monk under probation." || \[1\] \[2\] || Now at that time a large Order of monks had gathered together at Sāvatthi; monks under probation were not able to carry through their probation. They told this matter to the Lord. He said:

"I allow you, monks, to postpone probation. And thus, monks, should it be postponed: That monk who is under probation, 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 am postponing probation'—probation comes to be postponed; 'I am postponing the observance',—probation comes to be postponed." || \[1\] ||

Told is the Observance for one under Probation.
Now at that time monks who deserved to be sent back to the beginning\(^1\) consented to regular monks greeting them . . . (= II. 1, 1, 2. \textit{Instead of monks under probation read monks who deserve to be sent back to the beginning} . . . ‘Do not let them find out about me.’ Monks, a monk who deserves to be sent back to the beginning should not go from a residence where there are monks to a residence where there are monks, except with a regular monk, unless there is a danger . . . 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, except with a regular monk, unless there is a danger. Monks, a monk who deserves to be sent back to the beginning may go from a residence where there are monks to a residence where there are monks . . . 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 should belong to the same communion and if he knows, ‘I am able to arrive this very day.’

Monks, a monk who deserves to be sent back to the beginning should not stay in a residence under one roofing with a regular monk . . . (= CV. II. 1, 4) . . . he should not pace up and down in a place for pacing up and down in if he is pacing up and down on the ground. \([34]\)

Monks, a monk who deserves to be sent back to the beginning should not stay in a residence under one roofing with a monk under probation . . . with a senior monk\(^2\) . . . with a monk who deserves manatta (discipline) . . . with a monk undergoing manatta (discipline) . . . with a monk who deserves rehabilitation . . . he should not pace up and down in a place to pace up and down in if he is pacing up and down on the ground.

If, monks, one who deserves to be sent back to the beginning as the fourth (member) should grant probation, should send back to the beginning, should inflict manatta (discipline), if, as the twentieth (member), he should rehabilitate, it is not a (formal) act and ought not to be carried out.\(^3\) \(|| I \| 4 \|

\(^{1}\) Cf. MV. III. 6. 7.
\(^{2}\) For following items, see CV. II. 1, 4.
\(^{3}\) Cf. MV. IX. 4. 6.
a residence where there are monks to a residence where there are monks . . . 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 should belong to the same communion and if he knows, 'I am able to arrive this very day.'

Monks, a monk undergoing mānattā (discipline) should not stay in a residence under one roofing with a regular monk . . . (= II. 1. 4) . . . he should not pace up and down in a place to pace up and down in if he is pacing up and down on the ground. Monks, a monk undergoing mānattā (discipline) should not stay in a residence under one roofing with a monk under probation . . . with a monk who deserves to be sent back to the beginning . . . with a monk who deserves mānattā (discipline) . . . with a senior monk who is undergoing mānattā (discipline) . . . 'with a monk who deserves rehabilitation . . . and ought not to be carried out.'

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: "Now, Lord, how many (kinds of) interruptions are there for a monk who is undergoing mānattā (discipline)?" "There are four (kinds of) interruptions, Upāli, for a monk who is undergoing mānattā (discipline): dwelling with; dwelling away, separated from; not announcing; going about with less than a group.¹ These, Upāli, are the four (kinds of) interruptions for a monk who is undergoing mānattā (discipline)."

Now at that time a large Order of monks had gathered together at Sāvatthi; monks undergoing mānattā (discipline) were unable to carry through their mānattā (discipline) . . . (see II. 3. 1, 2) . . . mānattā (discipline) comes to be taken up."

¹ One gane caranam, a gana, group usually consisting of two, three or four monks. But V.A. 1170 says: "here a gana means four (monks) or more. Therefore, if he is staying with three monks, that itself is an interruption."
If one consents there is wrong-doing, mutual, five things according to seniority:
Observance, Invitation, (cloths for) the rains, gifts, food.
And proper conduct, the carriage there, in regard to a regular monk,
and whatever is the last, neither as the novice in front of nor behind.
Forest, bringing back food, when coming in, at the Observance, and at the Invitation, and by a messenger, and he may go to where there are monks.
Under one roofing and getting up and likewise in regard to offering,
on a seat, in a high place for pacing up and down in, on the ground and not in a place for pacing up and down in.

With a senior—not a (formal) act, interruptions and carryings through, postponing, taking up should be stated (by) one under probation.

To the beginning, those deserving mānatta, likewise those undergoing mānatta, and also he who deserves rehabilitation—again the composing by the method.

Three for those under probation, four for one undergoing mānatta.

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1 Both Sinh. and Siam. read dukkhatā, as against Oldenberg's dukkata.
2 Sinh. and Siam. read yathā tadāgham (as CV. II. 1. 1); Oldenberg's edn. has pandāpārī; cf. pandāpare at Sn. 1004.
3 Oldenberg's and Sinh. edns. read vassikkoja-bhojanam; Siam. edn. vassikkoja-panojanam, and it begins the next line with bhattam (omitted by Oldenberg and Sinh.), which is the word used at end of CV. II. 1. 1, bhojana not occurring there at all.
4 pakatattassā gacchanam, Oldenberg : pakatattena gachchare. Sinh. and Siam. edns. This refers to not walking or sitting down in front of a regular monk (CV. II. 1. 2).
6 Sinh. and Siam. edns. : dalena ; Oldenberg : dato.
7 Sinh. and Siam. edns. read : ekacchannam na (Sinh. ca) vattakhabbam na charūyam misajite.
8 Sinh. and Siam. edns. read ratticchedā ; Oldenberg : ratticchedo.
9 Sinh. and Siam. edns. read : nikhipanam samādānam fīttabhām pāriyāvīkā ; Oldenberg : nikhipanam samādānam, ratti vā pāriyāvīkā.
10 Referring to "interruptions", as at CV. II. 2. 1; II. 7. 1.

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As with the three interruptions, so there is 'daily' for those undergoing mānatta.

Two (formal) acts are similar, the remaining three (formal) acts are exactly the same. [37]
THE LESSER DIVISION (CULLAVAGGA) III

At one time the Awakened One, the Lord, was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika’s monastery. Now at that time the venerable Udāyin\(^1\) came to have fallen into one offence: the intentional emission of semen,\(^2\) not concealed. He announced to monks: ‘I, your reverences, have fallen into one offence . . . not concealed. Now what line of conduct should be followed by me?’ They told this matter to the Lord. He said:

‘Well then, monks, let the Order inflict mānatta (discipline) for six nights on the monk Udāyin on account of the one offence . . . not concealed.\(^1\)’

‘And thus, monks, should it be inflicted: Monks, that monk Udāyin, having approached the Order, having arranged his upper robe over one shoulder, having honoured the feet of the senior monks, having sat down on his haunches, having saluted with joined palms, should speak thus to it: ‘Honoured sirs, I fell into one offence . . . not concealed. So I, honoured sirs, ask the Order for mānatta (discipline) for six nights on the monk Udāyin for account of the one offence . . . not concealed. And a second time I ask the Order . . . not concealed. And a third time I ask the Order for mānatta (discipline) for six nights on account of the one offence: the intentional emission of semen, not concealed.’\(^2\)’

‘The Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. This monk Udāyin fell into one offence . . . not concealed. He is asking the Order for mānatta (discipline) for six nights on account of the one offence . . . not concealed.\(^2\)’”

He, having performed mānatta (discipline), announced to monks: ‘I, your reverences, fell into one offence: the intentional emission of semen, not concealed; so I asked the Order for mānatta (discipline) for six nights on account of the one offence . . . not concealed; thus the Order inflicted mānatta (discipline) for six nights on me on account of the one offence . . . not concealed. I have now performed mānatta (discipline) on account of the one offence: the intentional emission of semen, not concealed. It is pleasing to the Order, therefore it is silent. Thus do I understand this.’\(^3\)”

\(^{1}\) A sensual monk. See Index to Names in B.D. i, ii, iii.

\(^{2}\) V.P. 1150 mentions four kinds of mānatta: the unconcealed, the concealed, the fortnight’s duration, the concurrent.

\(^{3}\) This is the motion. Honoured sirs, let the Order listen to me. This monk Udāyin fell into one offence . . . not concealed. He is asking the Order for mānatta (discipline) . . . not concealed. The Order is inflicting mānatta (discipline) for six nights on the monk Udāyin on account of the one offence . . . not concealed. If the infliction of mānatta (discipline) for six nights on the monk Udāyin on account of the one offence . . . not concealed is pleasing to the venerable ones, they should 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: Honoured sirs, let the Order listen to me. This monk Udāyin . . . should speak. Mānatta (discipline) is being inflicted by the Order for six nights on the monk Udāyin for the one offence: intentional emission of semen, not concealed. It is pleasing to the Order, therefore it is silent. Thus do I understand this.’

He, having performed mānatta (discipline), announced to monks: ‘I, your reverences, fell into one offence: the intentional emission of semen, not concealed; so I asked the Order for mānatta (discipline) for six nights on account of the one offence . . . not concealed; thus the Order inflicted mānatta (discipline) for six nights on me on account of the one offence . . . not concealed. I have now performed mānatta (discipline). Now what line of conduct should be followed by me? ’ They told this matter to the Lord. He said:

‘Well, then, monks, let the Order rehabilitate the monk Udāyin.\(^1\)’

‘And thus, monks, should he be rehabilitated: That monk Udāyin, having approached the Order, having arranged his upper robe over one shoulder, having honoured the feet of the senior monks, having sat down on his haunches, having saluted with joined palms, should speak thus to it: ‘I, honoured sirs, fell into one offence . . . not concealed; so I asked the Order for mānatta (discipline) for six nights on account of the one offence . . . not concealed; thus the Order inflicted mānatta

\(^{1}\)formal meeting I (Vin. iii. 112, B.D. i. 196). Cf. also Pāc. IX, LXIV, and Vin. iv. 194 l. n. b. at B.D. ii. 210 (Pāc. IX) the sentence: ‘He, being under probation, sat down in the refectory at the end of a seat’ (āsanāgatiyanam) should be corrected to ‘sat down . . . on the last seat’, in accordance with CV. II. 1. 2.
having performed māṇatta (discipline), ask the Order for rehabilitation. I, honoured sirs, having performed māṇatta (discipline), ask the Order for a second time also for rehabilitation. I, honoured sirs, fell into one offence ... not concealed. Now what line of conduct should be followed by me? I, your reverences, have fallen into one offence ... concealed for one day. They told this matter to the Lord. He said:

"Well then, monks, let the Order inflict māṇatta (discipline) for six nights on me on account of the one offence ... concealed for one day. He, having performed māṇatta (discipline), asked the Order for rehabilitation. The Order inflicted māṇatta (discipline) for six nights on the monk Udayin on account of the one offence ... not concealed. The Order imposed probation for one day on the monk Udayin. This is the motion. Honoured sirs, let the Order listen to me. This monk Udayin fell into one offence ... is asking the Order for rehabilitation. The Order is rehabilitating the monk Udayin. If the rehabilitation of the monk Udayin is pleasing to the venerable ones, they should 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. Honoured sirs, let the Order listen to me ... should speak. The monk Udayin is rehabiliated by the Order. It is pleasing to the Order; therefore it is silent. Thus do I understand this." || 3 || 2 ||

Now at that time the venerable Udayin came to have fallen into one offence: the intentional emission of semen, concealed for one day. He announced to monks, saying: "I, your reverences, have fallen into one offence ... concealed for one day. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"Well then, monks, let the Order impose probation for one day on the monk Udayin on account of the offence ... concealed for one day. || 1 ||

(Here follows precisely the same material as in 1. 2, 3, reading concealed for one day instead of not concealed) ... [41] ..."

He, having stayed under probation, announced to monks:

"I, your reverences, fell into one offence ... concealed for one day; so I asked the Order for probation for one day on account of the one offence ... concealed for one day; thus the Order imposed probation for one day on me on account of the one offence ... concealed for one day. I have now stayed under probation. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"Well then, monks, let the Order inflict māṇatta (discipline) for six nights on the monk Udayin on account of the one offence ... concealed for one day. || 1 ||

(Here follows precisely the same material as in 1. 2, 3, reading concealed for one day instead of not concealed) ... [41] ..."

He, having performed māṇatta (discipline), announced to the monks: "I, your reverences, fell into one offence ... (= III. 4. 1) ... I, having stayed under probation, asked the Order for māṇatta (discipline) for six nights on account of the one offence ... concealed for one day. I have now performed māṇatta (discipline). Now what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"Well then, monks, let the Order rehabilitate the monk Udayin. || 1 ||

(Here follows precisely the same material as in 2. 2, 3, reading concealed for one day instead of not concealed) ...[42] ..."

Now at that time the venerable Udayin fell into one offence: the intentional emission of semen, concealed for two days ... three days ... four days ... five days. He announced to monks: "I, your reverences, fell into one offence ... concealed for two ... five days ... (= III. 3. Instead of
concealed for one day, probation for one day, read concealed for two ... five days, probation for two ... five days) ... Thus do I understand this.'” || I || 6 ||

While he was under probation he fell into one offence: the intentional emission of semen, not concealed. He announced to monks: “I, your reverences, fell into one offence . . . concealed for five days; so I asked the Order for probation for five days on account of this offence . . . concealed for five days; thus the Order granted me probation for five days on account of the one offence . . . concealed for five days. Now while I was under probation I fell into one offence . . . not concealed. Now what line of conduct should be followed by me?” They told this matter to the Lord. He said:

“‘Well then, monks, let the Order send the monk Udāyin back to the beginning on account of the one offence . . . not concealed, while (he was under probation).’” || I ||

“And thus, monks, should he be sent back to the beginning: That monk Udāyin, having approached the Order . . . should speak thus to it: ‘I, honoured sirs, fell into one offence . . . concealed for five days. So I asked the Order for probation for five days on account of the one offence . . . concealed for five days; thus the Order granted me probation for five days . . . concealed for five days. While I was doing probation I fell into one offence . . . not concealed. So I am asking the Order for sending back to the beginning on account of this offence . . . not concealed.’” [43] And a second time I speak forth this matter . . . And a third time I speak forth this matter . . .

The monk Udāyin is sent back to the beginning by the Order. The sending back to the beginning for the monk Udāyin on account of the one offence . . . not concealed is pleasing to the Order; therefore it is silent. Thus do I understand this.’” || 3 || 7 ||

He, having stayed under probation, while he was deserving mānatta (discipline), fell into an offence . . . not concealed. He announced to monks: “I, your reverences, fell into one offence . . . concealed for five days; so I asked the Order . . . (= III. 7. 1). Now while I was under probation I fell into one offence . . . not concealed. So I asked the Order for sending back to the beginning on account of the one offence . . . not concealed. The Order sent me back to the beginning on account of the one offence . . . not concealed, while (I was under probation). Now I, having stayed under probation while I was deserving mānatta (discipline), fell into one offence . . . not concealed. Now what line of conduct should be followed by me?” They told this matter to the Lord. He said:

“‘Well, then, monks, let the Order send the monk Udāyin back to the beginning on account of the one offence . . . not concealed, while (he was under probation).’” || I ||

“And thus, monks, should he be sent back: That monk Udāyin, having approached the Order . . . should speak thus to it: ‘I, honoured sirs, fell into one offence . . . concealed for five days . . . Having stayed under probation, while I was deserving mānatta (discipline), I fell into one offence . . . [44] not concealed. So I, honoured sirs, ask the Order for sending back to the beginning on account of the one offence . . . not

1 mūlāya, to the beginning, not in Oldenberg’s text here. Cf. III. 7. 2.
concealed, having stayed under probation and while I was deserving mānatta (discipline).’ And a second time it should be asked for . . . And a third time it should be asked for . . . || 2 ||

“The Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. This monk Udāyin . . . asks for sending back to the beginning on account of the one offence . . . not concealed, while he was deserving mānatta (discipline), having stayed under probation. If it seems right to the Order, the Order may send the monk Udāyin back to the beginning . . . having stayed under probation. This is the motion: Honoured sirs, let the Order listen to me. This monk Udāyin asks . . . The Order is sending the monk Udāyin back to the beginning . . . If the sending back to the beginning for the monk Udāyin on account of . . . is pleasing to the venerable ones, they should 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 . . . The monk Udāyin is sent back to the beginning by the Order. The sending back to the beginning . . . is pleasing to the Order, therefore it is silent. Thus do I understand this.’” || 3 || 8 ||

He, having stayed under probation, announced to monks: “I, your reverences, fell into one offence . . . concealed for five days. . . . (as in III. 4. 1) . . . They told this matter to the Lord. He said:

‘Well then, monks, let the Order inflict mānatta (discipline) for six nights on the monk Udāyin on account of these offences. || 1 ||

. . . (as in III. 4 2, 3) [45] . . . ‘ . . . Thus do I understand this.’” || 2, 3 || 9 ||

While he was undergoing mānatta (discipline) he fell into one offence . . . not concealed. He announced to monks: “I, your reverences, fell into one offence . . . concealed for five days . . . (as in III. 8. 1) . . . ” They told this matter to the Lord. He said:

‘Well then, monks, let the Order rehabilitate the monk Udāyin. || 1 ||

‘And thus, monks, should be rehabilitated: That monk Udāyin, having approached the Order . . . should speak thus to it: ‘I, honoured sirs, fell into one offence . . . concealed for five days. So I asked the Order for probation for five days on account of the one offence . . . concealed for five days. Therefore the Order granted me probation for five days on account of the one offence . . . concealed for five days. While I was doing probation I fell into one offence . . . not concealed. So I asked the Order for sending back to the beginning on account of the one offence . . . while I was doing probation, not concealed. The Order sent me back to the
While he was under probation he fell into one offence ... concealed for five days. He announced to monks: 'I, your reverences, fell into one offence ... concealed for half a month. So I asked the Order for probation for half a month on account of the one offence ... concealed for half a month. Because of this the Order granted me probation for half a month. Then while I was under probation, I fell into one offence ... concealed for five days. Now what line of conduct should be followed by me?' They told this matter to the Lord. He said:

"Well then, monks, let the Order, having sent the monk Udāyin back to the beginning on account of the one offence ... concealed for five days, grant him probation concurrent1 with the former offence. || 1 ||

"And thus, monks, should he be sent back to the beginning: ... (as in III. 7. 2. 3. Read concealed for half a month, probation for half a month, and then concealed for five days instead of concealed for five days, probation for five days, and then not concealed) ... ' ... Thus do I understand this.' " || 2 ||

"And thus, monks, should probation concurrent with the former offence be granted: That monk Udāyin, having approached the Order ... should speak thus to it: 'I, honoured sirs, asked the Order for sending back to the beginning ... ( = || 2 || ) ... Therefore the Order sent me back to the beginning on account of the one offence ... while I was under probation for half a month, concealed for five days. So I, honoured sirs, ask the Order for concurrent probation with the former offence ... while I was under probation for half a month, concealed for five days.' And a second time ... And a third time it should be asked for. The Order should be informed ... ' ... And a third time I speak forth this

1 samodhana parivāsa. Dutt, Early Buddhist Monachism, p. 159, says, "When another offence is committed during the continuance of the Parivāsa period, a fresh period begins to run from the date of the commission of the second offence and it extends over as many days as were covered by the Parivāsa period prescribed for the first offence or the Parivāsa period prescribed for the second offence, whichever period may be longer." As Vin. Texts ii. 405, n. 1 points out, "the penalties for this new offence and for the old one were not accumulative but concurrent. The offender lost the advantage of the probation he had already undergone, he was thrown back to the commencement of his term of probation, and had to begin again." The mānatta to which he was liable for the first offence was not affected.
matter . . . Concurrent probation with the former offence is granted by the Order to the monk Udayin on account of the one offence . . . while he was under probation for half a month, concealed for five days. It is pleasing . . . Thus do I understand this.' || 3 || 14 ||

He, having stayed under probation, while deserving mānatta (discipline), fell into one offence . . . concealed for five days . . . They told this matter to the Lord. He said:

"Well then, monks, let the Order, having sent the monk Udayin back to the beginning on account of the one offence . . . concealed for five days, grant him probation concurrent with the former offence. And thus, monks, should he be sent back to the beginning . . . (as in 14. 2, 3) . . . And thus, monks, should probation concurrent with the former offence be granted . . . . . Thus do I understand this.' || 1 || 15 ||

He, having stayed under probation, announced to monks: . . . (as in III. 4. 1 reading concealed for five days instead of concealed for one day). . . . They told this matter to the Lord. He said: [49]

"Well then, monks, let the Order inflict mānatta (discipline) for six nights on the monk Udayin on account of the three offences. And thus, monks, should it be inflicted: That monk Udayin, having approached the Order . . . . . And a third time I speak forth this matter . . . Mānatta (discipline) is inflicted by the Order for six nights on the monk Udayin on account of the three offences. It is pleasing . . . Thus do I understand this.' || 1 || 16 ||

While he was undergoing mānatta (discipline) he fell into one offence, concealed for five days. He announced to monks: "I, your reverences, fell into one offence . . . concealed for half a month . . . . (and he told all that had happened from 13 onwards) . . . They told this matter to the Lord. He said:

"Well then, monks, let the Order, having sent the monk Udayin back to the beginning on account of the one offence . . . concealed for five days, having granted him probation concurrent with the former offence, inflict mānatta (discipline) on him for six nights. And thus, monks, should he be sent back to the beginning . . . And thus, monks, should probation concurrent with the former offence be granted . . . And thus, monks, should mānatta (discipline) for six nights be inflicted . . . . 'Mānatta (discipline) for six nights is inflicted by the Order on the monk Udayin on account of the one offence . . . while he was undergoing mānatta (discipline), concealed for five days. It is pleasing . . . Thus do I understand this.' || 1 || 17 ||

He, having performed mānatta (discipline), while he deserved rehabilitation fell into one offence . . . concealed for five days. He announced to monks: 'I, your reverences, fell into one offence, concealed for half a month . . . (he repeats all that has happened from 13 onwards) . . . When I had performed mānatta (discipline) and while I deserved rehabilitation, I fell into one offence . . . concealed for five days. Now what line of conduct should be followed by me?' They told this matter to the Lord. He said:

"Well then, monks, let the Order, having sent the monk Udayin back to the beginning on account of the one offence . . . concealed for five days, having granted him probation concurrent with the former offence, inflict mānatta (discipline) for six nights on him . . . (as in 17. 1). . . . Thus do I understand this.' || 1 || 18 || [50]

He, having performed mānatta (discipline), announced to monks: "I, your reverences, fell into one offence . . . concealed for half a month . . . (as from 13 onwards) I have now performed mānatta (discipline). Now what line of conduct is to be followed by me?' They told this matter to the Lord. He said:

"Well then, monks, let the Order rehabilitate the monk Udayin. And thus, monks, should he be rehabilitated: That monk Udayin, having approached the Order, . . . should speak thus to it: 'I, honoured sirs, fell into one offence, . . . concealed for half a month. So I . . . But I, honoured sirs, having performed mānatta discipline, ask the Order for rehabilitation . . . And a second time . . . And a third time it should be asked for . . . The Order should be informed . . . . . And a third time I speak forth this matter . . . The
Concluded (are the proceedings connected with) Intentional Emission.

Now at that time a certain monk came to have fallen into several offences entailing a formal meeting of the Order: one offence was concealed for one day, one offence was concealed for two days . . . three . . . four . . . five . . . six . . . seven . . . eight . . . nine days, one offence was concealed for ten days. He announced to monks: "I, your reverences, fell into several offences entailing a formal meeting of the Order; one offence was concealed for one day . . . one offence was concealed for ten days. What line of conduct should be followed by me?" They told this matter to the Lord. He said:

"Well then, monks, let the Order grant this monk concurrent probation, its duration depending on whichever was the offence among these offences that was concealed for ten days. || I ||

"And thus, monks, should it be granted: That monk, having approached the Order . . . should speak thus to it: 'I, reverend sirs, have fallen into several offences entailing a formal meeting of the Order; . . . one offence was concealed for ten days. So I, reverend sirs, ask the Order for concurrent probation, its duration depending on whichever was the offence among these offences that was concealed for ten days.' And a second time it should be asked for . . . And a third time it should be asked for . . . The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This monk So-and-so fell into several offences entailing a formal meeting of the Order; [51] one was concealed for . . . ten days. He is asking the Order for concurrent probation, its duration depending on whichever was the offence among these offences that was concealed for ten days. If it seems right to the Order, the Order should grant the monk So-and-so concurrent probation . . . for ten days."

1 tassā agghena, lit. according to the value or worth, i.e. of the probationary period necessitated by the number of days the offence was concealed. Here probation had to be undergone for ten days, since this was the greatest number of days for which one of the offences had been concealed. VA. 1182 says there are three kinds of concurrent probation: oṭhāna, aggha, and missaka, all of which it explains.

Now at that time a certain monk had fallen into several offences entailing a formal meeting of the Order; one offence was concealed for one day, two offences were concealed for two days, three offences were concealed for three days, four . . . for four days, five . . . for five days . . . six for six days . . . seven for seven days, eight . . . for eight days, nine . . . for nine days, ten offences were concealed for ten days. He announced to monks, saying: "I, your reverences, have fallen into several offences entailing a formal meeting of the Order; one offence was concealed for one day . . . ten offences were concealed for ten days. Now, what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"Well then, monks, let the Order grant this monk concurrent probation, its duration depending on whichever were the offences among these offences that were each concealed the longest.1 And thus, monks, should it be granted: That monk, having approached the Order . . . should speak thus to it: 'I, reverend sirs, have fallen into several offences entailing a formal meeting of the Order; one offence was concealed for one day . . . ten offences were concealed for ten days. Therefore I, reverend sirs, ask the Order for concurrent probation, its duration depending on whichever were the offences among these offences that were each concealed the longest.' And a second time it should be asked for . . . And a third time it should be asked for . . . The Order should be informed by an experienced, competent monk, saying: ' . . . And a third time I speak forth this matter . . . Concurrent probation is granted by the Order to this monk, its duration depending on whichever were the offences among these offences that were each concealed the longest. It is pleasing . . . Thus do I understand this.' || I || 20 ||

1 sabbacirajapajicchannāya. This looks as if probation would have to last or ten times ten days.
Now at that time a certain monk fell into two offences entailing a formal meeting of the Order; they were concealed for two months. It occurred to him: "I have fallen into two offences entailing a formal meeting of the Order; they were concealed for two months. Suppose I were to ask the Order for probation for two months for one offence concealed for two months?" He asked the Order for probation for two months for one offence concealed for two months. The Order granted him probation for two months for one offence concealed for two months. While he was under probation a feeling of shame overcame him, and he thought: "I fell into two offences entailing a formal meeting of the Order; they were concealed for two months. It occurred to me: I have fallen into two offences. Suppose I were to ask the Order for probation for two months for one offence concealed for two months? Suppose I were to ask the Order for probation for two months for that other offence concealed for two months? I asked the Order. . . The Order granted me probation for two months for one offence concealed for two months. While I was under probation a feeling of shame overcame me. Suppose I were also to ask the Order for probation for two months for that other offence concealed for two months? I asked the Order. . . The Order granted me probation for two months on account also of that other offence concealed for two months. While I was under probation, I found that the other was also an offence. It occurred to him: 'I have fallen into two offences . . . I knew that one was an offence, I did not know that the other was an offence. So I, honoured sirs, have fallen into two offences entailing a formal meeting of the Order . . . (= || 2 ||) . . . Suppose I were also to ask the Order for probation for two months on account of that other offence concealed for two months? So I, honoured sirs, am also asking the Order for probation for two months on account of that other offence concealed for two months.' [53] And a second time it should be asked for. . . And a third time it should be asked for. || 3 ||

"The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This monk So-and-so has fallen into two offences entailing a formal meeting of the Order, concealed for two months. It occurred to him: . . . He is also asking the Order for probation for two months on account of that other offence concealed for two months. If it seems right to the Order, the Order may also grant the monk So-and-so probation for two months on account of that other offence concealed for two months. This is the motion. Honoured sirs, let the Order listen to me. This monk So-and-so . . . And a third time I speak forth this matter. Probation is also being granted the monk So-and-so by the Order for two months on account of this other offence concealed for two months. It is pleasing . . . Thus do I understand this.' Well then, monks, that monk should do probation for two months from that date.\textsuperscript{1} || 4 || 22 ||

"This is a case, monks, where a monk has fallen into two offences entailing a formal meeting of the Order, concealed for two months . . . (as above) . . . The Order also granted him probation for two months on account of that other offence concealed for two months. Well then, monks, that monk should do probation for two months from that date. || 1 ||

"This is a case, monks, where a monk has fallen into two offences entailing a formal meeting of the Order, concealed for two months. He knows that one is an offence, he does not know that the other is an offence. He asks the Order for probation for two months on account of that offence, concealed for two months, which he knows to be an offence. The Order grants him probation for two months an account of that offence concealed for two months. While he is under probation, he finds that the other is also an offence. It occurs to him: 'I have fallen into two offences . . . I knew that one was an offence, I did not know that the other was an offence. So I asked the Order for probation for two months on account of that offence which I knew to be an offence, concealed for two months. The Order granted me probation for two months on account of that offence, concealed for two months. But while I was under probation, I found that the other was also an offence. Suppose I [54] were also to ask the Order for probation for two months on account of this other offence, concealed\textsuperscript{1} raddupādāya.\textsuperscript{1}

\textsuperscript{1} raddupādāya.
for two months?’ He asks the Order for probation . . . The Order grants him probation for two months on account of this other offence also, concealed for two months. Well then, monks, this monk should do probation for two months from that date. || 2 ||

‘This is a case, monks, where a monk has fallen into two offences entailing a formal meeting of the Order, concealed for two months. He remembers one offence, he does not remember the other offence. He asks the Order for probation for two months on account of that offence, concealed for two months, which he remembers . . . ( = || 2 ||. Read remembers, remembered instead of finds, found) . . . for two months from this date. || 3 ||

‘This is a case, monks, where a monk has fallen into two offences entailing a formal meeting of the Order, concealed for two months. He is in no doubt that one is an offence, he is doubtful whether the other is an offence. He asks the Order for probation for two months on account of that offence about which he is in no doubt . . . ( = || 2 ||. Read is doubtful for does not know) . . . for two months from this date. || 4 ||

‘This is a case, monks, where a monk has fallen into two offences entailing a formal meeting of the Order, concealed for two months. One offence is knowingly concealed, the other offence is unknowingly concealed. He asks the Order for probation for two months on account of those offences concealed for two months. The Order grants him probation for two months on account of those offences concealed for two months. While he is under probation, a certain monk arrives — one who has heard much, to whom the tradition had been handed down, expert in dhamma, expert in discipline, expert in the summaries, clever, experienced, wise, conscientious, scrupulous, desirous of training. He speaks thus: ‘What, your reverences, has this monk fallen into? Why is this monk doing probation?’ They speak thus: ‘This monk, your reverence, has fallen into two offences entailing a formal meeting of the Order, concealed for two months. One offence was knowingly concealed, the other offence was unknowingly concealed. He asked the Order for probation for two months on account of these offences concealed for two months. The Order granted him probation for two months on account of these offences, concealed for two months. This monk, your reverence, has fallen into these, this monk is under probation on account of these.’ He speaks thus: ‘The granting of probation, your reverences, for that offence which he knowingly concealed is legally valid¹; because it is legally valid² it is effective³; but the granting of probation, your reverences, for that offence which he unknowingly concealed is not legally valid; because it is not legally valid it is not effective. For this offence, your reverences, the monk deserves manatta (discipline).’ || 5 ||

‘This is a case, monks, where a monk falls into two offences entailing a formal meeting of the Order, concealed for two months. One offence is concealed, he remembering it, the other offence is concealed, he not remembering it . . . One offence is concealed, he being not in doubt (about it), the other offence is concealed, he being in doubt (about it) . . . For this offence, your reverences, this monk deserves manatta (discipline).’” || 6 || 23 || [55]

Now at that time a certain monk had fallen into two offences entailing a formal meeting of the Order, concealed for two months. It occurred to him: ‘I have fallen into two offences . . . concealed for two months. Suppose that I were to ask the Order for probation for one month on account of the two offences, concealed for two months?’ He asked the Order . . . The Order granted him probation for one month on account of the two offences, concealed for two months. As he was under probation shame overcame him, and he thought: ‘I have fallen into two offences entailing a formal meeting of the Order, concealed for two months. It occurred to me . . . I asked the Order for probation for one month . . . The Order granted me probation for one month on account of the two offences concealed for two months. As I was under probation shame overcame me. What now, if I should also ask the Order for probation for a further month on account of the two offences concealed for two months?’ |

¹ dhammikam.
² dhammattā.
³ rūkāti. As at CV. III. 25, 3; 27, etc. Cf. Vin. ii. 203 and MV. VI 14. 5 Rūkāti means something like “it counts”.

He announced to monks: “I, your reverences, have fallen into two offences entailing a formal meeting of the Order, concealed for two months. It occurred to me: What now if I should also ask the Order for probation for a further month on account of the two offences concealed for two months? Now, what line of conduct should be followed by me?” They told this matter to the Lord. [52]

He said: “Well then, monks, let the Order also grant this monk probation for a further month on account of these two offences concealed for two months. And thus, monks, should it be asked for: That monk, having approached the Order... should speak thus to it: ‘I, honoured sirs, have fallen into two offences... What now if I should also ask the Order for probation for a further month on account of the two offences, concealed for two months? So I, honoured sirs, am also asking the Order for probation for a further month on account of the two offences concealed for two months.’ [56] And a second time... And a third time it should be asked for. The Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. This monk So-and-so fell into two offences entailing a formal meeting of the Order, concealed for two months. It occurred to him: ... Suppose I were also to ask the Order for probation for a further month on account of the two offences, concealed for two months?’ He is asking... If it seems right to the Order, the Order... If the giving of probation to the monk So-and-so for a further month also on account of the two offences concealed for two months is pleasing to the venerable ones... And a third time I speak forth this matter... Probation is granted by the Order to the monk So-and-so for a further month also on account of the two offences, concealed for two months. It is pleasing... Thus do I understand this.” Monks, that monk should do probation for two months from the earlier date. [53] [24]

“This is a case, monks, where a monk falls into two offences entailing a formal meeting of the Order, concealed for two months. It occurs to him: ‘I have fallen into two offences... concealed for two months. Suppose I were to ask the Order for probation for one month on account of the two

offences concealed for two months?’... (= || 24 || 1 ||) ... The Order also grants him probation for a further month on account of the two offences, concealed for two months. Monks, that monk should do probation for two months from the earlier date. [22]

“This is a case, monks, where a monk falls into two offences entailing a formal meeting of the Order, concealed for two months. He knows the one month, he does not know the other month... he remembers the one month, he does not remember the other month... he is not doubtful about the one month, he is doubtful about the other month. He asks the Order for probation for that month on account of the two offences, concealed for two months, about which he is not doubtful. The Order grants him probation... not doubtful. As he is doing probation he comes to be doubtful about the further month also. It occurs to him: ‘I have fallen into two offences... concealed for two months. I was not doubtful about the one month, [57] I was doubtful about the other month... Suppose I were to ask the Order for probation for a further month also on account of the two offences concealed for two months?’ He asks the Order... The Order grants him probation for a further month also on account of the two offences, concealed for two months. Monks, that monk should do probation for two months from the earlier date. [22]

This is a case, monks, where a monk falls into two offences entailing a formal meeting of the Order, concealed for two months. One month is knowingly concealed, the other month is unknowingly concealed... One month is concealed, he remembering it, the other month is concealed, he not remembering it... One month is concealed, he being not in doubt (about it), the other month is concealed, he being in doubt about it. He asks the Order for probation for two months on account of the two offences concealed for two months. The Order grants him probation for two months... concealed for two months. As he is under probation, another monk arrives—one who has heard much... desirous of training. He speaks thus: ‘Into what, your reverences, has this monk fallen? Why is this monk under probation?’ They speak
the expiration of the nights . . . I am doubtful about the expiration of the nights. Now, what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"Well then, monks, let the Order grant the purifying probation to this monk on account of those offences. [|| ||]

And thus, monks, should it be granted: That monk, having approached the Order . . . should speak thus to it: 'I, honoured sirs, have fallen into several offences entailing a formal meeting of the Order. I do not know about the expiration of the offences . . . I am doubtful about the expiration of the nights. So I, honoured sirs, am asking the Order for the purifying probation on account of these offences." And a second time . . . And a third time it should be asked for. The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This monk So-and-so has fallen into several offences . . . he is doubtful about the expiration of the nights. He is asking the Order for the purifying probation on account of those offences. If it seems right to the Order, the Order may grant the monk So-and-so the purifying probation on account of those offences. This is the motion. Honoured sirs, let the Order listen to me. This monk So-and-so . . . The Order is granting the monk So-and-so the purifying probation on account of those offences. If the granting to the monk So-and-so of the purifying probation on account of those offences is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak: And a second time . . . And a third time I speak forth this matter . . . The purifying probation is granted by the Order to the monk So-and-so on account of those offences. It is pleasing . . . Thus do I understand this.' [||]

"Thus, monks, should the purifying probation be granted, thus should probation be granted. And how, monks, should the purifying probation be granted? If he does not know about the expiration of the offences, if he does not know about the expiration of the nights, if he does not remember about the expiration of the offences, if he does not remember about the expiration of the nights . . . I am doubtful about the expiration of the nights. Now, what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"Well then, monks, let the Order grant the purifying probation to this monk on account of those offences. [|| ||]

And thus, monks, should it be granted: That monk, having approached the Order . . . should speak thus to it: 'I, honoured sirs, have fallen into several offences entailing a formal meeting of the Order. I do not know about the expiration of the offences . . . I am doubtful about the expiration of the nights. So I, honoured sirs, am asking the Order for the purifying probation on account of these offences." And a second time . . . And a third time it should be asked for. The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This monk So-and-so has fallen into several offences . . . he is doubtful about the expiration of the nights. He is asking the Order for the purifying probation on account of those offences. If it seems right to the Order, the Order may grant the monk So-and-so the purifying probation on account of those offences. This is the motion. Honoured sirs, let the Order listen to me. This monk So-and-so . . . The Order is granting the monk So-and-so the purifying probation on account of those offences. If the granting to the monk So-and-so of the purifying probation on account of those offences is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak: And a second time . . . And a third time I speak forth this matter . . . The purifying probation is granted by the Order to the monk So-and-so on account of those offences. It is pleasing . . . Thus do I understand this.' [||]

"Thus, monks, should the purifying probation be granted, thus should probation be granted. And how, monks, should the purifying probation be granted? If he does not know about the expiration of the offences, if he does not know about the expiration of the nights, if he does not remember about the expiration of the offences, if he does not remember about the expiration of the nights . . . I am doubtful about the expiration of the nights. Now, what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"Well then, monks, let the Order grant the purifying probation to this monk on account of those offences. [|| ||]

And thus, monks, should it be granted: That monk, having approached the Order . . . should speak thus to it: 'I, honoured sirs, have fallen into several offences entailing a formal meeting of the Order. I do not know about the expiration of the offences . . . I am doubtful about the expiration of the nights. So I, honoured sirs, am asking the Order for the purifying probation on account of these offences." And a second time . . . And a third time it should be asked for. The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This monk So-and-so has fallen into several offences . . . he is doubtful about the expiration of the nights. He is asking the Order for the purifying probation on account of those offences. If it seems right to the Order, the Order may grant the monk So-and-so the purifying probation on account of those offences. This is the motion. Honoured sirs, let the Order listen to me. This monk So-and-so . . . The Order is granting the monk So-and-so the purifying probation on account of those offences. If the granting to the monk So-and-so of the purifying probation on account of those offences is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak: And a second time . . . And a third time I speak forth this matter . . . The purifying probation is granted by the Order to the monk So-and-so on account of those offences. It is pleasing . . . Thus do I understand this.' [||]
expiration of the nights, if he is doubtful about the expiration of the offences, if he is doubtful about the expiration of the nights, the purifying probation may be granted.

"If he knows about the expiration of the offences, if he does not know about the expiration of the nights, if he remembers about the expiration of the offences, if he does not remember about the expiration of nights, if he is not in doubt as to the expiration of the offences, if he is in doubt as to the expiration of the nights, the purifying probation may be granted.

"If he knows the expiration of the offences in some cases, if he does not know it in others, if he does not know the expiration of the nights, if he remembers the expiration of the offences in some cases, if he does not remember it in others, if he does not remember the expiration of the nights, if he is in doubt as to the expiration of the offences in some cases, if he is in no doubt as to it in others, if he is in doubt as to the expiration of the nights, the purifying probation may be granted.

"If he does not know the expiration of the offences, if he knows the expiration of the nights in some cases, if he does not know it in others, if he does not know the expiration of the offences, if he remembers the expiration of the offences in some cases, if he does not remember it in others, if he does not remember the expiration of the nights, if he is in doubt as to the expiration of the offences in some cases, if he does not remember it in others, if he is in doubt as to the expiration of the nights, the purifying probation may be granted.

"If he does not know the expiration of the offences, if he knows the expiration of the nights in some cases, if he does not know it in others, if he does not know the expiration of the offences, if he remembers the expiration of the offences in some cases, if he does not remember it in others, if he does not remember the expiration of the nights, if he is in doubt as to the expiration of the offences, if he does not know it in others, if he knows the expiration of the nights in some cases, if he does not know it in others, if he knows the expiration of the nights, the purifying probation may be granted.

"If he does not know the expiration of the offences, if he knows the expiration of the nights in some cases, if he does not know it in others, if he does not know the expiration of the offences, if he remembers the expiration of the offences in some cases, if he does not remember it in others, if he does not remember the expiration of the nights, if he is in doubt as to the expiration of the offences, if he does not know it in others, if he knows the expiration of the nights, the purifying probation may be granted. Thus, monks, may probation be granted."

Told is Probation.

Now at that time a certain monk, while doing probation, left the Order. Having come back again, he asked the monks for ordination. They told this matter to the Lord. He said:

"This is a case, monks, where a monk, doing probation, leaves the Order. Monks, the probation of one who leaves the Order is not effective. If he is ordained again, the earlier granting of probation is just as it was for him: whatever probation is granted is properly granted, whoever does probation does probation thoroughly, he must do probation (for any portion of time) remaining.

1 I.e. on being re-ordained, he is to take up his period of probation again where he left it off, so as to complete the number of nights for which probation was originally granted him. Probation is "not broken", another meaning of rāhali.
BOOK OF DISCIPLINE

This is a case, monks, where a monk, while doing probation, becomes a novice. Monks, the probation of a novice is not effective. If he is ordained again (as in preceding paragraph) remaining.

This is a case, monks, where a monk, while doing probation, becomes mad. Monks, the probation of one who is mad is not effective. If he becomes sane again, the earlier granting of probation is just as it was for him: whatever probation is granted is properly granted, whoever does probation does probation thoroughly, he must do probation (for any portion of time) remaining.

This is a case, monks, where a monk, while doing probation, becomes unhinged in mind. Monks, the probation of one who is unhinged in mind (60) is not effective. If he becomes not unhinged in mind again . . . This is a case, monks, where a monk, doing probation, becomes afflicted by pain. Monks, the probation of one afflicted by pain is not effective. If he becomes not afflicted by pain again . . . he must do probation for (any portion of time) remaining.

This is a case, monks, where a monk, while doing probation, is suspended for not seeing an offence . . . for not making amends for an offence . . . for not giving up a wrong view. Monks, the probation of one who is suspended is not effective. If he is restored again, the earlier granting of probation is just as it was for him: whatever probation is granted is properly granted, whoever does probation does probation thoroughly, he must do probation for (any portion of time) remaining. 2

This is a case, monks, where a monk who deserves mnànattà (discipline) leaves the Order. Monks, the imposing of mnànattà (discipline) on one who leaves the Order is not effective. If he is ordained again, the earlier granting of probation is just as it was for him: whatever probation is granted is properly granted, whoever does probation does probation thoroughly, mnànattà (discipline) should be imposed on that monk.

This is a case, monks, where a monk who deserves mnànattà (discipline) becomes a novice . . . becomes mad . . . is suspended for not giving up a wrong view. Monks, the imposing of mnànattà (discipline) on one who is suspended is not effective. If he is restored again, the earlier granting of probation is just as it was for him: whatever probation is granted is properly granted, whoever does probation does probation thoroughly, mnànattà (discipline) should be imposed on that monk.

This is a case, monks, where a monk who is undergoing mnànattà (discipline) leaves the Order . . . is suspended for not giving up a wrong view. Monks, the undergoing of mnànattà (discipline) for one who is suspended is not effective. If he is restored again, the earlier granting of probation is just as it was for him: whatever probation is granted is properly granted, whoever does probation does probation thoroughly, mnànattà (discipline) is imposed is properly imposed, whatever mnànattà (discipline) is undergone is undergone thoroughly, it must be undergone for (any portion of time) remaining.

This is a case, monks, where a monk who deserves rehabilitation leaves the Order . . . is suspended for not giving up a wrong view. Monks, rehabilitation of one who is suspended [61] is not effective. If he is restored again, the earlier granting of probation is just as it was for him: whatever probation is granted is properly granted, whoever does probation does probation thoroughly, whatever mnànattà (discipline) is imposed is properly imposed, whatever mnànattà (discipline) is undergone is undergone thoroughly, that monk may be rehabilitated.

Concluded are the Forty Cases. 1

1 There are eight possibilities (leaving the Order down to the three reasons for being suspended) under each of the five headings (doing probation, deserving to be sent back to the beginning, deserving mnànattà, undergoing mnànattà, deserving rehabilitation).
"This is a case, monks, where a monk, while doing probation, falls into several offences entailing a formal meeting of the Order, those not concealed not being many. That monk should be sent back to the beginning. This is a case, monks, where a monk, while doing probation, falls into several offences entailing a formal meeting of the Order, those concealed not being many. That monk should be sent back to the beginning. This is a case, monks, where a monk, while doing probation, falls into several offences entailing a formal meeting of the Order, those concealed as well as those not concealed not being many. That monk should be sent back to the beginning. This is a case, monks, where a monk, having fallen ... leaves the Order having concealed them. He, on being ordained again, does not afterwards conceal those offences. Monks, mānatta (discipline) should be imposed on that monk, having granted him probation on account of the set of offences thus later concealed.

"This is a case, monks, where a monk falls into several offences entailing a formal meeting of the Order. His offences are both concealed and not concealed. He, having left the Order, on being ordained again, does not afterwards conceal those offences which formerly he concealed, afterwards he conceals those offences which formerly he did not conceal. Monks, mānatta (discipline) should be imposed on that monk, having granted him probation on account of the set of offences thus earlier and later concealed.

"This is a case, monks, where a monk falls into several offences entailing a formal meeting of the Order, leaves the Order not having concealed them. He, being ordained again, does not conceal those offences. Monks, mānatta (discipline) should be imposed upon that monk.

"This is a case, monks, where a monk, while doing probation, falls into several offences entailing a formal meeting of the Order, leaves the Order not having concealed them. He, on being ordained again, conceals those offences. Monks, mānatta (discipline) should be imposed on that monk, having granted him probation on account of the set of offences thus later concealed.

"This is a case, monks, where a monk, while doing probation, falls into several offences entailing a formal meeting of the Order, those not concealed being many, those concealed being many, those not concealed being many, those concealed as well as those not concealed not being many. That monk should be sent back to the beginning and concurrent probation should be granted him on account of the earliest offence of the offences thus concealed.

"This is a case, monks, where a monk who deserves mānatta (discipline) . . . who is undergoing mānatta (discipline) . . . who deserves rehabilitation meantime falls into several offences entailing a formal meeting of the Order, those not concealed not being many . . . those concealed as well as those not concealed not being many as well as being many . . . those concealed not being many as well as being many . . . those concealed as well as those not concealed not being many as well as being many. That monk should be sent back to the beginning and concurrent probation should be granted him on account of the earliest offence of the offences thus concealed.

Concluded are the Thirty-six Cases.

This is a case, monks, where a monk, having fallen into several offences entailing a formal meeting of the Order, leaves the Order not having concealed them. He, being ordained again, does not conceal those offences. Monks, mānatta (discipline) should be imposed upon that monk.

1 See Vin. Texts ii. 423, n. 2, on the right way of making up the hundred cases mentioned at the end of 38.

Footnote:
1 pañimāṇā, but the meaning is not at all clear. See also below: CV. III. 33.
"This is a case, monks, ... on being ordained again, afterwards conceals those offences which formerly he concealed, afterwards conceals those offences which formerly he did not conceal. Monks, mānatta (discipline) should be imposed on that monk on account of the set of offences thus earlier and later concealed. ||2||

"This is a case, monks, where a monk falls into several offences entailing a formal meeting of the Order. He knows some to be offences, he does not know others to be offences. The offences which he knows to be offences he conceals, those offences [63] which he does not know to be offences he does not conceal. He, having left the Order, on being ordained again, conceals those offences which earlier he had known, does not conceal those offences which later he had known, does not conceal those offences which earlier he had not known, does not conceal those offences which later he had known. Monks, mānatta (discipline) should be imposed on that monk, having granted him probation on account of the set of offences thus earlier concealed.

"This is a case, monks, ... on being ordained again, does not conceal those offences, (although) knowing them, which formerly, knowing them he concealed, afterwards conceals those offences, knowing them, which formerly, not knowing them, he did not conceal. Monks, mānatta (discipline) should be imposed on that monk, having granted him probation on account of the set of offences thus earlier and later concealed.

"This is a case, monks, ... on being ordained again, afterwards conceals those offences, knowing them, which formerly, knowing them he concealed, afterwards conceals those offences, knowing them, which formerly he did not conceal, not knowing them. Monks, mānatta (discipline) should be imposed on this monk, having left the Order, on being ordained again, does not conceal those offences which formerly he concealed, being in no doubt, those offences which formerly he did not conceal, being in doubt. He comes to be in pain. Having come to be again not in pain, those offences which formerly he concealed because he was in no doubt, he afterwards does not conceal although he is in no doubt; those offences which formerly he did not conceal, being in doubt, he afterwards does not conceal although he is in doubt, those offences which formerly he concealed, being in no doubt, he afterwards does not conceal, being in no doubt, those offences which formerly he concealed, being in no doubt, he afterwards conceals, being in no doubt, those offences which formerly he did not conceal, being in doubt, he afterwards conceals, being in no doubt. Monks, mānatta (discipline) should

4 I.e. in III. 27, "below" corresponds to our "above" in such contexts, as it refers to the palm-leaf MSS.
be imposed on this monk, having granted him probation on account of the set of offences thus earlier as well as later concealed.”  || 1 || 30 ||

The Hundred on Mānatta.

“ This is a case, monks, where a monk, while doing probation, having fallen into several offences entailing a formal meeting of the Order, leaves the Order not having concealed them. On being ordained again, he does not conceal these offences. That monk should be sent back to the beginning . . . thus concealed.

“ This is a case, monks . . . not having concealed them. On being ordained again, he conceals these offences. That monk should be sent back to the beginning . . . thus concealed.

“ This is a case, monks . . . having concealed them. On being ordained again, he does not conceal these offences. That monk should be sent back to the beginning . . . thus concealed.

“ This is a case, monks . . . having concealed them. On being ordained again, he conceals these offences. That monk should be sent back to the beginning . . . thus concealed.

“ This is a case, monks . . . having concealed them. On being ordained again, he does not conceal these offences. That monk should be sent back to the beginning . . . thus concealed.

“ This is a case, monks . . . having concealed them. On being ordained again, he does not conceal these offences. That monk should be sent back to the beginning . . . thus concealed.

“ This is a case, monks . . . having concealed them. On being ordained again, he conceals these offences. That monk should be sent back to the beginning . . . thus concealed.

“ This is a case, monks . . . not having concealed them. This is a case, monks, . . . on being ordained again, afterwards conceals those offences which formerly he concealed, afterwards conceals those offences which formerly he did not conceal. That monk should be sent back to the beginning . . . thus concealed.

“ This is a case, monks, . . . on being ordained again, afterwards conceals those offences which formerly he concealed, afterwards conceals those offences which formerly he did not conceal. That monk should be sent back to the beginning . . . thus concealed.  || 2 ||

“ This is a case, monks, where a monk, while doing probation, falls into several offences entailing a formal meeting of the Order. He knows some are offences, he does not know that others are offences . . . (= 29. 3. 4. 30. The penalty is always the same: that monk should be sent back to the beginning and concurrent probation granted him on account of the earlier offences of the offences thus concealed) . . . || 3 || 31 ||

“ This is a case, monks, where a monk deserving mānatta (discipline) . . . undergoing mānatta (discipline) . . . deserve­ ing rehabilitation, having meantime fallen into several offences entailing a formal meeting of the Order, leaves the Order, not having concealed them . . . The one deserving mānatta (discipline) and the one undergoing mānatta (discipline) and the one deserving rehabilitation should be explained in detail similarly to the one doing probation.¹

“ This is a case, monks, where a monk deserving rehabilitation, having meantime fallen into several offences entailing a formal meeting of the Order, and not having concealed them, becomes a novice . . . becomes mad . . . becomes unhinged in mind . . . becomes afflicted by pain. His offences are both concealed and not concealed . . . (= 30) . . . he afterwards conceals, being in no doubt. That monk should be sent back to the beginning [66] and concurrent probation granted him on account of the earlier offences of the offences thus concealed.  || 1 || 32 ||

“ This is a case, monks, where a monk having fallen into several offences entailing a formal meeting of the Order, not having concealed not many, not having concealed many, not having concealed one kind, not having concealed different

¹ CV. III. 81.
Two monks come to have fallen into an offence entailing a formal meeting of the Order. They come to be of the opinion that the offence is one entailing a formal meeting of the Order. One conceals it, the other does not conceal it. Whoever conceals it should be made to confess an offence of wrong-doing, and having granted him probation for as long as it was concealed, manatta (discipline) should be imposed on both.

Two monks come to have fallen into an offence entailing a formal meeting of the Order. They are doubtful whether the offence is one entailing a formal meeting of the Order. One conceals it... should be imposed on both.

Two monks come to have fallen into an offence entailing a formal meeting of the Order. In regard to this offence they are of the opinion that it is a mixed offence.

Two monks come to have fallen into an offence entailing a formal meeting of the Order. In regard to this mixed offence they are of the opinion that it is a mixed offence. One conceals it... should be imposed on both.

Two monks come to have fallen into an offence entailing a formal meeting of the Order. In regard to this mixed offence they are of the opinion that it is a mixed offence. One conceals it... should be imposed on both.

Two monks come to have fallen into an offence entailing a formal meeting of the Order. In regard to this mixed offence they are of the opinion that it is a mixed offence. One conceals it... should be imposed on both.

Two monks come to have fallen into an offence entailing a formal meeting of the Order. In regard to this mixed offence they are of the opinion that it is a mixed offence. One conceals it... should be imposed on both.

Two monks come to have fallen into an offence entailing a formal meeting of the Order. In regard to this mixed offence they are of the opinion that it is a mixed offence. One conceals it... should be imposed on both.

Two monks come to have fallen into an offence entailing a formal meeting of the Order. In regard to this slighter offence they are of the opinion that it is a slighter offence. One conceals it... should be imposed on both.

Two monks come to have fallen into an offence entailing a formal meeting of the Order. In regard to this slighter offence they are of the opinion that it is a slighter offence. One conceals it... should be imposed on both.

Two monks come to have fallen into an offence entailing a formal meeting of the Order. In regard to this slighter offence they are of the opinion that it is a slighter offence. One conceals it... should be imposed on both.
become sane again, one conceals it, the other does not conceal it. Whoever conceals it should be made to confess an offence of wrong-doing and, having granted him probation for as long as it was concealed, mānatta (discipline) should be imposed on both.

"Two monks come to have fallen into an offence entailing a formal meeting of the Order. As the Pātimokkha is being recited, these speak thus: 'Only now do we understand that the rule, as is said, is handed down in a clause, contained in a clause (and) comes up for recitation every half-month.' In regard to that offence entailing a formal meeting of the Order they are of the opinion that it is an offence entailing a formal meeting of the Order. One conceals it, the other does not conceal it. Whoever conceals it should be made to confess an offence of wrong-doing, and having granted him probation for as long as it was concealed, mānatta (discipline) should be imposed on both. \(34\)

"This is a case, monks, where a monk falls into several offences entailing a formal meeting of the Order: many and not many and of one kind and of different kinds and of a like division and of a different division and separate and connected. He asks the Order for concurrent probation on account of these offences. The Order grants him concurrent probation on account of these offences. While he is under probation, he meantime falls into several offences entailing a formal meeting of the Order, not many, concealed. . . . On account of the offences (fallen into) meantime, the Order sends him back to the beginning by a (formal) act that is legally valid, irreversible, fit to stand. It grants concurrent probation by rule, it imposes mānatta (discipline) not by rule, it rehabilitates him not by rule. Monks, that monk is not pure in regard to those offences. \(34\)

"This is a case, monks, where a monk falls into several offences entailing a formal meeting of the Order: many and not many and connected ones. He asks the Order for concurrent probation on account of these offences. The Order grants him concurrent probation on account of these offences. While he is under probation, he meantime falls into several offences entailing a formal meeting of the Order, not many, concealed. . . . On account of the offences (fallen into) meantime, the Order sends him back to the beginning by a (formal) act that is legally valid, irreversible, fit to stand. It grants concurrent probation by rule, it imposes mānatta (discipline) not by rule, it rehabilitates him not by rule. Monks, that monk is not pure in regard to those offences.

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1 See the "rule" in Pāc. 73 (Vin. iv. 144).
2 As in CV. III. 28. The details of the first pair, not many and many, are worked out in relation to "concealed, not concealed" at CV. III. 28.

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35.1-2]  CULLAVAGGA III  91 connected ones. He asks the Order for concurrent probation on account of these offences. The Order grants him concurrent probation on account of these offences. While he is under probation, he meantime falls into several offences entailing a formal meeting of the Order, not many, concealed. . . . On account of the offences (fallen into) meantime, the Order sends him back to the beginning by a (formal) act that is legally valid, irreversible, fit to stand. It grants concurrent probation by rule, it imposes mānatta (discipline) not by rule, it rehabilitates him not by rule. Monks, that monk is not pure in regard to those offences.

"This is a case, monks, . . . and connected ones. On
account of these offences, he asks the Order for concurrent probation. On account of these offences, the Order grants him concurrent probation. While he is under probation, he meantime falls into several offences entailing a formal meeting of the Order: not many and many and concealed and not concealed. On account of these offences (fallen into) meantime, he asks the Order for sending back to the beginning. On account of these offences (fallen into) meantime, the Order sends him back to the beginning by a (formal) act that is legally valid, irreversible, fit to stand. It grants concurrent probation by rule, it imposes \textit{mānatta} (discipline) by rule, it rehabilitates him not by rule. Monks, that monk is not pure in regard to those offences. \textit{|| 2 ||}

Told are the Nine Cases where (a Monk on being sent back to) the Beginning is Not Pure. \textit{|| 35 ||}

"This is a case, monks, where a monk falls into several offences entailing a formal meeting of the Order: not many and many . . . and separate ones and connected ones. On account of these offences he asks the Order for concurrent probation. On account of these offences, the Order grants him concurrent probation. While he is under probation, he meantime falls into several offences entailing a formal meeting of the Order: not many, not concealed. On account of these offences (fallen into) meantime he asks the Order for sending back to the beginning. On account of these offences (fallen into) meantime, the Order sends him back to the beginning by a (formal) act that is legally valid, irreversible, fit to stand. It grants concurrent probation not by rule. Monks, that monk is not pure in regard to those offences. \textit{|| 2 ||}

This is a case, monks, . . . While he is under probation he meantime falls into several offences entailing a formal meeting of the Order: not many, concealed. On account of these offences (fallen into) meantime he asks the Order for sending back to the beginning. On account of these offences (fallen into) meantime the Order sends him back to the beginning by a (formal) act that is not legally valid, reversible, not fit to stand. It grants him concurrent probation not by rule. \textit{70} He, thinking: 'I am under probation,' meantime falls into several offences entailing a formal meeting of the Order, not many, concealed. He, arrived at that stage, remembers among the earlier offences offences (fallen into) meantime, he remembers among the subsequent offences offences (fallen into) meantime. It occurs to him, 'Now, I have fallen into several offences entailing a formal meeting of the Order, not many and many . . . and separate ones and connected ones. On account of these offences I asked the Order for concurrent probation. On account of these offences the Order granted me concurrent probation. While I was under probation, I meantime fell into several offences entailing a formal meeting of the Order, not many, concealed. So on account of these offences (fallen into) meantime, I asked the Order for sending back to the beginning. On account of these offences (fallen into) meantime, the Order sent me back to the beginning by a (formal) act that was not legally valid, reversible, not fit to stand. It granted concurrent probation not by rule. Then I, thinking "I am under probation," meantime fell into several offences entailing a formal meeting of the Order, not many, concealed. Then I, arrived at this stage, remembered among the earlier offences offences fallen into meantime, I remembered among the subsequent offences offences fallen into meantime. Suppose that I, on account of those offences among the earlier offences, and on account of those offences among the subsequent offences, should ask the Order for sending back to the beginning by a (formal) act that is legally valid, irreversible, fit to stand, for concurrent probation by rule, for \textit{mānatta} (discipline) by rule, for rehabilitation by rule? ' He asks the Order . . . The Order, on account of those offences among the earlier offences and on account of
those offences among the subsequent offences, sends him back to the beginning by a (formal) act that is legally valid, irreversible, fit to stand, it grants concurrent probation by rule, it imposes mānatta (discipline) by rule, it rehabilitates him by rule. Monks, that monk is pure in regard to those offences.

"This is a case, monks . . . (This case is identical with the preceding, but instead of concealed read concealed and not concealed) . . . || 2 ||

"This is a case, monks . . . While he is under probation, he meantime falls into several offences entailing a formal meeting of the Order, many, not concealed, many, concealed . . . not many and many, not concealed. On account of the offences (fallen into) meantime [71] he asks the Order for sending back to the beginning. On account of the offences (fallen into) meantime, the Order sends him back to the beginning by a (formal) act that is not legally valid, reversible, not fit to stand. It imposes mānatta (discipline) by rule, rehabilitates by rule. Monks, that monk is not pure in regard to those offences.

"This is a case, monks . . . While he is under probation, he meantime falls into several offences entailing a formal meeting of the Order, not many and many, concealed . . . not many and many, not concealed. On account of the offences (fallen into) meantime, the Order sends him back to the beginning by a (formal) act that is not legally valid, irreversible, not fit to stand, it grants him concurrent probation not by rule, it imposes mānatta (discipline) by rule, it rehabilitates him by rule. Monks, that monk is not pure in regard to those offences.

"This is a case, monks . . . (The two cases given here are identical with those specified in || 2 ||; instead of not many read many) . . . Monks, that monk is pure in regard to those offences." || 3 ||

Told is the Third Section: that on Accumulation (of Offences).

This is its key:
Not concealed, and one day, two days, three days, four days and five days, and for a fortnight, ten days: the Great Sage speaks of an offence,
THE LESSER DIVISION (CULLAVAGGA) IV

At one time the Awakened One, the Lord, was staying at Sāvatthī in the Jeta Grove in Anāthapindika’s monastery. Now at that time the group of six monks carried out (formal) acts of censure and guidance and banishment and reconciliation and suspension against monks who were not present. Those who were modest monks looked down upon, criticised, spread it about, saying: “How can this group of six monks carry out (formal) acts of censure . . . and suspension against monks who are not present?” Then these monks told this matter to the Lord. He said:

“Is it true, as is said, monks, that these monks carried out (formal) acts of censure . . . and suspension against monks who were not present?” Then these monks told this matter to the Lord. He said:

“It is true, Lord.” The Awakened One, the Lord, rebuked them, saying:

“It is not fitting, monks, in these foolish men, it is not becoming, it is not suitable, it is not worthy of a recluse, it is not allowable, it is not to be done. How, monks, can these foolish men carry out (formal) acts of censure . . . and suspension against monks who are not present? 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, a (formal) act of censure or guidance or banishment or reconciliation or suspension should not be carried out against monks who are not present. Whoever should carry one out, there is an offence of wrong-doing. || 1 ||

“An individual who professes non-dhamma makes known to an individual who professes dhamma, disposes it favourably, makes it consider, makes it reconsider, teaches him again, saying: ‘This is dhamma, this is discipline, this is the Teacher’s instruction, choose this, [73] approve of this.’ If this legal question is settled thus, it is settled by what is not rule, by what has the appearance of a verdict in the presence of.1

“An individual who professes non-dhamma makes known to several who profess dhamma . . . An individual who professes non-dhamma makes known to an Order which professes dhamma . . . Several who profess non-dhamma make known to an individual who professes dhamma . . . Several who profess non-dhamma make known to several who profess dhamma . . . An Order which professes non-dhamma makes known to an Order which professes dhamma . . . An Order which professes non-dhamma makes known to an Order which professes dhamma, disposes it favourably, makes it consider, makes it reconsider, teaches it, teaches it again, saying: ‘This is dhamma, this is discipline, this is the Teacher’s instruction, choose this, approve of this.’ If this legal question is settled thus, it is settled by what is not rule, by what has the appearance of a verdict in the presence of.”

Told are the Nine Cases of the Dark Faction. || 2 ||

“An individual who professes dhamma makes known to an individual who professes non-dhamma . . . An Order which professes dhamma makes known to an Order which professes non-dhamma . . . If this legal question is settled thus, it is settled by rule, by a verdict in the presence of.”

Told are the Nine Cases of the Bright Faction. || 3 ||

At one time the Awakened One, the Lord, was staying at Rājagaha in the Bamboo Grove at the squirrels’ feeding-place.1 At that time perfection had been realised by the venerable Dabba the Mallian seven years after his birth. All that should be attained by a disciple had been fully attained by him; for him there was nothing further to be done, no increase to (be added

1 sammukhāvinayapatīrāgha. On sammukhāvinaya, see Vin. ii. 93 B., and B.D. iii. 153, a. 2 for further references.
2 From here to towards the end of || 9 || is almost word for word the same as Vin. iii. 158–163; translated at B.D. i. 271–281. I give the translation again in full here, but I have not repeated the notes, for which readers should refer to the earlier volume.
is pleasing to the venerable ones, they should be silent; he
to whom it is not pleasing should speak. The venerable Dabba
the Mallian is agreed upon by the Order as assigner of lodgings
and issuer of meals. It is pleasing to the Order, therefore it
is silent. Thus do I understand this." || 3 ||

And the venerable Dabba the Mallian, (thus) agreed upon,
assigned lodgings in the same place for those monks who
belonged to the same company. For those monks who knew
the Suttantas he assigned lodgings in the same place, thinking:
"These will be able to chant over the Suttantas to one
another." For those monks who were expert in discipline he
assigned lodgings in the same place, thinking: "They will
decide upon discipline together." For those monks who were
talkers on dhamma he assigned lodgings in the same place,
thinking: "They will discuss dhamma with one another." For
those monks who were musers he assigned lodgings in the same
place, thinking: "They will not disturb one another." [75]

For those monks who came in late at night, he, having attained
the condition of heat, assigned lodgings by this light. So much
so, that the monks came in late at night on purpose, thinking:
"We will see a wonder of the psychic potency of the venerable
Dabba the Mallian." And these, having approached the vener-
able Dabba the Mallian, spoke thus: "Reverend Dabba, assign
us lodgings." The venerable Dabba the Mallian spoke thus to
them; "Where do your reverences desire them? Where shall
I assign them?" These (monks) would quote a distant place
on purpose, saying:

"Reverend Dabba, assign us lodgings on the Vultures'
Peak; your reverence, assign us lodgings on the Robber's Cliff;
your reverence, assign us lodgings on the slopes of Isigili Hill
on the Black Rock; your reverence, assign us lodgings on the
slopes of Vehāra at Sattapanni Cave; your reverence, assign
us lodgings in Sirī's Wood on the slopes of the Snake Pool;
your reverence, assign us lodgings at the Gomātha Glen; your
reverence, assign us lodgings at the Tīnduka Glen; your
reverence, assign us lodgings at the Tapodā Glen; your rever-
ence, assign us lodgings at the Tapodā Park; your reverence,
assign us lodgings at Jivaka’s Mango Grove; your reverence, assign us lodgings at Maddakucchi in the deer-park."

The venerable Dabba the Mallian, having attained the condition of heat, went in front of these (monks) with his finger glowing, and they by this light went behind the venerable Dabba the Mallian. The venerable Dabba the Mallian assigned them lodgings thus: “This is the couch, this the chair, this the mattress, this the squatting mat, this a privy, that a privy, this the drinking water, this the water for washing, this the staff, this is (the form of) the Order’s agreement, this is the time it should be entered upon, this the time it should be departed from.” The venerable Dabba the Mallian, having assigned lodgings to these, went back again to the Bamboo Grove. || 4 ||

Now at that time monks who were the followers of Mettiya and Bhummajaka were newly ordained and of little merit; they obtained whatever inferior lodgings belonged to the Order and inferior meals. At that time people in Rājagaha [76] wanted to give the monks who were elders almsfood¹ having a specially good seasoning, and ghee and oil and dainties. But to the monks who were followers of Mettiya and Bhummajaka they gave sufficient ordinary food, broken rice accompanied by sour gruel.² These, on returning from alms-gathering after their meal, asked the monks who were elders: “What did you, your reverences, get at the refectory? What did you?” Some elders spoke thus: “There was ghee for us, your reverences, there was oil for us, there were dainties for us.”

But the monks who were followers of Mettiya and Bhummajaka spoke thus: “There was nothing for us, your reverences, except sufficient ordinary food, broken rice accompanied by sour gruel.”³ Now at that time a householder who had nice food gave the Order in continuous food supply meals consisting of four ingredients.⁴ He, with his wife and children, attended and served in the refectory. They offered boiled rice to some (monks), they offered curry to others, they offered oil to others, they offered dainties to others. Now at that time a meal given by the householder who had nice food was apportioned for the following day to the monks who were followers of Mettiya and Bhummajaka. Then the householder who had nice food went to the monastery on some business or other and approached the venerable Dabba the Mallian; having approached, having greeted the venerable Dabba the Mallian, he sat down at a respectful distance. As the householder who had nice food was sitting down at a respectful distance, the venerable Dabba the Mallian delighted, rejoiced, roused, gladdened him with talk on dhamma. Then when the householder who had nice food had been delighted . . . gladdened by the venerable Dabba the Mallian with talk on dhamma, he spoke thus to the venerable Dabba the Mallian: “For whom, honoured sir, is the meal apportioned for tomorrow in my house?”

“Householder, the meal apportioned in your house for tomorrow is for monks who are followers of Mettiya and Bhummajaka.”

Then the householder who had nice food was sorry and said: "Why should these depraved monks enjoy themselves in my house?" And having gone to his house he enjoined a slave­woman, saying: “Having prepared a seat in the porch for those who come to eat to­morrow, serve them with broken rice accompanied by sour gruel.”

“Very well, master,” the woman-slave answered to the householder who had nice food, in assent. || 6 ||

Then the monks who were followers of Mettiya and Bhummajaka said to one another: "Yesterday, your reverences, a meal was apportioned to us by the householder who has nice food. To-morrow the householder who has nice food attending with his wife and children, will serve us. They will offer boiled rice to some, they will offer curry to others. [77] they will offer oil to others, they will offer dainties to others.” These, because of their happiness, did not sleep that night as much as expected.

Then the monks who were followers of Mettiya and Bhummajaka, dressing in the morning and taking their bowls and robes, approached the dwelling of the householder who had nice food. That woman-slave saw the monks who were

¹ Almsfood, piñḍapāta, is omitted at Vin. ii. 77 above, but occurs at Vin. iii. 160.
² At A. i. 145 called food given to servants.
³ "A meal for four monks" at B.D. i. 276 should be corrected to the above rendering.
⁴ A. i. 145 called food given to servants.
⁵ "A meal for four monks" at B.D. i. 276 should be corrected to the above rendering.
followers of Mettiya and Bhummajaka coming from afar; seeing them, having prepared a seat in the porch, she said to the monks who were followers of Mettiya and Bhummajaka: “Sit down, honoured sirs.” Then it occurred to the monks who were followers of Mettiya and Bhummajaka: “But undoubtedly the food will not be ready as we are made to sit in the porch.” Then the woman-slave came up with the broken rice accompanied by sour gruel. “Eat, honoured sirs,” she said. “But, sister, we are those who enjoy a continuous supply of food.” “I know that the masters enjoy a continuous supply of food. But only yesterday I was enjoined by the householder: ‘Having prepared a seat in the porch for those who come for a meal to-morrow, serve them with broken rice accompanied by sour gruel.’ Eat, honoured sirs,” she said.

Then the monks who were followers of Mettiya and Bhummajaka thought: “Yesterday, your reverences, the householder who has nice food went to Dabba the Mallian in the monastery. Doubtless, Dabba the Mallian has set the householder at variance with us.” These (monks), on account of their distress, did not eat as much as expected.

Then the monks who were followers of Mettiya and Bhummajaka, returning from alms-gathering after the meal, having arrived at the monastery, having put away their bowls and robes, sat down outside the gateway of the monastery, squatting against their outer cloaks, silent, abashed, their shoulders bent, their heads lowered, brooding, speechless. ||7||

Then the nun Mettiya approached the monks who were followers of Mettiya and Bhummajaka: having approached, she spoke thus to the monks who were followers of Mettiya and Bhummajaka: “I salute you, masters.” When she had spoken thus, the monks who were followers of Mettiya and Bhummajaka did not respond. A second time . . . A third time the monks who were followers of Mettiya and Bhummajaka did not respond.

“Do I offend against the masters? Why do the masters not respond to me?” she said. “It is because you, sister, neglected us when we were being got into difficulties by Dabba the Mallian.” “What can I do, masters?” she said.

“If you would like, sister, this very day you could make the Lord expel Dabba the Mallian.”

“What can I do, masters? How am I able to do that?”

“You come, sister, approach the Lord: having approached, say to the Lord: [78] ‘Now, Lord, it is not proper, it is not becoming that this quarter which should be without fear, secure, without danger, is the very quarter which is full of fear, insecure, full of danger. Where there was a calm, now there is a gale. It seems the very water is blazing. I have been assaulted by master Dabba the Mallian.’”

“Very well, masters,” and the nun Mettiyā having answered the monks who were followers of Mettiya and Bhummajaka in assent, approached the Lord; having approached, having greeted the Lord, she stood at a respectful distance. As she was standing at a respectful distance, the nun Mettiyā spoke thus to the Lord: “Now, Lord, it is not proper . . . I have been assaulted by master Dabba the Mallian.” ||8||

Then the Lord, on this occasion, in this connection, having had the Order of monks convened, questioned the venerable Dabba the Mallian, saying:

“Do you, Dabba, remember doing as this nun says?”

“Lord, the Lord knows in regard to me.” And a second time . . . And a third time . . . “Lord, the Lord knows in regard to me.”

“Dabba, the Dabbas do not give evasive answers like that.1 If what was done was done by you, say so; if it was not done (by you), say it was not.”

“Since I, Lord, was born, I cannot call to mind ever indulging in sexual intercourse even in a dream, much less so when I was awake.”

Then the Lord addressed the monks, saying: “Well then, monks, expel the nun Mettiyā, and take these monks to task.” Having spoken thus, the Lord, rising from his seat, entered a dwelling-place. Then these monks expelled the nun Mettiyā. Then the monks who were followers of Mettiya and Bhummajaka spoke thus to these monks: “Your reverences, do not expel the nun Mettiyā; in no way has she offended; she was

1 Quoted Thag. i. 45, which explains dabbo as drabyo, dhabbo (with a number of v. 11.)
urged on by us because we were angry, displeased and wanted him out of the way.”

“... But are not you, your reverences, defaming the venerable Dabba the Mallian with an unfounded charge of falling away from moral habit?”

“Yes, your reverences.” Those who were modest monks looked down upon, criticised, spread it about, saying: “How can these monks who are followers of Mettiya and Bhummajaka defame the venerable Dabba the Mallian with an unfounded charge of falling away from moral habit?” Then these monks told this matter to the Lord. He said:

“Is it true, as is said, monks, that the monks who are followers of Mettiya and Bhummajaka defamed Dabba the Mallian with an unfounded charge of falling away from moral habit?”

“It is true, Lord.” Having rebuked them, having given reasoned talk, he addressed the monks, saying: || 9 ||

“... Well then, monks, let the Order give a verdict of innocence2 to Dabba the Mallian who has remembered fully.3 And thus, [79] monks, should it be given: Monks, Dabba the Mallian, having approached the Order, having arranged his upper robe over one shoulder, having honoured the feet of the senior monks, having sat down on his haunches, having saluted with joined palms, should speak thus to it: ‘Honoured sirs, these monks, followers of Mettiya and Bhummajaka, defamed me with an unfounded charge of falling away from moral habit. But I, honoured sirs, having remembered fully, ask the Order for a verdict of innocence.’ And a second time it should be asked for... And a third time it should be asked for:

‘Honoured sirs, these monks who are followers of Mettiya and Bhummajaka defamed me with an unfounded charge of falling away from moral habit? ’

This is the motion. Honoured sirs, let the Order listen to Dabba the Mallian who has remembered fully.3 And thus, these monks who are followers of Mettiya and Bhummajaka... is asking the Order for a verdict of innocence. The Order is giving the venerable Dabba the Mallian, who has remembered fully, a verdict of innocence. If the giving of a verdict of innocence to the venerable Dabba the Mallian, who has remembered fully, is pleasing to the venerable ones, they should 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 ... A verdict of innocence is given by the Order to the venerable Dabba the Mallian, who has remembered fully. It is pleasing to the Order, therefore it is silent. Thus do I understand this.’ || 10 ||

“... Monks, there are these five legally valid properties in giving a verdict of innocence: if the monk is pure and without offences; and if they reproach him; and if he asks; if the Order gives him a verdict of innocence; if it is by rule, the assembly being complete. These, monks, are the five legally valid properties in giving a verdict of innocence.” || 11 ||

Now at that time the monk Gagga1 was mad, out of his mind,2 and while he was mad, out of his mind he perpetrated much and spoke in a way3 that was not worthy of a recluse. Monks reproved the monk Gagga because of offences done (by him) while he was mad, out of his mind, saying: “Does the venerable one remember having fallen into an offence like this?” He spoke thus: “I, [80] your reverences, was mad, out of my mind; while I was mad, out of my mind, much was

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1 Typifying a mad monk, also at Vin. i. 123.
2 cattaviparitakata; cf. cetoso vipariyāsa at M. ii. 248; vipariyāsaikkata.
3 satipariyāsakkata; cf. edaso vipariyāsa at M. ii. 248. For this whole passage cattavipariyāsa at Thag. 184, and vipariyāsakkata at Jā. v. 372. For this whole passage cf. M. ii. 248.
4 bhāśāpariketa. See PED., under pariketa. It says this passage is evidently faulty.
perpetrated and spoken by me that was not worthy of a recluse.
I do not remember that. That was done by me while I was insane." Although being spoken to thus by him, they still reproved him, saying: "Does the venerable one remember having fallen into an offence like this?" Those who were modest monks looked down upon, criticised, spread it about, saying: "How can these monks reprove the monk Gagga because of offences done (by him) when he was mad, out of his mind; while I was mad, out of my mind, much was perpetrated and spoken (by me) that was not worthy of a recluse. Monks reproved me because of offences done (by me) while I was mad, out of my mind. While I was mad, out of my mind, saying: 'Does the venerable one remember having fallen into an offence like this?' And although being spoken to by him thus, they still reproved him, saying: "Does the venerable one remember having fallen into an offence like this?' and he spoke thus: 'I, your reverences, was mad, out of my mind; while I was mad, out of my mind, much was perpetrated and spoken by me that was not worthy of a recluse. I do not remember that. That was done by me while I was insane.' And although being spoken to by him thus, they still reproved him, saying: 'Does the venerable one remember having fallen into an offence like this?' Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks . . . ?" "It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:
"Well then, monks, let the Order give a verdict of past insanity\(^1\) to the monk Gagga who is no longer insane. || I ||
"And thus, monks, should it be given: Monks, that monk Gagga, having approached the Order, having arranged his upper robe over one shoulder, having honoured the feet of the senior monks, having sat down on his haunches, having raised his joined palms in salutation, should speak thus to it: 'I, honoured sirs, was mad, out of my mind; while I was mad, out of my mind, I perpetrated much and spoken in a way that was not worthy of a recluse. Monks reproved me because of offences done (by me) while I was mad, out of my mind, saying: "Does the venerable one remember having fallen into an offence like this?" So I spoke thus: 'I, your reverences, was mad, out of my mind. While I was mad, out of my mind, much was perpetrated and spoken (by me) that was not worthy of a recluse. I do not remember that. That was done by me while I was insane.' And even although they were spoken to thus by me, they still reproved me, saying: "Does the venerable one remember having fallen into an offence like this?" So I, honoured sirs, no longer insane, am asking the Order for a verdict of past insanity. And a second time it should be asked for . . . And a third time it should be asked for, saying: 'I, honoured sirs, was mad . . . even a third time am I asking the Order for a verdict of past insanity.' The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This monk Gagga was mad, out of his mind. While he was mad, out of his mind, much was perpetrated and spoken (by him) that was not worthy of a recluse. Monks reproved the monk Gagga for offences done (by him) while he was mad, out of his mind, saying: "Does the venerable one remember . . . ?" He spoke thus: "I, honoured sirs, [81] do not remember . . . This was done by me while I was insane." Even on being spoken to by him thus, they still reproved him, saying: "Does the venerable one remember having fallen into an offence like this?" He, no longer insane, is asking the Order for a verdict of past insanity. If it seems right to the Order, the Order may give the monk Gagga, who is no longer insane, a verdict of past insanity. This is the motion. Honoured sirs, let the Order listen to me. This monk Gagga . . . is asking the Order for a verdict of past insanity. If the giving of a verdict of past insanity to the monk Gagga who is no longer insane is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak . . . And a third time I speak forth this matter. A verdict of past insanity is given by the Order to the monk Gagga who is no longer insane. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' || 2 || 5 ||

"Monks, there are these three not legally valid properties in giving a verdict of past insanity, three that are legally valid. What are the three properties that are not legally valid in giving a verdict of past insanity? This is a case, monks, where a monk has fallen into an offence. The Order or several (monks) or one individual reproves him for it, saying: 'Does the venerable one remember having fallen into an offence like this? If he, although remembering, speaks thus: 'I do not, your reverences, remember having fallen into an offence like

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1. *majha, astray, erring.
Thus, do you also act thus, this is allowable for me, it is also allowable for you,' and if the Order gives him a verdict of past insanity, the giving of the verdict of past insanity is legally valid.

"This is a case, monks, where a monk has fallen into an offence . . . ' Does the venerable one remember having fallen into an offence like this?' If he, although remembering, speaks thus: 'I, your reverences, remember it as though from a dream,' and if the Order gives him a verdict of past insanity, the giving of the verdict of past insanity is not legally valid.

"This is a case, monks, where a monk has fallen into an offence . . . ' Does the venerable one remember having fallen into an offence like this?' If he, although not mad, pretends to be mad, saying: 'I act thus, do you also act thus, this is allowable for me, and it is also allowable for you,' and if the Order gives him a verdict of past insanity, the giving of the verdict of past insanity is not legally valid. These three properties in giving a verdict of past insanity are not legally valid. These three properties in giving a verdict of past insanity are not legally valid.

"What are the three properties in giving a verdict of past insanity that are legally valid? This is a case, monks, where a monk is mad, out of his mind. While he is mad, out of his mind, he perpetrates much and speaks in a way that is not worthy of a recluse. An Order or several (monks) or one individual reproves him for it, saying: 'Does the venerable one remember having fallen into an offence like this?' If he, not remembering, speaks thus: 'I do not, your reverences, remember having fallen into an offence like that,' and if the Order gives him a verdict of past insanity, the giving of the verdict of past insanity is legally valid.

"This is a case, monks, where a monk is mad, [82] . . . ' Does the venerable one remember having fallen into an offence like this?' If he, not remembering, speaks thus: 'I, your reverences, remember as though from a dream,' and if the Order gives him a verdict of past insanity, the giving of the verdict of past insanity is legally valid.

"This is a case, monks, where a monk is mad . . . ' Does the venerable one remembers having fallen into an offence like this?' If he is mad and pretends to be mad and says, 'I act thus, do you also act thus, this is allowable for me, it is also allowable for you,' and if the Order gives him a verdict of past insanity, the giving of the verdict of past insanity is legally valid. These three properties in giving a verdict of past insanity are legally valid. These three properties in giving a verdict of past insanity are legally valid."

[2] [6]

Now at that time the group of six monks carried out (formal) acts of censure and guidance and banishment and reconciliation and suspension against monks without their acknowledgment. Those who were modest monks . . . spread it about, saying: "How can this group of six monks carry out (formal) acts of censure and . . . suspension against monks without their acknowledgment?" Then these monks told this matter to the Lord. He said: "Is it true as is said, monks . . . ?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying: "Monks, a (formal) act of censure or of guidance or of banishment or of reconciliation or of suspension should not be carried out against a monk without his acknowledgment. Whoever should (so) carry (one) out, there is an offence of wrongdoing. [7]

"Monks, the carrying out (of a formal act) on the acknowledgment of (a monk) is not legally valid thus, it is legally valid thus. And how, monks, is the carrying out on the acknowledgment not legally valid? A monk comes to have fallen into an offence involving defeat. The Order or several (monks) or one individual reproves him for it, saying: 'The venerable one has fallen into an offence involving defeat.' If he speaks thus: 'I have not, your reverences, fallen into an offence involving defeat, I have fallen into an offence entailing a formal meeting of the Order,' and if the Order has him dealt with for an offence entailing a formal meeting of the Order, the carrying out on the acknowledgment is not legally valid.

'A monk comes to have fallen into an offence involving defeat . . . If he speaks thus: 'I have not, your reverences, fallen into an offence involving defeat, I have fallen into a grave offence, into an offence involving expiation, into an

1 I.e. of their offence: apaśīṇāya. Cf. pāśīṇāya kārībham at Vin. iv. 207 (B.D. iii 153, n. 5).
offence which ought to be confessed, into an offence of wrong-doing, into an offence of wrong speech,' and if the Order has him dealt with for an offence of wrong speech, the carrying out on the acknowledgment is not legally valid.

"A monk comes to have fallen into an offence entailing a formal meeting of the Order ... into a grave offence, into an offence involving expiation, into an offence which ought to be confessed, into an offence of wrong-doing, into an offence of wrong speech. The Order or several (monks) or one individual reproves him for it, saying: 'The venerable one [133] has fallen into an offence of wrong speech.' If he speaks thus: 'I have not, your reverences, fallen into an offence of wrong speech, I have fallen into an offence involving defeat,' and if the Order has him dealt with for an offence involving defeat, the carrying out on the acknowledgment is not legally valid.

"A monk comes to have fallen into an offence of wrong speech ... If he speaks thus: 'I have not, your reverences, fallen into an offence of wrong speech, I have fallen into a grave offence, into an offence entailing a formal meeting of the Order ... into an offence involving expiation, into an offence which ought to be confessed, into an offence of wrong-doing,' and if the Order has him dealt with for an offence of wrong-doing, the carrying out on the acknowledgment is not legally valid. // 7 //

"And how, monks, is the carrying out on the acknowledgment legally valid? A monk comes to have fallen into an offence involving defeat. The Order or several (monks) or one individual reproves him for it, saying: 'The venerable one has fallen into an offence involving defeat.' If he speaks thus: 'Yes, your reverences, I have fallen into an offence involving defeat,' and if the Order has him dealt with for an offence involving defeat, the carrying out on the acknowledgment is legally valid.

"A monk comes to have fallen into an offence entailing a formal meeting of the Order ... into a grave offence ... into an offence of wrong speech ... If he speaks thus: 'Yes, your reverences, I have fallen into an offence of wrong speech,' and if the Order has him dealt with for an offence of wrong speech, the carrying out on the acknowledgment is legally valid." || 2 || 8 ||

Now at that time monks were striving, quarrelling, disputing in the midst of an Order, they were wounding one another with the weapons of the tongue; they were unable to settle that legal question. They told this matter to the Lord. He said: "I allow you monks, to settle this kind of legal question by the decision of the majority." A monk possessed of five qualities should be agreed upon as distributor of (voting) tickets: one who would not follow a wrong course through favouritism, who would not follow a wrong course through hatred ... through stupidity ... through fear, who would know what is taken and what is not. And thus, monks, should he be agreed upon: First a monk should be asked. Having asked 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 distributor of (voting) tickets. This is the motion. Honoured sirs, let the Order listen to me. The Order is agreeing upon the monk So-and-so as distributor of (voting) tickets. If the agreement upon the monk So-and-so as distributor of (voting) tickets is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The monk So-and-so is agreed upon by the Order as distributor of (voting) tickets. It is pleasing to the Order; therefore it is silent. Thus do I understand this." || 9 || 84 ||

"Monks, there are ten distributions of (voting) tickets that are not legally valid, ten that are legally valid. What are the ten distributions of (voting) tickets that are not legally valid? When the legal question is only trifling, and when it has not gone its course, and when it is not remembered or caused to be remembered, and when he knows that those who profess non-dhamma are more (in number), when he even thinks that those who profess non-dhamma may be more (in number), if
he knows that the Order will be divided, if he even thinks that
the Order may be divided, if they take (the tickets) not by
rule, if they take them in an incomplete assembly, and if they
take them not according to their views. These ten distributions
of (voting) tickets are not legally valid. || 2 ||

"What are the ten distributions of (voting) tickets that are
legally valid? When the legal question is not merely triviling,
and when it has gone its course, and when it is remembered
and caused to be remembered, and when he knows that those
who profess dhamma are more (in number), when he even thinks
that those who profess dhamma may be more (in number),
when he knows that the Order will not be divided, when he
even thinks that the Order will not be divided, when they take
(the tickets) by rule, when they take them in a complete assem­
bley, and when they take them according to their views. These
ten distributions of (voting) tickets are legally valid." || 2 || 10 ||

Now at that time the monk Uvā, on being examined for
offences in the midst of the Order, having denied, acknowledged,
having acknowledged, denied, he shelved the question by (ask­ing)
another, he told a conscious lie. Those who were modest monks . . . spread it about, saying: "How can this monk Uvā, on being examined . . . tell a conscious lie?"
Then these monks told this matter to the Lord. He said:
"Is it true, as is said, monks . . . ?"
"It is true, Lord." Having rebuked them, having given
reasoned talk, he addressed the monks, saying:
"Well then, monks, let the Order carry out a (formal) act
for the decision for specific depravity4 against the monk
Uvā. || 2 ||
And thus, monks, should it be carried out: First, the monk
Uvā should be reproved, having reproved him, he should be
made to remember, having made him remember, he should be
made to confess the offence, having made him confess the
offence, the Order should be informed by an experienced,
competent monk, saying: 'Honoured sirs, let the Order listen
to me. This monk Uvā, on being examined for offences in
the midst of the Order, having denied, acknowledged . . . he
told a conscious lie. If it seems right to the Order, the Order
may carry out a (formal) act for the decision for specific deprav­
ity against the monk Uvā. This is the motion. Honoured
sirs, let the Order listen to me. This monk Uvā . . . told a
conscious lie. The Order is carrying out a (formal) act for
the decision for specific depravity against the monk Uvā.
If the carrying out of a (formal) act for the decision for specific depravity against the monk Uvā is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak . . . And a third time I speak forth this matter . . . A (formal) act for the decision for specific depravity is carried out by the Order against the monk Uvā. It is pleasing to the Order; therefore it is silent. Thus do I understand this.' || 2 || 11 || [85]

"Monks, these five grounds for a (formal) act for specific
 depravity are legally valid: if he becomes impure, and if he
is unconscientious, and if he is fault-finding, if an Order carries
out a (formal) act for specific depravity against him, if it is
by rule and in a complete assembly. These five grounds, monks, for a (formal) act for specific depravity are legally
valid. || 1 ||

"Monks, if a (formal) act for specific depravity is possessed
of three qualities it comes to be a (formal) act not by rule, a
(formal) act not by discipline, and one that is hard to settle:
if it is carried out not in the presence of, if it is carried out
without interrogation, if it is carried out not with the acknowl­
dgment . . . 5 if it is carried out not by rule, if it is carried
out in an incomplete assembly. Monks, if a (formal) act for
specific depravity is possessed of these three qualities, it comes
to be a (formal) act not by rule, a (formal) act not by discipline,
and one that is hard to settle.

"Monks, if a (formal) act for specific depravity is possessed
of three qualities it come to be a (formal) act by rule and a

1 They each take two tickets, saying: "Thus we, speakers of what is
not dhamma, will become the majority." V.A. 1103.
2 Changing their views simply so as to be on the side of the majority.
3 As at Vin. iv. 1: see B. D. ii. 164.
4 lassapāpiyasikā. See B. D. iii. 154. n. 1: M. ii. 249.
5 ropeťi.

1 ānuvāda, cf. ānuvāda at Vin. ii. 5. Bu. glosses by āse-wpavāda.
2 As at CV. i. 2. 1.
(formal) act by discipline, and one that is easily settled: if it is carried out in the presence of, if it is carried out on the interrogation, if it is carried out with the acknowledgment . . . if it is carried out by rule, if it is carried out in a complete assembly. Monks, if a (formal) act for specific depravity is possessed of these three qualities, it comes to be a (formal) act by rule, a (formal) act by discipline, and one that is easily settled. || 2 ||

"Monks, if a monk is possessed of three qualities,² the Order, if it desires, may carry out a (formal) act for specific depravity against him: if he is a maker of strife, if he is a maker of quarrels, if he is a maker of disputes, if he is a maker of contention, if he is a maker of legal questions in the Order; if he is ignorant, inexperienced, full of offences, not rid of them; if he lives in association with householders in unbecoming association with householders. Monks, if a monk is possessed of these three qualities, the Order, if it desires, may carry out a (formal) act for specific depravity against him. || 3 ||

"A monk against whom a (formal) act for specific depravity³ has been carried out should conduct himself properly. This is proper conduct in this case: he should not ordain, he should not give guidance, a novice should not attend him, he should not consent to the agreement to exhort nuns, even if he is agreed upon he should not exhort nuns . . . he should not quarrel with monks." || 4 ||

Then the Order carried out a (formal) act for specific depravity against the monk Uvālā. || 5 ||

Now at that time, while monks were striving, quarrelling, disputing, much was perpetrated and spoken that was not worthy of a recluse.⁴ Then it occurred to these monks: "While we were striving . . . not worthy of a recluse. If we should deal with one another for these offences, it might even be that that legal question would conduce to harshness, to trouble, to schism. Now, [86] what line of conduct should be followed by us?" They told this matter to the Lord. He said:

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¹ phalatāraka. As at Vī. iv. 207, M. ii. 250. See B.D. iii. 154
² dhamma, V.A. 1194, explaining as Parājika and Sāṅghādīśeṣa.
³ V.A. says: unless it is an offence where he reviles and despises householders by means of a low thing; see under "insulting speech" at Vī. iv. 6 (B.D. ii. 173 f.); also above, p. 5.
⁴ saka pākka, one's own side.
ones as well as whatever is my own offence, both for the sake of the venerable ones and for my own sake, unless it is a heavy sin, unless it is connected with the laity, (so as to obtain) a covering up (as) with grass in the midst of the Order. This is the motion. Honoured sirs, let the Order listen to me. While we were striving . . . not worthy of recluse . . . to schism. I am confessing whatever is the offence of these venerable ones and whatever is my own offence . . . unless it is a heavy sin, unless it is connected with the laity, (so as to obtain) a covering up (as with) grass in the midst of the Order. If the confession of these offences of ours, unless they are heavy sins, unless they are connected with the laity, (so as to obtain) a covering up (as) with grass in the midst of the Order is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. These offences of ours are confessed (by me), except heavy sins, except those connected with the laity, (so as to obtain) a covering up (as) with grass in the midst of the Order. [87] It is pleasing to the Order, therefore it is silent. Thus do I understand this.1

"Afterwards the Order should be informed by an experienced, competent monk from among the monks sitting in with the other (side): 'Honoured sirs, let the Order listen to me. While we were striving . . . Thus do I understand this.'2 33 4 13 4

And thus, monks, do these offences come to be removed from these monks,1 except for a heavy sin, except for what is connected with the laity, except for (those who make) an open statement of their views,2 except for those who are not there."3

Now at that time monks disputed with monks and nuns disputed with monks and the monk Channa, intruding into the nuns' (quarters), disputed together with the monks and was prejudiced on the side of the nuns. Those who were modest monks looked down upon, criticised, spread it about, saying: "How can this monk Channa, intruding into the nuns' (quarters), dispute together with monks and be prejudiced on the side of the nuns?" Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks, . . . ?" "It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying: "4 4 4

'Monks, there are these four kinds of legal questions: legal questions arising out of disputes, legal questions arising out of censure, legal questions arising out of offences, legal questions arising out of obligations.1

'What is here a legal question arising out of disputes? This is a case, monks, where monks dispute, saying: 'It is dhamma' or 'It is not dhamma' or 'It is discipline' or 'It is not discipline' or 'It is spoken, uttered by the Truth-finder', or 'It is not spoken, not uttered by the Truth-finder' or 'It is practised by the Truth-finder' or 'It is not practised by the Truth-finder' or 'It is laid down by the Truth-finder' or 'It is not laid down by the Truth-finder' or 'It is an offence' or 'It is not an offence' or 'It is a slight offence' or 'It is a serious offence' or 'It is an offence that can be done away with' or 'It is an offence that cannot be done away with' or 'It is a bad offence' or 'It is not a bad offence.' Whatever here is strife, quarrel, contention, dispute, difference of opinion, other opinion, because the common appellation of heatedness3 is 'quarrel'4, this is called a legal question arising from disputes.

'What is here a legal question arising from censure? In this case, monks, monks censure a monk for falling away from moral habit or for falling away from good habits or for falling away from right view or for falling away from a right mode of livelihood. Whatever here is censure, fault-finding, talking to, scolding, bickering, inciting, instigating, this is called a legal question arising from censure.

'What is here a legal question arising from offences? Both

1 As at Vis. iii. 164.
2 Cf. the following with Vis. i. 354.
3 saccatidaya sakkā. VA. 1104 says: 'the common appellation is due to mental uneasiness, cittadukkha. The meaning is harsh speech.'
4 medhuha.
the five classes of offences (yield) legal questions arising from offences, and the seven classes of offences (yield) legal questions arising from offences. This is called [88] a legal question arising from offences.

"What is here a legal question arising from obligations? Whatever is an Order’s business and ought to be done (by it): a (formal) act for which leave ought to be asked, a (formal) act at which a motion is put, a (formal) act at which a motion is put and followed by one resolution, a (formal) act at which a motion is put and followed by a resolution made three times. This is called a legal question arising from obligations. [112]"

"What is the source of a legal question arising from disputes? Six sources of dispute are the source of a legal question arising from disputes: there are three unskilled sources which are the source of a legal question arising from disputes as well as three skilled sources which are the source of legal questions arising from disputes.

"Which are the six sources of dispute which are the source of a legal question arising from disputes? In this case, a monk becomes angry and bears ill-will. Monks, whatever monk becomes angry and bears ill-will, he lives without deference, disrespectful towards the Teacher, and he does not complete the training. Monks, whatever monk lives without deference, disrespectful towards the Teacher, and does not complete the training, he causes dispute as three skilled sources which are the source of legal questions arising from disputes.

"Which are the five classes of offences? (yield) legal questions arising from offences, and the seven classes of offences (yield) legal questions arising from offences. This is called [88] a legal question arising from offences.

"And again, monks, a monk becomes harsh and unmerciful, he becomes envious and grudging, he becomes crafty and deceitful, he comes to have evil desires and wrong views, he comes to be infected with worldliness, obstinate, stubborn. Monks, that monk who lives without deference, disrespectful towards the Teacher... thus there come to be no future effects of that evil source of disputes. These six sources of dispute are the source of a legal question arising from disputes. [113]"

"Which three unskilled sources are the source of a legal question arising from disputes? In this case, monks dispute covetous in mind, they dispute corrupt in mind, they erring in mind, saying: ‘It is dhamma’ or ‘It is not dhamma’ or... ‘It is not a bad offence.’ These three unskilled sources are the source of a legal question arising from disputes.

"Which three skilled sources are the source of a legal question arising from disputes? In this case, monks dispute not covetous in mind, they dispute not corrupt in mind, they dispute not erring in mind, saying: ‘It is dhamma’ or ‘It is not dhamma’... or ‘It is not a bad offence.’ These three skilled sources are the source of a legal question arising from disputes. [114]"

"What is the source of a legal question arising from censure? Six sources of censure are the source of a legal question arising from censure: there are three unskilled sources which are the source of a legal question arising from censure as well as three
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Skilled sources which are the source of a legal question arising from censure; body, too, is a source of a legal question arising from censure; speech, too, is a source of a legal question arising from censure.

Which are the six sources of censure that are the source of a legal question arising from censure? In this case, monks, a monk becomes angry and bears ill-will... (as in ||3||). Instead of dispute read censure, source of censure, etc.)... These six sources of censure are the source of a legal question arising from censure.

Which three unskilled sources are the source of a legal question arising from censure? In this case, monks, covetous in mind, censure a monk, corrupt in mind they censure (him), erring in mind they censure him with falling away from moral habit or with falling away from good habits or with falling away from right view or with falling away from a right mode of livelihood. These three unskilled source are the sources of a legal question arising from censure.

From censure, speech, too, is a source of a legal question arising from censure; body, too, is a source of a legal question arising from censure.

Which three unskilled sources are the source of a legal question arising from censure? In this case, monks, covetous in mind, censure a monk; not corrupt in mind... not erring in mind, they censure him with falling away from moral habit... with falling away from a right mode of living. These three skilled sources are the source of a legal question arising from censure.

Which three skilled sources are the source of a legal question arising from censure? In this case, monks, not covetous in mind, censure a monk; not corrupt in mind... not erring in mind, they censure him with falling away from moral habit... with falling away from a right mode of living. These three skilled sources are the source of a legal question arising from censure.

Which (kind of) a body is a source of a legal question arising from censure? In this case someone comes to be of a bad colour, ugly, deformed, very ill or blind of one eye or paralysed down one side or lame or a cripple, on account of which they censure him. This (kind of) body is a source of a legal question arising from censure.

Which (kind of) speech is a source of a legal question arising from censure? In this case someone comes to be surly, stuttering, of hoarse enunciation, on account of which they censure him. This (kind of) speech is a source of a legal question arising from censure.

What is the source of a legal question arising from offences? Six origins of offences are the source of a legal question arising from offences: there is the offence which originates from the body, not from speech, not from mind; there is the offence which originates from speech, not from body, not from mind; there is the offence which originates from body and from speech, not from mind; there is the offence which originates from body and from mind, not from speech; there is the offence which originates from speech and mind, not from body; there is the offence which originates from body and from speech and from mind. These six origins of offences are the source of a legal question arising from offences. ||6||

What is the source of a legal question arising from obligations? The Order is the sole source of a legal question arising from obligations. ||7|| [90]

A legal question arising from disputes: is it skilled, unskilled, indeterminate? A legal question arising from disputes may be skilled, it may be unskilled, it may be indeterminate. What here is a legal question arising from disputes that is skilled? In this case monks whose thoughts are skilled dispute, saying, 'This is dhamma' or 'This is not dhamma' or... 'This is not a bad offence.' Whatever therein is strife, quarrel, contention, dispute, difference of opinion, other opinion, because the common appellation of heatedness is 'quarrel,' this is called a legal question arising from disputes that is skilled.

What here is a legal question arising from disputes that is unskilled? In this case, monks whose thoughts are unskilled dispute, saying: 'This is dhamma' or 'This is not dhamma' or... 'This is not a bad offence'... because the common appellation of heatedness is 'quarrel,' this is called a legal question arising from disputes that is unskilled.

What here is a legal question arising from disputes that is indeterminate? In this case, monks whose thoughts are indeterminate dispute, saying: 'It is dhamma' or... 'It is not a bad offence'... called a legal question arising from disputes that are indeterminate. ||8||

A legal question arising from censure: is it skilled, unskilled, indeterminate? A legal question arising from censure may be skilled, it may be unskilled, it may be indeterminate. What here is a legal question arising from censure that is skilled? In this case monks whose thoughts are skilled censure a monk with falling away from moral habit or with falling...
away from good habits or with falling away from right views or with falling away from a right mode of livelihood. Whatever herein is censure, blaming, talking to, scolding, bickering, inciting, instigating, this is called a legal question arising from censure that is skilled.

“What here is a legal question arising from censure that is unskilled? In this case, monks whose thoughts are unskilled censure a monk . . . What is here a legal question arising from censure that is indeterminate? In this case, monks whose thoughts are indeterminate censure a monk with falling away from . . . a right mode of livelihood. Whatever herein is censure, blaming . . . instigating, this is called a legal question arising from censure that is indeterminate.

“A legal question arising from offences: is it skilled, unskilled, indeterminate? A legal question arising from offences may be unskilled, it may be indeterminate. There is no legal question arising from offences that is skilled. What is here a legal question arising from offences that is unskilled? A transgression committed knowingly, consciously, deliberately is one that is called a legal question arising from offences that is unskilled.

“What is here a legal question arising from offences that is indeterminate? A transgression committed not knowingly, not consciously, not deliberately is one that is called a legal question arising from offences that is indeterminate.

“A legal question arising from obligations: is it skilled, unskilled, indeterminate? A legal question arising from obligations may be unskilled, it may be indeterminate. There is no legal question arising from obligations that is skilled. What is here a legal question arising from offences that is unskilled? A transgression committed knowingly, consciously, deliberately is one that is called a legal question arising from offences that is unskilled.

“What is here a legal question arising from offences that is indeterminate? A transgression committed not knowingly, not consciously, not deliberately is one that is called a legal question arising from offences that is indeterminate.

“A legal question arising from obligations: is it skilled, unskilled, indeterminate? A legal question arising from obligations may be unskilled, it may be indeterminate. There is no legal question arising from obligations that is skilled. What is here a legal question arising from offences that is unskilled? A transgression committed knowingly, consciously, deliberately is one that is called a legal question arising from offences that is unskilled.

“What is here [91] a legal question arising from obligations that is unskilled? Whatever (formal) act that an Order, bad in mind, carries out . . . What is here a legal question arising from obligations that is indeterminate? Whatever (formal) act that an Order, indeterminate in mind, carries out . . . this is called a legal question arising from obligations that is indeterminate.

“(Can there be) a dispute and a legal question arising from disputes, a dispute (but) no legal question, a legal question (but) no dispute, a legal question as well as a dispute? There may be a dispute and a legal question arising from disputes, there may be a dispute (but) no legal question, there may be a legal question (but) no dispute, there may be a legal question as well as a dispute.

“What is here a dispute and a legal question arising from disputes? In this case, monks dispute, saying: ‘This is dhamma’ or . . . ‘This is not a bad offence’. Whatever herein is strife, quarrel, contention, dispute, difference of opinion, other opinion, because the common appellation of heatedness is ‘quarrel’ this is called a dispute and a legal question arising from disputes.

“What is here a dispute (but) not a legal question? Mother disputes with son and son disputes with mother, and father disputes with son and son disputes with father, and brother disputes with brother and brother disputes with sister and sister disputes with brother, and friend disputes with friend. This is a dispute (but) not a legal question.

“What is here a legal question (but) not a dispute? A legal question arising from censure, a legal question arising from offences, a legal question arising from obligations. This is a legal question (but) not a dispute.

“What is here a legal question as well as a dispute? A legal question arising from disputes is a legal question as well as a dispute.

“(Can there be) censure and a legal question arising from censure, censure (but) no legal question, a legal question (but) no censure, a legal question as well as censure? There may be censure and a legal question arising from censure, there may be censure (but) no legal question, there may be a legal question as well as a dispute.
question (but) no censure, there may be a legal question as well as censure.

"What is here censure and a legal question arising from censure? In this case monks censure a monk with falling away from moral habit or . . . with falling away from a right mode of living. Whatever herein is censure, blaming . . . instigating, this is censure and a legal question arising from censure.

"What is here censure (but) not a legal question? Mother censures son and son censures mother . . . and friend censures friend. This is censure (but) not a legal question.

"What is here a legal question (but) not censure? A legal question arising from offences, a legal question arising from obligations, a legal question arising from disputes. This is a legal question but not censure.

"What is here a legal question as well as censure? A legal question arising from censure is a legal question as well as censure. \[1\]

"(Can there be) an offence and a legal question arising from offences, an offence (but) no legal question, a legal question (but) no offence, a legal question as well as an offence? There may be an offence and a legal question arising from offences, there may be an offence (but) no legal question, there may be a legal question (but) no offence, there may be a legal question as well as an offence. \[92\]

"What is here an offence and a legal question arising from offences? The five classes of offences (yield) a legal question arising from offences and the seven classes of offences (yield) a legal question arising from offences. This is an offence and a legal question arising from offences.

"What is here an offence (but) not a legal question? Stream-attainment and Attainment.¹ This is "falling" but not a legal question.

"What is here a legal question (but) not an offence? A legal question arising from obligations, a legal question arising from disputes, a legal question arising from censure. This is a legal question (but) not an offence.

"What is here a legal question as well as an offence? A

¹ For this play of words on āpatti, sot-āpatti and sam-āpatti see B.D. ii. 177.

legal question arising from offences is a legal question as well as an offence. \[14\]

"(Can there be) an obligation and a legal question arising from obligations, an obligation (but) no legal question, a legal question (but) no obligation, a legal question as well as an obligation? There may be an obligation and a legal question arising from obligations, there may be an obligation (but) no legal question, there may be a legal question (but) no obligation, there may be a legal question as well as an obligation.

"What is here an obligation and a legal question arising from obligations? Whatever is an Order's business and ought to be done by it: a (formal) act for which leave ought to be asked, a (formal) act at which a motion is put, a (formal) act at which a motion is put and followed by one resolution, a (formal) act at which a motion is put and followed by a resolution made three times—this is an obligation and a legal question arising from obligations.

"What is here an obligation (but) no legal question? An obligation to a teacher, an obligation to a preceptor, an obligation to one who has the same preceptor, an obligation to one who has the same teacher. This is an obligation (but) not a legal question.

"What is here a legal question (but) not an obligation? A legal question arising from disputes . . . arising from censure . . . arising from offences. This is a legal question (but) not an obligation.

"What is here a legal question as well as an obligation? A legal question arising from obligations is a legal question as well as an obligation. \[15\]

"By how many kinds of decision is a legal question arising from disputes agreed upon? A legal question arising from disputes is (agreed upon) by two (kinds of) decisions: by a verdict in the presence of and by the decision of the majority. If one says: 'Can it be that, in respect of a legal question arising from disputes, without having recourse to one (kind of) decision—the decision of the majority—one may agree upon it by the other (kind of) decision—the verdict in the presence of?' he should be told: 'It can be.' It is like this: In this case monks dispute, saying: 'It is dhamma' . . . or 'It is a bad offence.' If, monks, these monks are able to settle that
legal question, this, monks, is called a legal question that is settled. By what is it settled? By a verdict in the presence of. And what here is needed for a verdict in the presence of? The presence of an Order, the presence of rule, the presence of discipline, the presence of individuals.

"And what here is the presence of an Order? When as many monks as are competent for (formal) acts have arrived, when the consent of those deserving (to send their) consent has been brought, when being face to face they do not protest. This is here the presence of an Order.

"And what here is the presence of rule, [93] the presence of discipline? If that legal question is settled by whatever is rule, by whatever is discipline, by whatever is the Teacher's instruction, that is here the presence of rule, the presence of discipline.

"And what here is the presence of individuals? Whoever quarrels and whoever he quarrels with, both, hostile about the matter, come face to face. This is here the presence of individuals.

"Monks, if a legal question is settled thus, and if one who carries it out opens it up again, in opening up there is an offence of expiation. If one who has given his consent criticises it, in criticising there is an offence of expiation. 1 16

"If, monk, these monks are not able to settle that legal question in that residence, then, monks, these monks should go to some residence where there are more monks. If, monks, these monks as they are going to that residence are able to settle that legal question on the way, this, monks, is called a legal question that is settled. By what is it settled? By a verdict in the presence of . . . (as in II 16). . . . in criticising there is an offence of expiation. 17

"If, monks, these monks as they are going to that residence are not able to settle that legal question on the way, then, these monks, having arrived at that residence, should speak thus to the resident monks: 'This legal question, your reverences, has arisen thus, has sprung up thus. It were good if the venerable ones could settle this legal question by rule, by discipline, by the Teacher's instruction, so that this legal question may be properly settled.' If, monks, the resident monks are the senior and the in-coming monks the more newly ordained, then, monks, the in-coming monks should be spoken to thus by the resident monks: 'Please do you, venerable ones, remain at a respectful distance for a moment until we have considered.' But if, monks, the resident monks are the more newly ordained and the in-coming monks are the senior, then, monks, the in-coming monks should be spoken to thus by these resident monks: 'Well then, do you, venerable ones, remain just here for a moment until we have considered.' If, monks, it occurs to these resident monks while they are thus considering: 'We are not able to settle this legal question according to rule, according to discipline, according to the Teacher's instruction,' that legal question should not be taken up. But if, monks, it occurs to the resident monks while they are thus considering: 'We are able to settle this legal question according to rule, according to discipline, according to the Teacher's instruction,' monks, the incoming monks should be spoken to thus by these resident monks: 'If you, venerable ones, [94] will tell us how this legal question has arisen, how it has sprung up, then in so far as we settle this legal question according to rule, according to discipline, according to the Teacher's instruction, so will it be settled. In this way we will take up this legal question. But if you, venerable ones, will not tell us how this legal question has arisen, how it has sprung up, then in so far as we settle this legal question according to rule, according to discipline, according to the Teacher's instruction, so will it be settled. But we will not take up this legal question.' Having thus arranged it properly, monks, that legal question should be taken up by the resident monks. Monks, the resident monks should be spoken to thus by the incoming monks: 'We will tell the venerable ones how this legal question has arisen, how it has sprung up. If the venerable ones are able with or

1 Meaning that the incoming monks must abide by the decision.
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without this much\(^1\) to settle this legal question according to rule, according to discipline, according to the Teacher's instruction, then will it be properly settled, and we will therefore give this legal question into the charge of the venerable ones. But if the venerable ones are not able with or without this much to settle this legal question according to ... the Teacher's instruction, then will it be not properly settled and we will not give this legal question into the charge of the venerable ones—we ourselves will become the masters\(^2\) in regard to this legal question. Having thus arranged it properly, monks, the incoming monks should give that legal question into the charge of the resident monks. Monks, if these monks are able to settle that legal question, this, monks, is called a legal question that is settled. By what is it settled? ... (as in \(\| 16 \) ... in criticising, there is an offence of expiation. \(\| 18 \)"

"If, monks, while those monks are investigating that legal question both endless disputations arise,\(^3\) and of not one speech is the meaning clear, I allow you, monks, to settle a legal question like this by means of a referendum.\(^4\) A monk possessed of ten qualities should be agreed upon for the referendum: one who is moral in habit,\(^5\) who lives restrained by the restraint of the Patimokkha, who, possessed of good conduct, sees danger in the slightest faults, who takes up and trains himself in the rules of training, who has heard much, an expert in the heard, a storehouse of the heard; those things which, lovely at the beginning, lovely in the middle and lovely at the ending, in criticising, there is an offence of expiation. 1

1 etatena nd ananto.  
2 sāmino, rendered as "we shall retain the custody" at Vin. Texts iii. 49.  
3 amaggānī c' eva bhassāni. VA. 1167 reads anantāni for amaggānī, and glosses by aparicchāna, limitless. See Vin. ii. 303.  
4 ubādhikaya, a committee. See CV. XII. 2. 7. The following passage = A. v. 71.  
5 As at Vin. iv. 97 to "linguistic form" below; and as at A. ii. 22-23 to "vision" below. For further references see B.D. ii. 265-266. See also CV. IX. 5. 1.

clever in discipline, imperturbable; he comes to be competent in convincing both of those who are hostile about the matter, in winning them over, in making them consider, in understanding, in reconciling them; he comes to be skilled in settling a legal question that has arisen; he knows what is a legal question; he knows the uprising of a legal question; he knows the stopping of a legal question; he knows the course leading to the stopping of a legal question. I allow, monks, a monk possessed of these ten qualities to be agreed upon for a referendum. \(\| 19 \)

"And thus, monks, should he be agreed upon: First, a monk should be asked; having asked him, the Order should be informed by an experienced competent monk, saying: 'Honoured sirs, let the Order listen to me. While we were investigating this legal question both endless disputations arose and of not one speech was the meaning clear. If it seems right to the Order, the Order may agree upon the monk So-and-so and So-and-so to settle this legal question by means of a referendum. This is the motion. Honoured sirs, let the Order listen to me. While we were investigating this legal question ... was the meaning clear. The Order is agreeing upon the monk So-and-so and So-and-so to settle this legal question by means of a referendum. If the agreement upon the monk So-and-so and So-and-so to settle this legal question by means of a referendum is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The monk So-and-so and So-and-so is agreed upon by the Order to settle this legal question by means of a referendum. It is pleasing. ... Thus do I understand this.' \(\| 20 \)

"If, monks, these monks are able to settle this legal question by means of a referendum, this, monks, is called a legal question that is settled. By what is it settled? By a verdict in the presence of. And what is here needed for a verdict in the presence of? The presence of rule, the presence of discipline, the presence of the individuals ... (as in \(\| 16 \)). ... If, monks, the legal question is settled thus, and if one who carries it out opens it up again, in opening up there is an offence of expiation.\(^1\) \(\| 21 \)"
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"If, monks, while these monks are investigating that legal question there should be there a monk who is a speaker of dhamma but to whom neither the rule comes to have been handed down nor the analysis of the rule, if he, not considering the meaning, holds back the meaning under the shadow of the letter, these monks should be informed by an experienced, competent monk, saying: 'Let the venerable ones listen to me. This monk So-and-so is a speaker of dhamma, but he is one to whom neither the rule nor the analysis of the rule has been handed down; not considering the meaning, he holds back the meaning under the shadow of the letter. If it seems right to the venerable ones, [96] let the remainder, having had this monk removed, settle that legal question.' If, monks, these monks, having had that monk removed, are able to settle that legal question, this, monks, is called a legal question that is settled. By what is it settled? By a verdict in the presence of. And what is here needed for a verdict in the presence of? The presence of rule, the presence of discipline, the presence of individuals . . . (as in IV. 9). . . . Thus do I understand this.' The monk who is the distributor of (voting) tickets should make the (voting) tickets pass round. According to the way in which the greater number of monks who profess dhamma speak, so should this legal question be settled. This, monks, is called a legal question that is settled. By what is it settled? By a verdict in the presence of and by the decision of the majority. And what is here (needed for) a verdict in the presence of? The presence of an Order, the presence of rule, the presence of discipline, the presence of the individuals. And what is here the presence of an Order? . . . (as in 14. 16). . . . This is here the presence of the individuals.

"And what is here the decision of the majority? Whatever is the carrying out of, the performance of, the undertaking of, the assenting to, the acceptance of, the non-protesting against a (formal) act (settled) by the decision of the majority. This is here the decision of the majority. If, monks, a legal question is settled thus, and if one who carries it out opens it up again, in opening up there is an offence of expiation; if, monks, a legal question is settled thus, had sprung up thus. Then these monks were pleased with the settlement of the legal question by the Order at Savatthi. They heard it said: "In a certain residence several elders are staying who have heard much, to whom the tradition has been handed down, experts in dhamma, experts in discipline, experts in the headings, learned, experienced, clever, conscientious, scrupulous, desirous of training; if these elders would settle this legal question according to rule, according to discipline, according to the Teacher's instruction, thus would this

1 sutta, in the singular. It cannot well mean here the "tradition": āgama, or the sayings in which dhamma was set forth. For this monk evidently knew dhamma, which, above, must be different from sutta. There is also a difference between knowing a rule or clause, sutta (in the sense in which it is sometimes used in Vin.) and its analysis, which implies a wider knowledge as of the material surrounding a rule of training. On sutta, as used in Vin. see B.D. i. Intr. p. x. VA. 1197 says sutta is mātikā, heading or summary.
2 suttavibhanga: VA. 1197 says "not versed in discipline" (vinaya).
3 vinissāvatthāpāta.
legal question be properly settled." Then these monks, having
gone to that residence, spoke thus to those elders: "This
legal question, honoured sirs, arose thus, sprang up thus. It
were good, honoured sirs, if the elders were to settle this legal
question according to rule, according to discipline, according
to the Teacher's instruction, so that this legal question might
be properly settled." Then these elders thought: "Because
this legal question was settled by the Order at Sāvatthi, it was
therefore properly settled," and they settled that legal question
in the same way. Then these monks were displeased with
the settlement of the legal question by the Order at Sāvatthi,
they were displeased with the settlement of the legal question
by the several elders.

They heard it said: "In a certain residence three elders
are staying . . . two elders are staying . . . one elder is
staying who has heard much, to whom the tradition has been
handed down. . . desirous of training; if this elder would
settle this legal question according to . . . the Teacher's
instruction, thus would this legal question be properly settled." Then these monks, having gone to that residence, spoke thus to
that elder: "This legal question, honoured sir, arose thus, sprang up thus. It were good, honoured sir, if the elder were
to settle this legal question according to . . . the Teacher's
instruction, so that this legal question might be properly
settled." Then that elder thought: "Because this legal
question was settled by the Order at Sāvatthi, because this
legal question was settled by several elders, because this legal
question was settled by three elders, because this legal question
was settled by two elders it was therefore properly settled,"
and he settled that legal question in the same way. Then
these monks, displeased with the settlement of the legal
question by the Order at Sāvatthi, displeased with the settlement
of the legal question by the several elders . . . by the
three elders . . . by the two elders, displeased with the settlement
of the legal question by the one elder, approached the
Lord; having approached, they told this matter to the
Lord. He said: "Monks, this legal question is done with,
it is exhausted,1 it is settled, it is properly settled. || 25 ||

1 santa is both worn out, exhausted and (more commonly) appeased, tranquillised.
from censure is agreed upon by four (kinds of) decisions: by a verdict in the presence of, by a verdict of innocence, by a verdict of past insanity, by a decision for specific depravity. If one says: 'Can it be that, in respect of a legal question arising from censure, without having recourse to two (kinds of) decisions—the verdict of past insanity and the decision for specific depravity—one may agree upon it by two (kinds of) decisions—the verdict in the presence of and the verdict of innocence?' he should be told: 'It can be.' It is like this: This is a case where monks defame a monk with an unfounded charge of falling away from moral habit. Monks, a verdict of innocence should be given to that monk who has remembered fully. And thus, monks, should it be given: That monk, having approached the Order, having arranged his upper robe over one shoulder, having honoured the feet of the senior monks, having sat down on his haunches, having saluted with joined palms, should speak thus to it: 'Honoured sirs, monks defamed me with an unfounded charge of falling away from moral habit. But I, honoured sirs, having remembered fully, ask the Order for a verdict of innocence.' And a second time it should be asked for. And a third time it should be asked for. The Order should be informed by an experienced competent monk, saying: 'Honoured sirs, let the Order listen to me. Monks defamed the monk So-and-so with an unfounded charge of falling away from moral habit; he, having remembered fully, is asking the Order for a verdict of innocence. [98] If it seems right to the Order . . . (as in IV. 4. 10). . . . Thus do I understand this.' This, monks, is called a legal question that is settled. By what is it settled? By a verdict in the presence of and by a verdict of innocence. And what here is needed for a verdict of innocence? The presence of the Order . . . (as in)

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1. As at IV. 4. 10.
2. As at CV. IV. 14. 16, but omitting "hostile about the matter."

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14.27–28] CULLAVAGGA IV

"And what is here needed for a verdict of innocence? Whatever is the carrying out of, the performance of, the undertaking of, the assenting to, the acceptance of, the non-protesting against a formal act for a verdict of innocence, that is what is needed here for a verdict of innocence. If, monks, a legal question is settled thus, and one who carries it out opens it up again, in opening up there is an offence of expiation. If one who has given his consent criticises it, in criticising there is an offence of expiation. || 27 ||

"If one says: 'Can it be that, in respect of a legal question arising from censure, without having recourse to two (kinds of) decisions—the verdict of innocence and the decision for specific depravity—one may agree upon it by two (kinds of) decisions—the verdict in the presence of and the verdict of past insanity?' he should be told: 'It can be.' It is like this: This is a case where a monk becomes mad, out of his mind; and while he was mad, out of his mind, he perpetrated much and spoke in a way that was not worthy of a recluse. Monks reproved him because of offences done by him while he was mad, out of his mind, saying: 'Does the venerable one remember having fallen into an offence like this?' He speaks thus: 'I, your reverences, was mad, out of my mind; while I was mad, out of my mind, much was perpetrated and spoken by me that was not worthy of a recluse. I do not remember that. That was done by me while I was insane.' Although being spoken to thus, they still reproved him, saying: 'Does the venerable one remember having fallen into an offence like that?' Monks, a verdict of past insanity should be given to that monk who is no longer insane.

"And thus, monks, should it be given: Monks, that monk, having approached the Order, having arranged his upper robe over one shoulder . . . should speak thus to it: 'I, honoured sirs, was mad . . . (as in IV. 5. 2. Instead of Gagga read the monk So-and-so). . . . Thus do I understand this.' This, monks, is called a legal question that is settled. By what is it settled? By a verdict in the presence of and by a verdict of past insanity. And what here (is needed) for a verdict in the presence of? The presence of the Order . . . (as in
IV. 14. 16). . . And what is here (needed for) a verdict of past insanity? [100] Whatever is the carrying out of, the performance of . . . the non-protesting against a verdict of past insanity, that here is what (is needed for) a verdict of past insanity. If, monks, a legal question is settled thus and one who carries it out opens it up again, in opening up there is an offence of expiation. If one who has given his consent criticises it, in criticising there is an offence of expiation. || 28 ||

"If one says: 'Can it be that, in respect of a legal question arising from censure, without having recourse to two (kinds of) decisions—the verdict of innocence and the verdict of past insanity—one may agree upon it by two (kinds of) decisions—the verdict in the presence of and the decision for specific depravity?' he should be told: 'It can be.' It is like this: This is a case where a monk reproves a monk in the midst of the Order for a serious offence, saying: 'Does the venerable one remember having fallen into a serious offence like this—one involving defeat or bordering on one involving defeat? He speaks thus: 'I do not remember, your reverence, having fallen into a serious offence like this—one involving defeat or bordering on one involving defeat.' Although denying this, he presses him, saying: 'Please, venerable one, find out properly whether you remember having fallen into a serious offence like this—one involving defeat or bordering on one involving defeat.' He speaks thus: 'I, your reverence, do not remember having fallen into a serious offence like this—one involving defeat or bordering on one involving defeat. But I, your reverence, remember having fallen into a trifling offence like this.' Although denying this, he presses him, saying: 'Please, venerable one, find out properly whether you remember . . . bordering on one involving defeat.' He speaks thus: 'Your reverence, unasked I acknowledge having fallen into a trifling offence like this; how could I, when asked, not acknowledge having fallen into a serious offence like this— one involving defeat or bordering on one involving defeat? He speaks thus: 'But, your reverence, unasked you did not acknowledge having fallen into a trifling offence, so how will you, unasked, acknowledge having fallen into a serious offence like this—one involving defeat or bordering on one involving

defeat? Please, venerable one, find out properly whether you remember having fallen into a serious offence like this—one involving defeat or bordering on one involving defeat.' He speaks thus: 'Your reverence, I do remember having fallen into a serious offence like this—one involving defeat or bordering on one involving defeat. When I said: I do not remember having fallen into a serious offence like this—one involving defeat or bordering on one involving defeat—this was said by me in jest; this was said by me in haste.'

"Monks, a (formal) act for the decision of specific depravity should be carried out against this monk. And thus, monks, should it be carried out. The Order should be informed by an experienced, competent monk, saying . . . (as in IV. 11. 2. Instead of the monk Uvāla read the monk So-and-so; instead of offences read serious offences). . . . Thus do I understand this.' This, monks, is called a [101] legal question that is settled. By what is it settled? By a verdict in the presence of and by a decision for specific gravity. And what is here (needed for) a verdict in the presence of? The presence of the Order . . . (as in IV. 14. 16). . . And what here is (needed for) a decision for specific depravity? Whatever is the carrying out of, the performance of, the undertaking of, the accepting of, the acceptance of, the non-protesting against a decision for specific depravity, that is here what is needed for a decision for specific depravity. If, monks, a legal question is settled thus and one who carries it out opens it up again, in opening up there is an offence of expiation. If one who has given his consent criticises it, in criticising there is an offence of expiation. || 29 ||

"By how many (kinds of) decisions is a legal question arising from offences agreed upon? A legal question arising from offences is agreed upon by three (kinds of) decisions: by a verdict in the presence of and by the carrying out of it on his acknowledgment and by the covering up (as) with grass. If one says: 'Can it be that, in respect of a legal question arising from offences, without having recourse to one (kind of) decision—the covering up (as) with grass—one may agree

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1 Cf. Vin. iv. 4 for dand. rasad.
2 See B.D. iii. 153, 154.
... upon it by two (kinds of) decisions—the verdict in the presence of and the carrying out of it on his acknowledgment? he should be told: 'It can be.' It is like this: This is a case where a monk comes to have fallen into a slight offence. Monks, that monk, having approached one monk, having arranged his upper robe over one shoulder, having sat down on his haunches, having stretched forth his joined palms, should speak thus to him: 'I, your reverence, fallen into such and such an offence, confess it.' It should be said by him: 'Do you see it?' 'Yes, I see it.' 'You should be restrained in the future.' This, monks, is called a legal question that is settled. By what is it settled? By a verdict in the presence of and by the carrying out of it on his acknowledgment. And what here is the presence of individuals? If both whoever confesses and he to whom he confesses are face to face, this here is the presence of individuals. And what here is (needed for) a verdict in the presence of? The presence of rule and the presence of discipline and the presence of individuals. And what here is the presence of individuals? If both whoever confesses and he to whom he confesses are face to face, this here is the presence of individuals. And what here is needed for his making an acknowledgment? Whatever is the carrying out . . . the non-protesting against his making an acknowledgment, that is here what is needed for his making an acknowledgment. If, monks, a legal question is settled thus, and the one who accepts (the confession) opens it up again, in opening up there is an offence of expiation. || 30 ||

'If he manages this thus, it is good. But if he does not manage it, monks, that monk, having approached several monks, having arranged his upper robe over one shoulder, having honoured the feet of the senior monks, having sat down on his haunches, having stretched forth his joined palms, should speak thus to them: 'I, honoured sirs, fallen into such and such an offence, confess it.' These monks [102] should be informed by an experienced, competent monk, saying: 'Let the venerable ones listen to me. This monk So-and-so remembers an offence, he discloses it, he declares it, he confesses it. If it seems right to the venerable ones, I will accept (the confession) of the monk So-and-so's offence.' He should say:
Told is the Fourth Section: that on Settlements. 1 [104]
Now at that time the group of six monks, while they were bathing, rubbed their bodies against a post . . . (as in II 1). For tree read post) . . . " . . . offence of wrong-doing."

Now at that time the group of six monks, while they were bathing, rubbed their bodies against a wall1 . . . " . . . offence of wrong-doing."

Now at that time the group of six monks used to bathe on a rubbing-board.6 People spread it about, saying: "Like householders [105] who enjoy pleasures of the senses." Monks heard these people who . . . spread it about. Having rebuked them, having given reasoned talk, he addressed the monks, saying: "Monks, you should not bathe on a rubbing-board. Whoever should (so) bathe, there is an offence of wrong-doing."

Now at that time the group of six monks used to bathe using a gandhabba-hand (instrument)3 . . . " . . . Monks, you should not bathe using a gandhabba-hand (instrument). Whoever should (so) bathe, there is an offence of wrong-doing."

Now at that time the group of six monks used to bathe using a string of vermilion covered beads.4 . . . " . . . Monks, you should not bathe using a string of vermilion covered beads. Whoever should (so) bathe, there is an offence of wrong-doing."

Now at that time the group of six monks used to bathe by putting on a rubbing-board. People rub their bodies there, having sprinkled on water, causing a rubbing to be made. 6

1 Three kinds of walls are mentioned at Vin. iv. 266. VA. 1199 says that it is one of these.

2 athana. VA. 1199 reads atithana, and explains this as a tree made like a plank of wood, cut into rows of squares and sunk into the ground at a bathing ford. People rub their bodies there, having sprinkled on chunam. 1 gandhabhadathaka. VA. 1199 says "by means of a wooden hand set up at a bathing ford; having taken chunam with them, people rub their bodies."

3 kurusvadakasutta. Quoted at MA. iii. 28o. VA. 1200 says, "it is called a string of beads made by grinding vermilion stones and stones with lac dyes. Holding this at both ends, they rub the body." Cf. kurusvadaka-sutta at Jd. iii. 282 (vermilion coloured chunam).

4 vigaya. P.C.F. under vighati says, "At Vin. ii. 106 we should prefer to read vigaya for vighaya." VA. 1200 has the reading vigaya. One of meanings of vigaya in the Sanskrit Dictionaries is "to lay hold on." 1 bhikkhus vigaya parshamman kusapasti, explained by VA. 1200 as "each one rubbed up his body against the bodies of the others"—no doubt some kind of enjoyable massage or friction.

Monks, you should not bathe using a string of vermilion covered beads. Therefore when anyone is bathing he may rub his back with a strip (or pad) of a cloth for bathing.

1 malaika. VA. 1200 says "having cut swordfish teeth, it is called a shaped scrubber, katamalika, owing to its malaika form (or configuration, matika-mala)."

2 akusamalika. See previous note; and VA. 1200 which says "it is made not having cut the teeth. It must be a broken piece of wood or of tortoise shell."

3 whahitaka, explained at VA. 1200 as watthavis. Wattha is cloth, clothing; vatta, a strip, ball, pad. Oldenberg's version of the Comy. reads vatta (for wattha) which rendered the word "unintelligible" (see Vin. texts, iii. 63, n. 3) and he seems not to have had access to the full exegesis: tasmah nahanayamitassa yassa hatassa mahamasah takvattiyā pittastam phamsitum watthas. Therefore when anyone is bathing he may rub his back with a strip (or pad) of a cloth for bathing.

Therefore when anyone is bathing he may rub his back with a strip (or pad) of a cloth for bathing.

1.4-2.1] CULLAVAGGA V to be made. Whoever should (so) cause it, there is an offence of wrong-doing."

Now at that time the group of six monks used to bathe using a scrubber.1 . . . "Monks, you should not bathe using a scrubber. Whoever should (so) bathe, there is an offence of wrong-doing."

Now at that time a certain monk came to be afflicted by a scab disease, and there came to be no comfort for him without a scrubber. They told this matter to the Lord. He said: "I allow, monks, one who is ill (to use) an unshaped scrubber." 2

Now at that time a certain monk, weak through age, was not able while bathing to rub his own body. They told this matter to the Lord. He said: "I allow, monks, a strip of cloth."

Now at that time the monks were doubtful how to give a rubbing to their backs.4 They told this matter to the Lord. He said: "I allow you, monks, the ordinary mode with the hand." 5

Now at that time the group of six monks wore ear ornaments, they wore chains,6 they wore ornamental strings of beads for the throat,7 they wore ornaments at the waist,8 they wore bangles,9 they wore armbands,10 they wore bracelets,11 they wore wigs.12

1.4-2.1] CULLAVAGGA V

1.4-2.1] CULLAVAGGA V

1.4-2.1] CULLAVAGGA V
finger rings. People . . . spread it about, saying . . . he addressed the monks, saying: "Monks, ear ornaments should not be worn, chains . . . ornamental strings of beads for the throat . . . ornaments at the waist . . . bangles . . . armlets . . . bracelets . . . finger rings should not be worn. Whoever should wear (any of these things), there is an offence of wrong-doing." \[1\]

Now at that time [106] the group of six monks wore their hair long. People . . . spread it about . . . he addressed the monks, saying: "Monks, long hair should not be worn. Whoever should wear it (long), there is an offence of wrong-doing. I allow it to be of a two months' growth or two finger-breadths (in length)." \[2\]

Now at that time the group of six monks smoothed their hair with a comb, they smoothed their hair with an instrument shaped like a snake's hood, they smoothed their hair with their hands used as an instrument shaped like a snake's hood, they smoothed their hair with oil of beeswax, they smoothed their hair with oily water. 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, the hair should not be smoothed with a comb . . . the hair should not be smoothed with oily water. Whoever should smooth it (in any of these ways), there is an offence of wrong-doing." \[3\]

Now at that time the group of six monks examined a mark on the face in a mirror and in a water-bowl. People 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 examine a mark on the face in a mirror or in a water-bowl. Whoever should (so) examine it, there is an offence of wrong-doing." \[4\]

Now at that time there was a festival on a mountain-top in Rājagaha. The group of six monks went to see the festival on the mountain-top. People . . . spread it about, saying: "How can these recluse, sons of the Sakyans come to see dancing and singing and music like householders who enjoy pleasures of the senses?" They told this matter to the Lord. He said: "Monks, you should not go to see dancing or singing or music. Whoever should go, there is an offence of wrong-doing." \[5\]

Now at that time the group of six monks sang dhamma with a long-drawn plain-song sound. People . . . spread it about, saying: "Even as we sing, so do these recluse, sons of the Sakyans sing dhamma with a long-drawn plain-song sound." \[6\]

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2. Cf. B.D. ii. 335, and n.) and iv. 267 (where the group of six nuns also go to the festival, made into an offence of expiation for them).
3. Even to see a peacock dancing is an offence, VA. 1201.
sound.” Those who were modest monks looked down upon, criticised, spread it about, saying: “How can this group of six monks sing dhamma with a long-drawn plain-song sound?” Then these monks told this matter to the Lord. He said: “Is it true, as is said . . . ?”

“It is true, Lord.” . . . Having given reasoned talk, he addressed the monks, saying: “Monks, there are these five disadvantages to one singing dhamma with a long-drawn plain-song sound: he is pleased with himself in regard to that sound, and others are pleased in regard to that sound, and housepeople look down upon, and while he is himself striving after accuracy in the sound there is an interruption in his concentration, and people coming after fall into the way of (wrong) views. These, monks, are the five disadvantages to one singing dhamma with a long-drawn plain-song sound. Monks, dhamma should not be sung with a long-drawn plain-song sound. Whoever should (so) sing it, there is an offence of wrong-doing.”

Now at that time the group of six monks wore woollen clothes with the fleece outside. People . . . spread it about, saying: “Like householders who enjoy pleasure of the senses.” They told this matter to the Lord. He said: “Monks, woollen clothes with the fleece outside should not be worn. Whoever should wear them, there is an offence of wrong-doing.”

Now at that time the mango trees in the park of King Seniya Bimbisāra of Magadha were bearing fruit and it was made known by King Seniya Bimbisāra of Magadha: “Let the masters make as much use of the mangoes as they please.”

5.1-2 CULLAVAGGA V

The group of six monks, having made even young mangoes fall, made use of them. And [108] King Seniya Bimbisāra of Magadha wanted a mango. Then King Seniya Bimbisāra of Magadha enjoined people, saying: “Go, good sirs, having gone to the park, bring back a mango.”

“Very well, your majesty,” and these people having answered King Seniya Bimbisāra of Magadha in assent, having gone to the park, spoke thus to the park keeper: “Good sir, his majesty wants a mango, give (us) a mango.”

“There is not a mango, masters: the monks having made even young mangoes fall, have made use of them.” Then these people told this matter to King Seniya Bimbisāra of Magadha. He said: “Good sirs, mangoes are much enjoyed by the masters, yet it is moderation that the Lord extols.” People . . . spread it about, saying: “How can these recluses, sons of the Sakyans, not knowing moderation, make use of the king’s mangoes?” Monks heard these people who . . . spread it about. Then these monks told this matter to the Lord. He said:

“Monks, mangoes should not be made use of. Whoever should make use of them, there is an offence of wrong-doing.”

Now at that time a certain guild came to have food for an Order. Mango peels were put into the curry. Monks, being scrupulous, did not accept. (The Lord said:) “Accept it, monks, make use of it. I allow you, monks, mango peels.” Now at that time a certain guild came to have food for an Order. They did not know how to prepare the peels; they walked into the refectory with the mangoes whole. Monks, being scrupulous, did not accept. (The Lord said:) “Accept them, monks, make use of them. I allow you, monks, to make use of fruit that in five ways is allowable for recluses.”

1. sarakutti.
2. VA. 1202 says the people who come after will say “our teachers and preceptors sang it thus,” and they will sing it in the same way. Cf. A. iii. 108, 256, S. ii. 203.
3. sarabhārma. Cf. Vin. i. 196, Jā. ii. 109, DhA. i. 154. Explained by Bu. as sarena bhāgānam, speaking (or repeating) by means of intonation.
4. VA. 1202 here refers to the Commentary on the bhāqāgāmarikkhatā. This is Pā. 11. (Vin. iv. 24: see B. D. ii. 227, n. 1.) and the Comy is at VA. 759 ff.

2. As at CV. VIII. 4. 1.
3. Quoted VA. 767.
4. These five clauses are explained in detail at V. 1. 767, which rightly reads parijāna (damaged) instead of the above parijāta.
5. Cf. MV. VI. 21. 1 for the last two items.
Now at that time a certain monk, bitten by a snake, passed away. They told this matter to the lord. He said: "Monks, this monk certainly did not suffuse with loving-kindness of mind the four royal snake families. For if, monks, this monk had suffused with loving-kindness of mind the four royal snake families, then this monk, although bitten by a snake, would not have passed away. What are the four royal snake families? The royal snake family of Virūpakka, the royal snake family of Ekapathā, the royal snake family of Chabyāputta, the royal snake family of Kanhaṭotamaka. [109] Monks, this monk certainly did not suffuse with loving-kindness of mind these four royal snake families. For if, monks, this monk had suffused with loving-kindness of mind these four royal snake families, then this monk, although bitten by a snake, would not have passed away. Monks, I allow you to suffuse with loving-kindness of mind these four royal snake families, (and) to make a charm for the self for self-protection, for self-guarding. And thus, monks, should it be made:

Love from me for the Virūpakkas,
Love from me for the Ekapathās,
Love from me for the Chabyāputtas,
Love from me for the Kanhaṭotamakas.

Love from me for the footless,
Love for the two-footed from me,
Love from me for the four-footed,
Love for the many-footed from me.

Do not let the footless harm me,
Do not let the two-footed harm me,
Do not let the four-footed harm me,
Do not let the many-footed harm me.

May all beings, all breathers, all creatures every one,
See all lucky things; may no evil whatever come.

Immeasurable is the Awakened One, immeasurable dhamma, immeasurable the Order.

Limited are creeping things: snakes, scorpions, centipedes, spinning spiders, lizards, mice.

A protection has been made by me, a charm made by me:
Let the creatures withdraw.
I, even I, honour the Lord,
I honour the seven fully self-awakened Ones.'

I allow you, monks, to let blood." [6]  

Now at that time a certain monk, tormented by dissatisfaction, cut off his own male organ. They told this matter to the Lord. He said: "This foolish man, monks, cut off one thing when another should have been cut off. Monks, one should not cut off one's own male organ. Whoever should cut it off, there is a grave offence." [7]

Now at that time a block of sandal-wood of costly choice sandal-wood had accrued to a (great) merchant of Rājagaha. Then it occurred to this (great) merchant of Rājagaha: "Suppose that I were to have a bowl carved out of this block of sandal-wood? The chips will be for my enjoyment, and I can also give away the bowl as a gift." Then that (great) merchant of Rājagaha, having had a bowl carved out of that block of sandal-wood, having put a string round it, having hung it up on the top of a bamboo (-pole), having tied it to a series of bamboo (-poles), spoke thus: "Let whatever reclusion or brahmin who is a perfected one as well as of psychic power get down this bowl and (to him) it is given." [110] Then Purāna

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1 Cf. A. ii. 72 (which lays the scene in Sāvatthī) and Jā. ii. 144–7.
2 Cf. G.S. ii. 82, n. 1. Virūpakka is also the name of one of the Four Great Kings, the regent of the western quarter and lord of the Nāgas.
3 On parittā, charm, spell, rune, and metā-bhavana, cf. Mrs. Rhys Davids, Dīpam. iii. 185 f., Sakya, 221 ff. Above reading is ala.pariitāṃ hātum; at A. ii. 72 it is ala.parittāyā, "for self-warding."
4 Loving-kindness or love, metā, and the three other modes of the brahmaṇadvāra are transferred from the mind of the suffuser to that of the being who is suffused or infused.
Kassapa\(^1\) approached the (great) merchant of Rājagaha; having approached, he spoke thus to the (great) merchant of Rājagaha:

"Now I, householder, am a perfected one as well as of psychic power; give me the bowl."

"If, reverend sir, the venerable one is a perfected one as well as of psychic power, let him fetch down the bowl and it is given (to him)."

Then Makkhali Gosāla, Ajita Kesakambalin, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, Nātaputta the Jain approached the (great) merchant of Rājagaha; having approached . . . it is given (to him).

Now that time the venerable Moggallāna the Great and the venerable Piṇḍola the Bhāradvāja,\(^2\) having dressed in the morning, taking (each) his bowl and robe, entered Rājagaha for almsfood. Then the venerable Piṇḍola the Bhāradvāja spoke thus to the venerable Moggallāna the Great:

"The venerable Moggallāna the Great is a perfected one as well as of psychic power. Go along, reverend Moggallāna, fetch down this bowl; this bowl is for you."

"The venerable Piṇḍola the Bhāradvāja is a perfected one as well as of psychic power. Go along, reverend Bhāradvāja, fetch down this bowl; this bowl is for you."

Then the venerable Piṇḍola the Bhāradvāja, having risen above the ground,\(^3\) having taken hold of that bowl, circled three times round Rājagaha. Now at that time, the (great) merchant of Rājagaha was standing with his wife and children in his own dwelling holding up his joined palms in salutation, paying homage, and saying: "Honoured sir, let master Bhāradvāja come to rest just here at our dwelling." Then the venerable Piṇḍola the Bhāradvāja came to rest at the dwelling of the (great) merchant of Rājagaha. Then the (great) merchant of Rājagaha, having taken the bowl from the hand of the venerable Piṇḍola the Bhāradvāja, having filled it with costly solid foods, bestowed it on the venerable Piṇḍola the Bhāradvāja. Then the venerable Piṇḍola the Bhāradvāja, having taken hold of that bowl, went off to the monastery.

People heard: "It is said that the bowl of the (great) merchant of Rājagaha was fetched down by master Piṇḍola the Bhāradvāja," and these people (making) a loud noise, a great noise, followed close after the venerable Piṇḍola the Bhāradvāja. Then the Lord heard the loud noise, the great noise, and having heard it, he addressed the venerable Ānanda, saying: "What on earth, Ānanda, is this loud noise, this great noise?"

"Lord, the bowl of the (great) merchant of Rājagaha has been fetched down by the venerable Piṇḍola the Bhāradvāja, Lord, people heard: 'It is said that the bowl of the (great) merchant of Rājagaha was fetched down by the venerable Piṇḍola the Bhāradvāja and, Lord, these people (making) a loud noise, a great noise, have followed close after the venerable Piṇḍola the Bhāradvāja' ; this, Lord, is the loud noise, the great noise which the Lord (hears)."

Then the Lord on this occasion, in this connection, having had the Order of monks convened, \(^{[111]}\) questioned the venerable Piṇḍola the Bhāradvāja, saying:

"Is it true, as is said, Bhāradvāja, that the bowl of the (great) merchant of Rājagaha was fetched down by you?"

"It is true, Lord." The Awakened one, the Lord rebuked him, saying:

"It is not fitting, Bhāradvāja, it is not becoming, it is not fitting, it is not worthy of a recluse, it is not allowable, it is not to be done. How can you, Bhāradvāja, on account of a wretched wooden bowl exhibit a condition of further-men,\(^1\) a wonder of psychic power to householders? As, Bhāradvāja, a woman exhibits her loin-cloth on account of a wretched stamped māsaka,\(^2\) even so by you, Bhāradvāja, was a condition of further-men, a wonder of psychic power exhibited to householders on account of a wretched wooden bowl. It is not,\

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\(^1\) He and the five others were the six great "heretical" teachers in Gotama’s times. Their views are given at D. i. 52 ff.

\(^2\) Verses at Thag. 123, 124. At A. i. 23 he is called chief of the disciples who are lion-roarers. AA. i. 196, which gives his story including the above episode, holds that he was called Scrap-hunter, Piṇḍola, from his greed in searching for coney and rice. Other Ceyms (S.A. ii. 393, Udag. 252) ascribe his name to the large size of his bowl. For notes on the name Piṇḍola see Pj. B. 374. p. 70, n. 4, and p. 415; K. S. iv. 68, n. 1.

\(^3\) yathāya. See B.D. i. 79, n. 6.
Bhāradvāja, for pleasing those who are not (yet) pleased. . . .

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

"Monks, a condition of further-men, a wonder of psychic power is not to be exhibited to householders.1 Whoever should exhibit them, there is an offence of wrong-doing. Break, monks, this wooden bowl; having reduced it to fragments, give them to monks as perfume to mix with ointment. And, monks, a wooden bowl should not be used. Whoever should use one, there is an offence of wrong-doing."  \[2 \| 8 \]\

Now at that time the group of six monks used various kinds of bowls, made of gold, made of silver. People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said:

"Monks, a bowl made of gold should not be used,4 a bowl made of silver should not be used, a bowl made of pearls . . . made of beryl . . . made of crystal . . . made of bronze . . . made of glass . . . made of tin . . . made of lead . . . a bowl made of copper should not be used. Whoever should use (any of these), there is an offence of wrong-doing. I allow you, monks, two (kinds of) bowls: an iron bowl, a clay bowl."5 \[1 \]

Now at that time the bases of the bowls were rubbed. They told this matter to the Lord. He said: "I allow you, monks, a circular bowl-rest."

Now at that time the group of six monks used various kinds of circular bowl-rests, made of gold, made of silver. People . . . 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 circular bowl-rests should not be used. Whoever should use one, there is an offence of wrong-doing. I allow you, monks, two (kinds of) circular bowl-rests; made of iron, made of lead." The thick circular rests could not be inserted.1 They told this matter to the Lord. He said: "I allow you, monks, to plane them." There were jags (on them).2 [112] They told this matter to the Lord. He said: "I allow you, monks, to cut swordfish teeth."3

Now at that time the group of six monks used carved circular bowl-rests, loaded with little figures, made with ornamentations, and they toured about showing these on carriage-roads. People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, carved circular bowl-rests should not be used. Whoever should use one, there is an offence of wrong-doing. I allow you, monks, ordinary circular rests."6 \[2 \| 8 \]

Now at that time monks (each) put away his bowl with water in it and a bowl was spoiled. They told this matter to the Lord. He said: "Monks, a bowl should not be put away with water in it. Whoever should (so) put it away, there is an offence of wrong-doing. I allow you, monks, to put away a bowl having dried it in the sun."4

Now at that time monks (each) dried his bowl in the sun with water in it and a bowl came to smell nasty. They told this matter to the Lord. He said: "Monks, a bowl with water in it should not be dried in the sun. Whoever should (so) dry it, there is an offence of wrong-doing. I allow you, monks, to put away a bowl having emptied it of water,4 having dried it in the sun."

Now at that time monks (each) laid aside his bowl in the heat and the colour of a bowl was spoiled. They told this matter to the Lord. He said: "Monks, a bowl should not be laid aside in the heat. Whoever should (so) lay it aside, there is an offence of wrong-doing. I allow you, monks, to

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1 *aṣṭhaṇaṇaṇa.* Cf. MV. VIII. 14.1, where the word is used of "inserting a patch into a robe." The meaning above may be "the circular rests were thick and they (i.e. the bowls) could not be inserted."

2 *valīṁ honti.* P.E.D. suggests reading *valīya.* Perhaps *vali* is here jag or scratch, the planing or adzing not having been well done. The jags could then be made the best of by converting them into crocodile teeth to hold the bowls. But this rendering is as conjectural as that given at Vin. Texts iii. 83.

3 See also CV. V. 11. 6.

4 *Citra,* variegated or painted, but not always, and above it appears to be more likely "carved."

5 Bu. says "just (or, only, eva) the circular rests cut with swordfish teeth.

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**1** See *V.A.* 1203 says a miracle is objected to, not psychic power that is volitional in nature.

**2** *Cf. Vin.* i. 203, where sandal-wood was allowed among five perfumes (*aṇjanuyapāpasana*).

**3** *Cf. B.D.* ii. 115, 415 (and n. 1), and CV. V. 87.

**4** *Cf. MV.* V. 6, 3.

**5** As at *Vin.* iii. 243, iv. 123, 243.
put away a bowl, having dried it for a short time in the sun’s heat.”

Now at that time many bowls came to be laid aside in the open air without a prop. Having been blown against one another by gusts of wind, the bowls were broken. They told this matter to the Lord. He said: “I allow you, monks, a little prop for bowls.”

Now at that time monks (each) laid aside his bowl at the edge of a solid bench. Having fallen down, a bowl was broken. They told this matter to the Lord. He said: “Monks, a bowl should not be laid aside at the edge of a solid bench. Whoever should (so) lay it aside, there is an offence of wrong-doing.”

Now at that time monks (each) turned his bowl upside down on the ground. A rim was rubbed. They told this matter to the Lord. He said: “I allow you, monks, a grass mat. It is not certain.”

The grass mat was eaten by white ants. They told this matter to the Lord. He said: “Monks, a bowl should not be laid aside on a couch. Whoever should (so) lay it aside, there is an offence of wrong-doing.”

Now at that time monks (each) hung his bowl on a peg in the wall and on an “elephant-tusk” (peg). Having fallen down, a bowl was broken. They told this matter to the Lord. He said: “Monks, a bowl should not be hung up. Whoever should hang one up, there is an offence of wrong-doing.”

Now at that time monks (each) laid aside his bowl on a couch. Sitting down heedlessly, they broke a bowl having sat down (hard) on it. They told this matter to the Lord. He said: “Monks, a bowl should not be laid aside on a couch. Whoever should (so) lay it aside, there is an offence of wrong-doing.”

Now at that time monks (each) laid aside his bowl on his lap. They got up heedlessly and a bowl, having fallen down, was broken. They told this matter to the Lord. He said: “Monks, a bowl should not be laid aside on a lap. Whoever should (so) lay it aside, there is an offence of wrong-doing.”

Now at that time monks (each) laid aside his bowl in a sunshade. A sunshade was lifted up by gusts of wind and having fallen down a bowl was broken. They told this matter to the Lord. He said: “Monks, a bowl should not be opened when one has a bowl in his hand. As a door was blowing to and fro, a bowl was broken. They told this matter to the Lord. He said: “Monks, a door should not be opened when one has a bowl...”

1 Cf. Vin. i. 46. 2 midhà. At Vin. ii. 143 midhà. Vin. Texts iii. 164 say that it is built against the wall of a room or on the veranda against the outer wall of a house or hut. Often made of hardened mud with two wooden legs in front, it is a bench used to sit or sleep on. VA. 1203 says dünaka (veranda) midhàdninam ante, and implies that some midhàs are narrow. Allowed at Vin. ii. 149 when grass mats had been eaten by rats and so on, and where midhà appears as something hard and also as something to sleep on. The meaning is not certain.

2 parikṣāna. Meaning uncertain. VA. 1203-4 says “on the outer side, on the edge of a treated (or, made, erected, kala) narrow midhà.” On the word at Vin. ii. 172 the Corny. says it is made of cow dung and of paste, kisana, for colouring floors, walls, etc. and on the word at Vin. ii. 220 it says bhū jaggaṭi, he lies awake (or, watches) outside. In explaining “piece of cloth,” colaka, below, VA. 1204 speaks of maṭhika-parikṣāna-bhumi, which seems to mean “earth treated with clay and plaster.”

3 See CV. V. 20. 4 “polamājaka. VA. 1204 says “made of brick or made of wood.”

5 patissakovāsika. 6 Cf. MV. VI. 12. 4. CV. V. 11. 5. See B. D. iv. 276, n. 8. 7 As at Vin. iii. 48. Allowed at Vin. ii. 152. 8 Cf. Vin. iii. 29 (B. D. 1. 137 and n. 4). 9 chatta. N.B. at Vin. i. 152 this word appears to mean a large vessel or receptacle.

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in one's hand. Whoever should (so) open it, there is an offence of wrong-doing.” ¶ 5 ¶ 9 ¶

Now at that time monks went about for almsfood (to be put) into a gourd. People... spread it about, saying: “Like members of other sects.”1 They told this matter to the Lord. He said: “Monks, you should not go about for almsfood (to be put) into a gourd. Whoever should (so) go about, there is an offence of wrong-doing.”

Now at that time monks [114] went about for almsfood (to be put) into a water-pot. People... (as above) “... offence of wrong-doing.” ¶ 1 ¶

Now at that time a certain monk came to be a wearer of nothing but rag-robes;2 he carried a bowl made from a skull. A certain woman, terrified at having seen him, uttered a scream of horror;3 “How terrible for me, indeed it is a demon4 after me.” People... spread it about, saying: “How can these recluse sons of the Sakyans carry a bowl made from a skull, like demon-worshippers?”5 They told this matter to the Lord. He said: “Monks, a bowl made from a skull should not be carried. Whoever should carry one, there is an offence of wrong-doing. Nor, monks, should you be a wearer of nothing but rag-robes. Whoever should be, there is an offence of wrong-doing.” ¶ 2 ¶

Now at that time monks took back in their bowls odd bits and bones and impure water.6 People... spread it about, saying: “That very thing from which these recluse sons of the Sakyans eat, that is simply their waste-tub.”7 They told this matter to the Lord. He said: “Monks, odd bits and bones and impure water should not be taken back in a bowl. Whoever should (so) take (these things) back, there is an offence of wrong-doing. I allow you, monks, a waste-tub.” ¶ 3 ¶ 10 ¶

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1 Cf. Vin. i. 90 (B.D. iv. 114) = ii. 245 (B.D. ii. 119) where they went about for almsfood to be put into their hands.
2 See B.D. ii. 119, n. 4.
3 Bu. says that in this case his robes, couch and chair were from a rag-heap.
4 Cf. M. i. 448.
5 πτεας, as at M. i. 448. MA. iii. 165 explains, “a demon (πτεας) has come to eat me.”
6 πτεας λίθος. Word occurs at Vin. i. 152, ii. 134, SnA. 357.
7 Same list found at Vin. iv. 266 in definition of viptāsa, “scraps of food.”
8 pātiggaha, a receptacle, a receiving thing. Word occurs below V. ii. 5. (meaning thimble), but cf. udākha— at Vin. ii. 213.

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Now at that time monks were sewing robe-material, having ripped it up with their hands. The robe-material became unsightly.1 They told this matter to the Lord. He said: “I allow you, monks, a small knife, a piece of felt2 (to wrap round it).” Now at that time a small knife with a handle3 accrued to the Order. They told this matter to the Lord. He said: “I allow you, monks, a small knife with a handle.”

Now at that time the group of six monks used various kinds of small knives with handles, made of gold, made of silver. People... 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 small knives with handles 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 ivory, made of horn, made of reeds, made of bamboo, made of pieces of stick, made of lac, made of crystal, made of copper, made of the inside of a conch-shell.”4 ¶ 1 ¶

Now at that time monks sewed robe-material with a cock’s feather and with bamboo-rind5 and the robe-material came to be badly sewn. They told this matter to the Lord. He said: “Monks, I allow you a needle.” The needles became rusty.6 “I allow you, monks, [115] a tube for (holding) the needles.”7 Even in the tubes they became rusty. “I allow you, monks, to fill them with yeast.”8 Even in the yeast they became rusty. “I allow you, monks, to fill them with barley-meal.”9 Even in the barley-meal they became rusty. “I allow you, monks, powdered stone.” Even in the powdered stone they became rusty. “I allow you, monks, to have it mixed with

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1 viloma.
2 namatāka, allowed again at Vin. ii. 123, 134. Word also found at Vin. ii. 267.
3 dantsasatthaka
4 Cf. M. i. 448.
5 saññatāka. Word found at D. ii. 324.
6 kiṇnakata, spoiled in some way, probably rusty, blunt or stained. The word appears to be used in the sense of stained (of the ground and of a wall) at MV. i. 25: 15 = CV. VIII. 1. 3; and in the sense of stained, soiled or spoiled (of robes) at Nuns’ Pac. 24. VA. 1205 explains as malla-gañhata honti (u. i malla-gañhata). Malu may mean rust. Vin. Texts iii. 91 translates as “blunt.”
7 khogayikha. Pac. 66 makes it an offence to have a saññika made of bone, ivory or horn.
8 kiṇṇa, explained at VA. 1205 as kiṇṇacutta.
beeswax.” The powdered stone broke up. “I allow you, monks, powdered stone (mixed) with gum.”

Now at that time monks, having driven in posts here and there, having tied them together, sewed robe-material. The robe-material became misshapen at the corners. They told this matter to the Lord. He said: “I allow you, monks, a kathina-frame (and) strings for the kathina-frame (and) to sew robe-material having tied it down here and there.” They spread out a kathina-frame in an uneven place; the kathina-frame was split. “Monks, a kathina-frame should not be spread out in an uneven place. Whoever should (so) spread one out, there is an offence of wrong-doing.” They spread out a kathina-frame on the ground. The kathina-frame was soiled by dust. “I allow you, monks, a grass mat.” An edge of the kathina-frame was injured. “I allow you, monks, to put on a braiding, a binding.” The kathina-frame was not large enough. “I allow you, monks, a stick in the kathina-frame.”

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1. sarissatipātika: cf. kingussatipātika at Vin. i. 201 (MV. VI. 7). But VA. 1206 explains as madhusūkhipālilokākham sātikārakakham, a little cloth for the beeswax, a little sheath for a knife. Cf. also below, p. 183, n. 4.
2. vihāra, as at Vin. i. 297.
3. kathina here, as pointed out at Vin. Texts iii. 97, n. 8 “is evidently a sort of framework.” V.A. 1206 says it is a nissati (ladder, frame ?) and another should be spread (attakarati) there for the mats.” Or the translation of this may be: “the nissati should be spread out there and another for the mats.” The verb used here in connection with kathina is paṭhakari, to spread out, extend; whereas attakari is the verb used in connection with the formal making up of the kathina-cloth; see B.D. ii. 36, n. 3 and MV. VII.
4. kathinarajja (v.l. rajja). V.A. 1206 says “those who are sewing robe-material double, tie the robe-material to the kathina-frame.”
5. As at CV. V. 9. 4 above.
6. strati, or “worn out (with age).” This would begin a new idea, and perhaps this is intended. On the other hand, to say that it was hurt or damaged would imply that the grass mat was not big enough to protect the edges of the frame, and thus the same idea would be continued.
7. annaśā paribhāṣa. See B.D. ii. 409, n. 7, 8 (where also further references are given). These two words occur at Vin. i. 254 as representing things which must have a place in the making of the kathina-cloth into robes; and again at Vin. i. 297 as representing things to be used in strengthening robes.
8. V.A. 1206 says the frame was made according to the height of a tall monk, but when the robe-material was being (formally) made there, it did not suffice for (even) a short monk.
9. dandakathina. P.E.D. says that this is kathina-cloth stretched on a stick (for the purpose of measuring). V.A. 1206 says, “it means: ‘ I allow you to bind another frame (nissati) of the height of such and such a monk in the middle of that one’ ” (i.e. of the original nissati, by which V.A. has already explained kathina).
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about, saying: “Like householders who enjoy pleasures of the senses.” They told this matter to the Lord. He said: “Monks, various kinds of thimbles should not be used. Whoever should use them, there is an offence of wrong-doing. I allow them, monks, to be made of bone . . . made of the inside of a conch-shell.”

Now at that time needles and small knives and thimbles were lost. They told this matter to the Lord. He said: “I allow you, monks, a small bowl to hold (these things) in.”1 (The contents of) the small bowls got in a muddle. They told this matter to the Lord. He said: “I allow you, monks, a bag for thimbles.” There was no strap at the edge. They told this matter to the Lord. He said: “I allow you, monks, a strap at the edge, a thread for tying.”2 || 5 ||

Now at that time as monks were sewing robes in the open air they were bothered by cold and heat.3 They told this matter to the Lord. He said: “I allow you, monks, a hall for the kathina-frame, a hut for the kathina-frame.” A hall for the kathina-frame was low to the ground,4 it was flooded by water. They told this matter to the Lord. He said: “I allow you, monks, to make it high to the ground.” The piling collapsed. “I allow you, monks, to pile up three (kinds of) pilings: a piling of bricks, a piling of stones, a piling of wood.”5 They were inconvenienced as they were ascending. “I allow, monks, three (kinds of) staircases: a staircase of bricks, a staircase of stones, a staircase of wood.” As they were ascending they fell off. “I allow, monks, a balustrade.”6 Powdered grass7 fell into the hall for the kathina-frame. “I allow you, monks, having lashed8 on (a roof9) to give a

1 ñāsa nanithaka. Ñvesana is dwelling, witha a bowl, as in swāsita at Jà. v. 427, D Hà. iii. 66. VA. 1206 explains by pdít- (bowl) cangojkhādi (box and so on).
2 As at MV. VI. 12. 4.
3 Cf. this passage with CV. V. 14. 2. 3: VI. 8. 6.
4 Cf. this passage with CV. V. 14. 2.
5 As at CV. V. 16. 2. 17. 2: VI. 3. 3.
6 As at CV. V. 16. 2. 17. 2. 3. 3.
8 tiṣacārya, as at Vin. i. 203.
9 ogumphitaśu. Cf. ogumphiyanti at Vin. i. 104.
10 So VA. 1207, chadanaṃ oḍumvitaśu.

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smearing inside and outside,1 whitewash,2 black colouring, red chalk, wreath-work, creeper-work, swordfish teeth, the five (pieces of) cloth design, a bamboo for hanging up robe-material,3 a cord for hanging up robe-material.”4 || 6 ||

Now at that time monks, having sewn robe-material, went away having left the kathina-frame at that very place, and it was eaten by rats and white ants. They told this matter to the Lord. He said: “I allow you, monks, to fold up the kathina-frame.” A kathina-frame was split. “I allow you, monks, to fold up the kathina-frame by using a wooden rod.” A kathina-frame was twisted out of position.5 “I allow you, monks, a cord for tying it.” Now at that time monks, having lifted up the kathina-frame on to walls and posts, went away and the kathina-frame, having fallen down, was split. They told this matter to the Lord. He said: “I allow you, monks, to hang it on a peg in a wall or on an ‘elephant-tusk’ (peg).” || 7 || 11 ||

Then the Lord having stayed in Rajagaha for as long as he found suitable set out on tour for Vesālī. Now at that time [117] the monks went along (each) taking his needle and small knife and medicine in his bowl. They told this matter to the Lord. He said: “I allow you, monks, a bag for medicine.” There was no strap at the edge. They told this matter to the Lord. He said: “I allow you, monks, a strap at the edge, a thread for tying.”

Now at that time a certain monk, having tied his sandals to his girdle entered a village for almsfood. A certain lay­follower, greeting that monk, knocked up against the sandals with his head. That monk became ashamed. Then that monk, having arrived at a monastery, told this matter to the Lord. The monks told this matter to the Lord. He said:

1 vālāvakāta, as in definition of “hut” and “dwelling-place” at Vin. iii. 149, 156 respectively (see B.D. i. 267, n. 3).
2 This and the following terms, as far as five (pieces of) cloth design, mentioned again at Vin. ii. 137, iv. 47. Cf. Vin. ii. 172. For notes see B.D. ii. 259.
3 As at MV. VI. 12. 4.
4 goghatākāra. I do not follow the meaning as given at Vin. Texts iii. 98, for monks were not allowed to use cowhides (Vin. i. 193). VA. 1207 says, “having arranged (kato) a bamboo or a stick (daṇḍa) from a tree inside, to fold it up (i.e. the frame) together with that.”
5 munthiyati.
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it is not to be done. How can you, foolish man, when being asked for a strainer, not give it? It is not, [118] foolish man, for pleasing those who are not (yet) pleased . . . .” Having rebuked him, having given reasoned talk, he addressed the monks, saying:

“Monks, if a monk is going along a highroad and is being asked for a strainer, he should not give it. Whoever should not give it, there is an offence of wrong-doing. Nor, monks, should you go along a highroad without a strainer. Whoever should (so) go, there is an offence of wrong-doing. If there is not a strainer nor a regulation water-pot, then a corner of the outer cloak should be determined upon with the words, ‘I will drink (water) having strained it with this’.” || 2 ||

Then the Lord, walking on tour gradually arrived at Vesālī. The Lord stayed there in Vesālī in the Great Grove at the Hall of the Gabled Pillars. Now at that time monks were making repairs. The water-strainer did not cease (to be in use). They told this matter to the Lord. He said: “I allow, monks, a double water-strainer.” The double water-strainer did not cease (to be in use). They told this matter to the Lord. He said: “I allow, monks, a filter.” Now at that time monks were pestered by mosquitoes. They told this matter to the Lord. He said: “I allow, monks, a mosquito-net.”

Now at that time at Vesālī a succession of meals of sumptuous foods came to be arranged. Monks, having eaten the

1 Doubtless meaning that it had “living creatures” in it—an offence to make use of water like this, Pāc. LXII, and cf. Pāc. XX.
2 ṭhāmmakaraṇa, as at Vin. ii. 177, 302. Cf. DaA. iii. 290.
3 Cf. Vin. iv. 83 (B.D. ii. 332).
4 It looks as if the strainer, at the date of this episode, was communal, one serving a number of monks. At Vin. ii. 302 it is given among a “recluse’s requisites.”
5 na sammati, did not rest, cease. The meaning must be that the thirsty monks made such constant demands upon it that it did not meet their needs and that therefore something larger was wanted to give more water and more quickly.
6 ḍāṇḍapariśāvāna. Cf. ḍāṇḍasāthaka and ḍāṇḍakāṣṭhina at CV. V. 11. 1, 3. Vin. Texts iii. 102 gives “double strainer” with note that it is apparently a long box, both ends of which strain the water which is poured into the middle by means of a pipe (ḍāṇḍaka). “Ḍāṇḍakāṣṭhina certainly has nearly the meaning of a “double kāṣṭhina-frame.” VA. 1207 says “like dyers’ strainers for alkaline dyes, having tied a piece of cloth to the four ends of a frame, water should be poured into a pipe (ḍāṇḍaka) in the middle. Then you strain, having filled both the divisions.”
7 oṭṭharaṇa, a kind of strainer. It seems, from Bu’s remarks, that this is a strainer which by means of four pipes filters water that monks can then take in a pitcher.
8 makahāṣṭikā, or mosquito-curtain. VA. 1207 explains by cīvarahāṣṭikā. Does this mean a little hut (made of robe-material)?
9 As at Vin. iv. 75; i. 57 (Rājagaha), i. 248 (Kusinārā).
sumptuous foods, became very ill with their bodies full of (bad) humours. Then Jivaka Komārabhacca went to Vesālī on some business or other. Jivaka Komārabhacca saw the monks who were very ill with their bodies full of (bad) humours; seeing them, he 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:

"At present, Lord, monks are very ill with their bodies full of (bad) humours. It was well, Lord, if the Lord allowed the monks a place for pacing up and down in and a bathroom.

Thus will the monks come to have few afflictions." 3 Then the Lord gladdened, rejoiced, roused, delighted Jivaka Komārabhacca with talk on dhamma. Then Jivaka Komārabhacca, gladdened . . . delighted by the Lord with talk on dhamma.

As he was sitting down at a respectful distance, Jivaka Komārabhacca spoke thus to the Lord:

"At present, Lord, monks are very ill with their bodies full of (bad) humours. I allow, monks, to make it a place for pacing up and down in and a bathroom."

Now at that time [19] monks paced up and down in an uneven place for pacing up and down in; their feet became painful. They told this matter to the Lord. He said: "I allow, monks, to make it level." A place for pacing up and down in was low to the ground; it was flooded by water. "I allow, monks, to make it high to the ground . . . (as in V. 11. 6). . . . I allow you, monks, a balustrade."

Now at that time, monks, as they were pacing up and down in the place for pacing up and down in, fell off. They told this matter to the Lord. He said: "I allow, monks, a railing round the place for pacing up and down in." Now at that time monks, pacing up and down in the open air, were bothered by cold and heat. They told this matter to the Lord. He said: "I allow, monks, a hall in the place for pacing up and down in." Powdered grass fell into the hall in the place for pacing up and down in. "I allow you, monks, having lashed on (a roof) . . . (as in V. 11. 6) . . . a cord for hanging up robe-material."

A bathroom was low to the ground; it was flooded by water. "I allow you, monks, to make it high to the ground . . . (as in V. 11. 6) . . . a balustrade." There was no door to a bathroom. "I allow, monks, a door, a doorpost and lintel, a hollow like a mortar (for the door to revolve in), a small upper projection, a post for the bolt, a 'monkey's head,' a pin (to secure the bolt), a (stick used as a) bolt, a kevahole, a hole for pulling through (the cord), a cord for pulling through."

The lower part of the lath and plaster wall of a bathroom decayed. They told this matter to the Lord. He said: "I allow you, monks, to make a facing (round it)."

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1. *kanāka*, the door itself, that which closes the aperture.
2. *piyāpanbhāga*. Allowed again with the two following items at CV. VI. 2. 1.
4. *utraupāsāka*. Vin. Texts iii. 105-6 "projections to revolve in these hollows."
5. aggalavatthu. VA. 1207 says, "the same measure as the doorpost. dvarabhadha, it is simply called aggalathamāha (post for a bolt or bar). Having made three or four holes there, they put in pins (sūci, or cross-bars).
6. *kapīṭhassa*. VA. 1207 says, "this means, having perforated the doorpost, it is called a bolt-projection, aggalapāsaka, put in there." C.P.D. (under aggalapāsaka) notes that "according to VA. (V. ii. 120) = kapīṭhassa, quadrangular end of the bolt of a door, S.B.E. 20 X. p. 109). C.f. vi. 11. 143, kapīṭhassa dāmbhūthā phito, which DA. 584 explains as kapīṭhassaka dvarabhadho yam phutam aggalavattham, "a piece of wood for the bolt fixed at the top of the doorpost. It must be a hole or cavity to receive the bolt."
7. The word also occurs at Jā. 113. 23.
8. *sāvaka*. VA. 1207 says, "it is put in, having made a hole in the middle then" (i.e. in the "monkey's head"). Cf. aggalasīca at M. 1. 126, "the pin for the bolt."
9. *ghatikā*. VA. 1207 merely says "joined above," upas yojita. Cf. ghatikam uggahatthu, having undone the bolt, at Vin. ii. 217, and sāvaka at Vin. ii. 217. 52. It is explained at Ud. 124. 298. sāvaka means having fixed (addhiya, v. ādhatu) the pin for the bolt, aggalasīca, and the upper bolt, upapāhikā, having closed it firmly. The ghatikā would appear to be a subsidiary bolt, the main one being the aggalā.

11. *upārahāmasiddha*. This and the next allowed again at CV. VI. 2. 1 because there doors could not be made to meet (the doorposts), na phassatva.
12. *upārahāmasiha*. Jā. 113. 23. below VI. 3. 4 of a dwelling-place and where a different remedy was "allowed."
13. mandakikāhūla. VA. 1207 says nivatthakham cimita, "to pile low to the ground," for which expression cf. V. 11. 6.
bathroom had no pipe for the steam.\footnote{dhāmanetis. Cf. MV. VI. 13. 2. VA. 1207 says a hole for letting out the steam.} “I allow, monks, a pipe for the steam.”

Now at that time monks made a fireplace in the middle of a small bathroom, and there was no access.\footnote{uñācāra as in CV. VI. 3. 3.} “I allow you, monks, to make a fireplace at one side of a small bathroom, in the middle of a large one.” The fire in the bathroom scorched their faces. “I allow, monks, clay for the face.”\footnote{mukhamattika. Cf. MV. I. 25. 12.} They moistened the clay with their hands. “I allow you, monks, to cure\footnote{vāsiṣṭha, in the sense of to prepare, to treat, as at MV. VI. 17. Bu. says “to cure with perfumes.”} it.” The fire in the bathroom scorched their bodies. “I allow you, monks, to take in water.” They took in water in dishes and bowls. “I allow you, monks, a receptacle for water,\footnote{sača.} a saucer\footnote{kolla.} for the water.” A bathroom with a grass roofing did not make them sweat. “I allow you, monks, having lashed on (a roof),

to give it a smearing inside and outside.” The bathroom became swampy. “I allow you, monks, to spread three (kinds of) spreadings: a spreading of bricks, a spreading of stones, a spreading of wood.”\footnote{Even so it became swampy. “I allow you, monks, to wash it.” Water remained.} “I allow you, monks, a drain for the water.”

Now at that time monks sat down\footnote{As at end of CV. VI. 14. 5.; 17. 2.} on the ground in a bathroom and they got pins and needles in their limbs. “I allow, monks, a chair for the bathroom.” Now at that time a bathroom was not fenced in. “I allow, monks, three (kinds of) fences to fence it in with: a fence of bricks, a fence of stones, a fence of wood.”\footnote{As at CV. VI. 11. 6.} “I allow, monks, to make it high to the ground . . . (as in a bathroom).”

There was no porch.\footnote{As at CV. V. 35. 4.; VI. 3. 8.} “I allow, monks, a porch.” The porch was low to the ground; it was flooded by water. “I allow you, monks, to make it high to the ground . . . (as in a porch).”

V. 11. 6) . . . a balustrade.” There was no door to the porch. “I allow, monks, a door, doorposts and lintel . . . (as in V. 14. 3) . . . a hole for pulling through (the cord), cord for pulling through.” Powdered grass fell on to the porch. “I allow you, monks, having lashed on (a roof),
to give it a smearing inside and outside, whitewash, black colouring, red chalk, garland design, creeper design, swordfish teeth, the five (pieces of) cloth design.”\footnote{Marumbhā, as in Pāc. X in definition of “natural ground” (see B.D. ii. 224 and n. 1).} “I allow you, monks, to lay down flagstones.” Water remained. “I allow, monks, a drain for the water.”

Now at that time monks, while naked,\footnote{As at CV. VI. 11. 6.} greeted others who were naked and caused others who were naked to greet them; did a service to others who were naked and made others do a service to those who were naked; while naked they gave to others who were naked, accepted naked, ate naked, partook of naked, tasted naked, drank naked. They told this matter to the Lord. He said:

“Monks, one who is naked should neither greet nor be greeted by one who is naked; one who is naked should not cause another to greet nor to be greeted by one who is naked: a service for one who is naked should not be done by one who is naked, a service for one who is naked should not be caused to be done by one who is naked; one who is naked should not give to a naked one, one who is naked should not accept, one who is naked should not eat, one who is naked should not partake of, . . . should not taste . . . should not drink. Whoever should (so) drink, there is an offence of wrong-doing.”

Now at that time monks laid aside their robes on the ground in a bathroom; the robes became soiled with dust.\footnote{See CV. V. 35. 4.} They
told this matter to the Lord. He said: "I allow, monks, a bamboo for robes, a cord for robes." When it rained the robes got wet. "I allow, monks, a hall in the bathroom." The hall in the bathroom was low to the ground. "I allow, monks, a balustrade." Powdered grass fell on to the hall in the bathroom. "I allow you, monks, having lashed on (a roof) ... as in V. 11. 6 ... a bamboo for robes, a cord for robes."  

Now at that time monks were doubtful about doing a service both when in a bathroom and in the water. They told this matter to the Lord. He said: "I allow, monks, three (kinds of) coverings: a covering to the bathroom, a covering to the water, a covering by clothes. 1

Now at that time there was no water in a bathroom. They told this matter to the Lord. He said: "I allow, monks, three (kinds of) coverings: a covering to the bathroom, a covering to the water, a covering by clothes."

Now at that time monks drew water by means of jungle rope, and by means of a waistband. "I allow you, monks, a cord for drawing water." Their hands became painful. "I allow, monks, a well-sweep, a hand-wheel, a wheel and bucket." Many vessels were broken. I allow monks, three (kinds of) jars: a copper jar, a wooden jar, strips of animals' hide." 2

Now at that time monks, drawing water in the open air, were bothered by cold and heat. They told this matter to the Lord. He said: "I allow, monks, a hall for a well." Powdered grass fell on to the hall for a well. "I allow, monks, a hide vessel that can be joined to the well-sweep or the hand-wheel." 3

1 VA. 1208 says that the two former are for doing a service, but not for greeting, etc., the last is for doing all kinds of services.
2 As at CV. V. 17. 2.
3 tulā. VA. 1208 says "a pole for lifting up (or pulling up, utdāhana) the water like that used for vegetables, pasikhāna." A. K. Coomaraswamy says it means here "well-sweep." Indian Archi. Terms, p. 271, which also see, loc. cit. for the following terms. The three terms indicate different methods of pulling up water. Edd. Vin. Texts, iii. 112 had a corrupt copy of V. 1. before them.
4 arahattaika. Kātaika is anything circular, 50 a wheel. VA. 1208 says "either having harnessed it to bullocks or having taken it with the hands, it is an instrument with a long strap for pulling up" (a bucket of water).
5 cakkanatika. VA. 1208 says "it is a contrivance for jars to be taken off the spokes of a wheel," arahattaika (i.e. arahattagatikai-).
6 VA. 1208, "a hide vessel that can be joined to the well-sweep or the hand-wheel."
Now at that time a certain monk was anxious to build a bathroom with a curving roof for an Order. They told this matter to the Lord. He said: "I allow, monks, a bathroom with a curving roof." || 2 || 17 ||

Now at that time the group of six monks were away, separated from their pieces of cloth to sit upon for four months. They told this matter to the Lord. He said: "Monks, you should not be away, separated from your pieces of cloth to sit upon for four months. Whoever should be (so) away, separated from there, is an offence of wrong-doing."

Now at that time people, taking scents and garlands, came to a monastery. Monks being scrupulous, did not accept them. They told this matter to the Lord. He said: "I allow you, monks, having taken the scents, to give the five-covering-cloth. Whoever should share (one), there is an offence of wrong-doing." Then the Licchavi Vañjha was a friend of the monks who were followers of Mettiya and Bhummajaka. Then the Licchavi Vañjha approached the monks who were followers of Mettiya and Bhummajaka; having approached, he spoke thus to the monks who were followers of Mettiya and Bhummajaka: "I salue you, masters." When he had spoken thus, the monks who were followers of Mettiya and Bhummajaka did not respond. And a second time. . . And a third

1 This rendering is taken from V.A. 1208 which says that milōka is called "a projection curving at the side, aśīdākāpa-khāpaśaka; having fixed the side projections in the upper round part, uparimandala, of the beams, this (i.e. milōka) is the name of the finished covering roof." One might compare the "curved house," aḍḍhayoga, of Vin. i. 58 and other passages. See B.D. iv. 75.
2 upapavasati; see Nissag. ii.
3 As the lax monks did at Vin. iv. 223. See art: paṭappajjike in P.E.D. It is either a magical and protective or a decorative mark. At the present day impressions of the human hand are still made on walls in India, the hand having been first dipped in some colouring matter. See also J.P.T.S. 1884, p. 84. I. Paṭappajjika datā occurs at Jā. i. 166 in connection with slaying a goat; at Jā. i. 192 (gandhena paṭa-k datā) of an ox; at Jā. ii. 104, iii. 23 of a tree, and also as lokāpāṭik of a tree at Jā. iii. 160.
4 namatāka, as at Vin. ii. 115, 134. V.A. 1208 on its meaning above says that it is made of sheep's wool (or goats' hair, ekañkula).

1 Not included among the articles about which the same question was asked at Vin. i. 206-7.
2 A synonym or a prop (made of) sticks, damūddakahaka.
3 As the lax monks did at Vin. iv. 288 (see B.D. iii. 304).
4 As the lax monks and as two nuns did at Vin. iv. 289 (see B.D. iii. 35).
5 Cf. Vin. ii. 78 f., iii. 162.
time did the Licchavi Vaṭṭha speak thus to the monks who were followers of Mettiya and Bhummajaka: "I salute you, masters." And a third time the monks who were followers of Mettiya and Bhummajaka did not respond. He said: "Do I offend against the masters? Why do the masters not respond to me?"

"It is because you, friend Vaṭṭha, were indifferent when we were being molested by Dabba the Mallian."

"What can I, masters, do?"

"If you, friend Vaṭṭha, were willing you could get the Lord to expel the venerable Dabba the Mallian this very day."

"What can I, masters, do? How am I able to do that?"

"Come you, friend Vaṭṭha, go up to the Lord; having gone up, speak thus to the Lord: 'This, Lord, is not suitable; it is not becoming that this quarter which should be without fear, secure, without danger, is the very quarter which is full of fear, insecure, full of danger. Where there was a calm, now there is a gale. It seems as if the very water is blazing. My wife has been seduced by master Dabba the Mallian.'" || I ||

"Very well, masters," and the Licchavi Vaṭṭha, having answered the monks who were followers of Mettiya and Bhummajaka in assent, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectable distance [124], the Licchavi Vaṭṭha spoke thus to the Lord: "This, Lord, is not suitable. . . . My wife has been seduced by master Dabba the Mallian."

Then the Lord on this occasion, in this connection, having had the Order of monks convened, questioned the venerable Dabba the Mallian, saying: "Dabba, do you remember doing as this Vaṭṭha says?"

"Lord, the Lord knows in regard to me." And a second time the Lord. . . . And a third time the Lord spoke thus to the venerable Dabba the Mallian: "Dabba, do you remember doing as this Vaṭṭha says?"

"Lord, the Lord knows in regard to me," he said.

"Dabba, the Dabbas do not give evasive answers thus.

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1 He is not called āyasmā by the monks at the parallel passage at Vin. iii. 162, but he is at Vin. ii. 78.
Order. This is the motion. Honoured sirs, let the Order listen to me. The Licchavi Vaṭṭha is defaming... of falling away from moral habit. The Order is turning the Licchavi Vaṭṭha’s bowl upside down, it is imposing non-eating with an Order. If the turning upside down of the Licchavi Vaṭṭha’s bowl and the imposing of non-eating with the Order is pleasing to the venerable ones they should be silent... he to whom it is not pleasing, should speak. The Licchavi Vaṭṭha’s bowl is turned upside down by the Order (and there is to be) non-eating with the Order. It is pleasing to the Order; therefore it is silent. Thus do I understand this.”  

Then the venerable Ānanda, having dressed in the morning, taking his bowl and robe, went up to the Licchavi Vaṭṭha’s dwelling... having gone up, he spoke thus to the Licchavi Vaṭṭha: “Your bowl, friend Vaṭṭha, is turned upside down by an Order, you are non-eating with the Order.”  

Then the Licchavi Vaṭṭha, thinking: “It is said that my bowl is turned upside down by an Order, it is said that I am non-eating with the Order,” fainted and fell on that very spot. Then the Licchavi Vaṭṭha’s friends and intimates, his kith and kin spoke thus to the Licchavi Vaṭṭha: “Enough, Vaṭṭha, do not grieve, do not lament, we will reconcile the Lord and the Order of monks.” Then the Licchavi Vaṭṭha with his wife and children, with his friends and intimates, with his kith and kin, his clothes wet, his hair wet approached the Lord; having approached, he spoke thus to the Lord: “Lord, a transgression has overcome me,... in that I, foolish, misguided, wrong that I was, defamed master Dabba the Mallian with an unfounded charge of falling away from moral habit. For this, Lord, let the Lord acknowledge my transgression as a transgression for the sake of restraint in the future.”

“Truly a transgression overcame you, friend Vaṭṭha, in that you, foolish, misguided, wrong that you were, defamed Dabba the Mallian with an unfounded charge of falling away... from moral habit. But if you, friend Vaṭṭha, having seen the transgression as a transgression, confess according to the rule, we... acknowledge it for you. For, friend Vaṭṭha, in the discipline of the noble, this is growth: whoever having seen a transgression as a transgression, confesses it according to the rule, he attains restraint in the future.”

Then the Lord addressed the monks, saying: “Well, now monks, let the Order set upright the Licchavi Vaṭṭha’s bowl, let it grant eating with the Order. Monks, if a layfollower is possessed of eight qualities his bowl may be set upright: if he does not try for non-receiving (of gains) by monks, if he does not try for non-profiting by monks, if he does not try for non-residence for monks, if he does not revile and abuse monks, if he does not cause monk to break with monk, if he does not speak dispraise of the Awakened One, if he does not speak dispraise of dhāmma, if he does not speak dispraise of the Order. I allow you, monks, to set upright a layfollower’s bowl if he is possessed of these eight qualities."

“... And thus, monks, should it be set upright: Monks, that Licchavi Vaṭṭha, having approached the Order, having arranged his upper robe over one shoulder, having honoured the monks’ feet, having sat down on his haunches, having saluted them with joined palms, should speak thus to them: ‘Honoured sirs, my bowl was turned upside down by the Order, I am not eating with the Order. But I, honoured sirs, am conducting myself properly, I am subdued, I am mending my ways, and I ask the Order for the setting upright of the bowl.” And a second time it should be asked for. And a third time it should be asked for. The Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. The Licchavi Vaṭṭha’s bowl was turned upside down by the Order, he is not eating with the Order; but he is conducting himself properly, he is subdued, he is mending his ways; he asks the Order for the setting upright of the bowl. If it seems right to the

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1. Cf. A. i. 222.
2. As noted at Vin. Texts iii. 122, n. 1 this same verb is used in CV. i. 22. 3 when a monk has offended against a layman.
3. As at Vin. i. 315, iv. 18–19. See B.D. ii. 200 for notes.
Order, the Order may set upright the Licchavi Vaḍḍha’s bowl, it may grant eating with the Order. This is the motion. Honoured sirs, let the Order listen to me. The Licchavi Vaḍḍha’s bowl was turned upside down... he asks the Order for setting upright the bowl. The Order is setting upright the Licchavi Vaḍḍha’s bowl, it is granting eating with the Order. If the setting upright of the Licchavi Vaḍḍha’s bowl and the granting of eating with the Order is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The Licchavi Vaḍḍha’s bowl is set upright by the Order (and there is) eating with the Order. It is pleasing to the Order; therefore it is silent. Thus do I understand this. ‘’ 7 || 20 \n
Then the Lord, having stayed in Vesālī for as long as he found sitting, set out on tour for the Bhaggas.1 In due course, walking on tour, the Lord arrived at the Bhaggas. The Lord stayed there among the Bhaggas on Sumsumāra Hill2 in the Bhesakāla Grove in the deer park. Now at that time Kokanada3 was the name of Prince Bodhi’s4 palace; it had not long been built and was as yet uninhabited by recluse or brahmin or by any human creature. Then Prince Bodhi addressed the brahmin youth, the son of Sañjīkā,5 saying: ‘Come along, good son of Sañjīkā, go up to the Lord; having gone up, in my name salute the Lord’s feet with your head, ask whether he is well, not indisposed, of bodily vigour, strong, abiding in comfort, and say: ‘Lord, Prince Bodhi salutes the Lord’s feet with his head and asks whether he is well... abiding in comfort,’ and says this: ‘Lord, may the Lord consent to a meal with Prince Bodhi tomorrow together with the Order of monks.’" The Lord consented by becoming silent. || 1 ||

Then the brahmin youth, Sañjīkā’s son, having understood the Lord’s consent, rising from his seat approached Prince Bodhi; [127] having approached, he spoke thus to Prince Bodhi: ‘I spoke, good sir, in your name to the Lord Gotama, saying: ‘Prince Bodhi salutes... together with the Order of monks.’ And the recluse Gotama consented.’ Then Prince Bodhi towards the end of that night, having had sumptuous foods, solid and soft, prepared, and having had Kokanada palace strewn with white cloths as far as the last flight of stairs, spoke thus to the brahmin youth, the son of Sañjīkā: ‘Come you along, good fellow, approach the Lord; having approached, announce the time to the Lord, saying: ‘It is time, Lord, the meal is ready.’’

‘Very well, good sir,’ and the brahmin youth, Sañjīkā’s son, having answered Prince Bodhi in assent, approached the Lord; having approached, having exchanged greetings with the Lord, having conversed in a courteous and friendly way, sat down at a respectful distance. As he was sitting down at a respectful distance the brahmin youth, the son of Sañjīkā, spoke thus to the Lord: ‘Prince Bodhi salutes the revered Gotama’s feet with his head... and says may the revered Gotama consent to a meal with Prince Bodhi tomorrow together with the Order of monks.’ The Lord consented by becoming silent. ||

1 yena Bhaggā. See M. ii. 91 where this story also appears, going as far as p. 178 below, 'as he was sitting at a respectful distance,' where the M. version proceeds differently. See also S. iii. 1 and B. C. Law, Tribes in Ancient India, 1943, p. 292 f.
2 S.A. ii. 249 says that it was called Crocodile Hill because as it was being built a crocodile made a noise. The Bhesakāla Grove was called after a yakkha who lived there.
3 Lotus. See B.D. iii. 139, n. and MA. iii. 321.
4 Dhp. 157 is said to have been uttered on his account, see DkA. iii. 134.
5 Sañjikāputta. See DkA. iii. 134, where he warned the architect that Bodhi contemplated killing or maiming him so that he could never build another palace like Kokanada.

1 Cf. M. ii. 92, iii. 1.
2 abhirahatu. M. ii. 92 reads abhirahatu.
tread on the cloths so that it may be for a long time for my blessing and happiness.” When he had spoken thus the Lord became silent. And a second time. . . . And a third time Prince Bodhi spoke thus to the Lord: “Lord, let the Lord tread on . . . for my blessing and happiness.” Then the Lord looked towards the venerable Ananda. Then the venerable Ananda spoke thus to Prince Bodhi:

“Let the cloths, prince, be packed away, the Lord will not tread upon the cloth carpeting, the Truth-finder has compassion for the folk who come after.”

Then Prince Bodhi, having had the cloths packed away, had a seat made ready upstairs in Kokanada. Then Prince Bodhi, having with his own hand served and satisfied with sumptuous foods, 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 the bowl, sat down at a respectful distance. Then the Lord, having gladdened, rejoiced, roused, delighted Prince Bodhi as he was sitting at a respectful distance with talk on dhamma, rising from his seat, departed. Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: “Monks, you should not tread on a cloth carpeting. Whoever should tread on one, there is an offence of wrong-doing.”

Now at that time a certain woman who had had a mis-
Visākhā, Migārā's mother, gladdened ... delighted by the Lord with talk on dhamma, rising from her seat, having greeted the Lord, departed keeping her right side towards him. Then [129] the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow, monks, a little jar and a broom. Monks, you should not make use of a (clay foot-) scrubber. Whoever should make use of one, there is an offence of wrong-doing. I allow, monks, three (kinds of) foot-rubbers: 1 a stone, 2 a pebble, 3 sea-scum." 4

Then Visākhā, Migārā's mother, taking a fan and a palmyra-whisk, approached the Lord . . . (as in 22. 1). . . . The Lord accepted the fan and the palmyra-whisk. . . . Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: "I allow, monks, a fan and a palmyra-whisk." 5

Now at that time a mosquito-fan accrued to an Order. They told this matter to the Lord. He said:

"Monks, three (kinds of) foot-rubbers: 1 a stone, 2 a pebble, 3 sea-scum."

Now at that time a sunshade accrued to an Order. They told this matter to the Lord. He said: "I allow, monks, a sunshade." Now at that time the group of six monks toured about having put up their sunshades. Now at that time a certain layfollower went to a pleasure grove together with several disciples of Naked Ascetics. These disciples of Naked Ascetics saw the group of six monks coming in the distance with their sunshades up; seeing them, they spoke thus to that layfollower: "These revered sirs of yours, master, are coming along with their sunshades up like a group of chief ministers."

"These, masters, are not monks, they are wanderers." They made a bet as to whether they were monks or not. Then that layfollower, having recognised them as they came up, looked down upon, criticised, spread it about, saying: "How can these revered sirs [130] tour about with their sunshades up?"

Monks heard that layfollower who . . . spread it about. Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks, . . . ?" Now at that time a certain monk came to be ill; there came to be no comfort for him without a sunshade. They told this matter to the Lord. He said: "I allow, monks, a sunshade to one who is ill." Now at that time monks, thinking: "A sunshade is allowed by the Lord to one who is ill, but not to one who is not ill," were doubtful whether to use a sunshade in the monastery and monastery precincts. They told this matter to the Lord. He said: "I allow, monks, a sunshade to be used in a monastery and monastery precincts both by one who is ill and by one who is not ill."

Now at that time a certain monk, having tied up his howl with string, having hung it on his walking staff, passed at the

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1 Defined at Vin. iv. 298.
2 Nuns are not allowed to use them, Vin. iv. 338. Cf. D. i. 7 where it is said that Gotama refrains from using them, but see Dial. i. 13. n. 2 which maintains: "This is not quite accurate." V.A. 1210 says in all cases a sunshade is allowed by the Lord to one who is ill.
3 For similar phraseology cf. CV. V. 8. 1.
4 danā is defined at Vin. iv. 200.
wrong time\(^1\) through a certain village gateway. People, saying: “This, masters, is a thief who is coming, his sword is gleaming,” having followed him and seized him, let him go on recognising him. Then this monk, having gone back to the monastery, told this matter to the monks.

“But did you, your reverence, carry a walking staff with string on it?”

“Yes, your reverences.” Those who were modest monks . . . spread it about, saying: “How can this monk carry a walking staff with string on it?” Then these monks told this matter to the Lord. He said: “Is it true, as is said, monks, . . .?”

“It is true, Lord.” Having rebuked them, having given reasoned talk, he addressed the monks, saying:

“Monks, a walking staff with string on it should not be carried. Whoever should carry one, there is an offence of wrong-doing.” \(|1|\)

Now at that time a certain monk came to be ill; he was not able to tour about without a walking staff. They told this matter to the Lord. He said:

“I allow you, monks, to give an agreement as to a walking staff to a monk who is ill. And thus, monks, should it be given: That ill monk, having approached the Order, having arranged his upper robe over one shoulder, having honoured the feet of the senior monks, having sat down on his haunches, having saluted with joined palms, should speak thus to it: ‘I, honoured sirs, am ill; I am not able to tour about without a walking staff, so I, honoured sirs, ask the Order for the agreement as to a walking staff.’ And a second time it should be asked for. And a third time it should be asked for. The Order should be informed by an experienced, competent monk, saying: [131]’Honoured sirs, let the Order listen to me. This monk So-and-so is ill; he is not able to tour about without a walking staff; he asks the Order for the agreement as to a walking staff. If it seems right to the Order, the Order may give the agreement as to a walking staff to the monk So-and-so. This is the motion. Honoured sirs, let the Order listen to me."

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\(^1\) See Pac. 37.

\(^2\) mukhadvīra

\(^3\) I. e. according to Pac. 37 or 38.
BOOK OF DISCIPLINE

Now at that time a certain guild had food for an Order; many heaps of boiled rice were allowed to fall in a refectory. People . . . spread it about, saying: ‘‘How can these recluses, sons of the Sakyans, on being given boiled rice, not accept it carefully? Each one of these heaps of boiled rice is the result of a hundredfold labour.’’ Monks [132] heard these people . . . who spread it about. Then these monks told this matter to the Lord. He said: ‘‘I allow you, monks, if anything falls that is being given to you, to make use of it having picked it up yourselves, for it is left behind (for you), monks, by benefactors.’’ || 26 ||

Now at that time a certain monk walked for almsfood with long (finger-) nails. 3 A certain woman, having seen him, spoke thus to that monk: ‘‘Come, honoured sir, indulge in sexual intercourse.’’ ‘‘No, sister, that is not allowable.’’ ‘‘If you do not, honoured sir, I will now, having scratched my limbs with my own nails, make a row, 4 saying, This monk has maltreated me.’’ ‘‘You, sister, understand that.’’ Then that woman, having scratched her limbs with her own nails, made a row, saying: ‘‘This monk has maltreated me.’’ People, having run up, took hold of that monk. But these people saw skin and blood on that woman’s nails; seeing this, they said: ‘‘This is the work of this woman herself, the monk is innocent,’’ and they let go of that monk. Then that monk, having gone back to the monastery, told this matter to the Lord. They said: ‘‘But, monks, are the monks able to cut one another’s hair?’’ ‘‘They are able (to do so), Lord.’’ [133] Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: ‘‘I allow, monks, a razor, a whetstone, a razor-case, 4 a piece of felt, 5 and all a barber’s equipment.’’ 6 || 3 ||

Now at that time the group of six monks had their twenty (nails) polished. People . . . 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 have your twenty (nails) polished. Whoever should have this done, there is an offence of wrong-doing. I allow you, monks, to remove the dirt only.’’ || 2 ||

Now at that time monks’ hair 3 came to be long. They told this matter to the Lord. He said: ‘‘But, monks, are the monks able to cut one another’s hair?’’ ‘‘They are able (to do so), Lord.’’ [133] Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: ‘‘I allow, monks, a razor, a whetstone, a razor-case, 4 a piece of felt, 5 and all a barber’s equipment.’’ 6 || 3 ||

Now at that time the group of six monks had their beards trimmed, 7 they made their beards grow (long), 8 they had them shaped like a goat’s beard, 8 they had them shaped into four corners, 9 they had the hair on their chests shaped, 10 they had

1. *chindati*, to cut off, to cut down, to remove, to destroy. But as VA. 1210 says there was no offence in cutting the nails by means of the nails and so on. I do not think we need translate *chindati* by ‘‘tore off’’ as at Vin. Taśsiii 137.

2. *pamāṇa*, measure; often, as in ‘‘the pamāṇa of an average man,’’ meaning height.

3. *kappapāni*, explained at VA. 1210 as *khurakosaka*, a little sheath for a razor.


6. *massum kappāpepti*. VA. 1211 says *kattariyā massum chedāpepti*, caused their beards to be cut off with scissors (or with a knife).

7. *golomikām kārāpepti*. VA. 1211 says, ‘‘having made them long on the chin, they are called: arranged as a goat’s beard, *elakasamudaka*.’’

8. Added at VA. 1211.

9. *parimukhām kārāpepti*, of which VA. 1211 says this was a growing, gathering, collecting (therefore a cutting), *samkarana*, into lines of the hair of the chest.

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1. *sahakaccam*, duly, properly, carefully, respectfully.

2. *Bu*. says that this is explained in the Bu-janavagga (Vin. iv. 69-90).

3. Nails are defined at Vism. 250f.

4. *kuppā*, explained by Bu. as *sadda*, noise.

5. VA. 1210 points out that the cutting of the nails was allowed for reasons of self-protection.
the hair on their stomachs shaped, they arranged whiskers, they had the hair on their bodies removed. People... 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 have your beards trimmed... you should not have the hair of your bodies removed. Whoever should have it removed there is an offence of wrong-doing.""  

Now at that time a certain monk came to have a sore on a certain part of his body; he was not able to shave the hair of his head. They told this matter to the Lord. He said: "I allow you, monks, to remove the hair on the body in the case of illness." "

Now at that time the group of six monks had the hair of their heads cut off with scissors. People... 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 have the hair of your heads cut off with scissors. Whoever should (so) have it cut off, there is an offence of wrong-doing.""  

Now at that time a certain monk came to have a sore on his head; he was not able to shave the hair of his head with a razor. They told this matter to the Lord. He said: "I allow you, monks, to cut off the hair of the head with scissors in the case of illness."  

Now at that time monks wore the hair in their nostrils long. People... spread it about, saying: "Like demon-worshippers." They told this matter to the Lord. He said: "Monks, you should not wear the hair in your nostrils long. Whoever should (so) wear it, there is an offence of wrong-doing.""  

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1. *addharika.* VA. 1211 says "an arrangement into lines of the hair on the stomach."  
2. *sambāda lomam samharāpentii.* See note but one above on *samharāpana.* Corresponding rule for nuns at Nuns' Fāc. 2 and where sambāda is defined. I think *samharāpentii* is more correctly to remove (thus cutting into a shape) than "grow" (a meaning given above), in view of the other "shapings," and also because of the objections levelled at the nuns and also, above, at the monks.  
3. As VA. 1211 notes there is a *dukhata* for the shaping of the beard and everything else.  
4. *sambāda* which, as defined in Nuns' Fāc. 2 means the armpits and private parts.  
5. *pisātilika,* as at MV. III. 12. 3, CV. V. 10. 2.
BOOK OF DISCIPLINE

Now at that time monks were (too) scrupulous to use an ointment box and an ointment stick and an instrument for removing dirt from the ears and a handle. They told this matter to the Lord. He said: “I allow, monks, an ointment box . . . a handle.”

Now at that time the group of six monks sat down lolling on their outer cloaks, the cotton cloth of the outer cloaks gave way. They told this matter to the Lord. He said: “Monks, you should not sit down lolling on outer cloaks. Whoever should (so) sit down, there is an offence of wrong-doing.”

Now at that time a certain monk entered a village for alms-food without his waistband; on a carriage road his inner robe dropped down. People shouted out and that monk became ashamed. Then that monk, having gone back to the monastery, told this matter to the monks. The monks told this matter to the Lord. He said: “Monks, you should not enter a village without your waistband. Whoever should (so) enter one, there is an offence of wrong-doing. I allow, monks, a waistband.”

Now at that time the group of six monks wore various kinds of waistbands: those of many strands, those like the head of a water-snake, those like tambourine drums, those like chains. People 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 waistbands should not be worn: those of many strands . . . those like chains. Whoever should wear one, there is an offence of wrong-doing. I allow, monks, two (kinds of) waistbands: a strip of cotton cloth, one with a well made end.”

The borders of a waistband wore out. “I allow, monks, those like tambourine drums, those like chains.” The end of a waistband wore out. “I allow, monks, a sewing round, a knotting.” The end of a waistband where it was looped wore out. “I allow, monks, a buckle.”

Now at that time the group of six monks wore various kinds of buckles, made of gold, made of silver. People . . . 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 buckles should not be worn. Who-

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1 Taken for granted at MV. I. 26, 9, 10.
2 “halabuka. VA. 1211 explains by bahurajjaka.
3 “dakkabhakam nima udaharappasissasadissam. so VA. 1211.
4 “sagu. VA. 1211 says they are made, having twisted the shape into a tambourine drum (uttha, circle, round).
5 “maddavina. VA. 1211 (reading -bana) says pāmangasamkhāna. Cf. CV. V. 2. 1 where pāmangas occurs. See also B.D. i. 77, n. 9.
6 “Bu. says there must not be even one of these, much less many. 7 “pattihī. VA. 1211 explains that here it is pattiḥī that is woven ordinarily or that is woven in the fish and then designd, muṣṭikam (haka-suvī, and it continues, „thereare to be no dissipations into kuṇjarakānātha·. Kuti is a hollow.
8 “sukaranta. Vin. Texts iii. 143 do not venture to translate the term,” and its meaning is extremely doubtful. VA. 1211 has vi. sukaraṇaka, and also (at Vin. ii. 319) sukaraṇaka, which I adopt as the most intelligible, although possibly not the most correct reading. VA. 1211 explains by saying it is fashioned into a well made (sukara) round case for a key.
9 “sobhana. VA. 1212 says „having twisted it, there is the sewing of a circular end,” muṭṭakarotissabhāna.
10 “gunaka. Cf. sāgam kattā at MV. I. 25, 9. VA. 1212 says „a sewing after the style of muddha (i.e. a signet ring, a bunch of grapes; or muddha, an accountant may be meant—one who ties coins, etc., into knots in his waistband).”
11 “pavanatana.
12 “udaka, as at Pāc. 86, 2. 2. See B.D. iii. 89, n. 1.
ever should wear one, there is a offence of wrong-doing. I allow them, monks, (to be) made of bone . . . made of the inside of a conchshell, made of thread. 1 2

Now at that time the venerable Ananda having put on light-weight upper robes, 3 entered a village for almsfood; his upper robes were blown up by gusts of wind. 3 Then the venerable Ananda, having gone back to the monastery, told this matter to the monks. The monks told this matter to the Lord. He said: "I allow, monks, a block, 4 something to tie." 4

Now at that time the group of six monks used various kinds of blocks, made of gold, made of silver. People . . . 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 dress in householders' under garments: 'the elephant's trunk' . . . 'the hundred jungle ropes.' Whoever should (so) dress, there is an offence of wrong-doing."

Now at that time the group of six monks put on householders' upper garments. 5 People . . . 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 put on householders' upper garments. Whoever should put one on, there is an offence of wrong-doing." 4

Now at that time the group of six monks dressed in loin-cloths. 7 People . . . spread it about, saying: "Like a king's shaven bearers with coils." 6 They told this matter to the Lord. He said: "Monks, you should not dress in loin-cloths. Whoever should (so) dress, there is an offence of wrong-doing." 4

Now at that time the group of six monks carried a double carrying-pole. 8 People . . . spread it about, saying: "Like a

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1 This last, thread, is in addition to the usual list as given above, e.g. at CV. 27. 6.
2 saṅghātiyo as it is in the plural must refer to more than the outer cloak; and since the verb paraṇapati is used the reference is probably to this and to the upper robe.
3 Cf. Vin. 345.
4 gāthikā. See B.D. iii. 88, n. 4.
6 phālīka, perhaps a slip of wood or bark as in phalabactra, used in making an ascetics' dress, Vin. 1. 305. D. i. 157.
7 kalāthiṣṭandaka. VA. 1212 says dressed, having made an appendage (hanging down) in the form of an elephant's trunk.

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1 macchavālaka. VA. 1212 says dressed, having hung the edge of the border on one side, the edge of the tie on the other.
2 V.A. 1212 explains there were two above and two below, hence showing four corners when clothed thus.
3 ālavanakā. Cf. CV. V. 22. 2. VA. 1212 says that when clothed one suspends the outer cloak in the manner of a palmyra whisk.
4 satavallikā. Cf. satīkkā at CV. V. 2. 1 where although the word may mean ear ornaments, these may be formed like jungle ropes. See also CV. X. 16. 2. VA. 1212 says dressed by making a bracelet (like arrangement), satīkkā, having folded over the long outer cloak a number of times; or, dressed showing continual jungle ropes at the left and right sides. If one or two jungle ropes appear from the knee it is all right. Cf. satīkkā at CV. V. 2. 1.
5 On paraṇapati and maṇgāteti, put on and dress in, see B.D. ii. 32, notes 2, 3.
6 Bu. enumerates a number of upper garments which he classifies as householders', including a Jain's, a wanderer's, a one-cloth ascetic's, and a brahman's.
7 samvīlīyam. Cf. samvīlīyam kāthasuhakāma at CV. X. 16. 2. VA. 1212 says that they dressed having tied on long grass, kāccha, like wrestlers and workmen, and that it is explained in the Sekhiyas that a monk must be dressed having covered up the three circles all round. (See Sekhiyas 1. 21)
8 mundavattī. VA. 1213 (with vī-kāḻīt) says the meaning is people going anywhere for a king and carrying goods and equipment. The coils vattī, would be the pads they wear on their heads to support the burden.
9 i.e. with the weight at each end. Cf. mājas at MV. I. 20. 10.
king's shaven bearers with coils." They told this matter to the Lord. He said: "Monks, you should not carry a double carrying-pole. Whoever should carry one, there is an offence of wrong-doing. I allow, monks, a single carrying-pole, a carrying-pole for two bearers, a weight (carried) on the head, a weight (carried) on the shoulders, a weight (carried) on the hips, one hung on." || 30 ||

Now at that time monks did not chew tooth-wood; their mouths came to smell nasty. They told this matter to the Lord. He said: "Monks, there are these five disadvantages in not chewing tooth-wood: it is bad for the eyes, the mouth becomes nasty smelling, the channels of taste are not purified, phlegm and mucus get on food, one's food is not enjoyed. These, monks, are the five disadvantages of not chewing tooth-wood. I allow, monks, tooth-wood." || I ||

Now at that time the group of six monks chewed long pieces of tooth-wood; they even flicked novices with these. They told this matter to the Lord. He said: "Monks, there are these five disadvantages in not chewing tooth-wood: it is good for the eyes, the mouth does not become nasty smelling, the channels of taste are purified, phlegm and mucus do not get on food, one's food [137] is enjoyed. These, monks, are the five advantages of chewing tooth-wood. I allow, monks, tooth-wood." || I ||

Now at that time the group of six monks chewed long pieces of tooth-wood; they even flicked novices with these. They told this matter to the Lord. He said: "Monks, there are these five disadvantages in not chewing tooth-wood: it is bad for the eyes, the mouth becomes nasty smelling, the channels of taste are not purified, phlegm and mucus do not get on food, one's food is not enjoyed. These, monks, are the five disadvantages of not chewing tooth-wood. I allow, monks, tooth-wood." || I ||

Now at that time the group of six monks set fire to a forest. People . . . spread it about, saying: "Like forest firers." They told this matter to the Lord. He said: "Monks, a forest should not be set on fire. Whoever should set one on fire, there is an offence of wrong-doing."

Now at that time dwelling-places were tangled over with grass. As the forest fires were burning (forests and so on) they burned the dwelling-places. Monks were doubtful whether to make a counter-fire to give protection. They told this matter to the Lord. He said: "I allow you, monks, if a forest fire is burning, to make a counter-fire to give protection." || I ||

Now at that time the group of six monks climbed a tree and jumped from tree to tree. People . . . spread it about, saying: "Like monkeys." They told this matter to the Lord. He said: "Monks, a tree should not be climbed. Whoever should climb one, there is an offence of wrong-doing."

Now at that time an elephant infested the way of a certain monk who was going to Savatthi through the Kosalan districts. Then that monk rushed up to the foot of a certain tree (but being scrupulous did not climb the tree); the elephant went off by another (track). Then that monk, having reached Savatthi, told this matter to the monks. (The monks told this matter to the Lord). He said: "I allow you, monks, if there is a reason, to climb a tree to the height of a man, and as high as you like in cases of distress." || 2 || 32 || [138]

Now at that time Yamelu and Tekula were the names of two monks who were brothers, brahmans by birth, with lovely voices, with lovely enunciation. They approached the Lord; having approached, having greeted the Lord, they sat down

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1 antarākhyā, which VA. 1213 explains as one having the weight in the middle and that may be transported by two (men).
2 dantakalīka, used in cleaning the teeth.
3 dantakallha, which VA. 1213 explains as one having the weight in the middle and that may be transported by two (men).
4 As at A. i. 250.
5 As at A. i. 153, iii. 128.
6 paññaggam dātum. Cf. Jā. i. 212. VA. 1214 says having made the ground square, it is possible to convey grass there and dig it in carefully, and having broken off damp branches to cool down the fire.
7 Omitted in the text.
8 Such as seeing wild animals, forest fires, or approaching floods, or such as wanting to see the right direction if one is on the wrong road (so VA. 1214).
9 Yamelu and Utekula, but is taken as reproduced above by D.P.P.N. (under Tekula) and Vin. Texts iii. 149, q.v. note 3. These monks are mentioned nowhere but here, I think.
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at a respectful distance. As they were sitting down at a respectful distance, these monks spoke thus to the Lord: "At present, Lord, monks of various names, various clans, various social strata have gone forth from various families; these corrupt the speech of the Awakened One in (using) his own dialect.¹ Now we, Lord, give the speech of the Awakened One in metrical form."² The Awakened One, the Lord rebuked them, saying: "How can you, foolish men, speak thus: 'Now we, Lord, give the speech of the Awakened One in metrical form'? 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, the speech of the Awakened One should not be given in metrical form. Whoever should (so) give it, there is an offence of wrong-doing. I allow you, monks, to learn the speech of the Awakened One according to his own dialect."¹

Now at that time the group of six monks taught metaphysics.³ People ... spread it about, saying: "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: "Now, monks, can one who sees the essence (as being) in metaphysics attain to growth, increase, maturity in this dhamma and discipline?"

"This is not so, Lord."³

"Or could one who sees the essence (as being) in this dhamma and discipline learn metaphysics?"

"This is not so, Lord."³

"Monks, metaphysics should not be learnt. Whoever should learn them, there is an offence of wrong-doing."³

¹ sakāya niruttīyā. VA. 1214 says the current Magadheṣe manner of speech according to the awakened one. Cf. niruttī at M. ii. 234.
² chandosā ṭropema. VA. 1214 explains, "we give (trope ma) a way of speech according to the honoured dialect (or vernacular, sakata bhāsā) like a Veda." Sakata, u. l. sakka, may be Sanskrit. See four reasons for supposing so at Vin. Texts iii. 150. n. Cf. Sāvākī chandosā mukham at Sn. 568, Vin. i. 246, and chando nidānām gāthāna at S. i. 38.
³ lohāyāla, name of a branch of Brahman learning, probably metaphysics. See Dial. i. 166-172; Vin. Texts iii. 151, n. 2; B.D. iii. 83, n. 1. Word also occurs at A. i. 163, 166, iii. 223, Sn. p. 105, M. ii. 147. VA. 1214 says "it means everything is rejected, everything is unrejected; it is the lore of other sects, connected with what is utterly groundless and which says by this or that method a crow is white, a crane is black."

Now at that time the group of six monks taught metaphysics. People ... "offence of wrong-doing."

Now at that time the group of six monks learnt worldly knowledge.¹ People ... "offence of wrong-doing."

Now at that time the group of six monks taught worldly knowledge. People ... "offence of wrong-doing." || 2 ||

Now at [139] that time the Lord, surrounded by a large assembly, sneezed while he was teaching dhamma. Monks, saying: "Lord, may the Lord live (long), may the wellfarer live (long)," made a loud noise, a great noise; the talk on dhamma was interrupted by this noise. Then the Lord addressed the monks, saying: "Now, monks, when (the phrase) 'Long life' is spoken to one who has sneezed, can he for this reason live or die?"

"That is not so, Lord."

"Monks, 'Long life' should not be said to one who has sneezed. Whoever should say it, there is an offence of wrong-doing."³

Now at that time people said "May you live (long), honoured sirs" to monks who had sneezed. The monks, being scrupulous, did not respond. People ... spread it about, saying: "How can these recluses, sons of the Sakyans not respond when (the phrase) 'May you live (long), honoured sirs' is being spoken to them?" They told this matter to the Lord. He said: "Monks, householders like lucky signs."² I allow you, monks, when (the phrase) 'May you live (long), honoured sirs' is being spoken to you by householders to say, 'Long life' (to them)." || 3 || 33 ||

Now at that time the Lord, surrounded by a large assembly, was teaching dhamma sitting down. A certain monk had eaten garlic,³ he sat down to one side, thinking: "In case the monks are incommodated." The Lord saw that monk who was sitting down at one side; seeing him, he addressed the monks, saying: "Monks, why is this monk sitting to one side?"³

¹ tiracchānavijjā. Learnt and then taught by the group of six nuns at Vin. iv. 295-6; a pācittiya for them. The Old Comy. on these Nuns' Pācittiyas, Nos. 49, 50, defines both tiracchānavijjā and pariyāpādā, "learn." See B.D. iii. 337-9 and notes there.
² As at CV. V. 21. 4
³ lajana, defined at Vin. iv. 259.
"Lord, this monk has eaten garlic, so he sat down at one side, thinking: 'In case the monks are approached the venerable Sariputta; having approached, he should be getting up. They fell off. "I allow, monks, to evacuate having spread (something) and made a hole in the middle." Sitting down, it was painful. "I allow you, monks, privy shoes."

They evacuated outside. "I allow, monks, a trough."

There was no wood for scraping. "I allow, monks, wood for scraping." There was no receptacle for scraping. "I allow, monks, a receptacle (for the wood) for scraping." The cesspool being uncovered became nasty smelling. "I allow, monks, a lid." Evacuating in the open air, they were bothered by the cold and heat. "I allow, monks, a hut for the privy."

There was no door to the hut. "I allow, monks, a door."

. . . swordfish teeth, the five (pieces of) cloth design, a bamboo for robes, a cord for robes."

Now at that time a certain monk, weak through age, [141] having evacuated, fell down as he was getting up. They told this matter to the Lord. He said: "I allow, monks, a chair with supports." The hut was not fenced in. "I allow, monks, three (kinds of) fences with which to fence it in: a fence of bricks, a fence of stones, a fence of wood."
Now at that time the group of six monks indulged in bad habits like this\(^1\): they planted and caused to be planted small flowering trees... and indulged in various bad habits. They told this matter to the Lord. He said: ’Monks, various kinds of bad habits should not be indulged in. Whoever should indulge in them, should be dealt with according to the rule.’\(^2\) [36]

Now at the time when Kassapa of Uruvelā went forth many copper goods, wooden goods, clay goods accrued to the Order. Then it occurred to the monks: ’Now, what copper goods are allowed by the Lord, what are not allowed? What wooden goods are allowed, what are not allowed? What clay goods are allowed, what are not allowed?’ They 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, all copper goods except a weapon; all wooden goods except a sofa,\(^3\) [142] a divan,\(^4\) a wooden bowl,\(^5\) wooden shoes; all clay goods except a (clay-foot-) scrubber\(^7\) and a large earthen vessel.’\(^8\) [37]

Told is the Fifth Section: that on Minor Matters

This is its key:

Against a tree, and against a post, and against a wall, on a rubbing-board (using a) gandha (-bba hand instrument), a string, having plunged into, a scrubber, scab, and age, ordinary mode with the hand.

\(^1\) As at CV. I. 13. 2 and For. Meeting. XIII. The passage has been translated at B.D. i. 314-318.

\(^2\) VA. 1214 says they should be dealt with by a pācittiya for a pācittiya matter and by a dukkha for a dukkha matter.

\(^3\) āsandi. See B.D. iii. 326, n. 1, and B.D. iv. 256, n. 5.

\(^4\) pallanka. See B.D. iii. 271, n. 3.

\(^5\) See definition of bowl at B.D. ii. 115, 415, iii. 213. At CV. V. 8. 2 it is made a dukkha to use a wooden bowl.

\(^6\) Cf. MV. 6. 4 (kauṭhapāduka), above dārupāduka.

\(^7\) kataka. See CV. V. 22. 1.

\(^8\) kumbhāhārikā. VA. 1215 says ’this is a hut made entirely of clay like Dhanīya’s.’ Dhanīya’s story is told at the beginning of Defeat II.
Whitewash and treatment with black colouring and red chalk, 
workwork creeperwork swordfish teeth strips (of cloth)
and a bamboo and cord for robes—the Leader allowed (these).
And they went away having left, a kathina frame was split.
Wet twisted out of position, and on to a wall, they went along
taking in a bowl,
a bag, and a thread for tying, having tied, sandals.
On a road water that was not allowable, greater, little piece of
regulation water-pot, two monks, the Sage reached Vessali.
Double (water-strainer), filter, he allowed a strainer.
By mosquitoes, very ill through sumptuous (foods) and Jivaka,

[143]
Place for pacing up and down in, bathroom, in an uneven place, 
low to the ground,
three pilings, they were inconvenienced, stairs, balustrade, railing.
In the open air, powdered grass, a smearing inside and out
whitewash and treatment with black colouring and red chalk.
Wreathwork creeperwork swordfish teeth strips (of cloth)
bamboo and cord for robes, and it may be built high to the
A piling, staircase and balustrade, a door, doorpost and lintel,
a hollow like a mortar, a small upper projection, and a post, 
a "monkey's head,"
A pin, a (stick used as a) bolt, a keyhole, and pulling through, 
a cord,
a facing, and a pipe for steam, and in the middle, clay for the
face, And nasty smelling, it scorched, a receptacle for water, a saucer.

1 Text reads patiha; Siam. edn. patthahi; Sinh. edn. patthahi; CV. V. 11. 6 and similar passages pakkapatihihakam. P.E.D. takes patthaka = patthaka "made of or forming a strip of cloth; a bandage, a strip (of cloth)." Thus pakkapatihihaka may be a design: the five strips (of cloth)
2 Vinvisesaya; Siam. edn. vinviseshaya.
3 Sinh. edn. here inserts upakannakavaka ca amsavaddhahasubhakham, bag for sandals and thread or tying at the edge; and Siam. edn. upakannakavaka ca amsavaddhahasubhakham, bag for sandals and a strap at the edge and thread.
4 Text here reads makkaranakapatihihakam, but Sinh. edn. makkaranakapatihihakam and Siam. makarandapatihihakam.
5 baha here stands for dalambananaha.
6 In Siam. edn. this word is preceded by doni, a tub or a trough, and in Sinh. edn. by makkha, a tub for clay, as at CV. V. 16. 3.
7 Text reads udakatara, Siam. edn. udakhana, and Sinh. edn. udakadana, with which cf. Bu's udakasidhana on CV. V. 14. 3, p. 166 above (udakasidhana), and also cf. udakadana at M. 1. 414.

and it did not make them sweat, swampy, to wash, one may make a drain.
And a chair, about a porch, work, gravel, stones, a drain,
naked, on the ground, when it rained, three coverings there.
A well, and it fell in, by means of a creeper, by means of
a well-sweep, hand-wheel, a wheel, many vessels were broken.
Copper, wooden, strips of animals' hides, a hall, grass, a lid, a
trough, a pool, a fence, swampy, and about a drain.
Cooled down, a tank, and stale, with a curving roof,
for four months, and lay down to sleep, and a piece of felt,
and it should not be allotted,
Chased (cushions), a stand, eating they would share one,
Vaddha, and Bodhi, tread on it, little jar, (clay foot-) scrubber, 
broom,
Stone pebble and scum as a foot-rubber,
fan, palmyra-whisk, and also a mosquito fan, a bowly.
Sunshade, and without, in a monastery—the three—with
string, agreement.
ruminator, lumps of boiled rice, long nails, they cut, painful fingers,
Down to the blood, and to the height, the twenty, long-haired,
razer, whetstone, razor-case, piece of felt, a barber's equipment.
They trimmed beards, they let them grow, goat's beard, four
cornered arrangement,
on their chests and on their stomachs, whiskers, removed the
hair on their bodies.
Illness, scissors, a sore, long, and with a piece of crystal,
grey hair, stopped, and various kinds of copper goods, a store.

1 Reading pithaam with Sinh. edn. instead of text's pitha.
2 This must refer to the wreathwork and creeperwork mentioned in CV. V.
3 Reading tujiya with Sinh. and Siam edns., instead of text's tuja-jini.
4 Vaddya; at CV. V. 16. 2 vaddya.
5 CV. V. 19. 1 and Siam. edn. malaika; above malaika; Sinh. edn. malaika.
6 Text reads bhujijanto ka twaftiayam; Sinh. edn. bhujijantaka twasftiayam; Siam. edn. bhujijantaka twasftiayam.
7 Read ca with Sinh. and Siam. edns., instead of text's ca.
8 This refers to three (of the four) rulings laid down at CV. V. 23. 2, 3
for the use of sunshades: (1) allowed, (2) not allowed, (3) allowed (only) to an invalid, (4) allowed to be used by a monk whether ill or well
in a monastery and monastery precincts.
9 meya. Sinh. edn. meya, text maha. Siam. edn. lokhaksanagakkanta saka. Sinh. edn. inserts between this word and "lolling" bakkakammattam kakkata, (too) scrupulous (to use) a handle, see n. at CV. V. 28. 2 above.
And lolling, a bandage, strings, tickets, (waist-)band, those of many strands, like the head of a water-snake, like tambourine drums, those like chains; Palmyra whisk, hundred jungle-ropes, having put on householders' upper garments, loin cloths, double carrying-pole, toothwood, on flicking, Lodged in the throat, and a forest, counterfire, a tree, and by an elephant, Yamelu (and Tekula), they learnt metaphysics, they taught it. [144]

Worldly knowledge, he sneezed, good luck, and he ate, affliction of wind, and it was soiled, nasty smelling, painful, shoes, They were ashamed, nasty smelling (un-) covered, and they did it here and there, nasty smelling, cesspool, it fell in, high to the ground, and about a piling, Staircase, balustrade, inside, painful and shoes, outside, a tub and wood, and a stick, uncovered, A hut for the privy, both a door as well as a doorpost and lintel, a hollow like a mortar, an upper projection, a post, and a "monkey's head," A pin, a bolt, a keyhole, and a hole for pulling (cord) through as well as

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1 Text potama; Sinh. edn. and CV. V. 28.2 vatam.
2 Sinh. and Siam. edns. here have the following: paṭikkam (Siam. paṭikā) sūkaratā ca datā murajja-tenikā (Siam. murajja-) pawananī pī jirālī gaṇthikām uccāva ca phalakante pī ogaha gihivāltham hāthikisodām macchakama ca cūlāyakām (Siam. gihivāltham sonāṃ maucchājaıkām ca cūlāyakām)—a strip of cotton cloth and one with a well made end/borders, having put on householders' upper garments, elephant's trunk, the fish arrangement, the four cornered arrangement. This covers CV. V. 29.2–4 (beginning), and clearly should be inserted.
3 Reading with Sinh. edn. saṭavallīm, instead of saṭavali above.
4 Text reads Yameje, which I take to be a plural of "Yameja and Tekula." But Sinh. edn. reads Yamela. Siam. Sakate, with v.l. YameJe. See note above to CV. V. 33.1.
5 Text and Siam. edn. tiracchānakatā. I follow Sinh. tiracchānakatā uṣyā since there is no mention of "talk" in CV. V. 33.2.
6 pāru.
7 Should read lujjātī as in Sinh. and Siam. edns., not lujjanti as in text.
8 CV. V. 35.3 piddarā; above piddāra; Sinh. edn. piddāra; Siam. edn. pīṭharā.
THE LESSER DIVISION (CULLAVAGGA) VI

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 lodgings had not been permitted to monks by the Lord. So these monks stayed here and there: in a forest, at the root of a tree, in a glen, in a mountain cave, in a cemetery, in a forest glade, in the open air, on a heap of straw. Early in the mornings these went out from this and that place: from the forest . . . from the heap of straw, pleasing when approaching and when receding, when looking before, when looking back, when bending back (their arms), when stretching them out, their eyes cast down and possessed of pleasant behaviour.

Now at that time a (great) merchant of Rājagaha went early one morning to a pleasure grove. Then the (great) merchant of Rājagaha saw these monks going out from this and that place: from the forest . . . from the heap of straw, saying: "If I, revered sirs, were to have dwelling-places built, would you stay in my dwelling-places?"

"Householder, dwelling-places have not been allowed by the Lord."

"Well then, revered sirs, having inquired of the Lord, tell me (what he says)."

"Very well, householder," and these monks, having answered the (great) merchant of Rājagaha in assent, approached the Lord; having approached the Lord, having greeted him, they sat down at a respectful distance. As they were sitting down at a respectful distance, these monks spoke thus to the Lord: "Lord, the (great) merchant of Rājagaha is anxious to have dwelling-places built. What line of conduct should be followed by us, Lord?"

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

"I allow, monks, five (kinds of) abodes: a dwelling-place, a curved house, a long house, a mansion, a cave." 1

Then these monks approached the (great) merchant of Rājagaha; having approached, they spoke thus to the (great) merchant of Rājagaha: "Householder, dwelling-places have been allowed by the Lord. Do now what seems right."

Then the (great) merchant of Rājagaha had sixty dwelling-places established on one day alone. When the (great) merchant of Rājagaha had had these sixty dwelling-places finished he 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 (great) merchant of Rājagaha spoke thus to the Lord: "Lord, may the Lord consent to a meal with me on the morrow together with the Order of monks." The Lord consented by becoming silent. Then the (great) merchant of Rājagaha, having understood the Lord's consent, rising from his seat departed keeping his right side towards him.

Then the (great) merchant of Rājagaha, having had sumptuous foods, solid and soft, prepared towards the end of that night, 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 the (great) merchant of Rājagaha; having approached, he sat down on the appointed seat together with the Order of monks. Then the (great) merchant of Rājagaha, having with his own hand served and satisfied the Order of monks with the Awakened One at 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 his bowl. As he was sitting down at a respectful distance the (great)

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1 Cf. MV. i. 80, and also B. D. ii. 16, n. 6 (on p. 17).  
2 See B. D. ii. 16, n. 5. Pāsāda is again called dighapāsāda at V. A. 1215, on above passage.  
3 hammiya: See B. D. ii. 16, n. 6. VA. 1215 says "a hammiya is like a pāsāda with a chamber placed on the topmost open-air floor."  
4 V. A. 1215 says a cave, guhā, in bricks, in stones, in wood, in laterite, paṃsu. On paṃsu as meaning "laterite" in this connection see A. K. Coomaraswamy, Ind. Architectural Terms, JAOS, vol. 48, no. 3, p. 266.
merchant of Rājagaha spoke thus to the Lord: "Lord, I had these sixty dwelling-places built because I need merit, because I need heaven. What line of conduct am I, Lord, to follow in regard to these dwelling-places?"

"Well now, do you, householder, establish these sixty dwelling-places for (the use of) the Order of the four quarters, present and to come." "Very well, Lord," and the (great) merchant of Rājagaha, having answered the Lord in assent, had those sixty dwelling-places established for (the use of) the Order of the four quarters, present and to come. \[4\]

Then the Lord thanked the (great) merchant of Rājagaha in these verses:\[2\]

"They ward off cold and heat and beasts of prey from there, And creeping things and gnats and rains in the wet season. When the dreaded hot wind arises, that is warded off. To meditate and obtain insight in a refuge and at ease:—A dwelling-place is praised by the Awakened One as chief gift to an Order. Therefore a wise man, looking to his own weal, Should have charming dwelling-places built so that those who have heard much can stay therein.\[3\] [147]

To these food and drink, raiment and lodgings He should give, to the upright, with mind purified. (Then) these teach him dhamma dispelling every ill; He, knowing that dhamma, here attains nibbāna, cankerless."\[4\]

Then the Lord, having given thanks to the (great) merchant of Rājagaha in these verses, rising from his seat, departed. \[5\] \[1\]

People heard: "It is said that dwelling-places are allowed by the Lord," and they zealously had dwelling-places built. These dwelling-places did not have doors, and snakes, scorpions and centipedes got in. They told this matter to the Lord.

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1 See S. Dutt, Early Bud. Monachism, pp. 83 ff., 131, 143.
2 As at CV. VI. 8. 2 below, and Jā. 1. 93, DĀ. 1. 304.
3 Cf. Mil. 211.
4 For this line and next, cf. S. i. 100.
5 This line and next at A. iii. 41, 43.
6 Cf. this line with Sn. 705.
in the windows. They told this matter to the Lord. He said:

"I allow, monks, drapery across the windows." Squirrels
and bats got in even through the drapery. "I allow, monks,
shutters across the windows, little bolsters across the win-
dows." || 2 ||

Now at that time monks lay down to sleep on the ground
and their limbs and robes were soiled with dust. They told
this matter to the Lord. He said: "I allow, monks, a grass
matting." The grass matting [148] was eaten by rats and
white ants. "I allow, monks, a solid bench." Because of
the solid bench their limbs became painful. "I allow, monks,
a little couch of split bamboo." || 8 |

Now at that time a bierlike long couch accrued. They told
this matter to the Lord. He said: "I allow, monks, a long
couch." A long chair accrued. They told this matter to
the Lord. He said: "I allow, monks, a long chair." Now
at that time a bierlike long couch with slats accrued to an Order
. . . a chair with slats . . . a bierlike couch with curved
legs . . . a chair with curved legs . . . a bierlike couch
with removeable legs . . . a chair with removeable legs accrued. "I allow, monks, a chair with removeable legs." || 3 ||

Now at that time a rectangular chair accrued. They
told this matter to the Lord. He said: "I allow, monks,
a rectangular chair." A tall rectangular chair accrued. They
told this matter to the Lord. He said: "I allow, monks,
even a tall rectangular chair." A three-sided (couch) accrued. They told this matter to the Lord. He said: "I allow, monks, a three-sided (couch)." A tall three-sided (couch) accrued. They told this matter to the Lord. He said: "I allow, monks, even a tall three-sided (couch)." A plaited chair accrued . . . a cloth chair . . . a sheep-footed chair . . . a "stalks of the emblic myrobalan" chair . . . a wooden (chair) . . . a stool . . . a straw chair accrued to an Order. They told this matter to the Lord. He said: "I allow, monks, a straw chair." || 4 ||

Now at that time the group of six monks lay down to sleep
on high couches. People touring the lodgings, having seen
them . . . 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 lie down to sleep
on high couches. Whoever should (so) lie down to sleep, [149]
there is an offence of wrong-doing." ||

Now at that time a certain monk, lying down to sleep on
a low couch, was bitten by a snake. They told this matter
to the Lord. He said: "I allow, monks, supports for the
couches." ||

Now at that time the group of six monks used tall supports

1 cakkhalā. V.A. 1216 says "I allow you to tie on cloth used for wiping the feet."
2 kaudāka.
3 bhīṣa. Cf. B.D. ii. 47, n. 1 on bhīs.
4 mūḍha. See CV. V. 8. 4. V.A. 1216 here explains by pithapālaka.
5 bidalamaśāka. Cf. Jā. i. 9, Dkā. i. 135 where mentioned as a feature in the life of one who has gone forth. V.A. 1216 says a twig couch or one woven with bamboo chips.
6 māsārka defined in Pāc. 14. For notes on these four kinds of couches and chairs see B.D. ii. 240.
7 bundikābaddha, defined in Pāc. 14, as are also the next two terms.
8 kultrapādaka.
9 bhaccapādaka.
10 āsāndika. V.A. 1216, reading āsandhika, says it is called a four-cornered (or square, caturassā) chair. Cf. Khā. 44.
11 uccaka āsandiki.
for the couches; they rocked to and fro together with the tall supports for the couches. "Monks, tall supports for couches should not be used. Whoever should use them, there is an offence of wrong-doing. I allow, monks, a support for a couch to be eight finger-breadths at the most." \[5\] 

Now at that time thread accrued to an Order. They told this matter to the Lord. He said: "I allow you, monks, to weave a couch." The ends used up much thread. "I allow you, monks, having pierced the ends,\(^8\) to weave small squares."\(^9\) A piece of cotton cloth accrued. They told this matter to the Lord. He said: "I allow you, monks, to weave a carpet."\(^4\) A cotton quilt\(^5\) accrued to an Order. They told this matter to the Lord. He said: "I allow you, monks, having unravelled it, to make a squatting mat\(^6\) of three (kinds of) cotton: cotton from trees, cotton from creepers, cotton from grass."

Now at that time the group of six monks used squatting mats half (the size of a man's) body. People, touring the dwelling-places, having seen them spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, squatting mats half (the size of a man's) body should not be used. Whoever should use one, there is an offence of wrong-doing. I allow you, monks, line decoration."\(^*\) Now at that time there came to be a festival on a mountain top near Rājagaha.\(^8\) People arranged mattresses\(^8\) for the couches; they rocked to and fro together with the tall supports for the couches. "Monks, tall supports for couches should not be used. Whoever should use them, there is an offence of wrong-doing. I allow, monks, a support for a couch to be eight finger-breadths at the most."\[5\] 

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Now at that time there came to be a festival on a mountain top near Rājagaha. People arranged mattresses\(^8\) for the couches; they rocked to and fro together with the tall supports for the couches. "Monks, tall supports for couches should not be used. Whoever should use them, there is an offence of wrong-doing. I allow, monks, a support for a couch to be eight finger-breadths at the most."\[5\] 

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Now at that time dwelling-places were low to the ground. They told this matter to the Lord. He said: "I allow, monks, a bold design made with figures of women, figures of men, in a dwelling-place. People touring the dwelling-places, having seen this, ... spread it about, saying: "Like [151] householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, you should not have a bold design made with figures of women, figures of men. Whoever should have one made, there is an offence of wrong-doing. I allow, monks, wreath-work, creeper-work, swordfish teeth, the five strips (of cloth design)."

Now at that time monks made an inner room at one side of a small dwelling-place; there was no access. They told this matter to the Lord. He said: "I allow you, monks, to make an inner room at one side of a small dwelling-place, in the middle of a large one." 3

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1 saññā. Cf. Mv. VI. 4, where certain specified ones are allowed as medicines.
2 pabhānakātā, as at Vin. iv. 61 (see B. d. ii. 285, n. 5) and vi. 208. VA. 1219 says "not only the figures of women and men, but also figures of animals, even of an earthworm."
3 As at CV. V. 11. 6.
4 As at CV. V. 11. 6.
5 At. d. ii. 147. 170 said to be the capital of the desas with many people and crowded with yakkhas. Speit in both passages as Ajjaka. VA. 1219 says each open space was crowded with people.
6 Atokanāti as at Vin. i. 276.
7 sīvībābha. VA. 1219 calls it a quadrangular (or four-sided) inner room.
8 mālakāgābhā. VA. 1219 says it is a long room whose length is two or three times its width.
9 hmāmīya gābhā. See B. d. ii. 16, n. 6 on hmāmīya. VA. 1219 calls it a room in the gable on the open air floor or a room on the bare roof.
10 As at CV. V. 14. 5.
BOOK OF DISCIPLINE

Now at that time the base of a wall of a dwelling-place disintegrated. They told this matter to the Lord. He said: "I allow, monks, a timber butress."1 A wall of a dwelling-place let in the rain.2 "I allow, monks, a protecting screen (and) paste and water."3

Now at that time a snake fell from a grass roofing on to a certain monk's shoulder. Terrified, he uttered a cry of distress. Monks, having run up, spoke thus to this monk: "Why did you, your reverence, utter a cry of distress?" Then this monk told this matter to the monks. The monks told this matter to the Lord. He said: "I allow, monks, a canopy."4

Now at that time monks hung their bags at the feet of couches, and at the feet of chairs they were eaten by rats and white ants. They told this matter to the Lord. He said: "I allow, monks, a peg in the wall, an elephant-tusk (peg)."5

Now at that time monks laid aside their robes on a couch and at the feet of chairs; they were eaten by rats and cowdung-covers. They told this matter to the Lord. He said: "I allow, monks, a bamboo for robes, a cord for robes."6

Now at that time dwelling-places had no verandahs and were without shelter.7 They told this matter to the Lord. He said: "I allow, monks, a verandah, a covered terrace, an inner court, a verandah roofing."8 The verandahs were

2. *ovassati* also at CV. V. 18. 1.
4. *uddhāsaka*. VA. 1210 reading *uddha-* with e. wda-, says clay pounded together with ashes and cowdung. Sinh. edn. reads *uddha*.
5. *ūtāna*, an item in some of the "no offence" clauses in the Suttavibhanga, e.g. at Vin. iii. 225, 227, 229, 233, iv. 171, 279.
6. Cf. CV. V. 9. 5 where monks hung their bags on these pegs.
7. Also allowed at CV. VI. 11. 6; 14. 3.
10. *pañghaṁ*. VA. 1220, reading *pañghaṁ* but saying it is also called *pañghaṁ*, speaks of it as a *katapadesa*, a shaped (artificial) place or locality. It was at the door of the dwelling-places.
11. *pahudda*. Sinh. edn. *pahṛḍa*. VA. 1220 reading *pahudda* and saying *puhitha* i. also a reading, explains as "the whole of the inner room in the middle is called *pariyāghrā*": *pahuddan* is *mayaṁ* gañghāsama *sannātā pariyāghrā* vacati. With this phrase cf. Vin. ins. 119. *Pariyāghrā* means "surrounded by a house."
12. *osārīka*. VA. 1220 reads *osārīka*, with e. *osaraka* and says "having put a bamboo in a dwelling-place without a verandah, having had small sticks taken from that, tolo osārīka, a verandah-covering, *chadaṇapamukha*, is made.

3.5-9] CULLAVAGGA VI

public. Monks were (too) modest to lie down. "I allow, monks, a moveable screen, a screen that can be drawn." || 5 ||

Now at that time monks participating in a meal in the open air were bothered by cold and heat. They told this matter to the Lord. He said: "I allow, monks, an assembly hall." The assembly hall was low to the ground ... 3 "... a cord for robes." Now at that time monks spread out their robes in the open air on the ground. The robes were soiled by dust. "I allow, monks, a bamboo for robes and a cord for robes in the open air." || 6 ||

The drinking water became tepid.3 "I allow, monks, a hall for the drinking water, a shed for the drinking water." The hall for the drinking water was low to the ground ... 4 "... a cord for robes." There was no vessel for the drinking water. "I allow, monks, a conchshell for drinking water, a saucer for drinking water." || 7 ||

Now at that time dwelling-places were not fenced in. "I allow, monks, three (kinds of) fences to fence them in: a fence of bricks, a fence of stones, a fence of wood." There was no porch. "I allow, monks, a porch." The porch was low to the ground. It was flooded with water. "I allow you, monks, to build it high to the ground." There was no door to the porch. "I allow, monks, a door, a door-post and lintel ... a cord to pull through."4 Powdered grass fell from the porch.5 "I allow, monks, ... the five (pieces) of cloth design."6

Now at that time a cell came to be swampy.8 They told this matter to the Lord. He said: "I allow you, monks, to sprinkle gravel." They did not succeed in doing so. "I allow you, [153] monks, to lay down flagstones." Water remained. "I allow, monks, a drain for the water." || 8 ||

Now at that time monks made a fireplace here and there in a cell; the cell became soiled.7 They told this matter to the Lord. He said: "I allow you, monks, to make at one side a hall for the fire." The hall for the fire was low to the ground

2. As at CV. V. 11. 6.
4. As at CV. V. 14. 4.
6. As at CV. V. 14. 5; 35. 4.
7. *ulkēpa*, as at Vin. i. 45.
...I allow, monks, a balustrade.’ The hall for the fire
had no door. ‘I allow, monks, a door, a doorpost and
lintel ... a cord for pulling through.’ Powdered grass4 fell
into the hall for the fire. ‘I allow you, monks, ... a cord
for robes.’ || q ||

A monastery was not fenced in: goats and cattle5 injured
the little plants.4 They told this matter to the Lord. He
said: ‘I allow, monks, three (kinds of) hedges to fence it in:
a hedge of bamboo, a hedge of thorns, a ditch.’ There was
no porch. As before, goats and cattle injured the little plants.
‘I allow, monks, a porch, an interlacing of stakes and thorns,
a hedge of swallow-wort, a gateway, a door-bar.’7 Powdered
glass fell from the porch. ‘I allow you, monks, ... the five
(pieces of) cloth design.’ The monastery became swampy
...9 ... a drain for the water.’ || r0 ||

Now at that time King Seniya Bimbisāra of Magadha wanted
to have a long house with a smearing of plaster and clay built
for an Order. Then it occurred to monks: ‘Now what kind
of roofing is allowed by the Lord, what is not allowed?’ They
told this matter to the Lord. He said: ‘I allow, monks, five (kinds of) roofings: a roofing of tiles, a roofing of roofing
of leaves.’10 || r1 ||

Told is the First Portion for Repeating.

Now at that time the householder Anāthapiṇḍika was the
husband of a sister of a (great) merchant of Rājagaha. Then
the householder Anāthapiṇḍika went to Rājagaha on some
business or other. At that time the Order with the Awakened
One at its head had been invited for the morrow by the (great)

merchant of Rājagaha. Then the (great) merchant of Rāja-
gaha enjoined slaves and servants, saying: ‘Well now, good
people, getting up early in the morning, cook conys, cook
rice,1 prepare curries, prepare vegetables.’3 Then it occurred
to the householder Anāthapiṇḍika: ‘Now, on my arrival
formerly this householder, having put aside all duties, did
nothing except exchange greetings with me, but now he seems
excited and enjoins slaves and servants, saying: ‘Well now,
good people ... [154] prepare vegetables.’ Now can there be
for this householder a leading to4 (a bride’s home) or can
there be a leading away from5 (a bride’s home) or is a great
oblation arranged or is King Seniya Bimbisāra of Magadha
invited for the morrow together with his troops?’” || r1 ||

Then the (great) merchant of Rājagaha, having enjoined the
slaves and servants, approached the householder Anāthapiṇḍika;
having approached, having exchanged greetings with the
householder Anāthapiṇḍika, he sat down at a respectful
distance. The householder Anāthapiṇḍika spoke thus to the
(great) merchant of Rājagaha as he was sitting down at a
respectful distance: ‘Formerly you, householder, on my
arrival, having put aside all duties, did nothing except exchange
greetings with me, but now you seem excited and enjoin
slaves and servants, saying: ‘Well now, good people ... prepare
vegetables.’ Now can there be for you, householder, a
leading to ... or is King Seniya Bimbisāra of Magadha
invited for the morrow together with his troops?’”

‘There is to be for me, householder, neither a leading to
(a bride’s home), nor is there to be a leading away from (a
bride’s home), nor is King Seniya Bimbisāra of Magadha
invited for the morrow together with his troops. But a great
oblation is arranged by me: the Order is invited for the
morrow with the Awakened One at its head.’

‘Did you, householder, say ‘Awakened One?’’

‘Awakened One’ I did say, householder.”

‘Did you, householder, say ‘Awakened One?’’

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1 As at CV. V. 11. 6.
2 As at CV. V. 14. 3.
3 paropaka. Cf. paropakah at B. B. ii. 345. iv. 359.
4 apessum. Sinh. edn. apesim. V.A. 1220 reading apesi, says “having
inserted stakes with long pieces of wood, having covered with thorny branches,
it is made for closing up the doorway.”
5 akhandya. Sinh. edn. reads yamahakhandya, a pair of doors.
6 paliqha. V.A. 1320 says “As in village gateways, it is for closing a door
that is joined to a wheel.”
7 As at CV. V. 14. 4.
8 As at CV. V. 14. 5: 85. 4.
9 These five kinds of roofings mentioned at Vin. iv. 48.
10 bhattani. Cf. B.D. i. 149, iii. 11. These four words are, above all in
the plural suggesting that separate portions should be got ready for each monk.
11 tappadati, as at Vin. iii. 208.
12 uttaribhanga, or tit-bits, dainties. See B.D. i. 275, n. 5.
13 As at Vin. iii. 135. See B.D. i. 299, n. 2.
14 As at Vin. iii. 135. See B.D. i. 230, n. 1.
"'Awakened One' I did say, householder."
"Did you, householder, say 'Awakened One'?"
"'Awakened One' I did say, householder."
"Even this sound, householder, is hard to come by in the

world, that is to say 'Awakened One, Awakened One.' Now
would it be possible, householder, at this time to go up and
see this Lord, a perfected one, a fully Self-awakened One?"

"This time is not a right time, householder, to go up and
see this Lord, a perfected one, a fully Self-awakened One.
But now, early to-morrow you shall go up to see this Lord,
a perfected one, a fully Self-awakened One."

Then the householder Anathapiṇḍika, thinking: "Early
to-morrow I will go up to see this Lord... fully Self-
Awakened One," lay down with mindfulness (so much) directed
to the Awakened One, that he got up three times during the
night thinking it was daybreak. || 2 ||

Then the householder Anathapiṇḍika approached the gate-
way to the Cool Grove, and non-human beings opened the
gateway. Then as the householder Anathapiṇḍika was going
out from the town, light vanished, darkness appeared; fear,
consternation, [155] hair standing on end arose so that he was
desirous of turning back from there. Then the yakkha
Sivaka, invisible, made this sound heard:

"A hundred elephants, a hundred horses, a hundred chariots
with she-mules,
A hundred thousand maidens adorned with jewelled ear-

rings—

These are not worth the sixteenth part of one length of
stride.

Advance, householder, advance, householder.
Advance is better for you, not retreat."

Then darkness vanished for the householder Anathapiṇḍika,
light appeared, so that his fear, consternation, hair standing
on end subsided. And a second time... And a third time

1 For this episode to the end of || 4 || cf. S. i. 210-12.

2 buddhagādaśa sānyāsā, Sivatana. S. i. 211 reads Sivathika, from the name of Sivathika (S.l. Sivaka) of the yakkha who lived in the Sitavana.

3 As at e.g. Vin. iii. 60.

4 Cf. the last three of these lines with Vu. 20. 8; 43. 8.

5 assalāri. Cf. Vaccumāri at MV. V. 9. 1. 3.

6 SA. i. 315 says that Anathapiṇḍika thinks that there are many other sects, those of Puraṇa Kassapa and so on, who say they are awakened ones; but if this teacher is the awakened one he will address him by his kuladaṭika name, i.e. by the name given him in his family, because no one but Anathapiṇḍika himself knows this. See also K.S. i. 273, n. 1.


8 Cf. Sn. 642.

9 Besides S. i. 212, where the S. version of this episode ends, this verse occurs at A. i. 138.

10 As at MV. I. 7. 5. 10; V. 1. 9. 10; VI. 28. 8. 9.

4.3-5] CULLAVAGGA VI did the yakkha Sivaka made this sound heard: "... Advance is better for you, not retreat." And a third time darkness vanished for the householder Anathapiṇḍika, light appeared, so that his fear, consternation, hair standing on end subsided.

8 ||

Then the householder Anathapiṇḍika approached the Cool
Grove. Now at that time the Lord was pacing up and down
in the open air, having got up in the night towards dawn.
Then the Lord saw the householder Anathapiṇḍika coming
in the distance; seeing him, having stepped down from the
place for pacing up and down in, he sat down on an appointed
seat, and sitting down the Lord spoke thus to the householder
Anathapiṇḍika: "Come, Sudatta." Then the householder
Anathapiṇḍika, thinking: " The Lord addressed me by name,"
joyful, elated, approached the Lord; having approached,
having inclined his head to the Lord's feet, he spoke thus
to the Lord: "I hope, Lord, that the Lord is living at ease."
He said:

"Yes, always at ease he lives, the brahmin, attained to
nibbāna,
Who is not stained by lusts, cooled, without attachments.
Having rent all clippings, having averted heart's care,
Tranquil he lives at ease, having won to peace of mind." || 4 ||

Then the Lord talked a progressive talk to the householder
Anathapiṇḍika, that is to say talk on giving, talk on moral
habit, talk on heaven, he explained the

advantage of pleasures of the senses, the advantage
in renouncing (them). When the Lord knew that the mind of
the householder Anathapiṇḍika 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 [156] cloth without black specks will easily take dye, even so as he was (sitting) on that very seat, dhamma-vision, dustless, stainless, arose to the householder Anāthapiḍīka, that "whatever is liable to uprising, all that is liable to stopping." Then the householder Anāthapiḍīka, having seen dhamma, attained 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, spoke thus to the Lord:

"Excellent, Lord! Excellent, Lord! Even, Lord, 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 to see may see shapes,' even so is dhamma explained in many a figure by the Lord. I myself, Lord, go to the Lord for refuge, to dhamma, and to the Order of monks. May the Lord accept me as a lay-disciple going for refuge from this morrow by the householder Anāthapiḍīka.

Then the householder Anāthapiḍīka, having understood the Lord's consent to a meal with me on the morrow together with the Order of monks. Then the householder Anāthapiḍīka, having understood the Lord's consent, rising from his seat, having greeted the Lord, departed keeping his right side towards him. || 5 ||

The (great) merchant of Rājagaha heard: "It is said that the Order with the Awakened One at its head is invited for the morrow by the householder Anāthapiḍīka." Then the (great) merchant of Rājagaha spoke thus to the householder Anāthapiḍīka: "It is said that the Order with the Awakened One at its head is invited by you, householder, for the morrow. But you are incoming. I can give you, householder, the means by which you can make a meal for the Order with the Awakened One at its head."

"Thank you, householder, but I have the means by which I can make a meal for the Order with the Awakened One at its head."

1 As opposed to resident.
the householder Anāthapiṇḍika, having concluded that business at Rājagaha, set out for Sāvatthi. Then the householder Anāthapiṇḍika enjoined people on the way, saying: "Masters, build monasteries, prepare dwelling-places, furnish gifts; an Awakened One has arisen in the world, and this Lord, invited by me, will come along by this road."

Then these people, urged on by the householder Anāthapiṇḍika, built monasteries, prepared dwelling-places, furnished gifts. Then the householder Anāthapiṇḍika, having arrived at Sāvatthi, looked all round Sāvatthi, thinking: "Now where could the Lord stay that would be neither too far from a village, nor too near, suitable for coming and going, accessible to people whenever they want, not crowded by day, having little noise at night, little sound, without folks' breath, secluded from people, fitting for meditation?"

Then the householder Anāthapiṇḍika saw Prince Jeta's pleasure grove, neither too far from a village . . . fitting for meditation, and seeing it, he approached Prince Jeta; having approached he spoke thus to Prince Jeta: "Give me, young master, the pleasure grove to make a monastery."

"The pleasure grove is not to be given away, householder, even for the price of a hundred thousand."2

"Young master, the monastery is taken."2

"The monastery is not taken, householder." They asked the chief ministers of justice,3 saying: "Is it taken or is it not taken?" The chief ministers spoke thus: [158] "The monastery is taken at the price fixed by you, young master." Then the householder Anāthapiṇḍika, having had gold coins brought out by means of wagons, had the Jeta Grove spread with the price of a hundred thousand.5

The gold coins that were taken out the first time were not enough for a small open space near to the porch. Then the householder Anāthapiṇḍika enjoined the people, saying: "Go back, good people, bring (more) gold coins, I will spread this open space." Then it occurred to Prince Jeta: "Now this can be no ordinary matter inasmuch as this householder bestows so many gold coins," and he spoke thus to the householder Anāthapiṇḍika:

"Enough, householder; let me spread this open space, give this open space to me, it will be my gift."

Then the householder Anāthapiṇḍika, thinking: "This Prince Jeta is a distinguished, well-known man; surely the faith in this dhamma and discipline of well-known men like this is very efficacious," made over that open space to Prince Jeta. Then Prince Jeta built a porch on that open space. The householder Anāthapiṇḍika had dwelling-places made, he had cells made . . . porches . . . attendance halls . . . fire halls . . . huts for what is allowable . . . privies . . . places for pacing up and down in . . . halls in the places for pacing up and down in . . . wells . . . halls at the wells . . . bathrooms . . . halls in the bathrooms . . . lotus ponds . . . he had sheds made.

Then the Lord, having stayed at Rājagaha for as long as he found suitting, set out on tour for Vesālī. In due course, walking on tour, he arrived at Vesālī. The Lord stayed there at Vesālī in the Great Grove in the Hall of the Gabled Pillars. Now at that time people were making repairs carefully and they were also attending carefully, with the requisites of robes, almsfood, lodgings and medicines for the sick, to those monks who were looking after the repairs. Then it occurred to a certain poor tailor: "Now this can be no ordinary matter inasmuch as these people are making repairs carefully. What now if I too should make repairs?" Then that poor tailor, having himself kneaded mud, having piled up bricks, had wattle and daub walls erected. But because he was not skilful the piling was crooked and a wall fell down. And a

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1 As at MV. I. 22. 16, 17 where Bimbisāra is giving the Bamboo Grove.
2 As at /3. i. 94.
3 Cf. similar passage at Vin. iv. 223 (B.D. iii. 178).
4 kṣāraḥka; see n. at B.D. i. 28.
5 kṣ̄atrasantiham satthāpanesi. V.A. 1220 says "having given a hundred thousand khaṭāpanas, having had them spread out (on the ground), having taken the measure of the circumference of trees and ponds there, he gave having had them (i.e. the khaṭāpanas) spread out in a certain place." Most likely the gold coins were not round but square, see Vin. Texts iii. 188, n. 1.

1 na orakam bhavaśīti. Cf. MV. I. 9. 1, and below CV. VI. 5. 1.
2 As at MV. VI. 36. 1. kṣāraḥka is a word of unsettled meaning. V.A. 1221 says that he built a seven storeyed long house with a porch (or storehouse) at the gateway (dvāra-khāṭhāpāsim). (dārakāṭhāpāsāda).
Then that poor tailor . . . spread it about, saying: "These recluses, [159] sons of the Sakyans, exhort, instruct those who give them the requisites of robes, almsfood, lodgings, medicines for the sick, and these look after their repairs. But I am poor. No one exhorts or instructs me or looks after my repairs." Monks heard this poor tailor as he was . . . spreading 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 put repairs in charge (of a monk).¹

Monks, the monk who is in charge of repairs should make an effort,² thinking, 'How can the dwelling-place be brought to a rapid termination?' and he should restore broken and dilapidated parts.³

"And thus, monks, should they be given in charge: First, a monk should be asked; having asked 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, let the Order give the repairs to the dwelling-place of the householder So-and-so in charge of the monk So-and-so. This is the motion. Honoured sirs, let the Order listen to me. The Order is giving the repairs . . . in charge of the monk So-and-so. If the giving in charge of the monk So-and-so, of the repairs to the dwelling-place of the householder So-and-so, is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. Repairs to the dwelling-place of the householder So-and-so are given in charge of the monk So-and-so. It is pleasing to the Order; therefore it is silent. Thus do I understand this:'" ³ ³ ³ ³

Then the Lord, having stayed at Vesāli for as long as he found suiting,⁴ set out on tour for Sāvatthi. Now at that time monks who were pupils of the group of six monks, having gone

along in front of the Order of monks with the Awakened One at its head, took possession of dwelling-places, saying: "This will be for our preceptors, this will be for our teachers, this will be for us." Then the venerable Sāriputta, having gone along close behind the Order of monks with the Awakened One at its head, not being able to get a sleeping place—the dwelling-places being taken possession of, the sleeping places being taken possession of—sat down at the root of a certain tree. Then the Lord, getting up during the night towards morning, coughed. The venerable Sāriputta also coughed.

"Who is there?"

"It is I, Lord, Sāriputta."

"Why are you, Sāriputta, sitting here?" Then the venerable Sāriputta told this matter to the Lord.¹ ³ ³ ³

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, [160] that monks who are pupils . . . this will be for us?"

"It is true, Lord." The Awakened One, the Lord rebuked them, saying:

"How, monks, can these foolish men, having gone along in front of . . . saying . . . this will be for us? 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:

"Who, monks, is worthy of the best seat, the best water² (for washing), the best alms?" Some monks spoke thus:

"Whoever, Lord, has gone forth from a noble family, he is worthy of the best . . . alms." Some monks spoke thus:

"Whoever, Lord, has gone forth from a brahmin family . . . from a householder's family. . . . Whoever, Lord, knows the suttanisa³ . . . is an expert on discipline . . . is a teacher of dhamma . . . is possessed of the first meditation⁴ . . . is possessed of the second meditation . . . is possessed of the third meditation . . . is possessed of the fourth meditation

¹ Cf. a similar passage at Vin. iv. 16.
² agodhaka, explained by dakkhaññodaka at VA. 1221 = MA. i. 145. Cf. M. i. 28, ii. 206.
³ With this and the next two items cf. a similar list at Vin. iii. 159.
⁴ With this list to the end, cf. Vin. iv. 24.
Then the Lord addressed the monks, saying: "Formerly, the monks, there used to be a large banyan on a slope of the Himalayas. Three friends lived near it: a partridge, a monkey and a bull-elephant. These lived courteous, deferential, polite to one another. Then, monks, it occurred to these friends: 'Now let us find out which of us is the eldest by birth. We should respect, revere, reverence, honour him, and we should abide by his advice.' Then, monks, the partridge and the monkey asked the bull-elephant: 'You, friend, what long-ago thing do you remember?'

'When I, friends, was young I used to pass over this banyan keeping it between my thighs, and the topmost shoots brushed against my belly. This, friends, is a long-ago thing that I remember.'

Then, monks, the partridge and the monkey asked the bull-elephant: 'You, friend, what long-ago thing do you remember?'

'When I, friends, was young, having sat down on the ground, I used to eat the topmost shoots of this banyan. This, friends, is a long-ago thing that I remember.'

Then, monks, the monkey and the bull-elephant asked the partridge: 'You, friend, what long-ago thing do you remember?'

'Friends, in a certain open space there was a great banyan. I, having eaten one of its fruits, relieved myself in that open space, and this banyan has grown from that. So I, friends, am the eldest by birth.' [161]

Then, monks, the monkey and the bull-elephant spoke thus to the partridge: 'You, friend, are the eldest of us by birth. We will respect, revere, reverence, honour you and we will abide by your advice.'

Then, monks, the partridge caused the monkey and the bull-elephant to undertake the five moral habits and himself followed the observance of the five moral habits. They, having lived courteous, deferential, polite to one another, at the breaking up of the body after dying arose in a happy bourn, a heaven world. This, monks, came to be known as the 'Partridge Brahma-faring.'

"Those who revere the old—those men are skilled in dhamma.

Worthy of praise here and now and a happy bourn hereafter.

"Well then, monks, if animals, breathers, can live courteous, deferential, polite to one another, so do you, monks, let your light shine forth here so that you, gone forth in this dhamma and discipline which are well taught, live likewise courteous, deferential, polite to one another. It is not, monks, for pleasing those who are not (yet) pleased. . . ." Having given reasoned talk, he addressed the monks, saying:

'I allow, monks, greeting, rising up for, joining the palms in salutation, proper homage, the best seat, the best water (for washing), the best alms according to seniority. But, monks, what belongs to an Order should not be reserved according to seniority. Whoever should (so) reserve it, there is an offence of wrong-doing.'

Monks, there are these ten who are not to be greeted: one ordained later is not to be greeted by one ordained earlier; one not ordained is not to be greeted; one belonging to a different communion (even) if he is more senior (yet) speaks what is not-dhamma is not to be greeted; a woman is not to be greeted; a eunuch . . . one under probation . . . one who deserves to be sent back to the beginning . . . one who deserves mānantā . . . one undergoing mānantā . . . one deserving rehabilitation is not to be greeted. These, ten, monks, are not to be greeted. These three, monks, are to be greeted: one ordained earlier is to be greeted by one ordained later; one belonging to a different communion if he is more senior and speaks what is dhamma is to be greeted; and, monks, a Truth-finder, a perfected one, a fully Self-awakened one is to be greeted in the world with its devas, with its Māras, with its

1 This sentence is quoted at DA. i. 178.
2 See CV. II. 1. 2.
3 See CV. III. 15.
4 Cf. i. ll. 44, II. p. 87 f.
Brahmās, by creatures with recluses and brahmins, with devas and mankind. These three, monks, are to be greeted."  || 5 || 6 ||

Now at that time people prepared sheds for an Order, they prepared rugs, they prepared open spaces. [162] Monks who were pupils of the group of six monks,¹ saying: "Only what belongs to an Order is not allowed according to seniority by the Lord, not what is made on purpose for it," having gone along in front of the Order of monks with the Awakened One at its head, took possession of the sheds, took possession of the rugs, took possession of the open spaces, thinking: "This will be for our preceptors, this will be for our teachers, this will be for us." Then the venerable Sāriputta, having gone along close behind the Order of monks with the Awakened One at its head, not having a chance to get an open space—the sheds being taken possession of, the rugs being taken possession of, the open spaces being taken possession of—sat down at the root of a certain tree. Then the Lord, getting up during the night towards morning, coughed. The venerable Sāriputta told this matter to the Lord. Then the householder Anathapindika 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 householder Anathapindika spoke thus to the Lord: "Lord, may the Lord consent to a meal with me on the morrow together with the Order of monks." The Lord consented by becoming silent. Then the householder Anathapindika, having understood the Lord's consent, rising from his seat departed keeping his right side towards him. Then the householder Anathapindika, having had sumptuous foods, solid and soft, prepared towards the end of that night, 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 the householder Anathapindika:

¹ Made an offence of wrong-doing at MV. V. 10. 5 to use any of these things.
² Cf. Vin. i. 194 (B.D. iv. 239).
³ tulonaddha. Cf. onaddhama tta onaddhappa at CV. VI. 2. 7, and Vin. ii. 270. Cf. also Vin. i. 194.
having approached, he sat down on the appointed seat together with the Order of monks. Then the householder Anāthapiṇḍika, having with his own hard served and satisfied the Order of monks with the Awakened One at its head with sumptuous foods, solid and soft, 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 the householder Anāthapiṇḍika spoke thus to the Lord: "What line of conduct am I, Lord, to follow in regard to the Jeta Grove?"

"Well now, do you, householder, have the Jeta Grove prepared for (the use of) the Order of the four quarters, present and to come?"

"Very well, Lord," and the householder Anāthapiṇḍika, having answered the Lord in assent, had the Jeta Grove prepared for (the use of) the Order of the four quarters, present and to come.||1||

Then the Lord thanked the householder Anāthapiṇḍika in these verses:

They ward off cold and heat and beasts of prey from there.

He, knowing that dhamma here, attains nibbāna, cancerless." [164]

Then the Lord, having given thanks to the householder Anāthapiṇḍika in these verses, rising from his seat departed.||2||9||

Now at that time a certain chief minister who was a disciple of the Naked Ascetics had a meal for an Order. The venerable Upananda, the son of the Sakyans, having arrived after (the others) while the meal was yet unfinished, turned away the monk who was next to him, and there was an uproar in the refectory. Then these monks told this matter to the Lord. He said:

"Is it true, as is said, that you, Upananda, having arrived . . . in the refectory?"

"It is true, Lord." The Awakened One, the Lord rebuked him, saying:

"How can you, foolish man, having arrived . . . in a refectory? 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 monk should not turn (another) away while a meal is yet unfinished. Whoever should turn (another) away, there is an offence of wrong-doing. If he turns (another) away who is invited (to the meal), he should be told, 'Go and fetch water.' If this is thus accomplished, that is good; if it is not accomplished, having swallowed lumps of boiled rice properly, his seat should be given to a senior monk. But this I say, monks: that not by any method should a seat be reserved for a senior monk. Whoever should reserve one, there is an offence of wrong-doing."||1||

Now at that time the group of six monks turned ill monks away. The ill ones spoke thus: "We, your reverences, are not able to get up, we are ill." Saying, "We will turn the venerable ones away," having taken hold of them, having turned them away, they let go (of them) while they were standing. The ill ones, on being let go of, fell down. They told this matter to the Lord. He said: "Monks, one who is ill should not be turned away. Whoever should turn him away, there is an offence of wrong-doing."

Now at that time the group of six monks, saying: "We are ill, we are not to be turned away," kept to the best sleeping places. They told this matter to the Lord. He said:

"I allow you, monks, to give a suitable sleeping place to one who is ill."

Now at that time the group of six monks reserved lodgings
on (some slight pretext). They told this matter to the Lord. He said: “Monks, a lodging should not be reserved on (some slight) pretext. Whoever should (so) reserve it, there is an offence of wrong-doing.” || 10 ||

Now at that time the group of seventeen monks were repairing a large dwelling-place in the neighbourhood, thinking: “We will spend the rains here.” The group of six monks saw the group of seventeen monks as they were repairing the dwelling-place, and seeing them, they spoke thus:

“You reverences, the group of seventeen monks are repairing a dwelling-place. Come, we will turn them away.”

Some spoke thus: “Wait, your reverences, until they have repaired it; when it is repaired, we will turn them away.” Then the group of six monks spoke thus to the group of seventeen monks: “Go away, your reverences, the dwelling-place was obtained by us.”

“Your reverences, should not this have been explained before, and we would have repaired another?”

“Your reverences, does not a dwelling-place belong to the Order?”

“Yes, your reverences, a dwelling-place belongs to the Order.”

“Go away, your reverences, the dwelling-place was obtained by us.”

“Your reverences, the dwelling-place is big; you stay, and we too will stay.”

“Go away, your reverences, the dwelling-place was obtained by us,” and angry, displeased, having taken them by the throat, they threw them out. These being thrown out, wept. Monks spoke thus:

“Why do you, your reverences, weep?”

“You reverences, this group of six monks, angry, displeased, threw us out of a dwelling-place belonging to the Order.” Those who were modest monks looked down upon, criticised, spread it about, saying: “How can this group of six monks, angry, displeased, throw out monks from a dwelling-place belonging to an Order?” Then these monks told this matter to the Lord. He said:

“Is it true, as is said, monks, that the group of six monks, angry, displeased, threw out monks from a dwelling-place belonging to an Order?”

“It is true, Lord.” Having rebuked them, having given reasoned talk, he addressed the monks, saying:

“Monks, a monk should not be thrown out of a dwelling-place belonging to an Order by one who is angry, displeased. Whoever (such) should throw him out should be dealt with according to the rule.” I allow you, monks, to assign lodgings.” || 1 ||

Then it occurred to the monks: “Now by whom should lodgings be assigned?”

They told this matter to the Lord. (166) He said: “I allow you, monks, to agree upon a monk endowed with five qualities as assigner of lodgings: one who would not follow a wrong course through desire, 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. And thus, monks, should he be agreed upon: First, a monk should be asked. Having asked 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 assigner of lodgings. This is the motion. Honoured sirs, let the Order listen to me. The Order is agreeing upon the monk So-and-so as assigner of lodgings. If the agreement upon the monk So-and-so as assigner of lodgings is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The monk So-and-so is agreed upon by the Order as assigner

1 Cullavagga and Pacittiya versions proceed differently from here.
2 Pac. 17.
3 gākutum.
4 sendunāgāhāpaka; cf. patisāgāhāpaka and see B.D. ii. 122, n. 1. To the end of || 2 || is the same as the passage at Vin. iii. 246-7 (B.D. ii. 122) dealing with the assigner of bowls.
Then it occurred to the monks who were the assigners of lodgings: “Now, how should the lodgings be assigned?.” They told this matter to the Lord. He said: “I allow you, monks, first to count the monks; having counted the monks, to count the sleeping places; having counted the sleeping places, to assign according to the accommodation for sleeping places.” Assigning according to the accommodation for sleeping places (some) sleeping places were left over. The earlier on which they are to be assigned is the day following the full moon of Asāḷha; the later on which they are to be assigned is the month following the full moon of Asāḷha; the intervening on which they are to be assigned is the day following the Invitation, with reference to the next rains-residence. These, monks, are the three (times for) the assignment of lodgings.”

The Second Portion for Repeating. [187]

Now at that time the venerable Upananda, the son of the Sakyans, having occupied a lodging in Sāvatthi, went away to some village residence and occupied a lodging there too. Then it occurred to these monks: “Now your reverences, this venerable Upananda, the son of the Sakyans, is a maker of strife, a maker of quarrels, a maker of contention, a maker of disputes, a maker of legal questions in the Order. If he will spend the rains here, not one of us can live in comfort. Come, let us ask him.” Then these monks spoke thus to the venerable Upananda, the son of the Sakyans: “Have you not, reverend Upananda, occupied a lodging in Sāvatthi?” “Yes, your reverences.” “But do you, reverend Upananda, (although) alone reserve two (lodgings)?” “I, your reverences, am giving up the one here and occupying the one there.” Those who were modest monks . . . spread it about, saying:

“Taste can the venerable Upananda, the son of the Sakyans, it for the three months of the rains but not to reserve it for the dry season.”

Then it occurred to the monks: “Now, how many (times for) the assignment of lodgings are there?” They told this matter to the Lord. He said: “Monks, there are these three (times for) the assignment of lodgings: the earlier, the later, the intervening. The earlier on which they are to be assigned is the day following the full moon of Asāḷha; the later on which they are to be assigned is the month following the full moon of Asāḷha; the intervening on which they are to be assigned is the day following the Invitation, with reference to the next rains-residence. These, monks, are the three (times for) the assignment of lodgings.”

1 V.A. 1223 calls these the places for couches.
2 sayagyagga. V.A. 1223 explains by sayagapariśchedena, by the space, range, and speaks of each monk having a place for a couch. Cf. bhikkhagga, at CV. XII. 1, 1, apparently meaning the number of monks.
4 parisena. As pointed out at Vin. Texts iii. 202, n. 1 a “cell” here appears to be a unit larger than a dwelling-place. But I do not think that this is necessarily the case. Probably not more than one monk slept in a cell, but a dwelling-place might have been used by two or more. V.A. 1223 in explaining anusāhāga, says that if there are too few monks (for the available space) two or three cells should be given to each monk.
5 anusāhāga.
6 na aham as at MV. VIII. 24, 4.
7 Cf. VI. 17, 2, below.
8 See MV. III. 2, 2. These two dates are the same as the earlier and the later periods for entering on the rains-residence.
9 The “intervening,” antaramuttaka, does not refer to a date between these earlier and later times, but to the time between the rains-residence of one year and the next. Lodgings would become vacant at the end of the rains (see above || 3 ||) and then assignment for the next rains could take place. It seems that the first two are compulsory, the third optional. See V.A. 1223.
(although) alone reserve two (lodgings)?” The one taken in each place is automatically lost just because a monk has taken them both.

Now at that time many monks standing near the venerable Upali grew tired waiting for the recitation. They told this matter to the Lord. He said: “I allow you, monks, to sit down with those entitled to seats of an equal (height).” Then it occurred to monks: “Now, in respect of what is one entitled to seats of an equal (height)?” They told this matter to the Lord. He said: “I allow you, monks, to sit down together with those who are within three years (of your) standing.”

Now at that time several monks entitled to seats of an equal (height), having sat down on a couch, broke the couch; having sat down on a chair, they broke the chair. They told this matter to the Lord. He said: “I allow, monks, a couch for a group of three (persons), a chair for a group of three (persons).” But a group of three (people), having sat down on a couch, broke the couch; having sat down on a chair, they broke the chair. “I allow, monks, a couch for a group of two (persons), a chair for a group of two (persons).”

Now at that time many monks [referring (to him) again and again. Monks spoke thus: “The Lord in many a figure talked a talk on discipline . . . he spoke in praise of the venerable Upali, referring (to him) again and again. Come, your reverences, let us master discipline under the venerable Upali.” and they, many monks—elders and newly ordained and those of middle standing—mastered discipline under the venerable Upali. The venerable Upali, out of respect for the monks who were elders, recited standing, and also the monks who were elders, out of respect for dhamma, had it recited standing, so that the monks who were elders were tired as well as the venerable Upali. They told this matter to the Lord. He said: “I allow you, monks, [168] when a newly ordained monk is reciting to sit down on a seat that is the same (height) or on a higher one out of respect for dhamma; when a monk who is an elder

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1 The one taken in each place is automatically lost just because a monk has taken them both.
2 The two introductory sentences occur also at Vin. iv. 142 (B.D. iii. 40).
3 Cf. Sekhiyas, Nos. 57-72 and especially No. 69.
1 I.e. since the time of ordination.
2 It is, threefold.
Now at that time the grandmother of King Pasenadi of Kosala passed away. On her passing many unallowable goods accrued to an Order, that is to say a sofa, a divan . . . a cotton quilt . . . a couch with a red cushion at either end. They told this matter to the Lord. He said: “I allow you, monks, having broken off the legs of a sofa, [169] to make use of it; having destroyed the horse-hair (stuffing) of a divan, to make use of it; having unravelled the cotton quilt, to make a squatting mat; to make a ground covering with what is over.” || 14 ||

Now at that time in a certain village residence not far from Savatthi the resident monks were worried at preparing lodgings for the incoming monks who arrived. Then it occurred to these monks: “At present we, your reverences, are worried at preparing lodgings for incoming monks who arrive. Come, your reverences, let us make over all the lodgings belonging to the Order to one (monk) and we will make use of them as belonging to him.” So these made over to one (monk) all the lodgings belonging to the Order.Incoming monks spoke thus to these monks: “Make ready lodgings, your reverences, for us.”

“Your reverences, there are no lodgings belonging to the Order, we have made them all over to one (monk).”

“But have you, your reverences, disposed of lodgings belonging to an Order?”

“Yes, your reverences.” Those who were modest monks . . . spread it about, saying: “How can these monks dispose of what belongs to an Order?” They told this matter to the Lord. He said:

“Is it true, as is said, monks, that monks disposed of lodgings belonging to an Order? It is true, Lord.” The Awakened One, the Lord, rebuked them, saying:

“How, monks, can these foolish men dispose of lodgings belonging to an Order? 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: || 15 ||

“Monks, these five things not to be disposed of should not be disposed of by an Order or by a group or by an individual—even if disposed of they are not (really) disposed of. Whoever should dispose of them, there is a grave offence. What are the five? A monastery, a site for a monastery. This is the first thing not to be disposed of that should not be disposed of by an Order or by a group or by an individual—even if disposed of it is not (really) disposed of. Whoever should dispose of it, there is a grave offence. A dwelling-place, a site for a dwelling-place. This is the second thing . . . A couch, a chair, a mattress, a squatting mat. This is the third thing . . . A copper pot, a copper box, a copper jar, a copper vessel, an adze, a hatchet, an axe, a hoe, a spade. This is the fourth thing . . . Jungle-rope, bamboo, coarse grass, reeds, tina-grass, clay, wooden goods, clay goods. This is the fifth thing not to be disposed of that should not be disposed of by an Order or by a group or by an individual—even if disposed of it is not (really) disposed of. Whoever should dispose of it, there is a grave offence. Monks, these five things not to be disposed of should not be disposed of by an Order or by a group or by an individual—even if disposed of they are not (really) disposed of. Whoever should dispose of them, there is a grave offence.” || 15 ||

Then the Lord, having stayed at Savatthi for as long as he found suiting, [170] set out on tour for Kāñjāgiri with a large Order of monks, with at least five hundred monks and with Sāriputta and Moggallāna. Then the monks who were
followers of Assaji and Punabbasuka heard: "They say that the Lord has arrived at Kitāgiri with a large Order of monks . . . and with Sāriputta and Moggallāna. Come, your venerations, let us distribute all the lodgings belonging to the Order. Sāriputta and Moggallāna are of depraved desires, they are under the influence of depraved desires; we will not make ready lodgings for them." They distributed all the lodgings belonging to the Order. Then the Lord, walking on tour, gradually reached Kitāgiri. Then the Lord addressed several monks, saying:

"Do you go, monks, and having gone up to the monks who are followers of Assaji and Punabbasuka, speak thus: 'The Lord, your venerations, has come together with a large Order of monks . . . and with Sāriputta and Moggallāna; so, your venerations, make ready lodgings for the Lord and for the Order of monks and for Sāriputta and Moggallāna.'"

"Very well, Lord," and these monks, having answered the Lord in assent, went up to the monks who were followers of Assaji and Punabbasuka; having gone up to the monks who were followers of Assaji and Punabbasuka, they spoke thus: "The Lord, your venerations, has come . . . make ready lodgings for the Lord and for the Order of monks and for Sāriputta and Moggallāna."

"There are no lodgings, your venerations, belonging to the Order; all were distributed by us. The Lord, your venerations, is welcome, the Lord can stay in whatever dwelling-place he likes. Sāriputta and Moggallāna are of depraved desires, they are under the influence of depraved desires; we will not make ready lodgings for them." || I ||

"But did you, your venerations, distribute lodgings belonging to the Order?"

"Yes, your venerations." Those who were modest monks spread it about, saying:

"How can these monks who are followers of Assaji and Punabbasuka distribute lodgings belonging to an Order?" Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that monks distributed . . . to an Order?"

"It is true, Lord."

"How, monks, can these foolish men distribute lodgings belonging to 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:

"Monks, these five things not to be divided up should not be divided up by an Order or by a group or by an individual—even if divided up they are not (really) divided up. Whoever should divide them up, there is a grave offence. What are the five? A monastery . . . a grave offence." || 2 || 16 || 171 |

Then the Lord, having stayed at Kitāgiri for as long as he found suit, set out on tour for Ālavi. Gradually, walking on tour, he arrived at Ālavi. The Lord stayed there at Ālavi at the chief shrine of Ālavi. Now at that time the monks of Ālavi gave repairs such as these into the charge (of a monk): they gave repairs in charge when there was merely putting aside in heaps . . . when there was merely smearing a wall . . . when there was merely placing a door . . . when there was merely making a window-hole . . . when there was merely treating with whitewash . . . when there was merely treating with black colouring . . . when there was merely treating with red chalk . . . when there was merely roofing . . . when there was merely joining . . . when there was merely putting on a bar (to a doorpost) . . . when there was merely restoring broken and dilapidated parts . . . when there was merely plastering the floors, and they gave repairs in charge for twenty years, and they gave repairs in charge for thirty years, and they gave repairs in charge for life, and they gave the repairs to a completed dwelling-place into the charge (of a monk until) the time of his cremation.
Those who were modest monks spread it about, saying:

"How can the monks of Álàví give repairs such as these into the charge (of a monk) . . . until the time of his cremation?"

They told this matter to the Lord. He said:

"Is it true, as is said, monks, that the monks of Álàví . . . the time of his cremation?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, repairs when there is merely putting aside in heaps should not be given into the charge (of a monk) . . . nor should repairs to a completed dwelling-place be given into the charge (of a monk) until the time of his cremation. Whoever should (so) give in charge, there is an offence of wrong-doing.

I allow you, monks, to give repairs to a completed dwelling-place or a long house, repairs may be given in charge for six or five years; in reference to work on a curved house repairs may be given in charge for seven or eight years; in reference to work on a small dwelling-place, repairs may be given in charge for seven or eight years; in reference to work on a large dwelling-place or a long house, repairs may be given in charge for ten or twelve years."

Now at that time monks gave the whole of a dwelling-place into charge for repairs. They told this matter to the Lord. He said: "Monks, the whole of a dwelling-place should not be given in charge for repairs. Whoever should give one in charge, there is an offence of wrong-doing."

Now at that time monks gave repairs into the charge of one (monk). They told this matter to the Lord. He said:

"Monks, repairs should not be given into the charge of one outside a boundary. Whoever should (so) give them in charge, there is an offence of wrong-doing."

Now at that time monks, having taken on repairs (to a building), reserved it for all time. They told this matter to the Lord. He said: "Monks, having taken on repairs (to a building), you should not reserve it for all time. Whoever should (so) reserve it, there is an offence of wrong-doing."

Now at that time monks, having taken on repairs, went away and left the Order and passed away, and they pretended to be novices and they pretended to be disavowers of the training . . . to be committers of extreme offences . . . to be mad . . . to be unhinged . . . to have bodily pains . . . to be suspended for not seeing an offence . . . to have gone over to a sect . . . to be matricides . . . to be parricides . . . to be slayers of one perfected . . . to be seducers of nuns . . . to be schismatics . . . to be shedders of a (Truth-finder's) blood and they pretended to be hermaphrodites. They told this matter to the Lord. He said:

"This is a case, monks, where a monk, having taken on repairs, goes away. Thinking, 'Do not let the Order suffer,' (the repairs) should be given into the charge of another. This is a case, monks, where a monk, having taken on repairs,
leaves the Order, passes away, pretends to be . . . a hermaphrodite. Thinking, ‘Do not let the Order suffer,’ (the repairs) should be given into the charge of another. This is a case, monks, where a monk, having taken on repairs, goes away while they are yet unfinished . . . pretends to be a hermaphrodite. Thinking, ‘Do not let the Order suffer,’ (the repairs) should be given into the charge of another. This is a case, monks, where a monk, having taken on repairs, on their completion goes away; they are still in his (charge). This is a case, monks, where a monk, having taken on repairs, on their completion leaves the Order . . . pretends to have committed an extreme offence: the Order is the owner. This is a case, monks, where a monk, having taken on repairs, on their completion leaves the Order . . . pretends to be a eunuch . . . pretends to be a hermaphrodite: the Order is the owner.”

Now at that time monks made use elsewhere of lodgings—appurtenances of a dwelling-place—belonging to a lay-follower. Then that lay-follower . . . spread it about, saying: “How can these revered sirs make use elsewhere of appurtenances belonging somewhere else?” They told this matter to the Lord. He said: “Monks, you should not make use elsewhere of appurtenances belonging somewhere else. Whoever should (so) make use of them, there is an offence of wrong-doing.”

Now at that time monks trod upon a lodging while their feet were unwashed; the lodging was soiled. They told this matter to the Lord. He said: “Monks, a lodging should not be trodden upon while your feet are unwashed. Whoever should (so) tread upon one, there is an offence of wrong-doing.”

Now at that time a costly woollen blanket—an accessory to a lodging—accrued to an Order. They told this matter to the Lord. He said: “I allow you, monks, to barter it for (something) advantageous. Now at that time a costly woven cloth . . . to barter it for (something) advantageous.”

Now at that time a bear’s hide accrued to an Order. They told this matter to the Lord. He said: “I allow you, monks, to make a towel for the feet.” Drapery accrued. “I allow you, monks, to make a towel for the feet.” Cloth accrued. “I allow you, monks, to make a towel for the feet.”

Now at that time monks trod upon a lodging while their feet were damp . . . with their sandals on . . . offence of wrong-doing.”

Now at that time monks spat on ground that had been treated. The colour was spoiled. They told this matter to the Lord. He said: “Monks, you should not spit upon ground that has been treated. Whoever should (so) spit, there is an offence of wrong-doing. I allow you, monks, a spittoon.”

Now at that time the legs of couches and the legs of chairs when they get up on to them. They told this matter to the Lord. He said: “I allow you, monks, to wrap them round with a piece of cloth.”

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1 saris eva tam. *VA.* 1248 elaborates “for the rains.”


3 As at *Vin.* iii. 66.

*VA.* 1248 explains that having conveyed them elsewhere they do not make use of them.

18-20.2] CULLAVAGGA VI 245

said: “I allow you, monks, to convey (things) for the sake of protecting (them).” || 18 ||

Now at that time a costly woollen blanket—an accessory to a lodging—accrued to an Order. They told this matter to the Lord. He said: “I allow you, monks, to barter it for (something) advantageous. Now at that time a costly woven cloth . . . to barter it for (something) advantageous.”

Now at that time a bear’s hide accrued to an Order. They told this matter to the Lord. He said: “I allow you, monks, to make a towel for the feet.” Drapery accrued. “I allow you, monks, to make a towel for the feet.” Cloth accrued. “I allow you, monks, to make a towel for the feet.”

Now at that time monks trod upon a lodging while their feet were unwashed; the lodging was soiled. They told this matter to the Lord. He said: “Monks, a lodging should not be trodden upon while your feet are unwashed. Whoever should (so) tread upon one, there is an offence of wrong-doing.”

Now at that time monks trod upon a lodging while their feet were damp . . . with their sandals on . . . offence of wrong-doing.” || 19 ||

Now at that time monks spat on ground that had been treated. The colour was spoiled. They told this matter to the Lord. He said: “Monks, you should not spit upon ground that has been treated. Whoever should (so) spit, there is an offence of wrong-doing. I allow you, monks, a spittoon.”

Now at that time the legs of couches and the legs of chairs when they get up on to them. They told this matter to the Lord. He said: “I allow you, monks, to wrap them round with a piece of cloth.”

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1 *passim.* *Cf.* B.D. ii. 55, n. 8. *VA.* 1248 says that the meaning is to get a lodging, couch or chair of equal or greater value.

2 *At Vin.* i. 192 this is not included among the large hides which were not allowed.

3 *cakkala.* *Cf. CV.* VI. 2, 2.

4 *colaka.* *Cf. MV.* VIII. 18.

5 *Cf.* *MV.* V. 6, 1 where monks are allowed to wear sandals so as not to soil couches and chairs when they get up on to them.

6 Either with whitewash, black colouring or red chalk: *Cf. V.* 11 6; *VI.* 8, 1; 17, 1. *MV.* I. 25 15 makes it appear as if black were for the ground and red for the walls.
Now at that time monks leant against a wall that had been treated; the colour was spoiled. They told this matter to the Lord. He said: "Monks, you should not lean against a wall that has been treated. Whoever should lean against one, there is an offence of wrong-doing. I allow you, monks, a reclining board." The reclining board scratched the ground underneath, it destroyed the wall above. "I allow you, monks, to wrap it round with a piece of cloth at the lower and the upper (ends)."

Now at that time monks were too scrupulous to lie down on a place for treading on with washed feet. They told this matter to the Lord. He said: "I allow you, monks, to lie down (in such a place), having spread a sheet."  

Then the Lord, having stayed at Alavi for as long as he found suit, set out on tour for Rajagaha. Gradually, walking on tour, he arrived at Rajagaha. The Lord stayed there at Rajagaha in the Great Grove at the squirrels' feeding place. Now at that time Rajagaha was short of food. People were not able to make a meal for the Order (but) they wanted to make a meal for special (monks), an invitation (meal), food (allowed by) ticket, (food given) on a day of the waxing or waning of the moon, (given) on an Observance day, (given) on the day after an Observance day. They told this matter to the Lord. He said: "I allow you, monks, a meal for a special (monk), an invitation (meal) . . . (food given) on the day after an Observance day."  

Now at that time the group of six monks, having chosen the sweet foods for themselves, gave poor foods to (other) monks. They told this matter to the Lord. He said: "I allow you, monks, to agree upon a monk possessed of five qualities as issuer of meals: [175] one who would not follow a wrong course from desire . . . from hatred . . . from stupidity . . . from fear, and one who would know what is issued and what is not issued. And thus, monks, should he be agreed upon: First, a monk should be asked . . . 1 . . . Thus do I understand this.'"

Then it occurred to the monks who were issuers of meals: "Now, how should a meal be issued?" They told this matter to the Lord. He said: "I allow you, monks, to issue (the food) after having put it into heaps and having tied on a ticket or a leaf."  

Now at that time there was no assigner of lodgings 4 for an Order. They told this matter to the Lord. He said: "I allow you, monks, to agree upon a monk endowed with five qualities as assigner of lodgings . . . and one who would know what is assigned and what is not assigned. And thus, monks, should he be agreed upon . . . 4 . . . Thus do I understand this.'"

Now at that time there was no keeper of the storeroom 7 for an Order. They told this matter to the Lord. He said: "I allow you, monks . . . and one who would know what is guarded and what is not guarded. And thus, monks, should he be agreed upon . . . 7 . . . Thus do I understand this.'"

Now at that time there was no distributor of robes 9 for an Order. They told this matter to the Lord. He said: "I allow you, monks . . . and one who would know what is taken and what is not taken . . . 9 . . . Thus do I understand this.'"

Now at that time there was no distributor of robe material . . . no distributor of conjev 6 . . . no distributor of fruit 10 for an Order. They told this matter to the Lord. He said: "I allow you, monks . . . and one who would know what

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1 Mentioned at MV. i. 25, 15, 16.
2 Omitted in Oldenberg's text.
3 dhapatādā. V. A. 11249 gives the above meaning, and says that dhola-pādāke is also a reading.
4 paccatharīa. On "sheet," paccatharāna, see B. D. ii. 34, n. 1 : 46, n. 3.
5 Defined in Vin. iv. 46.
6 For this and the next three see notes at B. D. ii. 313-314.
7 V. A. 1250 says that this allowance was made by the Lord for times of plenty when people can again give food to a whole Order.

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BOOK OF DISCIPLINE

is distributed and what is not distributed . . . . Thus do I understand this'."

Now at that time there was no distributor of solid food for an Order. The solid food, not being distributed, was lost. They told this matter to the Lord. He said: "I allow you . . . and one who would know what is distributed and what is not distributed. . . . Thus do I understand this'."

Now at that time there was no accepter of bowls for an Order. They told this matter to the Lord. He said: "I allow you, monks, to agree upon a monk endowed with five qualities [176] as disposer of trifles: . . . one who would know what is disposed of and what is not disposed of . . . . Thus do I understand this'."

Now at that time trifle accessories had accrued in the storeroom of an Order. They told this matter to the Lord. He said: "I allow you, monks, to agree upon a monk endowed with five qualities [176] as disposer of trifles: . . . one who would know what is distributed and what is not distributed . . . . Thus do I understand this'."

Now at that time an Order had no superintendent for the novices. The novices, not being superintended, did not do the work (properly). . . . . Thus do I understand this'."

The Sixth Section: that on Lodgings.

This is its key:

At that time a dwelling-place had not been permitted by the best of Awakened Ones:

these disciples of the Conqueror went out from this and that place—(their) habitation."

A merchant householder, having seen them, said this to the monks:

"If I were to have (dwelling-places) built, would you stay in them?" They asked the Leader.

Dwelling-place, curved house, and long house, mansion, cave, he allowed five (kinds of) abodes. The merchant had dwelling-places built.

People had a dwelling-place built doorless, unclosed, door, doorpost and lintel, hollow like a mortar and so on, / Hole and cord for pulling through, post for a bolt, and "monkey's head," [177]
a pin, a stick, a key of copper, wood, horn, / And just a bolt and a pin, roofing smeared inside and out, railing, lattice and stick, cloth and about matting, / Solid bench, and couch of split bamboo, bierlike long couch, with slats, and curved legs, removeable, rectangular, tall ones, / And three-sided, plaited chair, cloth chair, sheep-footed, emblic myrobalan, wooden, stool, and just a straw chair, / One a high one, and a snake, supports, and supports of eight finger-breadths,

1 Mentioned at Vin. iv. 38, 155.
2 Mentioned at CV. V. 18. 1.
3 See MV. VIII. 12. 2.
4 See B.D. ii. 409, 6.4.7; B.D. iv. 235. 6.7.8; and CV. V. 11. 3.
5 Cf. Nissag. 23 and MV. VI. 15. 10, when these things—medicines—may not be stored for more than seven days.
6 tānyagāḍhāpūka
7 See Nissag. 22 (Vin. iii. 246–7).
8 Text reads āmāḍa ṭamkhā lē; Sih. and Siam. edns. read lē. Oldenberg. Vin. ii. 323 says "the meter is quite correct if we expunge tamkhā lē."
9 Siam. edn., which I follow, reads āmāḍaka phalakā. Vin. ii. 323 suggests āmāḍaka-phalakā. Text reads āmāḍaka-phalakā; Sih. edn. āmāḍaka-phalakā.
10 Reading ucca ca ahi with Sih. and Siam. edns., instead of Text's uccu ahi.
11 I suggest pāḍaka, instead of Text's aṭīpāḍaka and Sih. and Siam. edns. pāḍaṁi, legs.
“Now, by whom? ” “Now, how? ” he distributed according to the accommodation in the dwelling-places.
and in cells, an additional share, shares need not be given if one is not willing.
Outside a boundary, and for all time, three (times for) assignment of lodgings,
and Upananda, he praised, standing, equal seats,
Those entitled to seats of an equal (height) broke them, groups of three (and for) a group of two,
a long (seat) for those not entitled to seats of an equal (height),
to make use of a verandah,
Grandmother, and not far, and distributed, Kīṭāgiri. [178]
Āḷāvi: in heaps, on walls, door, socket,
And window-hole, whitewash, black colouring, red chalk, roofing, joining,
bar, broken (parts), doing up, twenty, thirty and for life,
Completed, not built, incomplete, for six or five years if it is a small one,
and seven or eight if it is a curved house, ten and twelve for a large one,
A whole dwelling-place, of one, they made another live (there).
what belongs to an Order, outside a boundary, and for all time, he goes away, and they leave the Order,
And passed away, and (pretended to be) a novice, disavowers of the training, extreme,
mad, and unhinged, pains, not seeing an offence,
Not making amends for, wrong view, eunuchs, as it were by theft, other sects,
animals, (slayers) of mother, of father, and of
Schismatics, shedders of (a Truth-finder’s) blood, and then hermaphrodites,

thread, squares, cotton cloth, cotton quilt, half (the size of a man’s) body,
Festival and also mattresses, woven cloth, and also lodgings, covered, it fell from below, and having removed they carried away,
And line, and the Truth-finder allowed the outline of the hand, and also other sects in a dwelling-place, grain-husk, and soft clay,
What exudes from trees, a spoon, a wall, mustard powder (and) oil of beeswax, to sponge over the thick (places), rough, clay (and the excrement of) earthworms,
What exudes from trees, a spoon, a wall, mustard powder (and) oil of beeswax, to sponge over the thick (places), rough, clay (and the excrement of) earthworms,

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1 Siam. edn. omits tathāgata and reads instead tisādiyo setakālavipākā cāpi. Sinh. edn. has tathāgato but not tisādiyo, reading tathāgato setakālavipākā pr.
2 Siam. edn. reads lañjumattikā, Sinh. lañja.
3 Here hūdāpāda.
4 Reading visūram with Siam. edn. instead of sūram.
5 See e.g. “key” to CV. V. (towards end of Vin. ii. 143 and again towards top of p. 144).
6 This should read suddha as in 8. 11 above, and as in Siam. edn., and as suggested at Vin. ii. 323, and not suddha.

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1 Reading with Sinh. edn. ca duvaggikā, as surmised would be right at Vin. ii. 323, instead of text’s catuṇākikā. Siam. reads ca duvaggikā.
2 Sinh. and Siam. edns. dāyikā parabhujāyikā, as for CV. VI. 14. instead of text’s lom duvānam, parabhujājan.
3 Sinh. ayyikā ca, as surmised would be right at Vin. ii. 323. Siam. ayyikā ca; text ayyā ca.
4 There is no sabbā, whole, in the context to which this refers (i.e. CV. VI. 17. 1). Should read vippam as does Siam. (for vippahalam).
"Do not let the Order suffer"—the work should be given to another, /  
And when (yet) unfinished to another; if he goes away when it is built it is still in his (charge);  
if he leaves the Order, passes away, and pretends to be a novice. /  
And disavows the training, (pretends to have committed an) extreme (offence and to be) a eunuch,  
the Order itself becomes the owner; if he is mad, unhinged, in pain. /  
(Suspended for) not seeing, for not making amends for, (for not giving up) a wrong view—they are still in his (charge);  
Eunuch, and as it were by theft, member of another sect,  
Slayer of one perfected, and then a seducer, schismatic, shedder of (a Truth-finder's) blood, hermaphrodite—  
if he pretends thus, the Order itself becomes the owner. /  
They conveyed, elsewhere, scrupulous, and fell into decay,  
woollen blanket, and woven cloths, hide, drapery, a cloth, and they trod upon, /  
Damp, 'sandals, should not spit, they scratched,¹ and they leant against,  
reclining board, even then it scratched,² about spreading where washed,³ /  
They were unable to in Rājagaha, poor, issuer of meals,  
"Now, how?" assigner, agreement upon a storeroom keeper, /  
And then accepter, distributor, and conjoey, distributor of fruit, and even a distributor of solid food, disposer of trifles, /  
And even an accepter of outer cloaks, likewise an accepter of bowls, and agreement upon a superintendent of monastery attendants and of novices. /  
The Leader who has overcome all, knower of the worlds, his mind benevolent,  
(is one) to meditate upon and have insight into the need for abodes and ease.  

¹ Sinh. and Siam. likkant; text khļuanti; CV. VI. 30. 2 vilikhanī.  
² Siam. likkant eva; Sinh. likhaṇa eva; text khļuats eva; CV. VI. 30. 2 vilikhali.  
³ Referring to the ḍhalaṭādaka at VI. 30. 2.

At one time the Awakened One, the Lord, was staying at Anupiyā. Anupiyā² is a little town³ of the Mallas.⁴ Now at that time many distinguished Sakyan young men had gone forth in imitation of the Lord who had gone forth. Now at that time Mahānāma the Sakyan and Anuruddha the Sakyan were two brothers. Anuruddha the Sakyan was delicately nurtured. He had three palaces,⁴ one for the cold weather, one for the hot, one for the rains. Being waited on for four months in the palace for the rains by female musicians, he did not come down from that palace. Then it occurred to Mahānāma the Sakyan:⁵ "At present many distinguished Sakyan young men have gone forth in imitation of the Lord who has gone forth, but no one from our family has gone forth from home into homelessness. Suppose I should go forth, or Anuruddha?" Then Mahānāma the Sakyan approached Anuruddha the Sakyan; having approached, he spoke thus to Anuruddha the Sakyan: "At present, dear Anuruddha, many distinguished Sakyan young men . . . but no one from our family has gone forth from home into homelessness. Well now, either you go forth or I will go forth."⁶  
"But I have been delicately nurtured, I am not able to go forth from home into homelessness.⁷ You go forth."  
"Come along, dear Anuruddha, I will instruct you in what belongs to the household life. First the fields have to be ploughed;⁸ having them ploughed they must be sown, having had them sown water must be led in to them; having 

¹ Neuter form used here, although the locative is formed as though the word were feminine. Cf. Jā. i. 65-66, BudA. 284 which say the Bodhisatta spent the first week after he had gone forth in the mango grove at Anupiyā.  
² See B.D. ii. 63, n. 2.  
³ It is more usual to name the exact locality in the place where the Lord was staying.  
⁴ Cf. MV. i. 7, 1 where the same is said of Yasa. At A. i. 26 he is called chief of those who give sumptuous alms.  
⁵ Quoted DkA. i. 133; AA. i. 191.  
⁶ Quoted DkA. i. 133-6.  
⁷ Quoted DkA. i. 136. Cf. similar list of operations at Jā. i. 215 and another at A. i. 241.
led the water away you must have the weeds dug up; having had the weeds dug up you must get the crop reaped; having had the crop reaped you must have it harvested; having had it harvested you must have it made into stooks; having had it made into stooks you must have it threshed; having had it threshed you must have the straw winnowed; having had the straw winnowed you must have the chaff sifted; having had it sifted you must have it brought in; having had it brought in it is to be done just the same the next year, and it is to be done just the same the next year."

"The operations do not stop, no end to the operations is to be seen. When will the operations stop? When will an end to the operations be seen? When will we, possessed of and provided with the fivefold strand of sense pleasures, amuse ourselves unconcernedly?"

"But, dear Anuruddha, the operations do not stop, no end to the operations is to be seen. Even when our fathers and grandfathers passed away the operations were not stopped."

"Well now, you understand just what belongs to the household life. I will go forth from home into homelessness."

Then Anuruddha the Sakyan approached his mother; having approached, he spoke thus to his mother: "I, mother, want to go forth from home into homelessness. Consent to my going forth from home into homelessness." When he had spoken thus, the mother of Anuruddha the Sakyan spoke thus to Anuruddha the Sakyan:

"You two boys, dear Anuruddha, are dear to me, beloved, agreeable. In the case of your death I would be unwillingly separated from you. So how can I, while you are still living, allow a going forth from home into homelessness?"

And a second time. . . . And a third time Anuruddha the Sakyan spoke thus to his mother: . . . the mother of Anuruddha the

1 *I.e.* the grain, or the good grass.
2 *atiharati*, as at Nuns' Pāc. 7 (also of grain).
3 *na hMyanī, do not wear away, become exhausted or used up.
4 Text reads *uṇājana*: *V.A. 1274* *uṇājanāti*.
5 *Cf. Dhā. i. 137*. Boys under fifteen had to obtain their parents' consent for going forth, *Vin. i. 79, 83*.
6 *Cf. Vin. iii. 13; M. ii. 58.*

Sakyan spoke thus to Anuruddha the Sakyan: "... how can I, while you are still living, allow a going forth from home into homelessness?" || 2 ||

Now at that time Bhaddiya the Sakyan chieftain was ruling over the Sakyans and was a friend of Anuruddha the Sakyan. Then the mother of Anuruddha the Sakyan thinking: "Now this Bhaddiya . . . is a friend of Anuruddha; he will not be able to go forth from home into homelessness," spoke thus to Anuruddha the Sakyan: "If, dear Anuruddha, Bhaddiya the Sakyan chieftain goes forth from home into homelessness you can go forth likewise."

Then Anuruddha the Sakyan approached Bhaddiya the Sakyan chieftain; having approached, he spoke thus to Bhaddiya the Sakyan chieftain: "My going forth, friend, is dependent on yours."

"If your going forth, friend, is dependent on mine, let it be independent. I, with you . . . . Go forth according to your wish."

"Come, friend, we will both go forth from home into homelessness."

"I, friend, am not able to go forth from home into homelessness. [181] Whatever else I am able to do for you, that will I do. You go forth."

"My mother, friend, spoke thus to me: 'If, dear Anuruddha, Bhaddiya the Sakyan chieftain goes forth from home into homelessness, you can go forth likewise.' But, friend, these words were spoken by you: 'If your going forth is dependent on mine, let it be independent. I, with you . . . Go forth according to your wish.' Come, friend, we will both go forth from home into homelessness."

Now at that time people were speakers of truth, pledged to the truth. Then Bhaddiya the Sakyan chieftain spoke thus to Anuruddha the Sakyan: "Wait, friend, for seven years. After seven years we will both go forth from home into homelessness."

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1 He was, as said at *Ud. II. 10, A.A. i. 192*, the son of Kāll of the Godhas, see *Pis. Brāh. p. 315, n. 2*. Bhaddiya's verses are at *Thag. 842-865*. At *A. i. 23* he is called chief among the disciples of high family. *A.A. i. 192* says he went forth with Anuruddha.
2 *Cf. Dhā. i. 137*.
3 *V.A. 1274* says that out of affection for his friend he wanted to say, "I, with you, will go forth," but he was not able to finish the sentence as the greed for ruling overcame his heart.
These young Sakyan men saw Upāli the barber coming in the distance; having seen him, then spoke thus to Upāli the barber:

"Why have you, good Upāli, returned?"

"Now, it occurred to me, young gentlemen, as I was going back, 'The Sakyan are fierce... they may even kill me. But if these young Sakyan men will go forth from home into homelessness, why should not I?' So, I, young gentlemen, having loosened the bundle... '...let him take it,' returned again from there."

"You did well, good Upāli, in that you did not go back. The Sakyan are fierce... they might even have killed you."

Then these young Sakyan men, taking Upāli the barber, 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, these young Sakyan men spoke thus to the Lord:

"We, Lord, are Sakyan, we are proud. Lord, this barber, Upāli, has been our attendant for a long time. May the Lord let him go forth first. We will greet him, rise up before him, salute him with joined palms, and do the proper duties. Thus will the Sakyan pride be humbled in us Sakyan." Then the Lord let Upāli the barber go forth first, and afterwards these young Sakyan men. Then the venerable Bhaddiya within one year realised the threefold knowledge, the venerable Anuruddha obtained deva-sight, the venerable Ananda realised the fruit of stream attainment, Devadatta acquired ordinary psychic power."

Now at that time the venerable Bhaddiya, dwelling in a forest and at the root of a tree and in an empty place, constantly uttered this utterance: "Ah, what happiness! Ah, what happiness!" Then several monks 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, these monks spoke thus to the Lord:

"We, Lord, are Sakyan, we are proud. Lord, this barber, Upāli, has been our attendant for a long time. May the Lord let him go forth first. We will greet him, rise up before him, salute him with joined palms, and do the proper duties. Thus will the Sakyan pride be humbled in us Sakyan." Then the Lord let Upāli the barber go forth first, and afterwards these young Sakyan men. Then the venerable Bhaddiya within one year realised the threefold knowledge, the venerable Anuruddha obtained deva-sight, the venerable Ananda realised the fruit of stream attainment, Devadatta acquired ordinary psychic power."

The following incident, with a summary of the preceding sections, also forms the introductory story to the 10th Jātaka.
"Lord, the venerable Bhaddiya, dwelling in a forest . . . utters this utterance: 'Ah, what happiness! Ah, what happiness!' Doubtless, Lord, the venerable Bhaddiya fares the Brahma-faring dissatisfied, and (although) dwelling in a forest and at the root of a tree and in an empty place, he utters this utterance, 'Ah, what happiness! Ah, what happiness!' while he is recalling the former joys of kingship.'

Then the Lord addressed a certain monk, saying: "Come, monk, in my name address the monk Bhaddiya saying: 'The Teacher, reverend Bhaddiya, is summoning you.'" [183]

"Very well, Lord," and that monk, having answered the Lord in assent, approached the venerable Bhaddiya; having approached, he spoke thus to the venerable Bhaddiya: "The Teacher, reverend Bhaddiya, is summoning you." ||5||

"Very well, your reverence," and the venerable Bhaddiya, having answered that monk in assent, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. The Lord spoke thus to the venerable Bhaddiya as he was sitting down at a respectful distance: "Is it true, as is said, that you, Bhaddiya, dwelling in a forest and in an empty place, are constantly uttering this utterance, 'Ah, what happiness! Ah, what happiness!'?

"Yes, Lord."

"What circumstances were you, Bhaddiya, taking into account when, dwelling in a forest and at the root of a tree and in an empty place, you constantly uttered this utterance, 'Ah, what happiness! Ah, what happiness!?'"

"Formerly, Lord, when I was a ruler there was a fully appointed guard both within my private quarters and outside my private quarters, there was a fully appointed guard both within the town and outside the town, and there was a fully appointed guard within the country districts. But I, Lord, although being guarded and warded thus, dwelt afraid, anxious fearful, alarmed. But now I, Lord, dwelling in a forest and at the root of a tree and in an empty place, am unafraid, not anxious, not fearful, not alarmed. I am unconcerned, untroubled, dependent on others with a mind become as a wild creature's. This, Lord, was the circumstance I was taking into account when, dwelling in a forest and at the root of a tree and in an empty place, I constantly uttered this utterance, 'Ah, what happiness! Ah, what happiness!'"

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

"In whom inly lurk no spites, who has overcome becoming and not becoming thus or thus, Him, gone past fear, blissful, sorrowless, the devas do not win to see." ||6||

Then the Lord, having stayed at Anupiya for as long as he found suitting, set out on almsround for Kosambi. Gradually, walking on tour, he arrived at Kosambi The Lord stayed there at Kosambi in Ghośita's monastery. Then as Devadatta was meditating in private a reasoning arose in his mind thus: "Whom now could I please, so that because he is pleased with me, much gain and honour would accrue to me?" Then it occurred to Devadatta: "This Prince Ajatasattu is young [186] and also has an auspicious future. What now if I were to make Prince Ajatasattu pleased, so that because he is pleased with me, much gain and honour would accrue (to me) ?"

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1 pannaloma. Cf. itamam ṣālīte as at CV. i. 6.1.
2 paradaitum. VA. 1275, M. i. 450. Ud. 19 read paradūtto, with v.l. UDA. 163 says "living on the gifts of others in respect of robes and so on." MA. iii. 167 explains by paraṇa dividhūtīta paraṇa laddhāna yāpita, whose livelihood is given by others, subsisting on what is obtained from another. Woodward, Ver. Uplift, p. 24, n. 3 says that "such meanings are hardly applicable in the context." He translates as "lighthouse," following P.E.D.'s suggestion that paraṇa is "fond of" with viya being prepared. active, alert. I choose "dependent on others," following the Commentaries, and as balancing his former dependence on those others who guarded him.
3 Same quartet of words as at MA. i. 450, ii. 121. MA. iii. 167 seems to explain the last word, vibhava cetaṣā, as not expecting or hoping for anything.
4 vibhadhvaholam. Here VA. 1275 and UDA. 164 explain bhava and vibhava much as do SN. 20, SA. iii. 205. MA. iii. 223, and say that one is freed from this state of becoming this or that by means of the four ways. Cf. also fuller explanation at UDA. 164, the rather different explanation at MA. ii. 74, and note that VA. 1275 says that vibhava and abhava are identical in meaning. This line occurs at Ud. i. 10 and Sn. 6.
5 vibhadhvaholam at Vin. iv. 164 and parallel passages mentioned at B.D. ii. p. 82, n. 3.
6 Read kham for text's him.
7 Cf. fā. 1. 185-6.
Then Devadatta, having packed away his lodging, taking his bowl and robe, set out for Rājāgaha; in due course he arrived at Rājāgaha.1 Then Devadatta, having thrown off his own form, having assumed the form2 of a young boy clad in a girdle of snakes,3 became manifest in Prince Ājatasattu's lap. Then Prince Ājatasattu was afraid, anxious, fearful, alarmed.4 Then Devadatta spoke thus to Prince Ājatasattu:

"Are you, prince, afraid of me?"

"Yes, I am afraid. Who are you?"

"I am Devadatta."

"If you, honoured sir, are really master Devadatta, please become manifest in your own form." Then Devadatta, having thrown off the young boy's form, stood, wearing his outer cloak and (other) robes and carrying his bowl, before Prince Ājatasattu. Then Prince Ājatasattu, greatly pleased with this wonder of psychic power on Devadatta's part, morning and evening6 went to wait on him with five hundred chariots, and five hundred offerings of rice cooked in milk were brought as a gift of food.8 Then there arose to Devadatta, overcome by gains, honours and fame, his mind obsessed by them, some such longing as this: "It is I who will lead the Order of monks."\[185\] But at the very occurrence of this thought Devadatta declined in his psychic power.9

Now at that time10 Kakudha11 the Koliyan,12 the venerable Moggallāna the Great's attendant, had just died and had arisen in a certain mind-made body, and such was the reinstatement of his individuality\(^4\) that it was like two or three Magadhian village fields,\(^8\) yet even with that reinstatement of individuality he injured neither himself nor another. Then Kakudha the young deva approached the venerable Moggallāna the Great; having approached, having greeted the venerable Moggallāna the Great, he stood at a respectful distance. As he was standing at a respectful distance, the young deva Kakudha spoke thus to the venerable Moggallāna the Great:

"To Devadatta, honoured sir, overcome by gains, honours and fame, his mind obsessed by them, some such longing as this arose: 'It is I who will lead the Order of monks.' But, honoured sir, at the very occurrence of this thought Devadatta declined in his psychic power." Thus spoke Kakudha the young deva. Having spoken thus, having greeted the venerable Moggallāna the Great, keeping his right side towards him he vanished then and there. Then the venerable Moggallāna the Great approached the Lord; [185] having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Moggallāna the Great spoke thus to the Lord:

"Kakudha the Koliyan, Lord, my attendant, has just died and has arisen in a certain mind-made body. . . . Then Kakudha the young deva approached me . . . keeping his right side towards me, he vanished then and there."

"But, Moggallāna, does Kakudha the young deva so compass your mind with his mind for you to know that whatever Kakudha the young deva says, all that is so and not otherwise?"

"Lord, Kakudha the young deva so compasses my mind with his mind for me to know that whatever Kakudha the young deva says, all that is so and not otherwise."

"Mind what you say, Moggallāna, mind what you say.\(^3\) Moggallāna. This foolish man\(^4\) will now betray himself, by himself. \[2\] "Moggallāna, these five teachers are found in the world.\(^5\)

What five?

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1 This episode, as far as where Devadatta stands before Ājatasattu, is also told at DkA. i. 139.
2 Cf. Vin. i. 3, where Mucalinda assumed the form of a brahan youth.
3 V. A. 1275 says having bound a snake round the hips. DhkA. i. 139 elaborates that there were four poisonous snakes, i.e. one on each hand and foot; also one hung round the neck, one was made into a coil on the head, and one arranged over one shoulder.
4 As above, VII. 1. 6.
5 As at S. ii. 242.
6 Cf. Vin. iii. 15.
7 As at S. ii. 228 f. Cf. Lābhakārā Samyutta, S. ii. 225-44.
8 Cf. DhkA. i. 139. At D. ii. 100 Gotama tells Ananda that this thought does not occur to the Truth-finder.
9 See E. J. Thomas, Life of Buddha, p. 132 ff.
10 This incident to the end of \[1\] \[2\] is also told at A. iii. 122-126.
11 See note at G.S. iii. 95.
12 Spelt Koliya above. On this tribe see C.H.I. vol. I. 177 and B. C. Law, Tribes in Ancient India, 290 ff.
13 manomaya, as again at A. iii. 192.
14 allabhānapatībhāka. A.A. iii. 277 explains allabhāna by sartra, body.
This is a case, Moggalāna, when some teacher, not pure in moral habit, pretends ‘I am pure in moral habit,’ and he says, ‘My moral habit is pure, clean, untarnished.’ Disciples know this about him: ‘This worthy teacher, not pure in moral habit pretends . . . untarnished.’ But they think: ‘If we should tell this to householders, he would not like it, and how could we carry lodgings and medicines for the sick. Whatever anyone shall says, over he consents to (accept) the requisites of robes, almsfood, lodgings and medicines for the sick. Whatever anyone shall says, over he consents to (accept) the requisites of robes, almsfood, lodgings and medicines for the sick. Whatever anyone shall says, over he consents to (accept) the requisites of robes, almsfood, lodgings and medicines for the sick. Whatever anyone shall says, over he consents to (accept) the requisites of robes, almsfood, lodgings and medicines for the sick. Whatever anyone shall says, over he consents to (accept) the requisites of robes, almsfood, lodgings and medicines for the sick. Whatever anyone shall says, over he consents to (accept) the requisites of robes, almsfood, lodgings and medicines for the sick.

Moggalāna, disciples protect such a teacher in regard to moral habit and such a teacher expects protection from disciples in regard to moral habit. || 3 ||

And again, Moggalāna, this is a case when some teacher, not pure in mode of livelihood, pretends . . . [188] not pure in teaching of dhamma, pretends . . . not pure in exposition . . . not pure in knowledge and vision, pretends . . . Moggalāna, disciples protect such a teacher in regard to knowledge and vision, and such a teacher expects protection from disciples in regard to knowledge and vision. These, Moggalāna, are the five teachers found in the world.

But I, Moggalāna, am pure in moral habit, I acknowledge that I am pure in moral habit, that my moral habit is pure, clean, untarnished. And disciples do not protect me in regard to moral habit and I do not expect protection from disciples in regard to moral habit. I am pure in mode of livelihood . . . I am pure in dhamma teaching . . . I am pure in exposition . . . I am pure in knowledge and vision. I acknowledge that I am pure in knowledge and vision, that my knowledge and vision are pure, clean, untarnished. And disciples do not protect me in regard to knowledge and vision, and I do not expect protection from disciples in regard to knowledge and vision.” || 4 ||

Then the Lord, having stayed at Kosambi for as long as he found suiting, set out on a tour for Rājagaha. Gradually, walking on tour, he arrived at Rājagaha. The Lord stayed there at Rājagaha in the Bamboo Grove at the squirrels’ feeding place. Then several monks 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, these monks spoke thus to the Lord:

Prince Ajātasaṁputta, Lord, goes morning and evening to wait on Devadatta with five hundred chariots, and five hundred offerings of rice cooked in milk are brought as a gift of food.”

Do not, monks, envy Devadatta’s gains and honours and fame. For as long, monks, as Prince Ajātasaṁputta goes morning and evening to wait on Devadatta with five hundred chariots [187] and (as long as) five hundred offerings of rice cooked in milk are brought as a gift of food, there may be expected for Devadatta decline in skilled mental states, not growth. It is as if, monks, they were to throw a bladder at a fierce dog’s nose—as that dog, monks, would become much fiercer, even so, monks, for as long as Prince Ajātasaṁputta goes morning and evening . . . there may be expected for Devadatta decline in skilled mental states, not growth. Devadatta’s gains, honours and fame bring about his own hurt, Devadatta’s gains, honour and fame bring about his destruction. As, monks, a plantain bears fruit to its own hurt, bears fruit to its destruction, even so, monks, do Devadatta’s gains, honours and fame bring about his destruction. As, monks, a bamboo . . . a reed bears fruit to its own hurt . . . even so, monks, do Devadatta’s gains, honours and fame bring about . . . his destruction. As, monks, a she-mule conceives to her own hurt, conceives to her destruction, even so, monks, do Devadatta’s gains, honours and fame bring about . . . his destruction.

Truly its fruit the plantain does destroy,
Its fruit the bamboo, its fruit the reed;
So honour does destroy the fool,
Just as its embryo the mule.” || 5 || 2 ||

Told is the First Portion for Repeating.

1 samudācaryayāma, explained at AA. iii. 278 as kathayāma, say. speak.
2 sammanattī, V. A. 1275 explaining as sammānati, and AA. iii. 278 as sammānām karoti, he makes or produces honour, i.e. by accepting these gifts.
3 tumo, explained, by V. A. 1275 as to, be, and by AA. iii. 278 as eso . . . eso (v. l. so), this one. Cf. tumo at Sn. 890, 908.

1. Cf. S. ii. 243 for this episode down to the end of the simile of the fierce dog.
2. bhindeyyutā. See Morris, JPTS. 1893, p. 4 and Ud. A. 65. "SA. ii. 212 explains pitta as that of a bear or a fish.
Now at that time the Lord was sitting down teaching dhamma surrounded by a large company, by a company which included the king. Then Devadatta, rising from his seat, having arranged his upper robe over one shoulder, having saluted the Lord with joined palms, spoke thus to the Lord: "Lord, the Lord is now old, worn, stricken in years... It is I who will lead the Order of monks."

"Enough, Devadatta, please do not lead the Order of monks." And a second time... And a third time Devadatta spoke thus to the Lord: "Lord, the Lord is now old, worn, stricken in years... It is I who will lead the Order of monks."

"I, Devadatta, would not hand over the Order of monks even to Sāriputta and Moggallāna. How then could I to you, a wretched one to be vomited like spittle?"

Then Devadatta, thinking: [188] "The Lord in an assembly which included a king disparaged me by (using) the term, ‘one to be vomited like spittle,’ while he extolled Sāriputta and Moggallāna,” angry, displeased, having greeted the Lord, departed keeping his right side towards him.

And this was the first time that Devadatta felt malice towards the Lord.  || 1||

Then the Lord addressed the monks, saying: "Well then, monks, let the Order carry out a (formal) act of Information against Devadatta in Rājagaha to the effect that whereas Devadatta's nature was formerly of one kind, now it is of another kind, and that whatever Devadatta should do... in that only Devadatta should be seen. This is the motion. Honoured sirs, let the Order listen to me. The Order is carrying out the (formal) act of Information against Devadatta in Rājagaha, to the effect that... in that only Devadatta should be seen. If the carrying out of the (formal) act of Information against Devadatta in Rājagaha to the effect that... in that only Devadatta should be seen is carried out by the Order, it is pleasing to the Order, therefore it is silent. Thus do I understand this."

Then the Lord addressed the venerable Sāriputta, saying: "Well then, do you, Sāriputta, inform against Devadatta in Rājagaha?"

"Formerly, Lord, I spoke praise of Devadatta in Rājagaha saying: ‘Godhi’s son is of great psychic power, Godhi’s son is of great majesty.’ How can I, Lord, inform against Devadatta in Rājagaha?"

"Was not the truth spoken by you, Sāriputta, when you spoke praise of Devadatta in Rājagaha saying: ‘Godhi’s son is of... great majesty?’"

"Yes, Lord."

"Even so, Sāriputta, when you inform against Devadatta in Rājagaha it will be just as true."

"Very well, Lord," the venerable Sāriputta answered the Lord in assent.  || 2||

Then the Lord addressed the monks, saying: "Well then, monks, let the Order agree for Sāriputta to inform against Devadatta in Rājagaha saying: ‘Formerly Devadatta’s nature was of such a kind, now it is of another kind, and that whatever
Devadatta should do by gesture and by voice, in that neither the Awakened One nor dhamma nor the Order should be seen, but in that only Devadatta should be seen. And thus, monks, should Sāriputta be agreed upon: First, Sāriputta should be an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. If it seems right to the Order, the Order may agree for the venerable Sāriputta [189] to inform against Devadatta in Rājagaha saying: ‘Formerly Devadatta’s nature was of one kind... in that only Devadatta should be seen.’ This is the motion. If the agreement upon Sāriputta to inform against Devadatta in Rājagaha, saying: ‘Formerly Devadatta’s nature was of one kind... in that only Devadatta should be seen’ is pleasing to the venerable ones, they may agree for the venerable Sāriputta to inform against Devadatta in Rājagaha, saying: ‘Formerly Devadatta’s nature was of one kind... in that only Devadatta should be seen.’ This is the motion. If the agreement upon Sāriputta to inform against Devadatta in Rājagaha, saying: ‘Formerly Devadatta’s nature was of one kind... in that only Devadatta should be seen’ is pleasing to the venerable ones, they may agree for the venerable Sāriputta to inform against Devadatta in Rājagaha, saying: ‘Formerly Devadatta’s nature was of one kind... in that only Devadatta should be seen.’

The venerable Sāriputta is agreed upon by the Order to inform against Devadatta in Rājagaha, saying: ‘Formerly Devadatta’s nature was of one kind... in that only Devadatta should be seen.’ It is pleasing to the Order, therefore it is silent. Thus do I understand this.’

The venerable Sāriputta, (thus) agreed upon, having entered Rājagaha together with several monks, informed against Devadatta in Rājagaha to the effect that: ‘Formerly Devadatta’s nature was of one kind, now it is of another kind, and that whatever Devadatta should do by gesture and by voice, in that neither the Awakened One nor dhamma nor the Order should be seen, but in that only Devadatta should be seen.’ Those people who were of little faith, not believing, who were of poor intelligence, spoke thus: ‘These recluses, sons of the Sakyans are jealous, they are jealous of Devadatta’s gains and honours.’ But those people who had faith and were believing, who were wise, intelligent, spoke thus: ‘This can be no ordinary matter in that the Lord has Devadatta informed against in Rājagaha.’

Then Devadatta approached Prince Ajātasattu; having approached, he spoke thus to Prince Ajātasattu: ‘Formerly, prince, people were long-lived, nowadays they are short-lived, and it is possible that you, while still a prince, might pass away.

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1 Quoted DkA. i. 140, DA. 135.

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Well now, do you, prince, having slain your father, become king. I, having slain the Lord, will become the Awakened One.” And Prince Ajātasattu, thinking: “Now, master Devadatta is of great psychic power, of great majesty; master Devadatta must know (what is right),” having fastened a dagger against his thigh, at an early hour (although) afraid, anxious, fearful, alarmed, entered the (king’s) private quarters forcibly. But the chief ministers in attendance in the private quarters saw Prince Ajātasattu at an early hour (although) afraid, anxious, fearful, alarmed, entering the (king’s) private quarters forcibly. Seeing him, they laid hold of him. These examining him, and having seen the dagger bound against his thigh, spoke thus to Prince Ajātasattu: “What is it that you, prince, want to do?”

“I want to slay my father.”

“By whom are you being incited?”

“By master Devadatta.” Some chief ministers gave this opinion: “The Prince should be slain and Devadatta and all the monks should be slain.” Some chief ministers gave this opinion: “The monks should not be slain for the monks are not giving offence, but the Prince should be slain and Devadatta.” Some chief ministers gave this opinion: “The Prince should not be slain, nor Devadatta, the monks should not be slain. The king should be told and we will do whatever the king says.”

Then these chief ministers, taking Prince Ajātasattu, approached King Seniya Bimbisāra of Magadha; [190] having approached, they told this matter to King Seniya Bimbisāra of Magadha. He said: “What opinion, my good men, have the chief ministers formed?”

“Some chief ministers, Sire, gave this opinion. ... Some chief ministers gave this opinion. ... Some chief ministers gave this opinion: ‘The Prince should not be slain, nor Devadatta, the monks should not be slain. The king should be told and we will do whatever the king says.’

“What, my good men, can the Awakened One or dhamma or the Order have to do (with this)? Has not the Lord already

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1 potthana, As at Vin. i. 217, where translated “butcher’s knife.”
2 Quoted at DA. 135.
3 aparajah, as at Vin. iii. 162.
had Devadatta informed against in Rājagaha to the effect that formerly Devadatta's nature was of one kind, now it is of another kind, and that whatever Devadatta may do by gesture or by speech, in that neither the Awakened One nor dhamma nor the Order is to be seen, but in that only Devadatta should be seen?"

Those chief ministers who had given their opinion thus: "The Prince should be slain and Devadatta and all the monks should be slain," these he discharged.\(^1\) Those chief ministers who had given their opinion thus: "The monks should not be slain, for the monks do not give any offence, but the prince should be slain and Devadatta," these he set in lowly positions. Those chief ministers who had given their opinion thus: "The prince should not be slain, nor Devadatta, nor should the monks be slain. The king should be told and we will do whatever the king says," these he set in high positions. Then King Seniya Bimbisāra of Magadha spoke thus to Prince Ajātasattu:

"Why do you, prince, want to slay me?"

"Sire, I have need of a kingdom."

"If it be that you, prince, have need of a kingdom, this kingdom is yours," and he handed over the kingdom to Prince Ajātasattu. \(\parallel\)\(\|\)\(\parallel\)

Then Devadatta approached Prince Ajātasattu; having approached, he spoke thus to Prince Ajātasattu:

"Your Majesty, command your men so that they deprive the recluse Gotama of life." Then Prince Ajātasattu commanded his men, saying: "My good men, do whatever master Devadatta says." Then Devadatta enjoined the men, saying: "Go along, friends, the recluse Gotama is staying at a certain place. Having deprived him of life, come back by a certain road," and he set two men on that road, saying: "Whatever man comes alone along this road, having deprived him of life, come back by this road," and having set four men on that road, saying: "Whatever couple of men come along by this road, having deprived them of life, come back by this road," and having set eight men on that road, saying: "Whatever four men come along by this road, \(\parallel 191\) come back by this road," and having set sixteen men on that road, he said: "Whatever eight men come along by this road, having deprived them of life, come back." \(\parallel 6\)

Then that man who was alone, having grasped a sword and shield, having bound on a bow and quiver,\(^2\) approached the Lord; having approached, when he was quite near the Lord he stood still, his body quite rigid\(^3\) afraid, anxious, fearful, alarmed.\(^3\) The Lord saw that man standing still, his body quite rigid, afraid . . . alarmed and seeing him, he spoke thus to that man: "Come, friend, do not be afraid." Then that man, having put his sword and shield on one side, having laid down his bow and quiver, approached the Lord; having approached, having inclined his head to the Lord's feet, he spoke thus to the Lord:

"Lord, a transgression has overcome me, foolish, misguided, wrong that I was, in that I was coming here with my mind malignant,\(^4\) my mind on murder.\(^5\) Lord, may the Lord acknowledge for me the transgression as a transgression for the sake of restraint in the future."

"Truly, friend, a transgression overcame you, foolish, misguided, wrong that you were, in that you were coming here, with your mind malignant, your mind on murder. But if you, friend, having seen the transgression as a transgression, confess according to the rule, we acknowledge it for you; for friend in the discipline of the noble, this is growth: whoever having seen a transgression as a transgression, confesses according to the rule, he attains restraint in the future."\(^6\)

Then the Lord talked a progressive talk? to this man, that is to say talk on giving, talk on moral habit, talk on heaven . . . sorrow, its uprising, stopping, the Way. Just as a clean

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1. \(te\ abhābā ahāśi,\) he rendered them incapable (of holding an official position).

2. \(Vā.\) i. 18-19, etc.

3. As at \(Vin.\) i. 15.


5. \(dutthacācuta,\) as at \(M.\) iii. 65.

6. \(vadhakacita,\) as at \(D.\) iii. 72.

7. \(As at \(Thag.\) 1074.\)

8. \(patthaddha,\) as at \(Thag.\) 1074, \(V.\) i. 275, \(V.\) a. 275, \(days\) "with his body motionless like a figure modelled in clay."

9. \(As at \(CV.\) VII. 1. 6.

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\(Stock,\) as at e.g. \(A.\) iii. 93-4, \(M.\) i. 86, ii. 99.
cloth without black specks will take a dye easily, even so (as he was sitting) on that very seat did dhamma-vision, dustless, stainless, arise to that man, that " whatever is of a nature to arise, all that is of a nature to stop." Then that man1 as one who has seen dhamma, attained 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, spoke thus to the Lord:

"Excellent, Lord: Lord, it is excellent. It is as if one were to set upright what has been upset . . . thus is dhamma explained in many a figure by the Lord. So I, Lord, [192] am going to the Lord for refuge and to dhamma and to the Order of monks. May the Lord accept me as a lay-follower going for refuge from this day forth for as long as life lasts."

Then the Lord spoke thus to that man: "Do not you, friend, go by that road. Go by this road," and he sent him off by another road. || 7 ||

Then those two men, thinking: " Why is that man who is alone so slow in coming? " going along to meet him saw the Lord sitting at the root of a tree. Seeing him, they approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. The Lord talked a progressive talk to these . . . to full confidence in the Teacher's instruction, spoke thus to the Lord: "Excellent, Lord . . . May the Lord accept us as lay-followers going for refuge from this day forth for as long as life lasts."

Then the Lord spoke thus to these men: "Do not you, friends, go by that road. Go by this road," and he sent them off by another road. Then those four men, thinking: " Why are these two men so slow in coming? " . . . and he sent them off by another road. Then those eight men, thinking: " Why are these four men so slow in coming? " . . . and he sent them off by another road. Then those sixteen men, thinking: " Why are these eight men so slow in coming? " . . . " May the Lord receive us as lay-followers going for refuge from this day forth for as long as life lasts."2 || 8 ||

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1 As at Vin. i. 12.
2 A version noticed by Oldenberg (Vin. ii. 324) adds that " the Lord spoke thus to those men . . . sent them off by another road."
4 Cf. Vin. i. 180.
5 An echo of widespread folk-tradition, where the Hero, on his quest, passes with all speed through clashing rocks, sometimes sustaining an injury.
6 dhamma, dharmagāma. Cf. Vism. 177.
BOOK OF DISCIPLINE

"Well now, Ānanda, address these monks in my name, saying: 'The Teacher is summoning the venerable ones.'"

"Very well, Lord," and the venerable Ānanda, having answered the Lord in assent, approached those monks; having approached, he spoke thus to those monks: "The Teacher is summoning the venerable ones."

"Very well, your reverence," and these monks, having answered the venerable Ānanda in assent, approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. The Lord spoke thus to these monks as they were sitting down at a respectful distance:

"This is impossible, monks, it cannot come to pass that anyone could deprive a Truth-finder of life by aggression; monks, Truth-finders attain nibbāna not because of an attack. Monks, there are these five teachers found in the world. What five? . . . and I do not expect protection from disciples in respect of knowledge and vision. This is impossible, monks, it cannot come to pass that anyone could deprive a Truth-finder of life by aggression; monks, Truth-finders attain nibbāna not because of an attack. Go, monks, to your own dwelling-places; Truth-finders, monks, do not need to be protected." || 10 ||

Now at that time there was a fierce elephant in Rājagaha, a man-slayer, called Nālāgiri. Then Devadatta, having entered Rājagaha, having gone to the elephant stable, spoke thus to the mahouts: "We, my good fellows, are relations of the king. We are competent to put in a high position one occupying a lowly position and to bring about an increase in food and wages. Well now, good fellows, when the recluse Gotama is coming along this carriage road, then, having let loose this elephant, Nālāgiri, bring him down this carriage road."

"Very well, honoured sir," these mahouts answered Devadatta in assent.

Then the Lord, having dressed in the morning, taking his bowl and robe, entered Rājagaha for almsfood together with several monks. Then the Lord went along that carriage road. Then those mahouts saw the Lord coming along that carriage-road; seeing him, having let loose the elephant Nālāgiri, they brought him down that carriage-road. The elephant Nālāgiri saw the Lord coming from afar; seeing him, having lifted up his trunk, he rushed towards the Lord, his ears and tail erect. Those monks saw the elephant Nālāgiri coming in the distance; seeing him, they spoke thus to the Lord:

"Lord, this elephant Nālāgiri, coming along this carriage-road, is a fierce man-slayer; Lord, let the Lord turn back, let the well-farer turn back."

"Wait, monks, do not be afraid; this is impossible, monks, it cannot come to pass that anyone should deprive a Truth-finder of life by aggression; monks, Truth-finders attain nibbāna not because of an attack." And a second time . . . And a third time these monks spoke thus to the Lord: "Lord, this elephant Nālāgiri, . . . let the well-farer turn back."

"Wait, monks, . . . Truth-finders attain nibbāna not because of an attack." || 11 ||

Now at that time people, having mounted up on to the long houses and the curved houses and the roofs, waited there. Those people who were of little faith, not believing, who were of poor intelligence, these spoke thus: "This great recluse is indeed lovely; he will be hurt by the bull elephant." But those people who had faith and were believing, who were wise and intelligent, these spoke thus: "Soon, good sirs, the bull-elephant will come into conflict with the elephant (among men)."

Then the Lord suffused the elephant Nālāgiri with loving-kindness of mind. Then the elephant Nālāgiri, suffused by the Lord with loving-kindness of mind, having put down his trunk, approached the Lord; having approached, he stood in front of the Lord. Then the Lord, stroking the elephant Nālāgiri's forehead with his right hand, addressed the elephant Nālāgiri with verses:

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1 aṇupakkama. " not by attack (from external enemies)," as at C.P.D.
2 As at CV. VII. 8. 3, 4 (to end). Read above "monks" instead of "Moggallāna."
3 yathādākāram, as at Vin. iv. 15.
4 raschā. See B.D. iii. 268, n. 1.

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Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying: "How can Devadatta eat with his friends, having asked and asked among households?" They told this matter to the Lord. He said:

"Is it true, as is said, that you, Devadatta, ate with your friends, having asked and asked among households?"

"It is true, Lord." Having rebuked him, having given reasoned talk, he addressed the monks, saying:

"Well now, monks, I will lay down for monks the eating by a triad (of monks) among households-founded on three reasons: for the restraint of evil-minded individuals; for the living in comfort of well behaved monks lest those of evil desires should split the Order by means of a faction, out of compassion for families. In eating a group meal, one should be dealt with according to the rule."  

Then Devadatta approached Kokālīka, Katamorakatissaka,

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1. *tikabhojana*, a meal to be eaten by three people, see *VA. 1276*. See also *SA. ii. 178*. Just as *ganabhājana* is a group-meal, so *tikabhojana* is a three-party meal. It is apparently meant that a group of three monks, since at the end of || 13 || it is specially said that one who eats a group-meal must be treated according to the rule. On *ganabhājana* see *B.D. ii. 307*, n. 1.

2. The subject of a question put by Kassapa to Ananda at *S. ii. 818*.

3. *S. ii. 178*, *A.A. ii. 163* explain *dummankhānam* by *dustila*, bad moral habit.

4. *phāṣāvihāra*, cf. *Vin. i. 92*, etc.

5. This and the first reason are among the ten reasons sometimes ascribed to the Lord for laying down a rule of training, as at *Vin. iii. 21* and other *Vin. passages*. Cf. also *A. i. 99*.

6. *SA. ii. 178* explains that as Devadatta and his friends split the Order by means of their evil desires, so too others of evil desires, on account of their bond as a group, having begged among families, were eating having made the group increase; so it was said "Lest they split the Order by means of that faction."

7. *A. i. 100* has *gihāna anukampāya pāpichānān pavakkhopacchedāyā* translated at *G.S. i. 84* "out of compassion for householders and to uproot the factions of the evilly disposed." If "the idea is here, of course, lest any particular layman should be burdened by providing for many bhikkhus," particular layman should be burdened by providing for many bhikkhus, then *Am. ii. 164* less correctly says: "A rule of training laid down when householders complain is called "laid down out of compassion for householders."

8. *i.e.* to the rule laid down in *Pāc. 32*.

9. Almost word for word the same as *For. Meeting X. 1, 2*, and part of 3. See *B.D. i. 296–299* for footnotes.
Lord; having approached, having greeted the Lord, he sat at a respectful distance. Devadatta spoke thus to the Lord:

"But, your reverence, the recluse Gotama is of great psychic power, of great might. How can we make a schism in the recluse Gotama's Order, a breaking of the concord?"

"Come, we, your reverences, will make a schism in the recluse Gotama's Order, a breaking of the concord?"

"Come, we, your reverence, having approached the recluse Gotama, will ask for five items, saying: 'Lord, the Lord in many a figure speaks in praise of desiring little, of being contented, [196] of expunging (evil), of being punctilious, of what is gracious, of decrease (in the obstructions), of putting forth energy. Lord, these five items are in many a way conducive to desiring little, to contentment, to expunging (evil), to being punctilious, to what is gracious, to decrease (in the obstructions), to putting forth energy. It were good, Lord, if the monks, for as long as life lasted, might be forest-dwellers; whoever should betake himself to the neighbourhood of a village, sin would besmirch him. For as long as life lasts, let them be beggars for alms; whoever should accept an invitation, sin would besmirch him. For as long as life lasts, let them be rag-robe wearers; whoever should accept a robe given by a householder, sin would besmirch him. For as long as life lasts, let them live at the root of a tree; whoever should go under cover, sin would besmirch him. For as long as life lasts, let them not eat fish and flesh; whoever should eat fish and flesh, sin would besmirch him.' The recluse Gotama will not allow these. Then we will win over the people by means of these five items."

"It is possible, your reverence, with these five items, to make a schism in the recluse Gotama's Order, a breaking of the concord. For, your reverence, people esteem austerity.""

Then Devadatta together with his 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, Devadatta spoke thus to the Lord:

"Enough, Devadatta," he said. "Whoever wishes, let him be a forest-dweller; whoever wishes, let him stay in the neighbourhood of a village; whoever wishes, let him be a beggar for alms; whoever wishes, let him accept an invitation; whoever wishes, let him be a rag-robe wearer; whoever wishes, let him accept a householder's robes. For eight months, Devadatta, lodging at the root of a tree is permitted by me. Fish and flesh are pure in respect of three points: if they are not seen, heard or suspected (to have been killed on purpose for him)."

Then Devadatta, thinking: "The Lord does not permit these five items," joyful, elated, rising from his seat with his friends, having greeted the Lord, departed keeping his right side towards him. Then Devadatta, having entered Rājagaha with his friends, taught the people by means of the five items, saying: "We, friends, having approached the recluse Gotama, asked for five items, saying: 'Lord, the Lord in many a figure speaks in praise of desiring little . . . whoever should eat fish and flesh, sin would besmirch him.' The recluse Gotama does not allow these five items, but we live undertaking these five items." || 15 ||

Those people who were there of little faith, not believing, who were of poor intelligence, these spoke thus: "These recluses, sons of the Sakyans are punctilious, are expungers (of evil), but the recluse Gotama is for abundance and strives after abundance." But those people [197] who had faith and were believing, who were wise and intelligent, these looked down upon, criticised, spread it about, saying: "How can this Devadatta go forward with a schism in the Lord's Order, with a breaking of the concord?" Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying:

"How can this Devadatta go forward with a schism in the Order, a breaking of the concord?" Then these monks told this matter to the Lord. He said:

1 Cf. Vin. i. 238 (B.D. iv. 325).
Then the Lord, having understood this matter, at that time uttered this utterance:

"Easy is good for the good, good for the evil is hard.
Evil for the evil is easy, evil for the noble ones is hard." 1

Then Devadatta on that Observance day rising from his seat gave out voting tickets, 2 saying: "We, your reverences, having approached the recluse Gotama, asked for five items. 3 The recluse Gotama does not allow these, but we live undertaking these five items. If these five items are pleasing to the venerable ones, let each one take a voting ticket."

Now at that time as many as five hundred monks, Vajjis of Vesālī, were newly ordained and were not properly versed 4 and these, thinking: "This is the rule, this is discipline, this is the Teacher's instruction," took voting tickets. Then Devadatta, having split the Order, set out for Gayā Head taking as many as the five hundred monks. Then Sāriputta and Moggallāṇa 5 approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Sāriputta spoke thus to the Lord: "Devadatta, Lord, having split the Order, is setting out for Gayā Head with as many as five hundred monks."

"Can there not be for you, Sāriputta and Moggallāṇa, 6 compassion for these newly ordained monks? Go you along, Sāriputta and Moggallāṇa, before these monks fall into trouble and distress."

"Very well, Lord," and Sāriputta and Moggallāṇa having answered the Lord in assent, rising from their seats, having greeted the Lord, keeping their right sides towards him.

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1 Cf. Dhp. 163, ascribed by DkA. iii. 154 to this occasion.
2 sañkhāra. Method of appointing distributor of voting tickets laid down at CV. IV. 9, 10. On process to be followed when voting by ticket see CV. IV. 16. 26. This incident is briefly recounted at DkA. i. 142-3.
3 As at CV. VII. 3, 14, 15.
4 apakatañcapi, or, did not know what had been appointed; cf. Vin. iv. 112, 143.
5 Sāriputtamoggallāṇa. "The venerable" is not used in such cases.
6 Sāriputta.
approached Gayā Head. Now at that time a certain monk was standing weeping not far from the Lord. Then the Lord spoke thus to that monk: 'Why are you, monk, weeping?'

'Even those, Lord, who are the Lord's chief disciples—Sāriputta and Moggallāna—even these are going to Devadatta approving of Devadatta's dhamma.'

'This is not possible, monk, it cannot come to pass that Sāriputta and Moggallāna should approve Devadatta's dhamma. They have merely gone so as to convince the monks far into the night with talk on dhamma.

Now at that time Devadatta, surrounded by the large company, was teaching dhamma sitting down. Then Devadatta saw Sāriputta and Moggallāna coming in the distance; seeing them, he addressed the monks, saying: 'You see, monks, how well taught is the recluse Gotama's chief disciples—Sariputta and Moggallana—that even these are coming to me approving of my dhamma.' When he had spoken thus Kokalika spoke thus to Devadatta:

'Reverend Devadatta, do not put your trust in Sāriputta and Moggallāna, [199] Sāriputta and Moggallāna have evil desires and are under the influence of evil desires.'

'Enough, your reverence, let us give a welcome to these since they approve of my dhamma.' The Devadatta invited the venerable Sāriputta to half his seat, saying: 'Come, reverend Sāriputta, sit here.'

'No, your reverence,' and the venerable Sāriputta, having taken another seat, sat down at a respectful distance; and the venerable Moggallāna too, having taken another seat, sat down at a respectful distance. Then Devadatta, having gladdened, rejoiced, roused, delighted the monks far into the night with talk on dhamma, asked[2] the venerable Sāriputta, saying:

'The Order of monks, reverend Sāriputta, is without sloth or drowsiness; may a talk on dhamma occur to you, reverend Sāriputta, for the monks. My back aches and I will stretch it.'

1 bhikkhusānāsītiya. Cf. same expression at CV. XII. 2. 8. Gh. pithasānālit at S. i. 199, translated at K.S. i. 254 " imparting matters to the laity;", and explanation at S.A. i. 292. K.S. i. 254. n. 1. Also cf. A. i. 75.
2 Quoted at Dk. i. 143.
3 aññesu, as at MV. V. 13. 9.
4 paññabhāsā, as at MV. V. 18. 9 and see note at B.D. iv. 264, n. 1.
5 Cf. M. i. 354, where these same words are ascribed to Gotama.

"Very well, your reverence," the venerable Sāriputta answered Devadatta in assent. Then Devadatta, having laid down his outer cloak folded in four, lay down to sleep on his right side, and as he was tired, forgetful and inattentive, he fell asleep that very moment. || 2 ||

Then the venerable Sāriputta exhorted, instructed the monks with dhamma-talk by means of an instruction on the wonders of thought-reading;[3] the venerable Moggallāna exhorted, instructed the monks with dhamma-talk by means of an instruction on the wonders of psychic power. Then as the monks were being exhorted, instructed by the venerable Sāriputta with dhamma-talk by means of an instruction on the wonders of thought-reading; were being exhorted, instructed by the venerable Moggallāna with dhamma-talk by means of an instruction on the wonders of psychic power. dhamma-vision, dustless, stainless, arose to them, that " whatever is of the nature to uprise all that is of the nature to stop." Then the venerable Sāriputta addressed the monks, saying: "We are going, your reverences, to the Lord. Whoever approves of this Lord's dhamma, let him come along." Then Sāriputta and Moggallāna, taking those five hundred monks, approached the Bamboo Grove. Then Kokalika wakened Devadatta, saying: "Wake up, reverend Devadatta, those monks have been led away by Sāriputta and Moggallāna. Now, did I not say to you, reverend Devadatta, 'Reverend Devadatta, do not put your trust in Sāriputta and Moggallāna, Sāriputta and Moggallāna have evil desires and are under the influence of evil desires?' Then at that very place hot blood issued from Devadatta's mouth.[4] || 3 ||

Then Sāriputta and Moggallāna 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, the venerable[200] Sāriputta spoke thus to the Lord: "It were well, Lord, if the monks who were partisans of the schismatics could be ordained again."
monk is a hearer and one who makes others hear and a learner and an instructor and a knower and an expounder and one skilled in (recognising) conformity and non-conformity and not a maker of quarrels. Monks, if a monk is possessed of these eight qualities he is fit to go a message. Monks, because he is possessed of these eight qualities, Sāriputta is fit to go a message. What are the eight? Herein, monks, Sāriputta is a learner . . . and not a maker of quarrels. [201] Monks, because Sāriputta is possessed of these eight qualities he is fit to go a message.

"Who, to some high assembled council come, Wavers not, nor in discourse fails, nor hides The teaching, nor speaks in doubtfulness, And who, being questioned, is not agitated—— A monk like this is fit to go a message. || 6 ||

Monks, Devadatta, overcome and his mind controlled by eight wrong conditions, is doomed to the Downfall, staying there for an aeon, incurable. What eight? Devadatta, monks, overcome and his mind controlled by gain is doomed to the Downfall . . . incurable. Devadatta, monks, overcome and his mind controlled by lack of gain . . . by fame . . . by lack of fame . . . by honours . . . by lack of honours . . . by evil desire . . . by evil friendship is doomed to the Downfall . . . incurable. Monks, Devadatta, overcome and his mind controlled by these eight wrong conditions is doomed to the Downfall, to Niraya Hell, staying there for an aeon, incurable.

1 I copy the note at G.S. iv. 135: sahiddhakat; cf. D. i. 8, A. i. 138; Dial. i. 14, n. 6. Some of these terms recur at D. i. 56. Cf. S.B.E. XXI, 352 f. for what may be the Mahāyāna version of this sutta.

2 akkhātī. A. iv. 196 reads bhanati.

3 asandiddho. A. iv. 195 reads asandiddham, but A.A. iv. 106 has asandiddham which is glosses as visalatamavayam, without doubts. V.A. 1276 reads asandītho ca akkhātī ti nissandeho kutuḥ akkhātā anusandhivasena āyeyatā. At Mīn. 225 sandhā occurs, meaning "doubt." At DA. 282 sandhīda occurs with b. ā. sandhīpa. See G.S. iv. 135, n. 4.

4 Down to "thus it is that you, monks, should train" = A. iv. 160-1.

5 asaddhammekhi. See Vin. Texts iii. 262, n. 2.

6 dpāyika nerayika. See Vin. Texts iii. 262, n. 3.

This quartet of words occurs at A. iii. 402, iv. 150, M. i. 393 also in connection with Devadatta. V.A. 1276 says "now it is not possible to cure him even with a thousand Buddhas.”

8 Gain, lack of gain, fame, lack of fame are four of the eight worldly conditions mentioned at D. iii. 260, A. ii. 188, iv. 157.

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1 As at S. ii. 269.

2 Cf. Vin. iii. 214-5.

3 mahāsārāḥa, which as pointed out at Vin. Texts iii. 261, n. 1 can also mean a boar.

4 bāṭīyam gantuham arahati. This paragraph recurs at A. iv. 196. Cf. the qualities of a messenger, dūta, at Manu, 7, 63 and 8. Also see D. i. 5, 8 where it is held by some ordinary people that Gotama abstains from sending messages and going on them.
Monks, it is well that a monk should live constantly overcoming gain that has arisen, lack of gain that has arisen, fame that has arisen, lack of fame that has arisen, honours that have arisen, lack of honours that has arisen, evil desire that has arisen, evil friendship that has arisen. And why, monks, for what good purpose should a monk live constantly overcoming gain . . . evil friendship that has arisen? Monks, if a monk live not constantly overcoming gain that has arisen, the cankers, that are destructive and consuming, may arise, but if he lives constantly overcoming gain that has arisen, then it follows that the cankers, that are destructive and consuming, will not be in him . . . if he lives constantly overcoming evil friendship that has arisen, then it follows that the cankers, destructive and consuming, will not be in him.

"It is for this good purpose, monks, that a monk should live constantly overcoming gain that has arisen . . . evil friendship that has arisen."—thus it is that you, monks, should train.

"Monks, [202] Devadatta, over and his mind controlled by three wrong conditions, is doomed to the Downfall, to Niraya Hell, staying there for an aeon, incurable. What three? Evil desire, evil friendship, the coming to a halt midway in his career because his special attainments are of trifling value. Monks, a monk who is overcome . . . by these three wrong conditions is . . . incurable.

"Never let anyone of evil desires arise in the world; And know it by this: as the bourn of those of evil desires.

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1 Also see D. i. 8 where an ordinary man would say that Gotama abjures from unwholesome additions to gain, or benefit to benefit.
2 As at A. ii. 197: M. i. 9.
3 Version at A. iv. 160-1 stops here.
4 Rest of this paragraph and the whole of the next (the verses) given also at It. p. 85 ff.
5 Cf. A. v. 157, 164, D. ii. 78.
6 These verses occur also at It. p. 85-6. See Woodward's translation and notes at Min. Anth. II. p. 177-8.
"If, Upāli, there is one on one side and two on another and if a fourth speaks out and offers a voting ticket, saying, 'This is the rule, this is discipline, this is the Teacher's instruction, take this (voting ticket), approve of this'—this, Upāli, is dissension in an Order but not schism in an Order.

"If, Upāli, there are two on one side and two on another and if a fifth speaks out . . . three on one side and four on another and if an eighth speaks out and offers a voting ticket, saying: 'This is the rule, this is discipline, this is the Teacher's instruction, take this (voting ticket), approve of this'—this, Upāli, is dissension in an Order but not schism in an Order. [203]

"If, Upāli, there are four on one side and four on another and a ninth speaks out . . . this, Upāli, is dissension in an Order as well as schism in an Order. Dissension in an Order, Upāli, as well as schism in an Order is (due to there being) nine or more than nine. Upāli, a nun does not split an Order even if she goes forward with a schism . . . a probationer . . . a woman novice . . . a layfollower . . . a woman layfollower does not split an Order even if she goes forward with a schism. Only a regular monk, Upāli, belonging to the same communion, staying within the same boundary, splits an Order." || I ||

"Lord, as to the words: Schism in an Order, schism in an Order—to what extent, Lord, does an Order become split?"

"As to this, Upāli, monks explain non-dhamma as non-dhamma, they explain dhamma as dhamma . . . they explain not a bad offence as not a bad offence. These, in regard to these eighteen points, do not carry out a separate (formal) act of the Order. To this extent, Upāli, an Order comes to be harmonious."

"But, Lord, having split an Order that was harmonious, what does he set up?"

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1 V.A. 1277, "if there is one on the side (or in the faction or party) of dhamma-speakers."
2 V.A. 1277, "on the side of non-dhamma speakers."
3 V.A. 1277, "if there is a fourth, a non-dhamma speaker, who thinks I will split the Order."
4 anusāśa, not here I think in the technical sense of making a proclamation. V.A. 1277 says, "lawning, he announces, śāśi." Thus for a schism to occur at least nine monks must break off from the main body of the Order.
5 Cf. Vin. I. 151.
6 Cf. A. v. 73, 75.

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1 As at MV. X. 5. 4. 6; CV. IV. 14. 2. Cf. A. i. 19-20.
2 Oldenberg's text reads apakāsanti avapakāsanti, which V.A. 1280 interprets: they draw over a company, extract it (uyateti) and set it up (ussādedi) on one side. They make it widely known that they are separated. A. v. 74, 75 reads avahassanti vavahassantī (with vi). Cf. A. li. 145.
3 sippa. V.A. 1280 gives visum.
4 Cf. A. v. 74, 76.
5 Cf. A. v. 75.
6 bhindītā. A. v. 74 reads bheto with v. ii. cheto, bhindītā.
"Now, Upāli, having split an Order that was harmonious, he sets up demerit that endures for an æon and he is boiled in hell for an æon." [204]

A schismatic in the Order, doomed to the Downfall, to Niraya Hell for an æon,
To disharmony prone, standing on non-dhamma, falls away from peace from bondage.
Having split an harmonious Order, he boils for an æon in hell." [3]

"But, Lord, having united an Order that was split, what does he set up?"

"Now, Upāli, having united an Order that was split, he sets up sublimre merit and he rejoices in heaven for an æon.
Blessed is harmony for an Order, and the friend of those who are harmonious,
To harmony prone, standing on dhamma, falls not away from peace from bondage.

"Now, could it not be, Lord, that a schismatic in the Order is doomed to the Downfall, to Niraya Hell, remaining there for an æon, incurable?"

"It could be, Upāli, that a schismatic in the Order is doomed to the Downfall... incurable."

"But could it be, Lord, that a schismatic in the Order is not doomed to the Downfall, not to Niraya Hell, not remaining there for an æon, not incurable?"

"It could be, Upāli, that a schismatic in the Order is not doomed to the Downfall... not incurable."

"But which (kind of) schismatic in an Order, Lord is doomed to the Downfall, to Niraya Hell, remaining there for an æon, incurable?"

"This is a case, Upāli, where a monk explains non-dhamma as dhamma; if he has the view that in this (explanation) there is dhamma, if he has the view that in schism there is non-dhamma, misrepresenting opinion, misrepresenting approval, misrepresenting pleasure, misrepresenting intention, and
if he speaks out and offers a voting ticket, saying: 'This is rule, this is discipline, this is the Teacher's instruction; take this (voting ticket), approve of this'—this schismatic in the Order, Upāli, is doomed to the Downfall, to Niraya Hell, remaining there for an æon, incurable.

"And again, Upāli, if a monk explains non-dhamma as dhamma, if he has the view that in this (explanation) there is non-dhamma, if he has the view that in schism there is dhamma, misrepresenting opinion... incurable.

"And again, Upāli, if he explains non-dhamma as dhamma, if he has the view that in this (explanation) there is non-dhamma, if he is doubtful as to a schism... if he has the view that in this (explanation) there is dhamma, if he has the view that in schism there is non-dhamma... if he is doubtful as to this (explanation), if he has the view that in schism there is dhamma... if he is doubtful as to this (explanation), if he is doubtful as to a schism, misrepresenting opinion... incurable." [5] [5]

"But which (kind of) schismatic in the Order, Lord, is not doomed to the Downfall, nor to Niraya Hell, [205] not remaining there for an æon, not incurable?"

"This is a case, Upāli, where a monk explains non-dhamma as dhamma; if he has the view that in this (explanation) there is dhamma, if he has the view that in schism there is dhamma, yet not misrepresenting opinion, not misrepresenting approval, not misrepresenting pleasure, not misrepresenting intention, he speaks out and offers a voting ticket, saying, 'This is rule, this is discipline, this is the Teacher's instruction; take this (voting ticket), approve of this'—even this schismatic in the Order, Upāli, is not doomed to the Downfall, not doomed to Niraya Hell, not remaining there for an æon, not incurable.

"And again, Upāli, a monk explains dhamma as not-dhamma... explains a not bad offence as a bad offence, but (although) he has the view that in this (explanation) there is dhamma... the view that in schism there is dhamma, yet not misrepresenting opinion... not incurable." [5] [5]

Told is the Third Portion for Repeating.
Told is the Seventh Section: that on Schism in an Order.

This is its key:

In Anupiya, distinguished, the delicately nurtured one did not want to, ploughing, sowing, leading in, led away, digging up and reaping, Harvesting, making into stooks, threshing and winnowing, sifting, bringing in, the next and they do not stop, fathers and grandfathers, Bhaddiya, Anuruddha and Ananda, Bhagu, Kimbila, and the Sakyan pride, at Kosambi, he declined, and about Kakudha.

He informed against, and a father's, by a man, Nālāgiri, a triad, five, a serious matter, he splits, and about a grave, offence, three, eight, three again, dissension, schism, "Could it not be?" [206]
" Well then, monks, I will lay down an observance for incoming monks which should be observed by incoming monks. || 1 ||

" Monks, an incoming monk, thinking, ' I will now enter a monastery,' has taken off his sandals, having put them down, having beaten them, having taken them up (again), having lowered his sunshade, having uncovered his head, having put his robe over his shoulders, should enter the monastery carefully and unhurriedly. While he is entering the monastery, he should notice where the resident monks have withdrawn to. Wherever resident monks have withdrawn to—whether to an assembly hall or to a hut or to the root of a tree—having gone there, he should put down his robe at one side, and having taken a suitable seat he should sit down. He should ask about the drinking water, he should ask about the families which are agreed upon as learners, he should ask about the privies, he should ask about the drinking water, he should ask about the water for washing, he should ask about a staff, he should ask about (the form of) the Order's agreement, saying: ' What time should it be entered upon, what time should it be departed from? '|| 2 ||

" If the dwelling-place is unoccupied, having knocked at the door, having waited a moment, having unfastened the bolt, having opened the door, he should watch out while standing outside. If the dwelling-place is soiled or if couch is piled on couch or if chair is piled on chair and lodgings heaped on top of them, he should clear the dwelling-place if he is able to do so. While clearing the dwelling place, having first taken out the ground covering he should lay it to one side. Having taken out the supports for the beds . . . having taken out the mattress and the squatting-mat . . . the piece of cloth to sit upon and the sheet, he should lay them to one side. Having lowered the couch, having taken it out carefully without rubbing it, without knocking it against the door or the posts he should lay it to one side. Having lowered the chair, having taken it out carefully without rubbing it, without knocking it against the door or the posts, he should lay it to one side. Having taken out the spittoon, he should lay it to one side. Having taken out the reclinng board, he should lay it to one side. If there are cobwebs in the dwelling-place, he should first remove them from the (floor-) covering. He should wipe the corners of 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 has not been treated, he should sweep it having sprinkled it all over with

1 va.lts, custom, duty, habit.
2 nccam kata (occurr,s also at MV. I. 28, 15: CV. VIII. 4, 4; 6, 2.
3 gatama as at Vin. 1. 258.
4 VA. 1281. ' have assembled.'
5 vissa ottabam. VA. 1281. ataritabbam.
7 gacara. VA. 1281. says ' he should ask about walking for alms thus: Is the village which gives alms, gacara, near or far? ' May one walk for alms early, or during the day? '"

alms, 1 he should ask about the families which are agreed upon as learners, 2 he should ask about the privies, he should ask about the drinking water, 3 he should ask about the water for washing, 4 he should ask about a staff, he should ask about (the form of) the Order's agreement, saying: ' What time should it be entered upon, what time should it be departed from? '|| 2 ||

" If the dwelling-place is unoccupied, having knocked at the door, having waited a moment, having unfastened the bolt, having opened the door, he should watch out while standing outside. If the dwelling-place is soiled or if couch is piled on couch or if chair is piled on chair and lodgings heaped on top of them, he should clear the dwelling-place if he is able to do so. While clearing the dwelling place, having first taken out the ground covering he should lay it to one side. Having taken out the supports for the beds . . . having taken out the mattress and the squatting-mat . . . the piece of cloth to sit upon and the sheet, he should lay them to one side. Having lowered the couch, having taken it out carefully without rubbing it, without knocking it against the door or the posts he should lay it to one side. Having lowered the chair, having taken it out carefully without rubbing it, without knocking it against the door or the posts, he should lay it to one side. Having taken out the spittoon, he should lay it to one side. Having taken out the reclinng board, he should lay it to one side. If there are cobwebs in the dwelling-place, he should first remove them from the (floor-) covering. He should wipe the corners of 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 has not been treated, he should sweep it having sprinkled it all over with

1 gacara. VA. 1281 says this is a village of people of wrong views or a village with a limited supply of alms. And he should ask if it is where alms are given to one or two (monks only).
2 See Pādissaramiya III.
3 These questions do not this time refer to finding out which is which but, according to VA. 1281, what pond's drinking water is that they drink, and what washing water it is that they use for bathing and so on.
4 Cf. Vin. iii. 160 = ii. 76.
5 For, according to VA. 1281, he may have seen the path of a snake or a non-human creature.
6 Rest of this section also at MV. I. 25. 15, CV. VIII. 7. 2.
water, thinking: 'Take care lest the dwelling-place is sullied with dust.' Having looked for (any) rubbish, he should remove it to one side. 1

‘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 before.’ Having dried the supports for the couch in the sun, having cleaned it, having shaken it, having brought it back carefully without rubbing it, without knocking it against the door or the posts, it should be laid down as it was before. Having dried the couch in the sun, having lowered it, having brought it back carefully without rubbing it, without knocking it against the door or the posts, it should be laid down as it was before. 1 Having dried the mattress and the squatting mat in the sun, having cleaned them, having shaken them, having brought them back, they should be laid down as they were 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, they should be laid down as they were before. 1

‘He should lay aside the bowl and robes. When laying aside the bowl, having taken the bowl in one hand, having felt with the other under the couch or under the chair, the bowl should be laid aside, but the bowl should not be laid aside on the bare ground. When laying aside the robe, having taken the robe in one hand, having stroked the other hand along the bamboo for robes or along the cord for robes, having got the edges away from him and the fold towards him, the robe should be laid aside.

‘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, he should close the southern windows. If the weather is cool, he should open the windows by day, he should close them by night. If the weather is warm, he should close the windows by day, he should open them by night.

‘If a cell [209] is soiled, the cell should be swept. If a porch is soiled, the porch should be swept. If an attendance-hall . . . if a fire-hall . . . if a privy is soiled, the privy should be swept. If there is no drinking water, drinking water should be provided. If there is no water for washing, water for washing should be provided. If there is no water in the pitcher of water for rinsing, water should be tipped into the pitcher of water for rinsing. This, monks, is the observance for incoming monks that is to be observed by incoming monks.’

Now at that time resident monks, having seen incoming monks, neither appointed a seat nor brought forward water for the feet, a footstool, a footstand, nor, having gone to meet them, did they receive their bowls and robes, they did not offer drinking water, they did not greet the senior incoming monks, nor appoint lodgings. Those who were modest monks looked down upon, criticised, spread it about, saying: ‘How can these resident monks, having seen incoming monks, neither appoint a seat . . . nor appoint lodgings?’ Then these monks told this matter to the Lord. He said:

‘Is it true, as is said, monks . . . ?’

‘It is true, Lord.’ Having rebuked them, having given reasoned talk, he addressed the monks, saying:

‘Well now, monks, I will lay down an observance for resident monks that should be observed by resident monks.

‘Monks, when a resident monk has seen an incoming monk who is senior, he should appoint a seat, he should bring forward water for the feet, a footstool, a footstand, nor, having gone to meet him he should receive his bowl and robe, he should offer him drinking water, and if he is able he should wipe his sandals. When he is wiping his sandals, he should first wipe them with a dry piece of cloth, afterwards with a damp one; having washed the pieces of cloth for wiping the sandals he should spread them on one side. An incoming monk should be greeted and a lodging appointed with the words, ‘This lodging pertains

1 yathābhāgam.

2 See also MV. I. 25. 11; CV. VIII. 7. 3.
to you.' He should explain whether it is occupied or unoccupied, the alms resorts should be explained, the non-alms resorts . . . the families agreed upon as learners . . . the privies . . . the drinking water . . . the washing water . . . the staff . . . the form of the Order's agreement should be explained with the words, 'This is the time to enter upon it, this is the time to depart from it.'|| 2 || [210]

"If it is a newly ordained monk (who is incoming) then (the resident one) sitting down should explain: 'Put aside your bowl in this place, put aside your robe in this place, sit on this seat.' The drinking water should be explained (to him), the water for washing should be explained, the pieces of cloth for wiping the sandals should be explained. And incoming monks should be made to greet (him). The lodgings should be explained to him with the words, 'This lodging pertains to you.' He should explain whether it is occupied or unoccupied, alms resorts should be explained . . . (the form of) the Order's agreement should be explained with the words, 'This is the time to enter upon it, this is the time to depart from it.' This, monks, is the observance for resident monks that should be observed by resident monks." || 3 || 2 ||

Now at that time monks who were going away set out without having packed away their wooden goods and clay goods, having opened the doors and windows, and without having asked (for permission) as to their lodgings. The wooden goods and the clay goods were lost and the lodgings came to be unguarded. Those who were modest monks . . . spread it about, saying: "How can these monks who are going away set out . . . lodgings came to be unguarded?" Then these monks told this matter to the Lord. He said:

"Well then, monks, I will lay down an observance for monks who are going away and which should be observed by monks who are going away. || 1 ||

"Monks, when a monk is going away, having packed away his wooden goods, his clay goods, having closed the doors and windows, he may set out having asked (for permission) as to his lodgings. If there is no monk, he should ask a novice (for permission). If there is no novice, he should ask a monastery attendant (for permission). If there is no monk or novice or monastery attendant, having laid a couch down on four stones, having piled couch on couch, having piled chair on chair, having made the lodgings into a heap on top (of them), he may set out having packed away the wooden goods the clay goods, having closed the doors and windows. \|| 2 ||

"If the dwelling-place is leaking he should roof it if he is able to do so, or he should make an effort, thinking, 'How then can this dwelling-place be roofed?' If he thus succeeds in this, that is good, but if he does not succeed, having laid down a couch on four stones in a place where it is not leaking, having piled couch on couch, having piled chair on chair, having made the lodgings into a heap on top (of them), he may set out, having packed away his wooden goods, his clay goods, having closed the doors and windows. If the whole dwelling-place is leaking, if he is able he should convey the lodgings to a village, or he should make an effort, thinking, \[211\] 'How then can this lodging be conveyed to a village?' If he thus succeeds in this, that is good. If he does not succeed, having laid a couch down on four stones in the open air, having piled couch on couch, having piled chair on chair, having made the lodgings into a heap on top (of them), having packed away his wooden goods, his clay goods, having covered them with grass or leaves, he may set out, thinking, 'So can the different things surely remain.' This, monks, is the observance for monks who are going away and which should be observed by monks who are going away." || 3 || 3 ||

Now at that time monks did not give thanks in a refectory. People looked down upon, criticised, spread it about, saying:

"How can these recluses, sons of the Sakyans, not give thanks in a refectory?" Monks heard these people who . . . spread it about. Then these monks told this matter to the Lord.

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1 Cf. Pāc. 14. 2; 15. 2. 1.
2 As a protection from white ants.
3 uparipujjaṃ karita; above, in corresponding passage (VIII. 1. 3) uparipujjakhaṇa.
4 appī evacam avāma upapī ṣeṣeyyam. VA. 1282 reads sṛṣeyyam, with v.l. ṣeṣeyyam, and says that the advantage of leaving things in the open air is that the parts of beds and chairs are not destroyed by grass and lumps of clay falling on them from above as happens in a leaking house.
Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying: “I allow you, monks, to give thanks in a refectory.” Then it occurred to the monks: “Now, by whom should thanks be given in a refectory?” They told this matter to the Lord. Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying: “I allow you, monks, to give thanks in a refectory through a monk who is an elder.”

Now at that time a certain guild had food for an Order; the venerable Sāriputta was the elder in the Order. Monks, thinking, “The Lord has allowed thanks to be given in a refectory through a monk who is an elder,” departed, leaving the venerable Sāriputta alone. Then the venerable Sāriputta, having returned thanks to those people, later went away alone. The Lord saw the venerable Sāriputta, coming in the distance; seeing him, he spoke thus to the venerable Sāriputta: “I hope, Sāriputta, that the meal was successful?”

“The meal, Lord, was successful, even though the monks departed leaving me alone.” Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying:

“I allow, monks, four or five monks who are elders or next (in age) to the elders to wait in a refectory.”

Now at that time a certain elder waited in a refectory although he wanted to relieve himself, and through restraining himself he fell down fainting. They told this matter to the Lord. He said: “I allow you, monks, if there is a reason, to go away, having asked (permission from) the monk immediately next to you.”

Now at that time the group of six monks, wrongly dressed, wrongly clothed, improperly attired, went into a refectory and turning aside went in close in front of monks who were elders, and sat down encroaching on the space intended for the elders and kept newly ordained monks from a seat and

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1. *iddha* as in Nuns’ Pāc. 56, there rendered “effective.”
2. *therdwathera*. At *V. A.* 1283, *Dh. A.* ii. 211 *anwethera* appears to be in opposition to *mahāthera* and *samghathera,* and at *Dh. A.* iii. 412 to *mahāthera.*
3. *anantārika bikkhu,* as at *MV. IX.* 4. 8; *CV. VI.* 10. 1; *VII.* 8. 9 and *Vim. IV.* 234.
4. As at *Vim.* i. 44.
5. *anupakkahija,* as at Pāc. 16, 43. See *B. D.* ii. 247. n. 3. This expression and the next also occur at *MV.* i. 25. f3.

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sat down amid the houses having spread out their outer cloaks. Those who were modest monks . . . spread it about, saying:

“How can the group of six monks, wrongly dressed, wrongly clothed, improperly attired, go into a refectory . . . sit down encroaching on . . . and sit down amid the houses having spread out their outer cloaks?” Then these monks told this matter to the Lord. He said:

“Is it true, as is said, monks, that the group of six monks, wrongly dressed . . . having spread out their outer cloaks?”

“It is true, Lord.” Having rebuked them, having given reasoned talk, he addressed the monks, saying:

“Well then, monks, I will lay down a refectory observance for monks and which should be observed by monks in a refectory. || 2 ||

“If the time is announced in a monastery, (a monk), having dressed with the inner robe all round him for covering the three circles, having tied on his waistband, having made one bundle, having clothed himself in his upper robes, having fastened the block, having washed, having taken a bowl, he may enter a village carefully and unhurriedly. He should not, turning aside, go in close in front of monks who are elders, he should go (sit down) amid the houses properly clad, well controlled should he go (sit down) amid the houses, with eyes cast down should he go (sit down) amid the houses, not lifting up the robes . . . not with loud laughter . . . with little noise . . . not swaying the body . . . not swaying the arms . . . not swaying the head . . . not with the arms akimbo . . . not muffled up should he go (sit down) amid the houses, he should not go amid the houses crouching down on his heels, he should not go amid the houses lolling, he should not sit down amid the houses encroaching (on the space intended) for monks who are elders, newly ordained monks should not be kept from a seat, he should not sit down amid the houses having spread out his outer cloak. || 3 ||

“When water is being given out, having grasped the bowl
with both hands, the water should be received; having put it down carefully the bowl should be washed without rubbing it. If there is a receiver of (used) water, having put the bowl down, the water should be sprinkled into a waste-tub thinking, 'Be careful not to splash the receiver of (used) water with the water, not to splash the neighbouring monks with the water, not to splash the outer cloak with water.' If there is no receiver of (used) water, having put down the bowl, the water should be sprinkled on to the ground, thinking, 'Be careful not to splash the neighbouring monks with water nor to splash the outer cloak with water.' If cooked rice is being given, having grasped the bowl with both hands, the cooked rice should be received. Room should be left for the curry. If there is ghee or oil or tit-bits an elder should say: 'Obtain the same for all.' Almsfood should be received attentively thinking of the bowl . . . with equal curry, almsfood should be received at an equal level. The elder should not eat until the cooked rice has been served to all. || 4 ||

"Almsfood should be eaten attentively . . . thinking of the bowl . . . on continuous almsround . . . with equal curry . . . not having chosen from the top; neither the curry nor the condiment should be covered up with cooked rice, (the monk) desiring something more; neither the curry nor the cooked rice should be eaten by one who is not ill having asked for it for himself; others' bowls should not be looked at captious-mindedly; too large a mouthful should not be made up; pieces (of food) should be made up into a round; the door of the face should not be opened if the mouthful is not brought close; while eating, the whole hand should not be put into the mouth; one should not talk with a mouthful in the mouth; one should not eat tossing up balls (of food); one should not eat breaking up the mouthfuls . . . stuffing the cheeks . . . shaking the hands about . . . scattering

1 According to VA. 1284, the water is being given for washing the bowl, as is clear from the context. More water is apparently given after the meal for again washing the bowl, see || 6 || below.
2 VA. 1284 says without making the sound of water.
3 suddaka, as at CV. V. 10. 3.
5 The items in this paragraph occur at Sekhiyas 31-55. For notes see B.D. iii. 128 ff.

lumps of boiled rice . . . putting out the tongue . . . smacking the lips . . . making a hissing sound . . . licking the fingers . . . licking the bowl . . . licking the lips, one should not accept a drinking cup with a hand (soiled) with food.

|| 5 ||

"An elder should not accept water until everyone has eaten. When the water is being given, having grasped the bowl in both hands . . . 'not to splash the outer cloak with water.' One should not throw out amidst the houses rinsings of the bowl with lumps of boiled rice. When they are returning, newly ordained monks should return first, afterwards the elders. One should go properly clad amid the houses, well controlled should one go amid the houses . . . one should not go amid the houses crouching down on the heels. This, monks, is the refectory observance for monks and which monks should observe in a refectory." || 6 || 4 ||

The First Portion for Repeating.

Now at that time monks who walked for almsfood walked for almsfood wrongly dressed, wrongly clothed, improperly attired, and they entered a dwelling without deliberation and they left without deliberation, and they entered very hastily and they left very hastily, and they stood too far away and they stood too close, and they stood too long and they turned away too soon. And a certain monk who was walking for almsfood entered a dwelling without deliberation; taking (a doorway) for the house-door, he entered an inner chamber. In that inner chamber a woman was lying naked on her back. That monk saw that woman lying naked on her back; seeing her, he thought: "This is not the house-door, this is an inner chamber," and he went away from that inner chamber. That woman's husband saw that woman lying naked on her back: seeing her, he thought: "My wife has been seduced by that monk," and having seized that monk, he thrashed him. Then that woman, waking up at the noise, spoke thus.
to that man: "Why are you, master, thrashing this monk?"
"You were seduced by this monk."
"I was not, master, seduced by this monk. This monk is innocent." and she made him let go of that monk. Then
that monk, having gone back to the monastery, told this matter
to the monks. Those who were modest monks looked down
upon, criticised, spread it about, saying:

How can these monks who walk for almsfood walk for almsfood wrongly
dressed . . . enter . . . depart . . . stand . . . and turn away
soon?

Then these monks told this matter to the Lord.
He said: "Is it true, as is said, monks . . . ?"
"It is true, Lord." Having rebuked them, having given
reasoned talk, he addressed the monks, saying:

"Well then, monks, I will lay down an observance for monks
when they are walking for almsfood and which should be
observed by monks when they are walking for almsfood." || 1 ||

"Monks, if a monk when he is walking for almsfood thinks:
'I will enter this village,' having dressed himself with his
inner robe all round him so as to cover the three circles, having
fastened his waistband, having made one bundle, having clothed
himself in his upper robes, having fastened the block, having
washed, having taken a bowl, he may enter the village carefully
and unhurriedly.

He should go amid the houses properly clad . . . one should not go amid the houses crouching down
on one's heels. || 2 ||

"Whoever returns first from the village for almsfood should
make ready a seat, he should bring forward water for (washing)
the feet, a footstool, a footstand, he should set out a refuse
bowl, having washed it, he should set out drinking water and
water for washing. 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 should
not so desire, he may throw them away where there is but
little green grass or he may drop them into water where there
are no living creatures. He should put up the seat, he should
put away the water for (washing) the feet, the footstool, the
footstand, he should put away the refuse-bowl, having washed
it, he should put away the drinking water and the water for
washing, he should sweep the refectory. 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. This,
monks, is the observance for monks when they are walking
for almsfood and which should be observed by monks when
they are walking for almsfood." || 3 || 5 ||

Now at that time several monks were living in a forest.

1 Cf. the incident related in Pāc. 67.
2 As at CV. VIII. 4. 3.
3 V.A. 1285 says "whether she is standing or sitting at her work—cotton
or winnowing or grinding—she puts aside whatever it may be that she has
chosen." V.A. 1285 reads nikkhipanti, they put aside, with v.l. nikkhipati.
The work mentioned seems to suggest women's work; but below, the donor
of the almsfood may be a woman or a man.
They neither set out drinking water, nor did they set out water for washing, [216] nor did they set out a fire,¹ nor did they set out kindling wood,² they did not know the positions of the lunar mansions, they did not know the divisions of the quarters. Thieves, having gone there, spoke thus to these monks: “Is there drinking water, honoured sirs?”

“Is there water for washing... Is there a fire... Is there kindling wood, honoured sirs?”

“There is not, friends.”

“Which quarter is this, honoured sirs?”

“Indeed, we do not know, friends.” Then these thieves thought: “These have no drinking water nor water for washing, there is no fire, there is no kindling wood, they do not know the positions of the lunar mansions, they do not know the divisions of the quarters. These are thieves, these are not monks,” and having thrashed them, they departed. Then these monks told this matter to the Lord. Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying:

“Well then, monks, I will lay down an observance for monks who are forest-dwellers and which should be observed by monks who are forest-dwellers. || 2 ||

“Monks, a monk who is a forest-dweller, getting up early, having placed his bowl in a bag, having hung it on his shoulder, having arranged his robe over his shoulder, having put on his sandals, having packed away the wooden goods, the clay goods, having closed the doors and windows, may leave his lodgings. If he thinks: ‘Now I will enter a village,’ having taken off his sandals, having put them down, having beaten them, having placed them in a bag, having hung it on his shoulder, having dressed himself all round covering the three circles, having fastened his waistband... (as in || 5.2 ||)... he should turn away carefully and unhurriedly. He should go amid the houses properly clad... he should not go amid the houses crouching down on his heels. || 2 ||

“Having set out from the village, having placed his bowl in the bag, having hung it on his shoulder, having rolled up his robe, having placed it on his head, having put on his sandals, he should go along. Monks, a monk who is a forest-dweller should set out drinking water, he should set out water for washing, he should set out a fire, he should set out kindling wood, he should set out a walking staff,² he should learn the positions of the lunar mansions, either the whole or one part, he should become skilled in the quarters. This, monks, is the observance for monks who are forest-dwellers and which should be observed by monks who are forest-dwellers.” || 3 || 6 ||

Now at that time several monks were [217] making robes in the open air. The group of six monks beat their lodgings to windward (of them) and in the open space;³ the monks were covered with dust. Those who were modest monks looked down upon, criticised, spread it about, saying: “How can this group of six monks beat their lodgings... so that monks are covered with dust?” Then these monks told this matter to the Lord. He said: “Is it true, as is said, monks, that the group of six monks beat their lodgings... covered with dust?”

“It is true, Lord.” Having rebuked them, having given reasoned talk, he addressed the monks, saying:

“Well then, monks, I will lay down an observance for monks in respect of lodgings that should be observed by monks in respect of lodgings. || 1 ||

“In whatever dwelling-place he is staying, if that dwelling-place is soiled, he should, if he is able, clean it.⁴ When he is cleaning the dwelling-place, having first taken out the bowl and robes, he should lay them to one side. Having taken out...

¹ See MV. VIII. 13. 1.
² kattaradātta. See MV. V. 8. 2 and Vin. ii. 76, 208.
³ angana. Vin. Texts iii. 295, n. 1 say that this is “a part of the drama immediately in front of the hut or vāhāra, which is kept as an open space, and daily swept.... The term is a common one, and its meaning is not doubtful.”
⁴ Cf. this passage with MV. I. 26. 14, 15. CV. VIII. 1. 3. See B. D. iv. 63, 64 for notes.
the piece of cloth for to sit upon and the sheet...the mattress and squatting mat, he should lay them to one side. Having lowered the couch, having taken it out carefully without rubbing it, without knocking it against the door or the posts, he should lay it to one side. Having lowered the chair, having taken it out carefully without rubbing it, without knocking it against the door or the posts he should lay it to one side. Having taken out the supports for the couch, he should lay them to one side. Having taken out the spittoon, he should lay it to one side. Having observed how the ground covering was laid down, having taken it out, he should lay it to one side. If there are cobwebs in the dwelling-place, he should first remove them from the (floor-) covering. He should wipe the corners of 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 was not 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. He should not beat the lodgings near monks...near dwelling-places...near drinking-water...near water for washing, he should not beat the lodgings to windward in the open space, he should beat the lodgings to leeward. ||2||

"Having dried the ground-covering to one side in the sun, 1 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 to one side 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 piece of cloth to sit upon and the sheet to one side 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 piece of cloth the mattress and squatting mat to one side 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 mattress and the squatting mat to one side 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 reclining board to one side in the sun, having wiped it, having brought it back, he should place it where it was (before). Having dried the reclining board to one side in the sun, having wiped it, having brought it back, he should place it where it was (before). The bowl and robe should be laid aside. 2 When he is laying aside the bowl, having taken the bowl in one hand, having felt with the other hand under the couch or under the chair, the bowl should be laid aside; but the bowl should not be laid aside on the bare ground. When he is laying aside the robe, having taken the robe in one hand, having stroked the other along the bamboo for robes or the cord for robes, having got the edges away from him and the fold towards him, the robe should be laid aside. ||3||

1 If dusty winds blow from the east, the eastern windows should be closed. If dusty winds blow from the west...from the north...from the south, the south windows should be closed. If the weather is cool, the windows should be opened during the day, closed at night. If the weather is warm, the windows should be closed during the day, opened at night. If a cell is soiled, the windows should be closed. If a cell is soiled, the windows should be closed. If a cell is soiled, the windows should be closed. If a cell is soiled, the windows should be closed. If there is no drinking water, drinking water should be provided. If there is no water for rinsing, water should be poured into the pitcher of water for rinsing. If he is staying in a dwelling-place together with a...

1 Cf. MV. I. 25. 16; CV. VIII. 1. 4.
2 Cf. MV. I. 25. 11.
3 Cf. MV. I. 25. 18, 19, etc.
Now at that time the group of six monks, being hindered in (their use of a) bathroom by monks who were elders, having brought, out of disrespect, a quantity of sticks, having made a fire, having closed the doorway, sat down in the doorway. The monks, overcome by the heat, not being able to get through the doorway, fell down fainting. Those who were modest monks ... spread it about, saying: "How can this group of six monks, being hindered (in their use of a) bathroom by monks who are elders ... sit down in the doorway, so that monks ... fell down fainting?" Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks, that the group of six monks, being hindered in (their use of a) bathroom by monks who are elders ... sit down in the doorway so that monks ... fell down fainting?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, on being hindered in (your use of) a bathroom by monks who are elders, having out of disrespect brought a quantity of sticks, a fire should not be made. Whoever should make one, there is an offence of wrong-doing. And nor, monks, having closed a doorway, should you sit down in the doorway. Whoever should (so) sit down, there is an offence of wrong-doing."

"On account of this, monks, I will lay down an observance for monks as to a bathroom and which should be observed by monks in a bathroom. Whoever goes first to a bathroom, if ashes have accumulated, should throw out the ashes. If the bathroom is soiled, the bathroom should be swept. If the flooring ... cell ... the porch ... the hall in the bathroom is soiled, the hall in the bathroom should be swept. Chunam should be kneaded, clay should be moistened, water should be poured into the water-jar. On entering the bathroom, having smeared the face with clay, having covered oneself front and back, one may enter the bathroom. One should not sit down so as to encroach on (the space intended for) monks who are elders, nor should newly ordained monks be turned away from a seat. If one is able, a treatment should be done in the bathroom for monks who are elders. On leaving the bathroom, having taken the chair for the bathroom and having covered oneself front and back, one may leave the bathroom. If one is able, a treatment should also be done in the water for the monks who are elders. One should not bathe before the monks who are elders, nor should one bathe above them. Way should be made by one who has bathed and is getting out (of the water) for those who are getting into it. Whoever leaves the bathroom last, if the bathroom is swampy, he should wash it. Having washed the tub for the clay, having put away the chair for the bathroom, having extinguished the fire, having closed the door, he may depart. This, monks, is the observance for monks as to a bathroom and which should be observed by monks in a bathroom."

Now at that time a certain monk who had been born a brahman, having relieved himself, did not want to rinse, thinking: "Who would touch this foul evil smell?" A worm remained in his rectum. Then this monk told this matter to the monks. They said: "But did you, your reverence, not rinse after relieving yourself?" "No, your reverences." Those who were modest monks ... spread it about. ... Then these monks told this matter to the Lord. He said: "Is it true, as is said, that you, monk, did not rinse after

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1 Cf. MV I 26 1; 82 1; 87 6, and Vitn iv 15.
2 As above; and see definition of dhamma at Vitn iv 15 = 22 = 200.
3 parihanka. It is doubtful whether Bu has understood this term; he explains it by hani jagati, he lies awake outside, Vd 1286.
4 Cf. MV I 26 12 13.
relieving yourselves?" “It is true, Lord.” Having rebuked them, having given reasoned talk, he addressed the monks, saying:

“Monks, if there is water you should not not rinse after relieving yourselves. Whoever should not rinse, there is an offence of wrong-doing.” || 9 ||

Now at that time monks relieved themselves in the privy according to seniority. Newly ordained monks, having arrived first, waited and through restraining themselves, they fell down fainting.¹ They told this matter to the Lord. He said: “Is it true, as is said, monks?” “It is true, Lord.” Having rebuked them, having given reasoned talk, he addressed the monks, saying:

“Monks, you should not relieve yourselves in a privy according to seniority. Whoever does (this), there is an offence of wrong-doing. I allow, you monks, to relieve yourselves according to the order of arrival.” || 10 ||

Now at that time the group of six monks entered a privy very hastily and they entered forcibly and they relieved themselves while groaning² and while chewing toothwood and outside the proper vessels and they spat into a vessel and they scraped themselves with a rough piece of wood and they dropped a piece of wood for scraping into a cesspool; and they left very hastily and they left forcibly and they rinsed smacking their lips and they left water in the saucer for rinsing (-water). Those who were modest monks [221] . . . spread it about, saying: “How can this group of six monks enter a privy very hastily . . . and leave water in the saucer for rinsing (-water)?” Then these monks told this matter to the Lord. He said: “Is it true, as is said, monks?” “It is true, Lord.” Having rebuked them, having given reasoned talk, he addressed the monks, saying:

“Well then, monks, I will lay down an observance in respect of privies and which is to be observed by monks in privies. || 2 ||

“Whoever goes to a privy, standing outside should cough, and the one sitting inside should cough too. Having laid aside the robe on a bamboo for robes or on a cord for robes, one should enter the privy carefully and unhurriedly. One should not enter too hastily, one should not enter forcibly, one should stand firmly on the privy shoes. One should not relieve oneself while groaning . . . you should not drop a piece of wood for scraping into a cesspool. You should get rid of it while standing on the privy shoes. You should not depart too quickly, nor forcibly. You should stand firmly on the rinsing shoes. You should not rinse smacking your lips, you should not leave water in the saucer for rinsing (-water). You should get rid of it while standing on the rinsing shoes. If the privy is dirty it should be washed. If the receptacle for (wood for) scraping is full, the pieces of wood for scraping should be thrown away. If the privy is soiled, it should be swept. If the plaster flooring . . . if the cell . . . if the porch is soiled the porch should be swept. If there is no water in the vessel for rinsing-water, water should be tipped into it. This, monks, is the observance for monks in respect of privies and which should be observed by monks in respect of privies.” || 3 || 10 ||

Now at that time those who shared cells did not conduct themselves properly towards their preceptors. Those who were modest monks . . . spread it about, saying: “How can these 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 Awakened One, the Lord rebuked them, saying:

“How, monks, can those who share cells [222] not conduct themselves properly towards their preceptors? It is not, monks . . . .” And having rebuked them, having given reasoned talk, he addressed the monks, saying:

“Well then, monks, I will lay down an observance for those who share cells towards their preceptors and which should be observed by those who share cells towards their preceptors: || 1 ||

“The one who shares a cell, monks, should conduct himself

¹ Cf. C.V. VIII. 4. 1.
² ubāhajjita, as at Vin. iii. 40.
³ nihāvanid. Or is this “spitting”?
properly towards the preceptor. This is the proper conduct in this respect: having got up early, having taken off his sandals, having arranged his upper robe over one shoulder, he should give toothwood, he should give water for rinsing the mouth, he should make ready a seat. If there is coney, having washed a bowl, the coney should be placed near (the preceptor). When he has drunk the coney, having given him water, having received the bowl, having lowered it, having washed it properly without rubbing it, having emptied out the water, he should dry it for a short time in the sun's warmth, but a bowl should not be laid aside in the warmth. [223] He should lay aside the bowl and robes. When laying aside the bowl, having taken the bowl in one hand, having felt with the other hand under the couch or under the chair, the bowl should be laid aside, but the bowl should not be laid aside on the bare ground. When laying aside a robe, having taken the robe in one hand, having stroked the other hand along the bamboo for robes or along the cord for robes, having got the edges away from him and the fold towards him, the robe should be laid aside. When the preceptor has got up, the seat should be removed, the water for washing the feet, the foot-stool, the foot-stand should be put away. If that place comes to be 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 waistband 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 waistband, 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. ||2||

"If the preceptor wishes to bathe, he should prepare a bath. If he wants a cold (bath), he should prepare a cold one; if he 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. ||5||

"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 a 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 foot-stool, a foot-stand. He should offer the preceptor drinking-water. || 7 ||

"If he wishes to make him recite, he should make him recite. If he wishes to interrogate, he should be interrogated. In whatever dwelling-place the preceptor is staying, if that dwelling-place is soiled, it should be cleaned if he is able (to do so). When he is cleaning the dwelling-place, having first taken out the bowl and robes, he should lay them to one side. Having taken out the piece of cloth to sit upon and the sheet in the sun, having cleaned them, having wrung it out, he should lay it down as it was laid down before. Having dried the couch in the sun, having cleaned it, having shaken it, having lowered it, having brought it back carefully 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 squattting mat in the sun, having cleaned it, having shaken it, 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 brought it back, he should place it where it was before. Having dried the reclining-board in the sun, having wiped it, having brought it back, he should place it where it was before. || 10 ||

"He should lay aside the bowl and robes. When laying aside the bowl . . . (as in || 5 ||) . . . When laying aside a robe . . . the fold towards him, the robe should be laid aside. || 11 ||

"If dusty winds blow from the east, he should close the eastern windows. If dusty winds blow from the west . . . the north . . . [225] . . . from the south, he should close the southern windows. If the weather is cool, he should close the windows at night. If the weather is warm, he should close the windows by day. He should open them at night. || 12 ||

"If a cell is soiled, the cell should be swept. If a porch . . . an attendance-hall . . . a fire-hall . . . a privy is soiled, the privy should be swept. If there is no drinking-water, drinking-water should be provided. If there is no water for washing, water for washing should be provided. If there is no water in the pitcher of water for rinsing, water should be tipped into the pitcher of water for rinsing. || 13 ||

"If dissatisfaction has arisen in the preceptor, the one who shares his cell should allay it or get another to allay 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 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 get another to dissuade him (from them), or he should give him a talk on dhamma. || 14 ||
"If the preceptor has committed an offence against an 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 *māṇatta* (discipline), the one who shares his cell should make an effort, thinking: 'How then could the Order inflict *māṇatta* (discipline) on the preceptor?' If the preceptor deserves rehabilitation, the one who shares his cell should make an effort, thinking: 'How then could the Order rehabilitate the preceptor?' || 15 ||

"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?' || 16 ||

"If the preceptor's robe should be washed,[226] 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?' 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, the one who shares his cell should boil it or he should make an effort, thinking: 'How then can the dye be boiled?' If the preceptor's robe should be dyed, the one who shares his cell should dye it or should make an effort, thinking: 'How then can 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. || 17 ||

"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 almssfood 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. This, monks, is the observance for those who share cells towards preceptors and which should be observed by those who share cells towards preceptors." || 18 || 11 ||

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

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying: 'Well then, monks, I will lay down an observance for preceptors towards those who share their cells and which should be observed by preceptors towards those who share their cells. || 1 ||

"The preceptor, monks, should conduct himself properly towards the one who shares his cell.[227] 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, 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?' 12.5-7 228 228

'If the one who shares a 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, having washed a vessel, conjey should be placed near him. When he has drunk the conjey, having given him water, rinsing the mouth, he should make ready a seat. When the one who shares a cell has got up, the seat should be removed. If that place is soiled that place should be swept.

'If the one who shares a cell 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 outer robes should be given (to him), having folded them (into two or four folds); having washed it, 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; having gone to meet him, he should receive his bowl and robe, he should give back the inner clothing (given) in return, he should receive his inner clothing. If a robe is damp with perspiration, he should dry it for a short time in the sun's warmth, but a bowl should not be laid aside in the warmth. He should lay aside the bowl and robes. When laying aside the bowl, having taken the bowl in one hand, having felt with the other under the couch or under the chair, the bowl should be laid aside, but the bowl should not be laid aside on the bare ground. When laying aside a robe, having taken the robe in one hand, having stroked the other hand along the bamboo for robes or the cord for robes, having got the edges away from him and the fold towards him, the robe should be laid aside. When the one who shares a cell has got up, the seat should be removed, the water for washing the feet, the foot-stool, the foot-stand should be put away. If that place comes to be soiled, that place should be swept.

'If the one who shares a cell wishes to bathe, he should prepare a bath. If he wants a cold (bath), he should prepare a cold one; if he wants a hot (bath), he should prepare a hot one. If the one who shares a cell wishes to enter a bathroom, he should knead chunam, he should moisten clay; taking a chair for the bathroom, having gone (close behind the one who shares a cell), 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. 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 one who shares a cell 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. And he should make preparation in the water for the one who shares his cell. 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
Instead of limbs of the one who shares the cell, 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 foot-stool, a foot-stand. He should offer the one who shares a cell drinking-water. 

"If the dwelling-place in which the one who shares a cell is staying is dirty, if he is able (to do so) he should clean it. When he is cleaning it, having first taken out the bowl and robes, he should lay them to one side. . . . If there is no water in the pitcher of water for rinsing, water should be tipped into the pitcher of water for rinsing. If dissatisfaction has arisen in the one who shares a cell, the preceptor should dissuade him (from them) or get another to dissuade him (from them) or he should give him a talk on dhamma. If remorse . . . the preceptor should dispel it or get another to dispel it, or he should give him a talk on dhamma. If [229] wrong views have arisen in the one who shares a cell, the preceptor should dissuade him (from them) or get another to dissuade him (from them) or he should give him a talk on dhamma. || 8 ||

"If the one who shares a cell has committed an offence against an important rule . . . the preceptor should make an effort, thinking: 'How then could the Order rehabilitate the one who shares the cell?' || 9 ||

"If the Order desires to carry out a (formal) act against one who shares a cell . . . thinking: 'How then could the one who shares a cell conduct himself properly, be subdued, mend his ways, (so that) the Order could revoke that (formal) act?' || 10 ||

"If the robe of one who shares a cell should be washed . . . 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. If the one who shares a cell becomes ill, he should tend him for as long as life lasts; he should wait (with him) until he recovers. This, [230] monks, is the observance for preceptors towards those who share their cells and which should be observed by preceptors towards those who share their cells." || 11 || 12 ||

The Second Portion for Repeating.

Now at that time pupils did not conduct themselves properly towards their teachers—(as in || 11 ||. Instead of preceptor read teacher; instead of one who shares a cell read pupil) . . . || 13 ||

Now at that time teachers did not conduct themselves properly towards their pupils . . . (as in || 12 ||. Instead of preceptor, one who shares his cell read teacher, pupil) . . . || 14 ||

Told is the Eighth Section: that on Observances.

In this Section are fifty-five items, fourteen observances. This is its key:
With sandals and sunshades, heads muffled up, drinking water, did not greet, they did not ask, snake, the well behaved looked down upon, / He took off, sunshade, and over his shoulder, and unhurriedly, withdrawal, laying aside bowl and robe, and suitable, asked, / Should sprinkle, and about washing, sandals with a dry and a damp (cloth), a senior, a newly ordained one should ask, and whether occupied, resorts, / Learners, privies, drinking water, washing, staff, agreement, thereupon / the time, a moment, soiled, the ground-covering should be taken out, / Supports, mattress and squatting mat, and couch and chair, spittoon, reclining board, cobwebs, corners, coloured red, black, not treated, / And rubbish, ground covering, supports, couch and chair, mattress, piece of cloth to sit upon, spittoon, and reclining board, /

1 phucchitā.
2 Oldenberg's text: asāsāyya; Siam.: āsāce.
3 Oldenberg's text: all; Siam.: allen'.
4 pānābāgānīṣa here abbreviated to pāri.
5 Oldenberg's text (afterwards abbreviated to O.): kālīkam tato; Siam. kālikāpattim.
6 khejumalīka here abbreviated to malika.
7 O.: gerukā-kāla, ahāla; Siam.: gerukā kālakākata.
8 O.: pālōpākham maṇḍa-pthikam, / bhisa; Siam.: pālōpākha maṇḍhikam / pthikam bhisī.
Bowl and robe, and the ground, the edges away, the folds towards, from East, and from West, from the North, then from the South, / And cool, warm, by day, at night, and a cell, a porch, attendance- and fire-hall, and the custom in privies, / Water for drinking, for washing, and into pitchers of water for rinsing—. For the rhythm: an observance laid down for those incoming. / Neither a seat, nor water, nor meeting, nor drinking water either, they did not greet, they did not appoint,¹ and the well behaved spread it about. / And a seat for a senior, water, and having gone to meet, drinking water, sandals, on one side, and he should be greeted, should be appointed. / Occupied, resorts and a learner, privy, drinking- and washing-water,² staff,³ agreement, the time, if he is sitting down before one newly ordained, / He should greet, he should explain, the method is as below. The observance for these resident ones was pointed out by the Leader of the Caravan. / Those going away and wood, clay,⁴ having opened, not asking (for permission), and they were lost, and unguarded, and the well behaved ones looked down upon. / Having packed away, having closed, having asked (for permission), so may he set out, monk or novice or park-attendant or layfollower, / On stones, a heap, he should pack away, and he should close, if he is able,⁵ or an effort, and just where it does not leak, / If the whole⁶ leaks—to a village, and just there in the open air,
ball, breaking up, cheeks, shaking, scattering lumps of boiled rice, / 
And then putting out the tongue, smacking the lips, making a hissing sound, 
licking the fingers, the bowl, the lips, accepting with what is soiled, / 
Until everyone, when water, having lowered, he should not splash, 
receiver, neighbouring, outer cloak, and having lowered on the ground, / 
With lumps of boiled rice, when returning, properly clad, crouching; 
this refectory-observance was laid down by the dhāmman-king. / 
Wrongly dressed, improperly, and without deliberation, hastily, 
far, close, long, soon, here just those who walk for alms. / 
He may go properly clad, well controlled, his eyes cast down, 
lifting up the robes, with loud laughter, noise, and so the three swayings, / 
Arms akimbo, muffled up, crouching, and having considered, hastily, 
far, close, long, soon, a little seat, a spoon, / 
Or a dish and if she sets it out, having raised (and) having uncovered, (the alms) may be received, he should not look at, and that is about curries as before, / 
A monk should cover with the outer cloak, he should go properly clad, 
well controlled, and the eyes cast down, lifting up the robes, and with loud laughter, / 
Little noise, the three swayings, arms akimbo, muffled up, crouching, 
the first the seat, the refuse (tub), drinking water, washing water, washing water, fire, kindling wood and lunar mansions (and) quarters (and) thieves, 
thinking, "there is nothing" having thrashed (them), a bowl, on the shoulder, then the robe, / 
"Now," having hung on the shoulder, the three circles, all round, 
as is the observance for those who walk for alms so are the meanings in that for forest-dwellers. / 
A bowl, on the shoulder, robe, on the head, and having put on, drinking water, 
washing water, fire, and also kindling wood, a staff, / 
Lunar mansions, or their positions, he should become skilled in the quarters: 
the observance was laid down for these forest-dwellers by the Best of Teachers. / 
In the open air, they were covered, and the well behaved looked down upon, 
If a dwelling-place is soiled, first the bowl and robe, / 
Mattress and squatting-mat, couch, and chair, spittoon, reclining board (and) window corners, red colouring, black, not treated, / 
Rubbish, near monks, lodgings, dwelling-place, drinking water, near washing water, and to windward in the open space, / 
To leeward, covering, supports and couch, chair, mattress, piece of cloth to sit upon, spittoon, and reclining board, / 
And bowl and robe on the ground, the edges away from, the fold towards, 
and the East, the West, the North, then the South, / 
And cool and warm, by day (and) at night, and a cell, a porch, attendance- and fire-hall, a privy, drinking water, /
Pitcher of rinsing water, seniors, recitation (and) interrogation, study,\(^1\)
dhamma, and a light, he should (not) extinguish, he should not open, nor should he close, / When the senior turns, he should not touch him even with a corner; the Great Sage laid down this observance for lodgings.

If they are being hindered, doorway, fainting, the well behaved look down upon, \(^2\) he should throw out the ashes, bathroom, and flooring as before, \(^3\) Cell (and) porch, hall, chunam (and) clay (and) jar, face, in front, not (encroaching on) elders, nor\(^4\) newly ordained, if he is able, \(^5\) In front, above, a way, swampy, clay, a little chair, and having extinguished, he may depart: the observance for those in bathrooms. / He did not rinse, according to seniority and in order, and he fell down, hastily, forcibly,\(^6\) groaning, toothwood, they relieved themselves, spitting, / Rough, cesspool, hastily, forcibly, smacking, they left,\(^7\) outside and inside one should cough, a cord, and unhurriedly, / Hastily, forcibly, groaning,\(^8\) toothwood, and relieving oneself, spitting, rough, and cesspool, privy shoes, / Not too hastily, forcibly, shoes, smacking the lips, one should not leave, one should not get rid of, dirty,\(^9\) and about the receptacle,\(^10\) / Privy, plaster flooring, and cell, porch, and water in the pitcher for rinsing water: the observance in the privies are these. /

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\(^1\) O.: -paripucahandā, sajjhā, dhammo, padipa ca vijhāpe na vivare, na pi thake; Siam.: -paripucahandā / sajjhā dhammo padipa ca na vivare na ca thake.

\(^2\) Siam. omits na.

\(^3\) O.: vijhāpetu ca, pakkām; Siam.: vijhāpetu thahevu ca.

\(^4\) O. reads uppajji for ubbhujjitu, and in the line below ubbhajjhi; Siam. ubbhujji in both places.

\(^5\) O.: sathena. At VIII. 10.2 the corresponding word is sesenti. Siam.: sesakaṃ.

\(^6\) O.: sakhā ubbhajjītadā; Siam.: sakhā ubbhajī fite.

\(^7\) O.: ukhā, presumably for ukhā of VIII. 10.3; Siam.: akhā.

\(^8\) O.: pikharena ca; Siam.: pikharena ca.

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Sandals, toothwood, and water for rinsing the mouth, a seat, coney, water, having washed, he should remove, soiled, and village, / Inner clothing, waistband, fold, a bowl with water, attendant, and precisely the three circles, all round, waistband, / Fold, having washed, attendant, not too far away, he should receive, while he is speaking, offence, going first, a seat, / Water, (foot-) stool and stand, having gone to meet, inner clothing, in the sun, he laid aside, crease, in a fold, let him eat, he may place,\(^1\)

Drinking water, water, lowered, for a moment, but he should not lay aside, bowl on the ground and robes, edges away, fold towards, / He should remove, he should put away, and soiled, to bathe, cold, hot, bathroom, chunam, clay, behind, / And chair, robe, chunam, clay, if he is able, face, front, elders, neither, and preparation, when leaving, / Front, in the water, when bathing, having dressed, the preceptor, and the inner clothing, outer cloak, chair, and about a seat. / Footstool and stand, drinking water, recitation, interrogation, if soiled he should clean it,\(^2\) first the bowl and robes / Piece of cloth to sit upon and sheet, and the mattress and squatting mat, couch, chair, supports, spittoon, and the reclining board, / Ground- (covering), cobwebs, windows, red, black, not treated, ground-covering, supports, couch, chair, mattress, / Piece of cloth to sit upon and sheet, spittoon and reclining board, bowl and robe,\(^3\) from the East, and from the West, from the North, and then from the South, / And cool and warm, by day and night, and a cell, porch, attendance- and fire-hall, privy, drinking water, water for washing, /

\(^1\) name, for upānāmetabbo at the end of VIII. 11. 4
\(^2\) Oldenberg uklāpam su sodheyya; Siam.: uklāp' ussakham sodheyya.
Pitcher of water for rinsing, dissatisfaction, remorse, and wrong view, important (rule), the beginning, mānatta, rehabilitation, censure, guidance, Banishment, reconciliation, and suspension, if it is carried out, he should wash, and he should make up, the dye, he should dye, turning it, And bowl, and also robe, and a requisite, cutting off, service, commission, attendant, almsfood, entering, Nor to a cemetery, and also from a district, he should attend him for as long as life lasts; this is the observance for one who shares a cell. These are for a preceptor: Exhortation, instruction, recitation, interrogation, and bowl, robe, and requisite, ill, he should not be an attendant. These observances for preceptors are also so for teachers; as are the observances for those who share a cell, so they are for pupils. Those observances for incoming ones, and again for resident ones, those going away, those giving thanks, in a refectory, those walking for almsfood, That observance for forest-dwellers, and also that for lodgings, In a bathroom, a privy, and those for preceptors and those who share their cells, (As is) that observance for teachers, so is it for pupils. Nineteen matters are spoken of in sixteen sections. Being imperfect in observance one does not perfect morality, Impure in morality, of poor wisdom, one knows not one-pointedness of mind, The mind wavering, not one-pointed, sees not dhamma rightly, not seeing true dhamma, one is not freed from ill. Wherefore the watchful son of the Conqueror should fulfil the observance, the exhortation of the best of Buddhas—hence he will come to nibbāna.
THE LESSER DIVISION (CULLAVAGGA) IX

At one time\(^1\) the Awakened One, the Lord was staying at Sāvatthi in the Eastern Monastery in the long house of Migāra's mother. Now at that time the Lord was sitting down surrounded by an Order of monks on an Observance day. Then, when the night was far spent, as the first watch was waning, the venerable Ānanda, rising from his seat, having arranged his upper robe over one shoulder, having saluted the Lord with joined palms, spoke thus to the Lord:

"Lord, the night is far spent; the first watch is waning; the Order of monks has been sitting down for a long time; Lord, let the Lord recite the Patimokkha to the monks."\(^4\) When he had spoken thus the Lord became silent. And when the night was far spent, as the middle watch was waning, the venerable Ānanda a second time rising from his seat, having arranged ... spoke thus to the Lord:

"Lord, the night is far spent; the middle watch is waning; ... recite the Patimokkha to the monks." And a second time the Lord became silent. And when the night was far spent, as the last watch was waning, when the sun had risen and the night had a face of gladness,\(^9\) a third time did the venerable Ānanda, rising from his seat, having arranged ... speak thus to the Lord:

"Lord, the night is far spent; the last watch is waning; the sun has risen, the night has a face of gladness; the Order of monks has been sitting down for a long time; Lord, let the Lord recite the Patimokkha to the monks."\(^4\)

"Ānanda, the assembly is not entirely pure."\(^4\) \(|| 1 ||\)

Then it occurred to the venerable Moggallāna the Great:

1.2-3] CULLAVAGGA IX

"Now, on account of which individual did the Lord speak thus: 'Ānanda, the assembly is not entirely pure'?" \(^5\) Then the venerable Moggallāna the Great with his mind compassed the minds of the entire Order of monks. Then the venerable Moggallāna the Great saw that individual sitting in the midst of the Order of monks—of bad moral habit,\(^3\) depraved in character, of impure and suspicious behaviour,\(^2\) of concealed actions,\(^5\) not a (true) recluse (although) pretending to be a (true) recluse, not a farer of the Brahma-faring (although) pretending to be a farer of the Brahma-faring, rotten within, filled with desire,\(^6\) filthy by nature; seeing him, he approached that individual, \(236\) having approached, he spoke thus to that individual:

"Get up, your reverence, the Lord has seen you; for you there is no communion\(^6\) together with the monks." When he had spoken thus that individual became silent. And a second time ... And a third time the venerable Moggallāna the Great spoke thus to that individual: "Get up, your reverence ... for you there is no communion together with the monks." And a third time that individual became silent. Then the venerable Moggallāna the Great, having taken that individual by the arm, having thrust him out through the porch of the gateway, having shot the bolt,\(^6\) approached the Lord; having approached, he spoke thus to the Lord:

"Lord I have thrust that individual out; the company is entirely pure; Lord, let the Lord recite the Patimokkha to the monks."

"How strange, Moggallāna, how wonderful, Moggallāna, that that foolish man should have waited even until he was taken hold of by the arm." \(|| 2 ||\)

Then the Lord addressed the monks,\(^7\) saying: "Monks,\n
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1 For this set of epithets cf. A. i. 108, 126, ii. 239, iv. 201, 205, Pār. pp. 27, 36; Ud. 52; S. iv. 180-1.
2 S. i. 90, Thag. 277; cf. DhA. iii. 485.
3 Sn. 127.
4 Defined at Vin. iv. 214, 221, 233 (B. D. iii. 161, 174, 196).
5 samāsa. Cf. definition at Vin. iv. 315, and definition of 'to be in communion' at Vin. iv. 138, 214. Also see Pāc. 69.
6 sāghokkham dalañca, cf. CV. V. 14. 3. This episode is referred to at SnA. 312.
7 At. I. iv. 198 this description of the ocean is ascribed to the asura chief, Pahārāṇā.
there are these eight strange and wonderful things about the great ocean, from constantly having seen which asuras delight in the great ocean. What are the eight? The great ocean, monks, deepens gradually, slopes gradually, shelves gradually, with no abruptness like a precipice. And monks, that the great ocean deepens gradually, slopes gradually, shelves gradually with no abruptness like a precipice—this, monks, is the first strange and wonderful thing about the great ocean from constantly having seen which asuras delight in the great ocean.

"And again, monks, the great ocean is stable, it does not overflow its margins. And, monks, that the great ocean is stable, that it does not overflow its margins—this, monks, is the second strange and wonderful thing.

"And again, monks, the great ocean does not associate with a dead body, a corpse. Whatever dead body, corpse there may be in the great ocean, that it just quickly forces ashore and pushes on to the dry land. That the great ocean, monks, does not associate with a dead body, a corpse ... this, monks, is the third strange and wonderful thing.

"And again, monks, all the great rivers, that is to say the Ganges, the Jumna, the Aciravati, the Mahi—these, on reaching the great ocean lose their former names and identities and are reckoned simply as the great ocean. That all the great rivers ... this, monks, [237] is the fourth strange and wonderful thing.

"And again, monks, those streams which in the world flow into the great ocean, and those showers from the sky which fall into it, yet is neither the emptiness nor the fullness of the great ocean affected by that. That those streams which in the world ... this, monks, is the fifth strange and wonderful thing.

"And again, monks, the great ocean has one taste, the taste of salt. That the great ocean, monks, has one taste ... this, monks, is the sixth strange and wonderful thing.

"And again, monks, the great ocean has many treasures; these treasures are there: the timis, the timingalas, the timingalas, asuras, nages, gandhabbas. There are in the great ocean individualities a hundred yojanas (long), individualities two hundred ... three hundred ... four hundred ... five hundred yojanas (long). That the great ocean, monks, is the abode of great beings; that these beings are there: the timis ... individualities five hundred yojanas (long)—this, monks, is the eighth strange and wonderful thing about the great ocean from constantly having seen which asuras delight in the great ocean. These, monks, are the eight strange and wonderful things about the great ocean from constantly having seen which asuras delight in the great ocean. 333

"In exactly the same way, monks, in this dhamma and discipline there are eight strange and wonderful things from constantly having seen which monks delight in this dhamma and discipline. What are the eight?

"Even, monks, as the great ocean deepens gradually, slopes gradually, shelves gradually with no abruptness like a precipice, even so, monks, in this dhamma and discipline there is a gradual training, a gradual doing, with no

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1. As at A. iv. 198-204, 206-208; Ud. 53-56.
2. A class of mythical beings—not apparently here, as sometimes, shown as the enemies of the devas.
3. In ebbing and flowing, V.A. 1287 says.
5. This list occurs at A. iv. 101, v. 22; S. ii. 135, v. 38; Miln. 70, 87, 380; Vism. 10.
6. gatta, clan. Cf. Chând. Up. 6. 10. 1, 2; Mund. Up. 3. 2. 8, Praśna Up. 6. 5.
7. Quote in D.D. ii. 90, n. 8.
8. To some extent, Vism. 50 f.
9. A.A. iv. 111 says this the three trainings, i.e. either in the higher moral habit, in the higher wisdom (as at A. i. 234), or in moral habit, concentration, wisdom. For these three words, cf. M. 1. 479.
abruptness such as penetration of profound knowledge. And, monks, that in this dhamma and discipline there is a ... gradual course with no abruptness such as penetration of profound knowledge, this, monks, is the first strange and wonderful thing from constantly having seen which monks delight in this dhamma and discipline.

"And even, monks, as the great ocean is stable and does not overflow its margins, even so, monks, whatever rule of training has been laid down by me for disciples, my disciples will not transgress it even for life's sake. And that, monks, my disciples will not transgress even for life's sake a rule of training laid down by me for disciples, [238] this, monks, is the second strange and wonderful thing . . . .

"And even, monks, as the great ocean does not associate with a dead body, a corpse, but whatever dead body, corpse there may be in the great ocean, that it just quickly forces ashore and pushes on to the dry land, even so, monks, whatever individual is of bad moral habit, of depraved character, of impure and suspicious behaviour, of concealed actions, not a (true) recluse (although) pretending to be a (true) recluse, not a farer of the Brahma-faring (although) pretending to be a farer of the Brahma-faring, rotten within, filled with desire, filthy by nature—the Order does not live in communion with him, but having assembled quickly, suspends him; and although he is sitting in the midst of an Order of monks, yet he is far from the Order and the Order is far from him . . . . this, monks, is the third strange and wonderful thing . . . .

"And even, monks, as those great rivers, that is to say the Ganges, the Jumna, the Aciravati, the Sarabhū, the Mahī which, on reaching the great ocean, lose their former names and identities and are reckoned simply as the great ocean, even so, monks, (members of) these four castes: noble, brahman, merchant and low, having gone forth from home into homelessness in this dhamma and discipline proclaimed by the Truth-finder, lose their former names and clans and are reckoned simply as recluses, sons of the Sakyanams . . . . this, monks, is the fourth strange and wonderful thing . . . .

1 Samuvisāsī; a technical term when used of the Order; see note above, p. 331.
2 Cf. Ita. p. 91.
3 On this term see B.D. ii. Intr. p. xliv.

“And even, monks, as those streams which in the world flow into the great ocean and those showers which fall into it from the sky, yet not by that is either the emptiness or the fullness of the great ocean affected—even so, monks, even if many monks attain nibbāna in the nibbāna-condition in which no more groups are remaining, not by that is either the emptiness or the fullness of the nibbāna-condition affected . . . . this, monks, is the fifth strange and wonderful thing . . . .

"And even, monks, as the great ocean has one taste, the taste of salt, even so, monks, does this dhamma and discipline have one taste, the taste of freedom . . . . this, monks, is the sixth strange and wonderful thing . . . .

"And even, monks, as the great ocean has many treasures, divers treasures—these treasures are there, that is to say: pearl, crystal, lapis lazuli, shell, quartz, coral, silver, gold, ruby, cat's-eye—even [239] so, monks, does this dhamma and discipline have many treasures, divers treasures—these treasures are there, that is to say: the four arousings of mindfulness, the four right efforts, the four bases of discipline, the four right understandings, the four species of knowledge, the four fruits of the mind, the four lightnings, the four immersions, the four skandhas, the four bewitches, the four heavens, the four Brahma-s.
beings are there: the stream-attainer. . . the one going along to perfection, this, monks, is the eighth strange and wonderful thing in this dhamma and discipline from constantly having seen which monks delight in this dhamma and discipline. These, monks, are the eight strange and wonderful things in this dhamma and discipline from constantly having seen which monks delight in this dhamma and discipline.

Then the Lord, having known this matter, at that time uttered this utterance:

"It rains hard on a covered thing,
It rains not hard on an open thing;
So open up the covered thing,
Thus will it not rain hard on that."  

Then the Lord addressed the monks, saying: "Now, I, monks, henceforth will not carry out the Observance, I will not recite the Patimokkha; now you yourselves, monks, must henceforth carry out the Observance, must recite the Patimokkha. It is not possible, monks, it cannot come to pass that the Truth-finder should carry out the Observance, should recite the Patimokkha with an assembly that is not entirely pure. Nor, monks, should the Patimokkha be heard by one who has an offence.\(^3\) Whoever (such) should hear it, there is an offence of wrong-doing. I allow you, monks, to suspend the Patimokkha.\(^3\) It is not possible, monks, henceforth will not carry out the Patimokkha although they had offences. Monks who were elders, knowing the minds of others, told the monks: "So-and-so and So-and-so, your reverences, (belonging to) the group of six monks, thinking, 'No one knows about us,' listened to the Patimokkha although they had offences." The group of six monks heard it said that the monks who were elders, knowing the minds of others, had told the monks: "So-and-so and So-and-so. . . listened to the Patimokkha although they had offences." These, thinking: "In case the well behaved monks suspend the Patimokkha for us," suspended first, without ground, without reason, the Patimokkha for the pure monks who had no offences. These who were modest monks . . . spread it about, saying:

"How can this group of six monks suspend, without ground, without reason, the Patimokkha for pure monks who have no offences?" Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks, that the group of six monks suspended, without ground, without reason, the Patimokkha for pure monks who have no offences?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, you should not, without ground, without reason, suspend the Patimokkha for pure monks who have no offences. Whoever should (so) suspend it, there is an offence of wrong-doing.\(^1\)

"Monks, one suspension of the Patimokkha is not legally valid, one is legally valid; two suspensions of the Patimokkha are not legally valid, two are legally valid; three. . . four. . . five. . . six. . . seven. . . eight. . . nine. . . ten suspensions of the Patimokkha are not legally valid, ten are legally valid.\(^2\)

"What is the one suspension of the Patimokkha that is not legally valid? If one suspends the Patimokkha on an unfounded (charge of) falling away from moral habit, this one suspension of the Patimokkha is not legally valid.

"What is the one suspension of the Patimokkha that is legally valid? If one suspends the Patimokkha on a founded suspension of the Patimokkha, it is not legally valid. If one suspends the Patimokkha by a reason, it is legally valid.

\(^1\) Cf. MV. IV. 16. 3.

\(^2\) Cf. MV. II. 97. 1

\(^3\) This verse occurs at Ud. v. 5, but not at A. iv. 204 or 208. It is among the verses ascribed to Sūriyānātha in Thag. 447. Cf. Uda. 1297 observes (as is clear from the context) that the covered thing means 'having fallen into an offence and concealing it one falls into another and a fresh offence, but disclosing it, one does not fall into another offence.' Cf. Uda. 390, and also Thag. II. 188.
(charge of) falling away from moral habit, this one suspension of the Patimokkha is legally valid.

What are the two suspensions of the Patimokkha that are not legally valid? If one suspends the Patimokkha on an unfounded (charge of) falling away from moral habit, if one suspends the Patimokkha on an unfounded (charge of) falling away from good habits, these two suspensions of the Patimokkha are not legally valid.

What are the two suspensions of the Patimokkha that are legally valid? If one suspends the Patimokkha on a founded (charge of) falling away from moral habit, if one suspends the Patimokkha on a founded (charge of) falling away from good habits, these two suspensions of the Patimokkha are legally valid.

What are the two suspensions of the Patimokkha that are legally valid? If one suspends the Patimokkha on an unfounded (charge of) falling away from moral habit, if one suspends the Patimokkha on an unfounded (charge of) falling away from good habits, these two suspensions of the Patimokkha are legally valid.

What are the three suspensions of the Patimokkha that are not legally valid? If one suspends the Patimokkha on an unfounded (charge of) falling away from moral habit, if one suspends the Patimokkha on an unfounded (charge of) falling away from good habits, if one suspends the Patimokkha on an unfounded (charge of) falling away from right views, these three suspensions are not legally valid.

What are the three suspensions of the Patimokkha that are legally valid? If one suspends the Patimokkha on a founded (charge of) falling away from moral habit ... from right views, these three suspensions are legally valid.

What are the four suspensions of the Patimokkha that are not legally valid? If one suspends the Patimokkha on an unfounded (charge of) falling away from moral habit ... from good habits ... from right views, if one suspends the Patimokkha on an unfounded (charge of) falling away from right mode of livelihood, these four suspensions of the Patimokkha are not legally valid.

What are the four suspensions of the Patimokkha that are legally valid? If one suspends the Patimokkha on a founded (charge of) falling away from moral habit ... from good habits ... from right views, if one suspends the Patimokkha on a founded (charge of) falling away from right mode of livelihood, these four suspensions are legally valid.

What are the five suspensions of the Patimokkha that are not legally valid? If one suspends the Patimokkha on an unfounded (charge of) an offence involving defeat ... on an unfounded (charge of) an offence of expiation ... on an unfounded (charge of) an offence which ought to be confessed ... on an unfounded (charge of) an offence of wrong-doing, these five suspensions are not legally valid.

What are the five suspensions of the Patimokkha that are legally valid? If one suspends the Patimokkha on a founded (charge of) an offence involving defeat ... on a founded (charge of) an offence of wrong-doing, these five suspensions are legally valid.

What are the six suspensions of the Patimokkha that are not legally valid? If one suspends the Patimokkha on an unfounded (charge of) falling away from moral habit which has not been done, if one suspends the Patimokkha on an unfounded (charge of) falling away from moral habit which has been done ... on an unfounded (charge of) falling away from good habits which has not been done ... which has been done, if one suspends the Patimokkha on an unfounded (charge of) falling away from right views which has not been done ... which has been done, these six suspensions are not legally valid.

What are the six suspensions of the Patimokkha that are legally valid? If one suspends the Patimokkha on a founded (charge of) falling away from moral habit which has not been done ... which has been done ... on a founded (charge of) falling away from good habits which has not been done ... which has been done, if one suspends the Patimokkha on a founded (charge of) falling away from right views which has not been done ... which has been done, these six suspensions are legally valid.

What are the seven suspensions of the Patimokkha that are not legally valid? If one suspends the Patimokkha on an unfounded (charge of) an offence involving defeat ... of an offence entailing a formal meeting of the Order ... of a grave

\[\text{Note: akata. V.A. 1288 says the falling away may or may not have been done by that individual.} \]
offence . . . of an offence of expiation . . . of an offence which ought to be confessed . . . of an offence of wrong-doing, if one suspends the Patimokkha on an unfounded (charge of) an offence of wrong speech, these seven suspensions . . . are not legally valid.

“What are the seven suspensions of the Patimokkha that are legally valid? If one suspends the Patimokkha on a founded (charge of) an offence involving defeat . . . on a founded (charge of) an offence of wrong speech, these seven suspensions . . . are legally valid.

“What are the eight suspensions of the Patimokkha that are not legally valid? If one suspends the Patimokkha on an unfounded (charge of) falling away from moral habit which has not been done . . . which has been done . . . of falling away from good habits which has not been done . . . which has been done . . . of falling away from right views which has not been done . . . which has been done, these eight suspensions . . . are not legally valid.

“What are the eight suspensions of the Patimokkha that are legally valid? If one suspends the Patimokkha on a founded (charge of) falling away from moral habit which has not been done . . . which has been done . . . of falling away from good habits which has not been done . . . which has been done . . . of falling away from right views which has not been done . . . which has been done, these eight suspensions . . . are legally valid.

“What are the nine suspensions of the Patimokkha that are not legally valid? If one suspends the Patimokkha on an unfounded (charge of) falling away from moral habit which has not been done . . . which has been done . . . of falling away on a right mode of livelihood which has not been done . . . which has been done, these nine suspensions . . . are not legally valid.

“What are the nine suspensions of the Patimokkha that are legally valid? If one suspends the Patimokkha on a founded (charge of) falling away from moral habit which has not been done . . . which has been done . . . on a founded (charge of) falling from good habits . . . on a founded (charge of) falling away from right views which has not been done . . . which has been done . . . which has been done and not done, these nine suspensions . . . are legally valid.

“What are the ten suspensions of the Patimokkha that are not legally valid? If one who is defeated is not sitting in that assembly, if talk on an offence involving defeat is still going forward, if one who has disavowed the training is not sitting in that assembly, if talk on disavowing the training is still going forward, if he submits himself to a legally valid complete assembly, if he does not withdraw his acceptance (of a formal act settled) in a legally valid complete assembly, if talk on withdrawing acceptance (of a formal act settled) in a legally valid complete assembly is still going forward, if he is not seen, heard or suspected of falling away from moral habit, if he is not seen, heard or suspected of falling away from good habits, if he is not seen, heard or suspected of falling away from right views, these ten suspensions of the Patimokkha are not legally valid.

“What are the ten suspensions of the Patimokkha that are legally valid? If one who is defeated is sitting in that assembly, if talk on an offence involving defeat is not still going forward . . . (as in above paragraph, but the opposite in each case) . . . if he is seen, heard or suspected of falling away

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1. These clauses are explained in § 411 below.
2. A monk cannot be legally suspended while talk on his case is still in progress.
3. dharmikam sāmaggam upeti. See MV. X. S. 13; 6. 2 (atthupeta, riyājāna- peta).
4. na pacchādiyati. VA. 1288 says of pacchādiyati (in the "legally valid" clause) it means that if he says the formal act should be carried out again, he withdraws his acceptance. But he who opens it up again falls into an offence of expiation. If he desires to find fault with a formal act while it is being carried out, and neither comes nor gives his consent, and protest is being carried out, and neither comes nor gives his consent, and protest if he has come, for this reason he falls into an offence of wrong-doing. (Cf. Pāc. 80.)
from right views, these ten suspensions of the Pātimokkha are legally valid. || 3 ||

"How (can it be said that) one who is defeated is sitting in that assembly? This is a case, monks, where by reason of those properties,1 by reason of those features, by reason of those signs by which there comes to be commission of an offence involving defeat a monk sees (another) monk committing an offence involving defeat; or it may be that that monk does not himself see a monk committing an offence involving defeat; or it may be that another monk tells that monk: 'The monk So-and-so, your reverence, is committing an offence involving defeat'; or it may be that that monk does not himself see a monk committing an offence involving defeat and that no other monk tells that monk: 'The monk So-and-so, your reverence, is committing an offence involving defeat,' but that he himself tells the monk: 'I, your reverence, have committed an offence involving defeat.' Monks, that monk if he so desires, on account of what he has seen, or has heard, or has suspected may, on an Observance day, whether it is the fourteenth or the fifteenth, utter in the midst of the Order and in the presence of that individual: 'Honoured sirs, let the Order listen to me. The talk on the individual So-and-so’s offence involving defeat was still going forward; that matter is not decided. I am suspending the Pātimokkha for him, the Pātimokkha should not be recited in his presence.' This suspension of the Pātimokkha is legally valid. || 4 ||

"How (can it be said that) one who has disavowed the training is sitting in that assembly? This is a case, monks . . . [244] (the same as || 4 ||, reading disavowed the training instead of offence involving defeat). . . . This suspension of the Pātimokkha is legally valid. || 5 ||

"How (can it be said that) he does not submit himself to a legally valid complete assembly? This is a case, monks . . . (the same as || 4 ||, reading does not submit himself to a legally valid complete assembly instead of offence involving defeat) . . . [245]. . . . This suspension of the Pātimokkha is legally valid. || 6 ||

"How (can it be said that) he withdraws his acceptance (of a formal act settled) in a legally valid complete assembly? This is a case, monks . . . (the same as || 4 ||, reading withdraws his acceptance of a formal act settled in a legally valid complete assembly instead of offence involving defeat). . . . This suspension of the Pātimokkha is legally valid. || 7 ||

"How (can it be said that) he is seen, heard or suspected of falling away from moral habit? This is a case, monks, . . . (the same as || 4 ||, reading he is seen, heard or suspected of falling away from moral habit instead of offence involving defeat). . . . This suspension of the Pātimokkha is legally valid. || 8 ||

"How (can it be said that) he is seen, heard or suspected of falling away from good habits? This is a case, monks, . . . (see || 8 ||). . . .

"How (can it be said that) he is seen, heard or suspected of falling away from right views? This is a case, monks, . . . [246] (see || 8 ||). . . . This suspension of the Pātimokkha is legally valid. These ten suspensions of the Pātimokkha are legally valid." || 9 || 3 ||

The First Portion for Recital.

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1 As at Vin. iii. 27.
2 See rule at Mv. ii. 15. 4.
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, if a monk wishes to undertake an undertaking on his own behalf, endowed with how many qualities is the undertaking that he may undertake on his own behalf?"

"Upāli, if a monk wishes to undertake an undertaking on his own behalf, the undertaking that he may undertake on his own behalf is endowed with five qualities. Upāli, if a monk wishes to undertake an undertaking on his own behalf, he should consider this: 'That undertaking which I wish to undertake on my own behalf, is it the right time to undertake this undertaking on my own behalf, or not?' If, Upāli, while that monk is considering, he knows thus: 'It is a right time to undertake this undertaking on my own behalf, not a right time.' Upāli, that undertaking on his own behalf should not be undertaken. But if, Upāli, while that monk is considering, he knows thus: 'It is a right time to undertake this undertaking on my own behalf, not a wrong time,' Upāli, it should be further considered by that monk: 'That undertaking which I wish to undertake on my own behalf, is this undertaking on my own behalf about a true thing, or not?' If, Upāli, while that monk is considering, he knows thus: 'That undertaking on my own behalf is about an untrue thing, not a true thing,' Upāli, that undertaking on his own behalf should not be undertaken. But if, Upāli, while that monk is considering, he knows thus: 'That undertaking on my own behalf is about a true thing, not an untrue thing,' Upāli, that undertaking on his own behalf should not be undertaken.

But if, Upāli, while that monk is considering, he knows thus: 'That undertaking on my own behalf is about an untrue thing, not a true thing,' Upāli, the undertaking that he may undertake on his own behalf should not be undertaken. But, if, Upāli, while that monk is considering, he knows thus: 'I, undertaking this undertaking on my own behalf, will attract monks who are comrades and associates to my side in accordance with dhamma, in accordance with discipline,' Upāli, it should be further considered by that monk: 'From my having undertaken this undertaking on my own behalf, will there be for the Order from that source strife, quarrel, dispute, contention, schism in the Order, dissension in the Order, altercation in the Order, differences in the Order, or not?' If, Upāli, while this monk is considering, he knows thus: 'From my having undertaken this undertaking on my own behalf, there will be for the Order from that source strife, . . . differences in the Order,' Upāli, that undertaking should not be undertaken on his own behalf. But if, Upāli, while that monk is considering, he knows thus: 'From my having undertaken this undertaking on my own behalf, there will be for the Order from that source strife, . . . differences in the Order,' Upāli, that undertaking on his own behalf may be undertaken. Thus, Upāli, if an undertaking on one’s own behalf is undertaken when it is endowed with these five qualities, later it will be no cause for remorse."  4  5.1]  CULLAVAGGA IX

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1 atidāmaṃ attākākāma. V.A. 1288 says "here a monk wishing to search (or purify, sodhetu) the teaching—whatever legal question he undertakes on his own behalf (or, appropriates to himself, attānūd ādīyaṅa), that is called atidāmaṃ."  
2 V.A. 1288 says a wrong time means when there is fear of kings, of thieves, of a scarcity of food, or if it is the rains-season.  
3 V.A. 1288: it leads to danger to life, danger to the Brahma-faring.

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Cf. A. v. 79 ff., addressed to "monks."
things have not been... well penetrated by vision, there will be those who will say to him: 'Please do you, venerable one, master the tradition'—there will be those who speak thus to him.

‘And again, Upāli, if a monk is reproving, willing to reprove another, he should consider thus: ‘Now, are both the Pātimokkas properly handed down to me in detail, properly sectioned, properly regulated, properly investigated clause by clause, as to the linguistic form? Is this state found in me, or not?’ If, Upāli, the two Pātimokkas are not properly handed down to the monk in detail... as to the linguistic form, and if they say: ‘Now where, your reverence, was this spoken by the Lord?’ and if questioned thus he is not able to explain, there will be those who will say to him: ‘Please do you, venerable one, master discipline’—there will be those who speak thus to him. Upāli, if a monk is reproving, willing to reprove another, when he has considered these five states within himself, he may reprove the other. || I ||

‘Lord, if a monk is reproving, willing to reprove another, having caused how many states to be set up within himself, may he reprove the other?’

‘Upāli, if a monk is reproving, willing to reprove another, having caused five states to be set up within himself, may he reprove the other. If he thinks, ‘I will speak at a right time, not at a wrong time;’ I will speak about fact not about what is not fact; I will speak with gentleness, not with harshness; I will speak about what is connected with the goal, not about what has not been... well penetrated by vision, there will be those who will say to him: ‘Please do you, venerable one, master the tradition’—there will be those who speak thus to him.

1 agama; here in opposition to vinaya, see next clause. On āgālāgama, one to whom the tradition has been handed down, see B.D. iii. 71, n. 1.
2 As at Vin. iv. 51 (B.D. ii. 266, where see notes), and above CV. IV. 14. 19.
3 āgālānī; cf. āgālāgama and suddāgata at e.g. Vin. iv. 144 (B.D. iii. 43. n. 5).
4 VA. 1289 explains, ‘in which town was this rule of training spoken by the Lord?’—thus making ‘where’ refer to locality and not to context.
5 Cf. A. iii. 196, where this passage is put into the mouth of Sāriputta, A. v. 81 (addressed to monks). The five recur at D. iii. 236. Cf. also M. i. 95.
6 Cf. M. i. 126, A. iii. 243. VA. 1289 explains ‘one monk having obtained leave from another (to reprove him), when he is reproving him speaks at a right time. But reproving him in the midst of an Order or a group, in a hut where tickets and conjey are distributed, in a quadrangular building, when he is walking for alms, on a road, on a seat or in a hall, when he is among his supporters, or at the moment of the Invitation—this is called at a wrong time.’
7 bhātena, about what has happened. VA. 1290 explains by latāca, what is true, real, justified.

1 Cf. M. ii. 113.
2 Cf. CV. IV. 14. 19.
what is unconnected with the goal; I will speak with a mind of loving-kindness, not with inner hatred.' Upālī, if a monk is reproving, willing to reprove another, having made these five states to be set up within himself, he may reprove the other.” || 2 ||

"Lord, in how many ways may remorse be caused in a monk who reproves according to what is not the rule?" [249]

"Upālī, in five ways¹ may remorse be caused in a monk who reproves according to what is not the rule. One says: 'The venerable one reproved at a wrong time, not at a right time—you have need for remorse.' The venerable one reproved about what is not fact, not about what is fact—you have need for remorse. The venerable one reproved with harshness, not with gentleness... with what is unconnected with the goal, not with what is connected with the goal... with inner hatred, not with a mind of loving-kindness—you have need for remorse.' Upālī, in these five ways may remorse be caused in a monk who reproves according to what is not the rule. What is the reason for this? To the end that no other monk might think that one might be reproved about what is not fact.” || 3 ||

"But, Lord, in how many ways may no remorse be caused in a monk who has been reproved according to what is not the rule?”

"Upālī, in five ways² may no remorse be caused in a monk who has been reproved according to what is not the rule. One says: 'The venerable one reproved at a wrong time, not at a right time—you have need for remorse.' The venerable one reproved... with inner hatred, not with a mind of loving-kindness—you have need for remorse.' Upālī, in these five ways may no remorse be caused in a monk who has been reproved according to what is not the rule.” || 4 ||

"Lord, in how many ways may no remorse be caused in a monk who reproves according to rule?" || 5 ||

"In five ways, Upālī, may no remorse be caused in a monk who has been reproved according to rule. One says: 'The venerable one reproved at a right time, not at a wrong time—you have no need for remorse. The venerable one reproved... not with inner hatred, but with a mind of loving-kindness—you have need for remorse.' Upālī, in these five ways may no remorse be caused in a monk who has been reproved according to the rule.” || 6 ||

"Lord, if a monk is reproving, willing to reprove another, having attended to how many states within himself may he reprove the other?"

"Upālī, if a monk is reproving, willing to reprove another, having attended to five states within himself, he may reprove the other: compassion, seeking welfare, sympathy, removal of offences, aiming at discipline. Upālī, if a monk is reproving, willing to reprove another, having attended to these five states within himself, he may reprove the other.” || 7 ||

"But, Lord, in how many mental objects should there be support for a monk who has been reproved?"

"Upālī, there should be support in two mental objects for a monk who has been reproved: in truth and in being imperturbable.” || 8 ||

Told is the Ninth Section: that on suspending the Pātimokkha.

In this section there are thirty items. This is its key:

On an Observance so long as a depraved monk does not depart,

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¹ Cf. A. iii. 197.
² Here presumably the reprover is being spoken to.
³ Here the one reproved is being spoken to.
⁴ Cf. A. iii. 198.
Defeated, still going forward, and likewise one who has disavowed, he submits, he withdraws acceptance, talk on withdrawing acceptance and whoever / falls away from moral habit and good habits, and likewise as to falling away from right views, seen, heard, suspected, the tenfold, this he should know. / A monk sees a monk, and another tells what he has seen, p a pure one tells him of it himself: he suspends the Pātimokkha. / If it removes itself on account of a danger—kings, thieves, fire, water and human beings and non-human beings and beasts of prey and creeping things, to life, to the Brahma (farings)— / Because of a certain one of the ten, or as to one among the others, and he should know just what is legally valid, what is not legally valid as it accords with the way. / The right time (and) according to fact (and) connected with the goal, “I will attract,” “There will be,” Conduct of body and speech, loving-kindness, great learning, both. / He should reprove at the right time, about fact, with gentleness, about the goal, with loving-kindness.

As a speech should dispel remorse caused by what is not the rule / It dispels the remorse of one who reproves or who is reproved according to rule. Compassion, seeking welfare, sympathy, removal, aiming at — / The conduct for one reproving is explained by the Self-awakened One.

And the proper course for the reproved one is in the truth as well as in being imperturbable. [252]

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1 Text: vipass’ aṇṇa cārocati; Sinh. edn.: aṇṇo cārocati taṇ. Siam. edn aṇṇo cārocati taṇ.
2 Oldenberg suggests miucchudo = miucchudito. Siam. edn. reads miucchudo with A. miucchudo.
3 The ariyan men are those who follow Gotama’s teachings, his disciples. The “eight” are the classes of those who attain stream-winning, once-returning, no return and arahantship and the fruits of these four ways.
4 guṇam: Sinh. reads goṇā.
5 Sinh. and Siam. read more correctly, akālāya kalaya ca for Oldenberg’s text’s akālā kalaya ca.
6 rāyato, Sinh. edn. reading jānātā.
THE LESSER DIVISION (CULLAVAGGA) X

At one time the Awakened One, the Lord, was staying among the Sakyans at Kapilavatthu in the Banyan monastery. Then the Gotamid, Pajāpati the Great, approached the Lord: having approached, having greeted the Lord, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpati the Great, spoke thus to the Lord:

"Lord, it were well that women should obtain the going forth from home into homelessness in this dhamma and discipline proclaimed by the Truth-finder."

"Be careful, Gotami, of the going forth of women from home into homelessness in this dhamma and discipline proclaimed by the Truth-finder." And a second time . . . And a third time did the Gotamid, Pajāpati the Great speak thus to the Lord: "Lord, it were well . . . "

"Be careful, Gotami, of the going forth of women from home into homelessness in this dhamma and discipline proclaimed by the Truth-finder."

Then the Gotamid, Pajāpati the Great, thinking: "The Lord does not allow women to go forth from home into homelessness in the dhamma and discipline proclaimed by the Truth-finder," afflicted, grieved, with a tearful face and crying, having greeted the Lord, departed keeping her right side towards him. || 1 ||

Then the Lord having stayed at Kapilavatthu for as long as he found suiting, set out on tour for Vesālī. Gradually, walking on tour, he arrived at Vesālī. The Lord stayed there in Vesālī in the Great Grove in the Gabled Hall. Then the Gotamid, Pajāpati the Great, having had her hair cut off, having donned saffron robes, set out for Vesālī with several Sakyan women, and in due course approached Vesālī, the Great Grove, the Gabled Hall. Then the Gotamid, Pajāpati the Great, her feet swollen, her limbs covered with dust, with tearful face, and crying, stood outside the porch of the gateway.

1 Down to end of X. 1 occurs also at A. iv. 274-9.

[253] The venerable Ananda saw the Gotamid, Pajāpati the Great, standing outside the porch of the gateway, her feet swollen, her limbs covered with dust, with tearful face and crying; seeing her, he spoke thus to the Gotamid, Pajāpati the Great:

"Why are you, Gotami, standing . . . and crying?"

"It is because, honoured Ananda, the Lord does not allow the going forth of women from home into homelessness in the dhamma and discipline proclaimed by the Truth-finder."

"Well now, Gotami, stay here a moment, until I have asked the Lord for the going forth of women from home into homelessness in the dhamma and discipline proclaimed by the Truth-finder." || 2 ||

Then the venerable Ananda 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 Ananda spoke thus to the Lord:

"Lord, this Gotamid, Pajāpati the Great, is standing outside the porch of the gateway, her feet swollen, her limbs covered with dust, with tearful face and crying, and saying that the Lord does not allow the going forth of women from home into homelessness in the dhamma and discipline proclaimed by the Truth-finder. It were well, Lord, if women might obtain the going forth from home . . . by the Truth-finder."

"Be careful, Ananda, of the going forth of women from home . . . by the Truth-finder." And a second time . . . And a third time the venerable Ananda spoke thus to the Lord: "It were well, Lord, if women might obtain the going forth . . . proclaimed by the Truth-finder."

"Be careful, Ananda, of the going forth of women from home into homelessness in the dhamma and discipline proclaimed by the Truth-finder." Then the venerable Ananda, thinking:

"The Lord does not allow the going forth of women from home into homelessness in the dhamma and discipline proclaimed by the Truth-finder. Suppose now that I, by some other method, should ask the Lord for the going forth of women."

1 kohi.

2 Not in A. version.

3 See Vin. ii. 289 where Ānanda was charged at the Council of Rājagaha with having persuaded Gotama to admit women to the Order, thus causing its decay.
from home into homelessness in the dhamma and discipline proclaimed by the Truth-finder." Then the venerable Ānanda spoke thus to the Lord:

"Now, Lord, are women, having gone forth from home into homelessness in the dhamma and discipline proclaimed by the Truth-finder, able to realise the fruit of stream-attainment or the fruit of once-returning or the fruit of non-returning or perfection?"

"Women, Ānanda, having gone forth... are able to realise... perfection."

"If, Lord, women, having gone forth... are able to realise... perfection—and, Lord, the Gotamid, Pajāpati the Great, was of great service: she was the Lord's aunt, [254] foster-mother, nurse, giver of milk, for when the Lord's mother passed away she suckled him—it were well, Lord, that women should obtain the going forth from home into homelessness in the dhamma and discipline proclaimed by the Truth-finder." || 3 ||

"If, Ānanda, the Gotamid, Pajāpati the Great, accepts eight important rules,9 that may be ordination6 for her:

"A nun who has been ordained (even) for a century must greet respectfully, rise up from her seat, salute with joined palms, do proper homage to a monk ordained but that day. And this rule is to be honoured, respected, revered, venerated, never to be transgressed during her life.

"A nun must not spend the rains in a residence where there is no monk. This rule too is to be honoured... during her life.

"Every half month a nun should desire two things from the Order of monks: the asking (as to the date) of the Observance day, and the coming for the exhortation. This rule too is to be honoured... during her life.

"After the rains a nun must 'invite' before both Orders in respect of three matters: what was seen, what was heard, what was suspected. This rule too is to be honoured... during her life.

1 See M. iii. 253.
2 gavañkhamā. See B.D. ii. 266, n. 21. Besides at A. iv. 276, these rules are given at Vin. iv. 51 (see B. D. ii. 268-9 for notes).
3 A.A. iv. 134 says "that may be her going forth as well as (her) ordination." She would not therefore have to pass two years as a probationer, and this practice will no doubt have been introduced later, after an Order of nuns had been in being for some time.

"A nun, offending against an important rule, must undergo mānattā (discipline) for half a month before both Orders. This rule too must be honoured... during her life.

"When, as a probationer, she has trained in the six rules for two years, she should seek ordination from both Orders. This rule too is to be honoured... during her life.

"A monk must not be abused or reviled in any way by a nun. This rule too is to be honoured... during her life.

"From to-day admonition of monks by nuns is forbidden, admonition of nuns by monks is not forbidden. This rule too is to be honoured, respected, revered, venerated, never to be transgressed during her life.

"If, Ānanda, the Gotamid, Pajāpati the Great, accepts these eight important rules, that may be ordination for her." || 4 ||

Then the venerable Ānanda, having learnt the eight important rules from the Lord, approached the Gotamid, Pajāpati the Great; having approached, he spoke thus to the Gotamid, Pajāpati the Great:

"If you, Gotami, will accept eight important rules, that will be the ordination for you: a nun who has been ordained (even) for a century... From to-day admonition of monks by nuns is forbidden... never to be transgressed during your life. If you, Gotami, will accept these eight important rules, that will be the ordination for you."

"Even,1 honoured Ānanda, as a woman or a man when young, of tender years, and fond of ornaments, having washed (himself and his) head, [255] having obtained a garland of lotus flowers or a garland of jasmine flowers or a garland of some sweet-scented creeper, having taken it with both hands, should place it on top of his head—even so do I, honoured Ānanda, accept these eight important rules never to be transgressed during my life." || 5 ||

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, the eight important rules were accepted by the Gotamid, Pajāpati the Great."
BOOK OF DISCIPLINE

"If, Ānanda, women had not obtained the going forth from home into homelessness in the dhamma and discipline proclaimed by the Truth-finder, the Brahma-faring, Ānanda, would have lasted long. But since, Ananda, women have gone forth . . . in the dhamma and discipline proclaimed by the Truth-finder, now, Ānanda, the Brahma-faring will not last long, true dhamma will endure only for five hundred years.

"Even, Ānanda, as those households which have many women and few men easily fall a prey to robbers, to pot-thieves,1 even so, Ānanda in whatever dhamma and discipline women obtain the going forth from home into homelessness, that Brahma-faring will not last long.

"Even, Ānanda, as when the disease known as mildew2 attacks a whole field of rice that field of rice does not last long, even so, Ānanda, in whatever dhamma and discipline women obtain the going forth . . . that Brahma-faring will not last long.

"Even, Ānanda, as when the disease known as red rust3 attacks a whole field of sugar-cane, that field of sugar-cane does not last long, even so, Ānanda, in whatever dhamma and discipline . . . that Brahma-faring will not last long.

"Even, Ānanda, as a man,4 looking forward, may build a dyke to a great reservoir so that the water may not overflow, even so, Ānanda, were the eight important rules for nuns laid down by me, looking forward, not to be transgressed during their life." 6 | 1 |

Told are the Eight Important Rules for Nuns.

Then the Gotamid, Pajapati the Great approached the Lord; having approached, having greeted the venerable Ānanda, the Great addressed the monks, saying:

"I allow, monks, nuns to be ordained by monks." 4 | 1 |

Then these nuns spoke thus to the Gotamid, Pajapati the Great: "The lady is not ordained, neither are we ordained, for it was thus laid down by the Lord: nuns should be ordained by monks." 6 | 1 |

Then the Gotamid, Pajapati the Great approached the venerable Ānanda; having approached, having greeted the venerable Ānanda, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajapati the Great spoke thus to the venerable Ānanda: "Honoured Ānanda, these nuns spoke to me thus: 'The lady is not ordained, neither are we ordained, for it was thus laid down by the Lord: nuns should be ordained by monks.'"

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, the Gotamid, Pajapati the Great spoke thus: 'Honoured Ānanda, these nuns spoke to me thus . . . nuns should be ordained by monks.'"

"At the time, Ānanda, when the eight important rules were accepted by the Gotamid, Pajapati the Great, that was her ordination." 2 | 2 |

Then the Gotamid, Pajapati the Great approached the venerable Ānanda; having approached, having greeted the venerable Ānanda, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajapati the Great spoke thus to the venerable Ānanda: "I, honoured Ānanda, am asking one boon from the Lord: It were well,

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1. humhakkhika. V.A. 1291 says "having lit a light in a pot, by its light they search others' houses for booty." A.A. iv. 136 is the same, and S.A. ii. 223 very similar. The simile occurs also at S. ii. 264.
2. setajjika, "white-as-bones." See B.II. i. 11. n. 4. G.S. iv. 185. n. 2, gives explanation of A.A. iv. 136 (= V.A. 1291, on above): some insect bores the stem, so that the head of the paddy is unable to get the sap.
3. mahjemjika. V.A. 1291 explains that the ends of the sugar canes become redder. Also A.A. iv. 136.
4. Cf. like similes at M. iii. 96. A. iii. 28.

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4. Cf. the sixth important rule above. Also see B.D. iii, Intr. p. xlv ff.
Lord, if the Lord would allow greeting, standing up for, salutation and the proper duties between monks and nuns according to seniority."

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, the Gotamid, Pajāpatī the Great spoke thus: 'I, honoured Ānanda, am asking one boon . . . according to seniority'."

"This is impossible, Ānanda, [257] it cannot come to pass, that the Truth-finder should allow greeting, standing up for, salutation and the proper duties between monks and nuns according to seniority. Ānanda, these followers of other sects, although liable to poor guardianship, will not carry out (one of these), there is an offence of wrong-doing." || 3 ||

Then the Gotamid, Pajāpatī the Great approached the Lord; having approached, having greeted the Lord, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpatī the Great spoke thus to the Lord: "Lord, it were well if the Lord would teach me dhamma in brief so that I, having heard the Lord's dhamma, might live alone, aloof, zealous, ardent, self-resolute."

"Whatever are the states, of which you, Gotami, may know: these states lead to passion, not to passionlessness, they lead to bondage, not to the absence of bondage, they lead to the piling up (of rebirth), not to the absence of piling up, they lead to wanting much, not to wanting little, they lead to discontent, not to contentment, they lead to sociability, not to solitude, they lead to indolence, not to the putting forth of energy, [258] they lead to difficulty in supporting oneself, not to ease in supporting oneself—you should know definitely, Gotami: this is not dhamma, this is not discipline, this is not the Teacher's instruction. But whatever are the states of which you, Gotami, may know: these states lead to passionlessness, not to passion . . . (the opposite of the preceding) . . . they lead to ease in supporting oneself, not to difficulty in supporting oneself—you should know definitely, Gotami: this is dhamma, this is discipline, this is the Teacher's instruction." || 5 ||

Now at that time the Pātimokkha was not recited to nuns. They told this matter to the Lord.4 He said: "I allow you, monks, to recite the Pātimokkha to the nuns." Then it occurred to the nuns: "Now, by whom should the Pātimokkha be recited to nuns?" They told this matter to the Lord.

1 At CV. VI. 8. 5 women are among those not to be greeted.
2 See B.D. iii, Intr. p. xxxii f., xxxvii f.
He said: "I allow, monks, the Pātimokkha to be recited to nuns by monks."

Now at that time monks, having approached a nunnery, recited the Pātimokkha to nuns.1 People looked down upon, criticised, spread it about, saying: "These are their wives, these are their mistresses; now they will take their pleasure together." Monks heard these people who . . . spread it about. Then these monks told this matter to the Lord. He said: "I allow, monks, the Pātimokkha to be recited to nuns by monks."

The nuns did not know how to recite the Pātimokkha. They told this matter to the Lord. He said: "I allow you, monks, to explain to the nuns through monks, saying: 'The Pātimokkha should be recited thus.'" || 1 ||

Now at that time nuns did not confess2 offences. They told this matter to the Lord. He said: "I allow you, monks, to explain to the nuns through monks, saying: 'These are their wives, these are their mistresses; now they will take their pleasure together.'" As before3 people ... spread it about, saying: "These are their wives, these are their mistresses; having treated them contemptuously during the night now they are asking for forgiveness." They told this matter to the Lord. He said: "I allow, monks, nuns' offences should not be acknowledged by monks. Whoever should acknowledge (one), there is an offence of wrong-doing. I allow, monks, nuns' offences to be acknowledged by nuns." The nuns did not know how to acknowledge offences. They told this matter to the Lord. He said: "I allow you, monks, to explain to the nuns through monks, saying: 'An offence should be acknowledged thus.'" || 2 ||

Now at that time (formal) acts1 were not carried out for nuns. They told this matter to the Lord. He said: "I allow, monks, (formal) act to be carried out for nuns." Then it occurred to monks: "Now, by whom should (formal) acts for nuns be carried out?" They told this matter to the Lord. He said: "I allow, monks, (formal) acts for nuns to be carried out by monks."

Now at that time nuns on whose behalf (formal) acts had been carried out,2 having (each) seen a monk on a carriage-road and in a cul-de-sac and at cross-roads, having (each) laid down her bowl on the ground, having contrived her upper robe over one shoulder, having sat down on her haunches, having saluted with joined palms, asked forgiveness3 thinking, "Surely it should be done thus." As before4 people . . . spread it about, saying: "These are their wives, these are their mistresses; having treated them contemptuously during the night now they are asking for forgiveness." They told this matter to the Lord. He said: "Monks, a (formal) act on behalf of nuns should not be carried out by monks. Whoever should (so) carry one out, there is an offence of wrong-doing. I allow, monks, nuns to carry out (formal) acts on behalf of the nuns." Nuns did not know how (formal) acts should be carried out. They told this matter to the Lord. He said: "I allow, monks, to explain to the nuns through monks, saying: 'A (formal) act should be carried out thus.'" || 3 ||

1 Cf. Pañ 23 where the modest monks complain that monks go to the nuns' quarters to exhort them.
2 pañkaronti.
3 Cf. Nuns' Pañ 14. These three words are defined at Vin. iv. 271 (B.D. iii. 268); see also Vin. iv. 176 in definition of 'among the houses.'
4 Above in Ex. 8. 2

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\[\text{\textsuperscript{1}} \textit{VA. 1292} says "acts of censure and so on, and also the sevenfold formal acts." The former number five, as at \textit{Vin. i.} 49. The legal questions amount to seven, as at \textit{Vin. iv.} 207, and probably these are meant.\]

\[\textit{katakkamma.}\]

\[\textit{VA. 1292} says, 'saying, 'we will not act in such a way again.'"\]
BOOK OF DISCIPLINE

Now at that time nuns, in the midst of an Order, 1 [260] striving, quarrelling, falling into disputes, wounding one another with the weapons of the tongue, 2 were not able to settle that legal question. They told this matter to the Lord. He said: “I allow you, monks, to settle nuns' legal questions by monks.”

Now at that time monks were settling a legal question for nuns, but as that legal question was being investigated there were to be seen both nuns who were entitled to take part in a (formal) act 3 and those who had committed an offence. 4 The nuns spoke thus: “It were well, honoured sirs, if the ladies themselves 5 could carry out (formal) acts for nuns; if the ladies themselves could acknowledge an offence of nuns, but it was thus laid down by the Lord: ‘Nuns’ legal questions should be settled by monks.’” They told this matter to the Lord. He said:

“I allow you, monks, having cancelled 6 the carrying out by monks of nuns’ (formal) acts, to give it into the charge of nuns to carry out nuns’ (formal) acts by nuns; having cancelled (the acknowledgment) by monks of nuns’ offences, to give it into the charge of nuns to acknowledge nuns’ offences by nuns.” 7

Now at that time the nun who was the pupil of the nun Uppalavannya had followed after the Lord for seven years mastering discipline, but because she was of confused mindfulness, what she had learnt she forgot. That nun heard it said that the Lord wished to come to Savatthi. Then it occurred to that nun: “For seven years I have followed the Lord mastering discipline, but because I am of confused mindfulness, what I have learnt is forgotten. Hard it is for a woman to follow after a teacher for as long as her life lasts. What line of conduct should be followed by me?” Then that nun told this matter to the Lord. The nuns told this matter to the Lord. He said:

“I allow, monks, discipline to be taught to nuns by monks.”

The First Portion for Repeating.

Then the Lord, having stayed in Vesali for as long as he found pleasing, set out on tour for Savatthi. Gradually, walking on tour, he arrived at Savatthi. The Lord stayed there at Savatthi in the Jetavana in Anathapindika’s [261] monastery. Now at that time the group of six monks sprinkled nuns with muddy water, thinking: “Perhaps they may be attracted to us.” They told this matter to the Lord. He said: “Monks, nuns should not be sprinkled with muddy water by monks. Whoever should (so) sprinkle them, there is an offence of wrong-doing. I allow you, monks, to inflict a penalty 2 on that monk.” Then it occurred to monks: “Now, how is the penalty to be inflicted?” They told this matter to the Lord. He said:

“Monks, that monk is to be made one who is not to be greeted by the Order of nuns.”

Now at that time the group of six monks, having uncovered their bodies ... thighs ... private parts, showed them to nuns, they offended 3 nuns, they associated with 4 nuns, thinking: “Perhaps they may be attracted to us.” They told this matter to the Lord. He said: “Monks, a monk, having uncovered his body ... thighs ... private parts should not show them to nuns, he should not offend nuns, he should not associate

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1 Cf. Vin. i. 341, M. iii. 152.
2 makkasuṭṭhi udādana, not “got to blows” as at Vin. Texts iii. 333, but “inflicting wounds with the mouth.”
3 kammapattaṇaya as at MV. IX. 3. 5, but perhaps here, as nuns were not yet entitled to take part in formal acts, meaning “had fallen into the need for having a formal act carried out on their account.” There are two v. H., see Vin. ii. 327.
4 āpayā bhikkhino. The nuns are not asking the monks to do these things, as made out at Vin. Texts iii. 333, but are hoping to get the Lord’s decree altered.
5 ropetā. Ropetā can mean to direct towards, also to cancel, and to pass off. P. E. D. favours the latter; Vin. Texts iii. 334 has “set on foot.” Cony. reads āropetā (with ṣv. ropetā), which means “to bring about, to get ready: to tell, to show, etc.” V. A. 1292 says “saying, ‘this formal act among those of censure and so on, against whom is it to be carried out? ’ having explained āropetā) it thus, he says ‘Now you carry it out yourselves’—it should be given into the charge of. But if a certain one was explained and they carry out another, (monks) saying: ‘They are carrying out a formal act of guidance (miyasakamma for miṣṣaya-k.), against one deserving a formal act of censure,’ here, according to what is said, they show what should be carried out.”
together with nuns. Whoever should (so) associate, there is an offence of wrong-doing. I allow you, monks, to inflict a penalty on that monk." Then it occurred to monks: ... (as in above paragraph) ... "Monks, that monk is to be made one who is not to be greeted by the Order of nuns."

Now at that time the group of six nuns sprinkled monks with muddy water ... (repeat || I || down to) "I allow you, monks, to inflict a penalty on that nun." Then it occurred to the monks: "Now how should the penalty be inflicted?" They told this matter to the Lord. He said: "I allow you, monks, to make a prohibition." When the prohibition was made they did not comply with it. They told this matter to the Lord. He said: "I allow you, monks, to suspend exhortation (for her)."

Now at that time the group of six nuns, having uncovered their bodies ... their breasts ... their thighs ... their private parts, showed them to monks[262] ... "I allow you, monks, to make a prohibition." When the prohibition was made they did not comply with it. They told this matter to the Lord. He said: "I allow you, monks, to suspend exhortation (for her)." || 2 ||

Then it occurred to monks: "Now, is it allowable to carry out Observance together with a nun whose exhortation has been suspended, or is it not allowable?" They told this matter to the Lord. He said:

"Monks, Observance should not be carried out together with a nun whose exhortation has been suspended so long as that legal question is not settled."

Now at that time the venerable Upāli, having suspended exhortation, set out on tour. Nuns looked down upon, criticised, spread it about, saying: "How can the master Upāli, having suspended exhortation, set out on tour?" They told this matter to the Lord. He said: "Monks, having suspended exhortation, one should not set out on tour. Whoever should (thus) set out, there is an offence of wrong-doing."

Now at that time ignorant, inexperienced (monks) suspended exhortation. They told this matter to the Lord. He said: "Monks, exhortation should not be suspended without ground, without reason. Whoever should (so) suspend it, there is an offence of wrong-doing."

Now at that time monks suspended exhortation without ground, without reason. They told this matter to the Lord. He said: "Monks, exhortation should not be suspended without ground, without reason. Whoever should not give a decision, there is an offence of wrong-doing." || 3 ||

Now at that time nuns did not go for exhortation. They told this matter to the Lord. He said: "Monks, nuns should not go for exhortation. Whoever should not go, should be dealt with according to the rule."

Now at that time the entire Order of nuns went for exhortation. People looked down upon,[263] criticised, spread it about, saying: "These are their wives, these are their mistresses, now they will take their pleasure together." They told this matter to the Lord. He said: "Monks, the entire Order of nuns should not go for exhortation. If it should go thus, there is an offence of wrong-doing. I allow, monks, four or five nuns to go for exhortation."

Now at that time four or five nuns went for exhortation. As before, people ... spread it about, saying: "These are their wives ... now they will take their pleasure together." They told this matter to the Lord. He said: "Monks, four or five nuns should not go (together) for exhortation. If they should go thus, there is an offence of wrong-doing. I allow, monks, two or three nuns to go (together) for exhortation: having approached one monk, having (each one) arranged her upper robe over one shoulder, having honoured his feet, having

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1 avarana. VA. 1292 says this is hindering them from entering a dwelling-place. Cf. the word at Vin. i 84, where it is the dāndākamma, the penalty imposed on novices and preventing them from entering a monastery.

2 VA. 1291 says "here it means that not having gone to a nunnery (the exhortation) may be suspended, but the nuns who have come for exhortation should be told. This nun is impure, she has an offence. I am suspending exhortation for her, do not carry out Observance with her."

3 I.e. on the matter for which exhortation was suspended.

4 Nuns' Fac. 59.
sat down on her haunches, having saluted with joined palms, they should speak to him thus: 'Master, the Order of nuns honours the feet of the Order of monks, and asks about (the right time for) coming for exhortation; may the Order of nuns, master, hear what is (the right time for) coming for exhortation.' It should be said by the one who recites the Patimokkha: 'Is there any monk agreed upon as exhorter of the nuns?' If there is some monk agreed upon as exhorter of the nuns, it should be said by the one who recites the Patimokkha: 'The monk So-and-so is agreed upon as exhorter of the nuns; let the Order of nuns approach him.' If there is not some monk agreed upon as exhorter of the nuns, the one who recites the Patimokkha should say: 'Which venerable one is able to exhort the nuns?' If some one is able to exhort the nuns and if he is endowed with the eight qualities, having gathered together, they should be told: 'The monk So-and-so is agreed upon as the exhorter of the nuns; let the Order of nuns approach him.' If no one is able to exhort the nuns, the one who recites the Patimokkha should say: 'There is no monk agreed upon as exhorter of the nuns. Let the Order of nuns strive on with friendliness.'

Now at that time monks did not undertake the exhortation. They told this matter to the Lord. He said: 'Monks, the exhortation should not be announced. Whoever should not undertake it, there is an offence of wrong-doing.'

Now at that time a certain monk was ill; nuns, having approached him, spoke thus: 'Master, undertake the exhortation.' He said: 'But I, sisters, am ill. How can I undertake the exhortation?' 'Master, undertake the exhortation, for it was thus laid down by the Lord: 'Except for an ignorant one, the exhortation should be undertaken through the others.' They told this matter to the Lord. He said: 'I allow you, monks, excepting an ignorant one, excepting an ill one, to undertake the exhortation through the others.'

Now at that time a certain monk was setting out on a journey; nuns, having approached him, spoke thus: 'Master, undertake the exhortation.' He said: 'But I, sisters, am setting out on a journey. How can I undertake the exhortation?' 'Master, undertake the exhortation, for it was thus laid down by the Lord: 'Except for an ignorant one, except for an ill one, the exhortation should be undertaken through the others.' They told this matter to the Lord. He said: 'I allow you, monks, excepting an ignorant one, excepting an ill one, excepting one setting out on a journey, to undertake the exhortation through others.'

Now at that time a certain monk was staying in a forest; nuns, having approached him, spoke thus: 'Master, undertake the exhortation.' He said: 'But I, sisters, am staying in the forest. How can I undertake the exhortation?' They said: 'Master, undertake the exhortation, for it was thus laid down by the Lord: 'Except for an ignorant one, except for an ill one, except for one setting out on a journey, the exhortation should be undertaken through the others.' They told this matter to the Lord. He said: 'Monks, I allow you to undertake the exhortation through a monk who is a forest­dwell­er and (for him) to make a rendezvous, saying, 'I will perform it here.'

Now at that time monks, having undertaken the exhortation, did not announce it. They told this matter to the Lord. He said: 'Monks, the exhortation should not be announced. Whoever should not announce it, there is an offence of wrong-doing.'

1 See Vin. iv. 51 (B.D. ii. 265 ff.).

2 padaikanā sampādeka; Vin. Texts iii. 339 has "may the Bhikkhuni-sangha obtain its desire in peace," thus deriving "in peace," padaikanā, from padaī. But their desire was to hear the exhortation. As this was impossible, they were advised to do the best they could without it. Cf. appamādeka sampādeka. Here the notion is probably that the nuns, even without the exhortation, should labour on, strive themselves, peacefully and in friendliness with one another.

3 See Vin. iv. 51 (B.D. ii. 265 ff.).

4 pasīdikena; Vin. Texts iii. 339 has "the making of a rendezvous," pasīdikena is defined.

5 paṭikarissāmi.

6 These remaining clauses refer, I think, only to monks who are forest-dwellers.
Now at that time monks, having undertaken the exhortation did not come.¹ They told this matter to the Lord. He said: "Monks, one should not come for the exhortation. Whoever should not come for it, there is an offence of wrong-doing."

Now at that time nuns did not go to the rendezvous. They told this matter to the Lord. He said: "Monks, nuns should not not go to the rendezvous. Whoever should not go, there is an offence of wrong-doing."

Now at that time nuns wore long waistbands out of which they arranged flounces.² People looked down upon, criticised, spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, nuns should not wear long waistbands. Whoever should wear one, there is an offence of wrong-doing."

Now at that time the group of six nuns³ smeared their faces, rubbed their faces (with ointment⁴), painted their faces with chunam, marked their faces with red arsenic, painted their bodies, painted their faces, painted their bodies and faces. People . . . spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: [266] "Monks, nuns should not not smear their faces . . . should not not paint their bodies and faces. Whoever should do (any of these things), there is an offence of wrong-doing.

Now at that time nuns had their loins rubbed with a cow's leg bone,³ they had their loins massaged with a cow's jaw-bone,² they had their forearms massaged, they had the backs of their hands massaged, they had their calves massaged . . . the tops of their feet . . . their thighs . . . their faces massaged, they had their gums massaged. People . . . spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, nuns should not have their loins rubbed with a cow's leg-bone, they should not have their loins massaged with a cow's jaw-bone, they should not have their forearms massaged . . . they should not have their gums massaged. Whoever should (so) have herself massaged, there is an offence of wrong-doing." || 2 ||

Now at that time nuns wore long waistbands out of which they arranged flounces.² People looked down upon, criticised, spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, nuns should not wear long waistbands. Whoever should wear one, there is an offence of wrong-doing."

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1. vañcañāhāraśi. Table of contents: vañcañācchānti.
2. tekkavāsakha namaṃ. P(h)añsudika is a rib; namaṃ, to wield, to bend; VA. 1293 says "like householders' daughters, they fasten them so as to arrange a flounce out of the solid cloth (ghanapattahena), v.l. ghanapattahena) of the waistband." On wrong waistbands worn by monks see CV. V. 29. 2.
3. dussapattena. VA. 1293 explains dussa by setawatthā, white cloth.
4. cūla. VA. 1293 says that this is the cūla (cotton cloth) of the kāśāya, the saffron robes. He thus apparently seeks to discriminate between dussa, as the material out of which householders' cloths are made, and cūla, as that out of which monks' robes are made.

¹. vahicila. P.E.D. says this is more likely to be Skt. uṣṭhāla, a round pebble or stone. VA. 1293 calls it gojaghañita, which would seem to fit in with the gojanaka of the next item.
². gojanaka.
³. On hattha see B.D. ii. Instr. p. Li. VA. 1293 says, "having had their arms massaged, at the tip, agghalañam kotipēta, they make designs with peacocks' feathers and so on." This would not necessarily mean "tattoo marks" as at Vin. Tisri i. 341, n. 7.
⁴. pādā. VA. 1293 says ūnakha.
⁵. Cf. CV. V. 2 4, of the group of six monks.
⁷. avangam karoti, so explained at VA. 1293.
⁸. varissakam karoti. VA. 1293 explains: gojaghadase vaissasañhānam uvasakam karoti.
⁹. dokanakena olokena. VA. 1293 says they looked out at the road (stikha), having opened the window, sāgaha (on which see B.D. ii. 245, n. 11).
¹⁰. VA. 1293 says, having opened the door, they stand showing half the body.
¹¹. sanacan karapenti. Nuns should not go to see dancing. Nuns' Pāc. 10 
VA. 1293 says they had a dancing festival held, netisamapajām kāraṇi.
supported courtesans, they set up a tavern; they set up a slaughter-house, they engaged in usury, they engaged in trade, they kept slaves, they kept slave women, they kept servants, they kept servant women, they kept animals, they dealt in greens and leaves, they carried a piece of felt (for a razor). People... spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said:

"Monks, nuns should not make (ointment marks) at the corners of their eyes... nor should they carry a piece of felt (for a razor). Whoever should carry (one), there is an offence of wrongdoing." § 5 § 10 ||

Now at that time a certain nun as she was passing away, spoke thus: "After I am gone, let my requisites be for the Order." Monks and nuns who were there [267] disputed, saying: "They are for us," "They are for us." They told this matter to the Lord. He said: "Monks, if a nun as she is passing away, should speak thus, 'After I am gone, let my requisites be for the Order,' in that case the Order of monks is not the owner, but they are for the Order of nuns. Monks, if a probationer... if a woman layfollower, passing away... the Order of monks is not the owner, but they are for the Order of nuns. Monks, if a monk as he is passing away, should speak thus... the Order of nuns is not the owner, but they are for the Order of monks. Monks, if a novice... if a layfollower... if anyone else as he is passing away should speak thus, 'After I am gone, let my requisites be for the Order,' in that case the Order of nuns is not the owner, but they are for the Order of monks." § 11 ||

Now at that time a certain woman who had formerly been a Mallian had gone forth among the nuns. She, having seen a féeble monk on a carriage road, having given him a blow with the edge of her shoulder, toppled him over. Monks... spread it about, saying: "How can a nun give a monk a blow?" They told this matter to the Lord. He said: "Monks, a blow should not be given to a monk by a nun. Whoever should give (one), there is an offence of wrong-doing."

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1 vesim vuthapemi. Vesti may be a courtesan or a low-class woman. VA. 1293 explains by ganiha, a prostitute. Vuthapemi can also mean to cause to raise, to remove; and it is the regular word used, especially in the Nuns' pañcittiya, for nuns ordaining nuns. VA. does not comment on it here.

2 VA. 1293 says that they sold strong drink. Cf. A. iii. 208, where five trades not to be carried on by lay followers are enumerated.

3 VA. 1293 says that they sold meat.

4 VA. 1293 says that they offered for sale (pasărenii, as at Vin. ii. 291) various and divers goods in a shop.

5 uddâ, profit, interest (on money, especially on loans): cf. DA. 212; and Jā. v. 436. It was a Nissaggiya for monks (and nuns) to have money, Nissag. 18.

6 daksam upathâpemi. VA. 1293 says, 'having chosen (or taken, gãhiti) a slave, they had a service done to themselves by him. And it is the same with women slaves and the rest.'

7 karitãkaphala, "garments made of (the) Tirita tree. People looked down upon,

8 VA. 1293 reading karitãkapatiyam, with v.l. karitãkãphalikam, says that they dealt in greens, karitãka, as well as in ripe things, pukka (v.l. pukkika) and that they offered various things for sale in a shop.

9 samasukha. See CV. V. 11. 1, V. 27. 3.

10 phala. Siam. edn. reads phala, fruits.
I allow, monks, that a nun, having seen a monk, should make way for him having stepped aside while (still) at a distance.”

Now at that time a certain woman whose husband had gone away from home became with child by a lover. She, having caused abortion, spoke thus to a nun dependent for alms on (her) family: “Come, lady, take away this foetus in a bowl.” Then that nun, having placed that foetus in a bowl, having covered it with her outer cloak, went away. Now at that time an undertaking had been made by a certain monk who walked for almsfood: “[268] Come, sister, accept almsfood.” Then that monk, having seen that nun, spoke thus: “Come, sister, accept almsfood.”

“[269] No, master,” she said. And a second time... And a third time... “No, master,” she said.

“I made an undertaking, sister, that I will not partake of the first almsfood I receive without having given (of it) to a monk or a nun.” Then that monk, having seen that nun, spoke thus: “Come, sister, accept almsfood.”

“‘No, master,” she said. And a second time... And a third time... “No, master,” she said.

“I made an undertaking, sister, that I will not partake of the first almsfood I receive without having given (of it) to a monk or a nun.” Then that nun, having been pressed by that monk, having pulled out her bowl, showed him, saying: “You see, master, a foetus in the bowl, but do not tell anyone.” Then that monk looked down upon, criticised, spread it about, saying: “How can this nun take away a foetus in a bowl?” Then that monk told this matter to the monks. Those who were modest monks... spread it about, saying: “How can these nuns look at a membrum virile?” Then these nuns told this matter to the monks. The monks told this matter to the Lord. He said: “Monks, nuns should not look at a membrum virile. Whoever should look at one, there is an offence of wrong-doing.”

Now at that time people gave food to monks, the monks gave it to nuns. People... spread it about, saying: “How can these revered sirs give to others what was given them for their own enjoyment? It is as though we do not know how to make a gift.” They told this matter to the Lord. He said: “Monks, you should not give to others what was given you for your own enjoyment. Whoever should (so) give, there is an offence of wrong-doing.”

Now at that time food for the monks was (too) abundant. They told this matter to the Lord. He said: “I allow you, monks, to give it to an Order.” There was an even greater abundance. They told this matter to the Lord. He said: “I allow you, monks, also to give away what belongs to an individual.”

Now at that time the food for monks that was stored was (too) abundant. They told this matter to the Lord. He said:

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1 Cf. Vin. iii. 85.

1 parivattetvā.
"I allow you, monks, to make use of a store of food for monks, the monks having offered it to nuns.\(^1\) \| 1 \|

The same repeated but reading nun for monk and vice versa. \| 2 \| 15 \|

Now at that time lodgings for monks were (too) abundant; the nuns had none.\(^2\) The nuns sent a messenger to the monks, saying: "It were good, honoured sirs, if the masters would give us lodgings temporarily." They told this matter to the Lord. He said: "I allow you, monks, to give lodgings to nuns temporarily." \| 1 \|

Now at that time menstrual nuns sat down and lay down on stuffed couches and stuffed chairs;\(^3\) the lodgings were soiled with blood. They told this matter to the Lord. He said: "I allow, monks, a pin and a little cloth." \| 2 \|

The household robe was soiled with blood. They told this matter to the Lord. He said: "I allow, monks, a pin and a little cloth." \| 2 \| 5

The thread broke. They told this matter to the Lord. He said: "I allow them, monks, having tied it with a thread, to tie it round the thighs." The thread broke. They told this matter to the Lord. He said: "I allow them, monks, a loin-cloth, a hip-string." \| 2 \| 7

Now at that time the group of six nuns wore a hip-string the whole time. People... spread it about, saying: "Like householders who enjoy pleasures of the senses." They

\(^1\) bhikkhuwei bhikkhaṁ paṭiggaṁpaṭṭaṁ. VA. 1294 says, having accepted yesterday, the food that was set aside having been offered to-day by monks may be made use of by nuns.

\(^2\) Or perhaps, not enough, na koti.

\(^3\) Cf. CV. VI. 277.

\(^4\) āvassathakārava. See Nuns’ Pāc. 47.

\(^5\) āscolaka. Vin. Texts iii. 348, n. 1 says "āni must here be 'that part of the leg immediately above the knee, the front of the thigh," cf. Böthingk-koth, s.v. No. 2." I think, however, two things must be meant, āni and colaka, or the next sentence would have repeated both, instead of only colaka. The point is that a ‘pin’ was too insecure, and so ‘thread’ was tried.

\(^6\) āni is a usual word for peg or pin.

\(^7\) nyapṭhāni. Cf. the word at Vin. ii. 151 where it appears to mean to fall out or to fall in. Here it may imply to fall away from the pin.

\(^8\) samavatthāvam kajissūtavāṁ. Sāmavatthāya forbidden to monks at CV. V. 29, 5; kajissūtaka at CV. V. 2, 1.

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16.2—17.2] CULLAVAGGA X

told this matter to the Lord. He said: "Monks, nuns are not to wear a hip-string the whole time. Whoever should (so) wear one, there is an offence of wrong-doing. I allow, monks, a hip-string when they are menstruating." \| 2 \| 16 \|

The Second Portion for Repeating.

Now at that time ordained women were to be seen without sexual characteristics and who were defective in sex and bloodless and with stagnant blood and who were always dressed and dripping and deformed and female eunuchs and man-like women and those whose sexuality was indistinct and those who were hermaphrodites.\(^1\) They told this matter to the Lord. He said:

"I allow, monks, to question a woman who is being ordained about twenty-four things that are stumbling-blocks. And thus, monks, should she be questioned: 'You are not without sexual characteristics?... You are not a hermaphrodite? Have you diseases like this: leprosy, boils, eczema, consumption, epilepsy? Are you a human being? Are you a woman? Are you a free woman? Are you without debts? You are not in royal service? Are you allowed by your mother and father, by your husband? Have you completed twenty years of age? Are you complete as to bowl and robe? What is your name? What is the name of your woman proposer?'" \| 6 \| 1

Now at that time monks asked nuns about the things which are stumbling-blocks. Those wishing for ordination were at a loss, they were abashed, they were unable to answer. They told this matter to the Lord. He said: "I allow, monks, ordination in the Order of monks after she has been ordained on the one side, and has cleared herself (in regard to the stumbling-blocks) in the Order of nuns."

Now\(^6\) at that time nuns asked those wishing for ordination,

\(^1\) Same list occurs at Vin. iii. 129 in definition of "he abuses". Cf. the examination of male candidates for ordination at MV. I. 76.

\(^2\) Cf. MV. I. 76-77 as far as to end of 17 below.

\(^3\) See Nuns’ Pāc. 80.

\(^4\) See Nuns’ Pāc. 71-73.

\(^5\) pavaṭṭani. See Nuns’ Pāc. 69, and B.D. iii. 377 where pavaṭṭani is defined as upajjhā, woman preceptor.

\(^6\) Cf. Vin. i. 93 i. for the questions put to monks on their ordination.
but who were not instructed, about the things which are stumbling-blocks. Those wishing for ordination [271] were at a loss, they were abashed, they were unable to answer. They told this matter to the Lord. He said:

"I allow them, monks, having instructed first, afterwards to ask about the things which are stumbling-blocks."

They instructed just there in the midst of the Order. As before, those wishing for ordination were at a loss, they were abashed, they were unable to answer. They told this matter to the Lord. He said:

"I allow them, monks, having instructed aside, to ask about the things which are stumbling-blocks in the midst of the Order. And thus, monks, should she be agreed upon: oneself may be agreed upon by oneself, another may be agreed upon by another. And how is another to be agreed upon by another? The Order should be informed by an experienced, competent nun, saying: 'Ladies, let the Order listen to me. So-and-so wishes for ordination through the lady So-and-so.' If it seems right to the Order, I could 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 nun, saying: 'Ladies, let the Order listen to me. So-and-so wishes for ordination through the lady 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. ||4||

"The nun who is agreed upon, having approached the one who wishes for ordination, should speak thus to her: 'Listen, 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. I will ask you thus: 'You are not without sexual characteristics? . . . What is the name [272] of your woman proposer?'"

"They arrived together. They should not arrive together. The instructor having arrived first, the Order should be informed (by her): 'Ladies, let the Order listen to me. So-and-so wishes for ordination through the lady So-and-so. She has been instructed by me. If it seems right to the Order, let So-and-so come.' She should be told: 'Come.' Having made her arrange her upper robe over one shoulder, having made her sit down on her haunches, having made her salute with joined palms, she should be made to ask for ordination, saying: 'Ladies, I am asking the Order for ordination. Ladies, may the Order raise me up out of compassion.' And a second time, ladies. . . . And a third time, ladies, I am asking the Order for ordination. Ladies, may the Order raise me up out of compassion.' ||5||

"The Order should be informed by an experienced, competent nun, saying: 'Ladies, let the Order listen to me. This one, So-and-so, wishes for ordination through the lady So-and-so. If it seems right to the Order, I could ask So-and-so
about the things that are stumbling-blocks. Listen, So-and-so. This is for you a time for truth (-speaking), a time for fact (-speaking). I am asking you about what is. You should say, "It is," if it is so; you should say, "It is not," if it is not so. You are not without sexual characteristics? . . . What is the name of your woman proposer?" \[6\]

"The Order should be informed by an experienced, competent nun, saying: 'Ladies, let the Order listen to me. This one, So-and-so, wishes for ordination through the lady So-and-so. She is quite pure in regard to the things which are stumbling-blocks, she is complete as to bowl and robes. So-and-so is asking the Order for ordination through the woman proposer, the lady So-and-so. If it seems right to the Order, the Order may ordain So-and-so through the woman proposer So-and-so. This is the motion. Honoured sirs, let the Order listen to me. This one, So-and-so, wishes for ordination . . . through the woman proposer So-and-so. The Order is ordaining So-and-so through the woman proposer So-and-so. If the ordination of So-and-so through the woman proposer So-and-so is pleasing to the venerable ones, they should 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: Honoured sirs, let the Order listen to me . . . should speak. So-and-so is ordained by the Order through the woman proposer So-and-so. It is pleasing to the Order, therefore it is silent. Thus do I understand this." \[17\]

The shadow should be measured at once, the length of the season should be explained, the portion of the day should be explained, the formula should be explained, the nuns should be told: "Explain the three resources\(^1\) to her and the eight things which are not to be done." \[17\]

I am asking the Order for ordination. Ladies, 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 listen to me. This one, So-and-so, wishes for ordination through So-and-so. She is ordained on the one side in the Order of nuns, she is pure (in regard to the stumbling-blocks). So-and-so is asking the Order for ordination through the woman proposer So-and-so. If it seems right to the Order, the Order may ordain So-and-so through the woman proposer So-and-so. This is the motion. Honoured sirs, let the Order listen to me. This one, So-and-so, wishes for ordination . . . through the woman proposer So-and-so. The Order is ordaining So-and-so through the woman proposer So-and-so. If the ordination of So-and-so through the woman proposer So-and-so is pleasing to the venerable ones, they should 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: Honoured sirs, let the Order listen to me . . . should speak. So-and-so is ordained by the Order through the woman proposer So-and-so. It is pleasing to the Order, therefore it is silent. Thus do I understand this.'

The shadow should be measured at once, the length of the season should be explained, the portion of the day should be explained, the formula should be explained, the nuns should be told: "Explain the three resources\(^1\) to her and the eight things which are not to be done." \[17\]

Now at that time nuns being uncertain as to seats in a refectory let the time go by.\(^3\) They told this matter to the Lord. He said: "I allow, monks, eight nuns (to be seated) according to seniority, the rest as they come in." Now at that time nuns, thinking: "It is allowed by the Lord that eight nuns (may be seated) according to seniority, the rest

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\(^1\) Four resources for monks, see MV. I. 77. But the third, forest-dwelling, is forbidden to nuns at CV. X. 23.

\(^2\) At MV. I. 78 there are four akāraṇyāni for monks which correspond to their four Pārājikas. The nuns, however, have eight Pārājikas (see B.D. iii. Intr., p. xxx ff.) and there is no doubt that reference is here being made to these.

\(^3\) P.A. 1194 says "making one get up, making another sit down, they let the right time for eating go by." The right time for this is before midday, see Vin. iv. 86, 166 (the wrong time).
as they come in,” everywhere reserved (seats) just for eight nuns according to seniority, for the rest as they come in. They told this matter to the Lord. He said: “I allow, monks, (seats) in a refectory for eight nuns according to seniority, for the rest as they come in; nowhere else should (a seat) be reserved according to seniority. Whoever should reserve (one), there is an offence of wrong-doing.”” 18 2 274

Now at that time nuns did not invite. 3 They told this matter to the Lord. He said: “Monks, nuns should not not invite. Whoever should not invite should be dealt with according to the rule.” 4

Now at that time nuns, having invited among themselves, did not invite in an Order of monks. They told this matter to the Lord. He said: “Monks, nuns, having invited among themselves, should not not invite in an Order of monks. Whoever should not (so) invite should be dealt with according to the rule.” 5

Now at that time nuns, inviting (only) on the one side (of the Order) together with monks, made an uproar. They told this matter to the Lord. He said: “Monks, nuns should not invite (only) on the one side together with monks. Whoever should (so) invite, there is an offence of wrong-doing.”

Now at that time nuns, inviting before the meal, let the (right) time 6 go by. They told this matter to the Lord. He said: “I allow them, monks, to invite after a meal.” Inviting after a meal, they came to be at a wrong time. 7 They told this matter to the Lord. He said: “I allow them, monks, having invited (among themselves) one day, to invite the Order of monks the following day.” 1 1

Now at that time the entire Order of nuns, while inviting, created a disturbance. They told this matter to the Lord. He said: “I allow them, monks, to agree upon one experienced, competent nun to invite the Order of monks on behalf of the Order of nuns. And thus, monks, should she be agreed upon: First, a nun should be asked; having asked her, the Order should be informed by an experienced, competent nun, saying:

1 Jāpibhākati, as at CV. VI. 8. 4, VI. 7.
2 See Nuns’ Pc. 57, and B.D. iii. 354 for further references.
3 Nuns’ Pc. 57.
4 See above, p. 379, n. 3.
5 I. e. for inviting in the Order of monks, as the context shows.

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‘Ladies, let the Order listen to me. If it seems right to the Order, the Order may agree upon the nun So-and-so to invite the Order of monks on behalf of the Order of nuns. This is the motion. Ladies, let the Order listen to me. The Order is agreeing upon the nun So-and-so to invite the Order of monks on behalf of the Order of nuns. If the agreement upon the nun So-and-so to invite the Order of monks on behalf of the Order of nuns is pleasing to the ladies, they should be silent; she to whom it is not pleasing should speak. The nun So-and-so is agreed upon by the Order to invite the Order of monks on behalf of the Order of nuns. It is pleasing to the Order. Therefore it is silent. Thus do I understand this.’

2 It would be preferable to read annādam pathāpenti instead of annādam phāpenti; cf. CV. I. 5.

3 Cf. CV. I. 5.
even if issued they are not (really) issued, and for her who issues them there is an offence of wrong-doing. Authority should not be set up: even if set up it is not (really) set up, and for her who sets it up there is an offence of wrong-doing. Leave should not be asked for: even if asked for it is not (really) asked for, and for her who asks there is an offence of wrong-doing. She should not reprove: the one reproved is not (really) reproved and for her who reproves there is an offence of wrong-doing. She should not make to remember: the one reproved is not (really) reproved and for her who makes her remember, and there is no offence for the one who makes her remember.  

Now at that time monks suspended the Observance for nuns . . . (as above) . . . they made to remember. They told this matter to the Lord. He said: “Monks, I allow you to suspend through a monk a nun’s Observance: and if it is suspended it is properly suspended, and there is no offence for the one who suspends it . . . to make to remember: and if she is made to remember she is properly made to remember, and there is no offence for the one who makes her remember.”  

Now at that time monks suspended the Observance for nuns . . . (as above) . . . they made to remember. They told this matter to the Lord. He said: “Monks, I allow you to suspend through a monk a nun’s Observance: and if it is suspended it is properly suspended, and there is no offence for the one who suspends it . . . to make to remember: and if she is made to remember she is properly made to remember, and there is no offence for the one who makes her remember.”  

Now at that time the group of six nuns went in a vehicle, both in one that had a bull in the middle yoked with cows, and in one that had a cow in the middle yoked with bulls. People . . . spread it about, saying: “As at the festival of the Ganges and the Mahi.” They told this matter to the Lord. He said: “Monks, a nun should not go in a vehicle. Whoever allows, monks, a vehicle for (a nun) who is ill.” Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying: “I allow you, monks, to ordain even through a messenger.”  

They ordained through a messenger who was a monk. They told this matter to the Lord. He said: “Monks, you should not ordain through a messenger who is a monk. Whoever should (so) ordain there is an offence of wrong-doing.” They ordained through a messenger who was a probationer . . . a novice . . . a woman novice . . . through a messenger who was an ignorant, inexperienced (woman). “Monks, you should not ordain through a messenger who is an ignorant, inexperienced (woman). Whoever should (so) ordain there is an offence of wrong-doing. I allow you, monks, to ordain through a messenger who is an experienced, competent nun.”  

Now at that time a certain nun came to be ill; she was not able to go on foot. They told this matter to the Lord. He said: “I allow, monks, a vehicle for (a nun) who is ill.” Then it occurred to nuns: “Now, (should the vehicle be) yoked with cows or yoked with bulls?” They told this matter to the Lord. He said: “I allow, monks, a handcart yoked with a cow, yoked with a bull.”  

Now at that time a certain nun became exceedingly uncomfortable owing to the jolting of a vehicle. [276] They  

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1 Cf. MV. V. 9-10. 3. and also Nuns’ Pāc. 85.  
2 Nuns’ Pāc. 85.
may the Order out of compassion raise up that lady. The lady So-and-so is not coming on account of some danger. And a second time the lady So-and-so is asking the Order to raise up that lady. The lady So-and-so wishes for ordination through the lady So-and-so. She is ordained on the one side in the Order of nuns, and is pure; she is not coming only on account of some danger. And a third time the lady So-and-so is asking the Order for ordination; may the Order out of compassion raise up that lady.' The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. So-and-so wishes for ordination through So-and-so. She is ordained on the one side in the Order of nuns and is pure; she is not coming only on account of some danger. So-and-so is asking the Order for ordination through the woman proposer So-and-so. If it seems right to the Order, the Order may ordain So-and-so through the woman proposer So-and-so. This is the motion.

[277] Honoured sirs, let the Order listen to me. So-and-so wishes for ordination through So-and-so. . . . So-and-so is asking the Order for ordination through the woman proposer So-and-so. The Order is ordaining So-and-so through the woman proposer So-and-so. If the ordination of So-and-so through the woman proposer So-and-so is pleasing to the venerable ones, they should 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: Honoured sirs, let the Order listen to me . . . he to whom it is not pleasing should speak. It is pleasing to the Order; therefore it is silent. Thus do I understand this.' The shadow should be measured at once, the length of the season should be explained, the portion of the day should be explained, the formula should be explained, the nuns should be told: 'Explain the three resources to her and the eight things which are not to be done.' “ || 3 || 22 ||

Now at that time nuns were staying in a forest; men of abandoned life seduced them. They told this matter to the

Lord. He said: "Monks, nuns should not stay in a forest. Whoever should stay (in one) there is an offence of wrong-doing." 1 || 23||

Now at that time a storeroom 2 came to be given to an Order of nuns by a layfollower. They told this matter to the Lord. He said: "I allow, monks, a storeroom." The storeroom was not enough. 3 They told this matter to the Lord. He said: "I allow, monks, a dwelling." 4 The dwelling was not enough. They told this matter to the Lord. He said: "I allow, monks, building operations." 5 The building operations were not enough. They told this matter to the Lord. He said: "I allow you, monks, to build even what belongs to an individual." 6 || 24||

Now at that time a certain woman had gone forth among the nuns when she was already pregnant, and after she had gone forth she was delivered of a child. 7 Then it occurred to that nun: "Now what line of conduct should be followed by me in regard to this boy?" They told this matter to the Lord. He said: "I allow her, monks, to look after him until he attains years of discretion." 8 Then it occurred to that nun: "It is not possible for me to live alone, 9 nor is it possible for another nun to live with a boy. Now, what line of conduct should be followed by me?" They told this matter to the Lord. He said: "I allow them, monks, having agreed upon one nun, [278] to give her to that nun as a companion. 10 And thus, monks, should she be agreed upon: First, that nun should be asked; having asked her, the Order should be informed by an experienced, competent nun, saying: 'Ladies,

1 Cf. note at CV. X. 17. 8.
2 uddosīta. See B.D. iii. 177, n. 2; also B.D. ii. 16, n. 2. VA. 1295 here again explains by bhāṇḍaśāla, a hall for goods.
3 na sammati, as at CV. V. 18. 3. VA. 1295 explains by nāppaholi, did not suffice.
4 upassaya; here VA. 1295 says ghara, a house.
5 navakamma, here probably more than "repairs." VA. 1295 says "I allow you to carry out building operations for nuns for the sake of the Order." 6 puggalavā karum, or, even for individuals. Bu has no note. Cf. the word at CV. X. 16. 1.
7 At Nuns' Pāc. 61 it is an offence to ordain a pregnant woman, but it is not an offence for the one who ordains her if she thinks that she is not pregnant.
8 VA. 1295 says until he is able to eat and wash himself properly.
10 Cf. B.D. iii. 190, 267, 323, 357, 360.
Now at that time a certain nun, wearing the saffron robes, went over to the fold of a sect, having come back again she asked the nuns for ordination. They told this matter to the Lord. He said: “Monks, whatever nun, wearing the saffron robes, goes over to the fold of a sect, on coming back should not be ordained.”

Now at that time nuns being scrupulous, did not consent to greeting by men, to their cutting (their) hair, to their cutting (their) nails, to their dressing a sore. They told this matter to the Lord. He said: “I allow, monks, to consent to (these actions).”

Now at that time nuns were sitting down cross-legged, consenting to the touch of heels. They told this matter to the Lord. He said: “Monks, nuns should not sit down cross-legged. Whoever should (so) sit down, there is an offence of wrong-doing.”

Now at that time a certain nun was ill. There was no comfort for her if she was not cross-legged. They told this matter to the Lord. He said: “I allow, monks, the half cross-legged (posture) for nuns.”

Now at that time nuns relieved themselves in a privy; the group of six nuns caused abortion there. They told this matter to the Lord. He said: “Monks, nuns should not relieve themselves in a privy. Whoever should do so there is an offence of wrong-doing. I allow them, monks, to relieve

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1. sahāgāraṣyayamattā. But, it adds, the mother is able to lie down and having put the child on her breast to wash it, make it drink, feed it and adorn it.
2. Cf. the 5th and 8th important rules at CV. X. 4. Also on manattā see CV. II. 6. 1.
3. This, and dissavowing the training, occur at e.g. MV. II. 22. 3.
4. aṭṭhāpana. V. 1295 says if, leaving the Order at her own pleasure and approval, having clothed herself in white clothes, she is thus not a nun, but this is not through dissavowing the training.

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4. aṭṭhāpana. V. 1295 says if, leaving the Order at her own pleasure and approval, having clothed herself in white clothes, she is thus not a nun, but this is not through dissavowing the training.
themselves where it is open underneath, covered on top."\(^1\)

Now at that time nuns bathed with chunam. People looked down upon, criticised, spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, nuns should not bathe with chunam. Whoever should (so) bathe, there is an offence of wrong-doing. I allow them, monks, the red powder of rice husks and clay."\(^8\)

Now at that time nuns bathed with scented clay. People... spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, nuns should not bathe with scented clay. Whoever should (so) bathe, there is an offence of wrong-doing. I allow them, monks, ordinary clay."\(^9\)

Now at that time nuns bathed against the stream. People... spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, nuns should not bathe against the stream. Whoever should (so) bathe, there is an offence of wrong-doing."\(^4\)

Now at that time nuns bathed not at a ford; men of abandoned life seduced them. They told this matter to the Lord. He said: "Monks, nuns should not bathe not at a ford. Whoever should (so) bathe, there is an offence of wrong-doing."\(^2\)

Now at that time nuns bathed at a ford for men. People... spread it about, saying: "Like women householders who enjoy pleasures of the senses." [280] They told this matter to the Lord. He said: "Monks, nuns should not bathe at a ford for men. Whoever should (so) bathe, there is an offence of wrong-doing. I allow them, monks, the red powder of rice husks and clay."\(^8\)

Now at that time nuns bathed in a bathroom, created a disturbance. They told this matter to the Lord. He said: "Monks, nuns should not bathe in a bathroom. Whoever should bathe (in one), there is an offence of wrong-doing."\(^2\)

Now at that time nuns bathed against the stream consenting to the touch of the current.\(^3\) They told this matter to the Lord. He said: "Monks, nuns should not bathe against the stream. Whoever should (so) bathe, there is an offence of wrong-doing."\(^2\)

Now at that time nuns bathed at a ford for women. People... spread it about, saying: "Like women householders who enjoy pleasures of the senses."\(^8\)

Acceptance of the important rules—that is the ordination for her.\(^5\)

A thousand years to only five (hundred) by the similes of the pot-thieves, mildew, red-rust: thus an injury to what is true dhamma.\(^6\)

May, looking forward,\(^8\) build a dyke; again it is the stability of what is true dhamma.

To be ordained, the lady, greeting according to seniority,\(^7\) Will not carry out like this, in common and not in common, about exhortation, and about the Patimokkha, "now, by whom?", to a nunnery,\(^1\)

If they do not know he explains, and they do not confess,\(^5\) through a monk.

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1. mahilāsitthe. On nuns bathing see also Vin. i. 293. iv. 259, 278.
2. Siam. edn. reads rajokkam, as suggested at Vin. ii. 328; Sinh. edn. rajokkamena.
3. Oldenberg's text and Sinh. read ovāden atta te dhammā; Siam. edn. ovāto ca atta dhammā (with v.l. as text).
4. Sinh. and Siam. edns. read maññettikha (Sinh. reading -ka) for Oldenberg's maññettikha.
6. Here karenti, for paṭikaranti.
to acknowledge through a monk, acknowledgment through a nun, /
He explained, (formal) act, by a monk, they looked down on,
or by a nun,
to explain, and to quarrel, having cancelled, and about Uppala-
(vanna), /
In Savatthi, muddy water, did not greet, bodies and thighs
and private parts and the group offended and associated with, /
Not to be greeted is the penalty, for nuns likewise again,
and the prohibition, exhortation, is it allowable? he went
away, /
Ignorant, without ground, decision, exhortation. an Order of
five,
two or three, they did not undertake, ignorant ones, ill, setting
out on a journey, /
Forest-dwellers, they did not announce, and they did not
come back,
long, bamboo and leather, and woven cloth, plaited, and
fringed,
And plaited cloth, and fringed, and plaited thread, (and)
fringed, /
Cow's leg-bone, cow's jaw-bone, backs of the hands, likewise
the feet,¹
thighs (and) faces, gums, smearing, rubbing (and) with
chunam, /
They marked,² and painting the body, painting the face, likewise the two,
ointment marks (and) distinguishing marks, from a window,
in the light, and about dancing, / [281]
Courtesan, tavern, slaughter-house, a shop, usury, trade,
they kept slaves, women slaves, servants, servant women, /
Animals, and greens, they carried pieces of felt,
robes that were dark green, yellow, red, crimson, that were
black, /
Brownish-yellow, reddish-yellow, not cut up, and long,
and if they should wear (robes) with (borders) of flowers,
snakes' hoods,³ jackets, as well as (garments made of the)

¹ Oldenberg: pádam ca. Vin. ii. 329 suggests páta ca, "and it fell down," evidently to replace nippatási of X. 18. 2. But I prefer to take it as a substitute for élacolaha (on which see note, p. 374 above). For páta is also a word for "cloth"; thus the compound pádam supports my view that dàni and colaha are words for two separate items.
² Oldenberg: lamčanni; Sinh.: lammchani; Siam.: lammchani.
³ phala here, instead of phana of X. 10. 5. Sinh. and Siam. read phala.
And vest (and) bathing cloth, having explained them they may be used, ignorant ones, not agreed on, on one side, if she asks, questioned about the stumbling-blocks, / Ordained on one side, likewise again in the Order of monks, the shadow, the season, the day and formula, the three resources, / The eight things not to be done, the right time, or everywhere eight, nuns did not invite, and the Order of monks likewise, / Disturbance, before the meal, and at the wrong time, disturbance, Observance, Invitation, commands, authority, / Leave, reproved, made to remember: objected to by the great monk, probationer, novice, woman novice and ignorant (woman), /  
In a forest, a store-room by a layfollower, a dwelling, 
Just as monks, so nuns : allowed by the great Sage / A vehicle, and ill (and) yoked, jolting vehicle. Adhakāsikā, monk, probationer, novice, woman novice and ignorant (woman), /  
In a forest, a store-room by a layfollower, a dwelling, the building operations were not enough, pregnant, alone, / And sleeping under the same roof, against an important rule, and having disavowed, went over to the fold of, greeting and hair and nails and treating a sore, / Cross-legged, and ill, privy, with chunam, scented clay, in a bathroom, against the stream, not at a ford, and at one for men, / 
The Great Gotamid asked and also judiciously did Ānanda. There were four assemblies for going forth in the dispensation of the Conqueror, / For the sake of arousing emotion for what is true dhamma and for awakening it was taught thus by the Awakened One, as medicine for a disease. / Other women also, recognised thus in what is true dhamma, nurture the everlasting state where, having gone, they grieve not. [282]

1 pesaye.  
2 vakakhammanand should probably read vana palihammanand as at X. 27. 1.  
3 shackhās, the place not deceased from, not passed away from, not fallen from.

THE LESSER DIVISION (CULLAVAGGA) XI

Then¹ the venerable Kassapa the Great addressed the monks, saying: "Once upon a time, your reverences, I was going along the high-road from Pāvā to Kusināra together with a large Order of monks, with at least five hundred monks. ¹ Then I, your reverences, stepping aside from the way, sat down at the root of a certain tree. Now at that time a certain Naked Ascetic, having picked up a flower of the Coral Tree³ at Kusināra, was going along the high-road to Pāvā. Then I, your reverences, saw that Naked Ascetic coming in the distance, and seeing him I spoke thus to him: 'Do you, your reverence not know about our Teacher?' He said: 'Yes, I know, your reverence, the recluse Gotama attained nibbāna a week ago. Because of that I picked up this flower of the Coral Tree.'

'Your reverences, of those monks who were not passionless, some, stretching forth their arms, wailed, they fell down hurting themselves, they reeled backwards and forwards, saying: 'Too soon has the Lord attained nibbāna, too soon has the Well-farer attained nibbāna, too soon has the Eye in the World disappeared.' But those monks who were passionless, these, mindful, circumsp ect, bore (their grief), saying: 'Impermanent are compounded things—what is here possible because of this?'

'Then I, your reverences, spoke thus to these monks: 'Enough, your reverences, do not grieve, do not lament, for has it not already been explained by the Lord: 'Of every single thing that is dear and beloved there is variation, separation, becoming otherwise. What is here possible, your reverences, because of this; that whatever is born, has become, is composite, is liable to dissolution? Indeed, thinking: 'Let not that be dissolved—such a situation does not exist.'"

¹ Cf. D. ii. 162.  
² Quoted at Kh. 91, V. 4.  
³ mandārava. Cf. D. ii. 137; Erythrina fulgens. A tree growing only in heaven. If its flowers were found on the earth something special must have happened. Not the same as the Pāricchattaka, also a celestial coral-tree, of which there were five.  
⁴ Also at D. ii. 118.
"Then at that time, your reverences,\(^1\) one named Subhadda, who had gone forth when old, was sitting in that assembly. Then your reverences, Subhadda who had gone forth when old spoke thus to these monks: 'Enough, your reverences, do not grieve, do not lament, we are well rid of this who had gone forth when old, was sitting in that assembly. We were worried when he said: 'This is not allowable to you.' But now we will be able to do as we like and we won't do what we don't like.'

Come, let us, your reverences, chant dhamma and discipline before what is not dhamma shines out and dhamma is withheld, before what is not discipline shines out and discipline is withheld, before those who speak what is not dhamma become strong and those who speak dhamma become feeble, before those who speak what is not discipline become strong and those who speak discipline become feeble."\(^2\) [285] 1.3-6

Then the venerable Kassapa the Great informed the Order, saying: "Your reverences, let the Order listen to me. If it seems right to the Order, the Order may agree upon these five hundred monks to chant dhamma and discipline while they are spending the rains in Rājagaha, and that the rains should not be spent in Rājagaha by any other monks. This is the motion. Your reverences, let the Order listen to me. The Order is agreeing upon these five hundred monks to chant dhamma and discipline while they are spending the rains in Rājagaha, and that the rains should not be spent in Rājagaha by any other monks. If the agreement upon these five hundred monks to chant dhamma and discipline while they are spending the rains in Rājagaha, and that the rains should not be spent in Rājagaha by any other monks, is pleasing to the venerable ones you should be silent; he to whom it is not pleasing should speak. These five hundred monks are agreed upon by the Order to chant dhamma and discipline while they are spending the rains in Rājagaha, and (it is agreed) that the rains should not be spent in Rājagaha by any other monks. It is pleasing to the Order, therefore it is silent. Thus do I understand this."\(^3\) [285] 1.4

Then the monks who were elders went to Rājagaha to chant dhamma and discipline.\(^4\) Then it occurred to the monks who were elders: "Now, repairs to broken and dilapidated parts were praised by the Lord. Come, let us during the first month, make repairs to the broken and dilapidated parts; having assembled in the middle month, we will chant dhamma and discipline." Then the monks who were elders made repairs to the broken and dilapidated parts during the first month.\(^5\) [285] 1.5

Then the venerable Ananda, thinking: "To-morrow is the assembly. Now it is not suitable in me that I, being (only)

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\(^1\) At D. ii. 162 the Subhadda incident is placed before the speech which here precedes it. At DA. 599 he is identified with the barber of Ārujāna who went forth when old, and who, as told at Vin. i. 249, was angry when Gotama refused to accept the meal he had prepared. The above incident was his revenge.

\(^2\) As at CV. XII. 1. 7. Quoted at DA. 3, 602, VA. 6.

\(^3\) Quoted at DA. 5, KhA. 92, VA. 7.

\(^4\) Quoted at DA. 5, VA. 7.

\(^5\) Quoted at D. A. 3, 602, VA. 6.

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1 The elders did not want others to take part in the Council; but if they came they would have to so as to render valid the proceedings. For had only part of an assembly or Order present there taken part in them, the proceedings would have been invalid for they would have been carried out by an incomplete assembly, vagesa.

2 Some of this paragraph quoted at DA. 8.

3 Cf. DA. 9-10, which differs somewhat.
BOOK OF DISCIPLINE

1.7-8] CULLAVAGGA XI

"On what subject?"
"On taking what is not given."
Then the venerable Kassapa the Great questioned the venerable Upāli as to the subject of the second offence involving defeat and he questioned him as to its provenance and he questioned him . . . as to what was no offence.
"Then, reverend Upāli, where was the third offence involving defeat laid down?"
"At Vesālī, honoured sir."
"Regarding whom?"
"Regarding several monks."
"On what subject?"
"On human beings."
Then the venerable Kassapa the Great questioned the venerable Upāli as to the subject of the third offence involving defeat and he questioned him as to its provenance and he questioned him . . . as to what was no offence.
"Then, reverend Upāli, where was the fourth offence involving defeat laid down?"
"At Vesālī, honoured sir."
"Regarding whom?"
"Regarding the monks on the banks of the Vaggamudā."
"On what subject?"
"On conditions of further-men."
Then the venerable Kassapa the Great questioned the venerable Upāli as to the subject of the fourth offence involving defeat and he questioned him as to its provenance and he questioned him as to . . . what was no offence. In this same way he questioned him about both the disciplines.\(^3\) Constantly questioned, the venerable Upāli answered.\(^2\) || 7 ||
Then the venerable Kassapa the Great informed the Order, saying: "Honoured sirs, let the Order listen to me.\(^4\) If it seems right to the Order, I could question Ānanda about dhamma." Then the venerable Ānanda informed the Order, saying: "Honoured sirs, let the Order listen to me. If it seems right to the Order, I, questioned on dhamma by the

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\(^1\) manussanippekkhā. "Depriving of life" is to be understood.
\(^2\) i.e. that for monks and that for nuns.
\(^3\) Quoted at DA. 12.
\(^4\) Quoted at DA. 13.
venerable Kassapa the Great, could answer.” Then the venerable Kassapa the Great spoke thus to the venerable Ānanda:1

"Where, reverend Ānanda, was the Brahmajāla spoken?"

"Honoured sir, between Rājagaha and Nālandā in the royal rest-house at Ambalaṭṭhikā." 2

"With whom?"

"Suppiya the wanderer and Brahadatta the brahman youth." 3 Then the venerable Kassapa the Great questioned the venerable Ānanda as to the provenance of the Brahmajāla and he questioned him as to the individual(s).

"But where, reverend Ānanda, was the Sāmaññaphala spoken?" 4

"In Rājagaha, honoured sir, in Jivaka’s mango grove."

"With whom?"

"With Ajātasattu, the son of the Videhan (lady)."

Then the venerable Kassapa the Great questioned the venerable Ānanda as to the provenance of the Sāmaññaphala and he questioned him about the five Nikāyas. Constantly questioned, the venerable Ānanda answered. || 8 ||

Then the venerable Ānanda spoke thus to the monks who were elders: "The Lord, honoured sirs, spoke thus to me at the time of his attaining nibbāna: ‘If the Order, Ānanda, after my death is willing, the lesser and minor rules of training may be abolished.’" 5

"But did you, reverend Ānanda, ask the Lord, saying: ‘But which, Lord, are the lesser and minor rules of training?’"

"No, I, honoured sirs, did not ask the Lord, saying: ‘But which, Lord, are the lesser and minor rules of training?’"

Some elders spoke thus: "Except for the rules for the four offences involving defeat, the rest are lesser and minor rules of training." Some elders spoke thus: "Except for the rules for the four offences involving defeat, the rest are lesser and minor rules of training."

Then the venerable Kassapa the Great informed the Order, saying: "Your reverences, let the Order listen to me. There are rules of training for us which affect householders, and householders know concerning us: ‘This is certainly allowable for the recluses, sons of the Sakyans, this is certainly not allowable.’ If we were to abolish the lesser and minor rules of training there would be those who would say: ‘At the time of his cremation a rule of training had been laid down by the recluse Gotama for disciples; while the Teacher was amongst them these trained themselves in the rules of training, but since the Teacher has attained nibbāna among them, they do not now train themselves in the rules of training.’ If it seems right to the Order, the Order should not lay down what has not been laid down, nor should it abolish what has been laid down. It should proceed in conformity with and according to the rules of training that have been laid down. 6 This is the motion. 7 Your reverences, let the Order listen to me. There are rules of training for us ... these do not now train themselves in the rules of training.’ The Order is not laying down what has not been laid down, nor is it abolishing

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1 Quoted at DA. 14.
2 The first Suttanta in the Dīgha.
3 Here both VA. 16 and DA. 14 add: "On what subject?" "On praise and not praise."
4 The second Suttanta in the Dīgha.
5 Quoted at VA. 16. After this sentence DA. 14 proceeds differently.
6 See B.D. iii. Instr. p. x and Pac. 62, especially B.D. iii. 41 where see n. 1 for further references; also see Questions King Milinda I. 107 f.
7 D. ii. 154.

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1 dharmadhātham, as at CV. VI. 17. 1.
2 Cf. Th. iii. 231 (Nissag. XV. 1. 2).
3 This speech of Kassapa’s, as far as here, is quoted at DA. 592-3.
what has been laid down. It is proceeding in conformity with and according to the rules of training that have been laid down. If the not laying down of what has not been laid down, if the not abolishing of what has been laid down, if the proceeding in conformity with and according to the rules of training that have been laid down are pleasing to the venerable ones, they should be silent; he to whom they are not pleasing should speak. The Order is not laying down what has not been laid down, it is not abolishing what has been laid down, it is proceeding in conformity with and according to the rules of training that have been laid down. It is pleasing to the Order, therefore it is silent. Thus do I understand this.” || 9 ||

Then the monks who were elders spoke thus to the venerable Ānanda: “This, reverend Ānanda, is an offence of wrong-doing for you, in that you did not ask the Lord, saying: ‘But which, Lord, are the lesser and minor rules of training?’ I confess that offence of wrong-doing.”

“I, honoured sirs, out of unmindfulness, did not ask the Lord, saying: ‘But which, Lord, are the lesser and minor rules of training?’ I do not see that as an offence of wrong-doing, yet even out of faith in the venerable ones I confess that as an offence of wrong-doing.”

“This too is an offence of wrong-doing for you, reverend Ānanda, in that you made an effort to sew the Lord’s cloth for the rains after having stepped on it. I confess that offence of wrong-doing.”

“But I, honoured sirs, because my mind was obsessed with Mara, did not ask the Lord, saying: ‘Let the Lord remain ... the happiness of devas and mankind.’ I do not see ... out of faith ...”

“This too is an offence of wrong-doing for you, reverend Ānanda, in that you made an effort for the going forth of women in the dhamma and discipline proclaimed by the Truth-finder.4 Confess this offence of wrong-doing.”

“But I, honoured sirs, made an effort for the going forth of women in the dhamma and discipline proclaimed by the Truth-finder, thinking: ‘This Gotamid, Pajāpati the Great, is the Lord’s aunt, foster-mother, nurse, giver of milk, for when the Lord’s mother passed away, she suckled him.’ I do not see that as an offence of wrong-doing, but even out of faith in the venerable ones I confess that as an offence of wrong-doing.” || 10 ||

Now at that time the venerable Purāṇa was walking on alms tour in the Southern Hills together with a large Order of monks, with at least five hundred monks. Then the venerable Purāṇa, having stayed in the Southern Hills for as long as he found suitableness, after the monks who were elders had chanted dhamma and discipline [289], approached Rājagaha, the Bamboo Grove, the squirrels’ feeding place, and the monks who were elders; having approached, having exchanged

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2 vassīkaśātikā, see B.D. ii. i, n. 1. Defined at Vin. iv. 173 (B.D. iii. 99).
3 mā yī mā vikīlā ahesaṃ. VA. 1297 explains by mā imā saṃ vikīlā gamandaṇī ahesaṃ, do not let there be comings of these at a wrong time.
4 With a large Order of monks, with at least five hundred monks. Then the venerable Puranā, having stayed in the Southern Hills for as long as he found suitableness, after the monks who were elders had chanted dhamma and discipline (289), approached Rājagaha, the Bamboo Grove, the squirrels’ feeding place, and the monks who were elders; having approached, having exchanged...
friendly greetings with the monks who were elders, he sat down at a respectful distance. The monks who were elders spoke thus to the venerable Purāṇa as he was sitting down at a respectful distance:

"Reverend Purāṇa, dhamma and discipline have been chanted by monks who are elders. Submit yourself to this chanting."

"Your reverences, well chanted by the elders are dhamma and discipline, but in that way that I heard it in the Lord's presence, that I received it in his presence, in that same way will I bear it in mind." ||11||

Then the venerable Ānanda spoke thus to the monks who were elders: "Honoured sirs, the Lord, at the time of attaining nibbāna, spoke thus to me: 'Well now, Ānanda, after I am gone, let the Order enjoin the higher penalty for the monk Channa.'

"But did you, reverend Ānanda, ask the Lord: 'But what, Lord, is the higher penalty?'"

"I, honoured sirs, did ask the Lord: 'But what, Lord, is the higher penalty?' He said, 'Ānanda, Channa may say whatever he likes to monks, but the monk Channa must neither be spoken to, nor exhorted nor instructed by monks.'

"Well then, reverend Ānanda, do you yourself enjoin the higher penalty on the monk Channa.'

"But how can I, honoured sirs, enjoin the higher penalty on the monk Channa? That monk is fierce and rough.'

"Well then, reverend Ānanda, go along together with many monks."

"Very well, honoured sirs," and the venerable Ānanda, having answered these monks in assent, having, together with a large Order of monks, with at least five hundred monks, disembarked at Kosambi from a boat going upstream, sat down at the root of a certain tree not far from King Udena's pleasure grove. ||12||

Now at that time King Udena was amusing himself in his pleasure grove together with his concubines. Then King Udena's concubines heard: "It is said that our teacher, master Ānanda, is sitting at the root of a certain tree not far from the pleasure grove." Then King Udena's concubines spoke thus to King Udena: "Sire, they say that our teacher . . . not far from the pleasure grove. We, sire, want to see master Ānanda."

"Well then, do you see the recluse Ānanda." Then King Udena's concubines approached the venerable Ānanda; having approached, having greeted the venerable Ānanda, they sat down at a respectful distance. The venerable Ānanda gladdened, rejoiced, roused, delighted King Udena's concubines with talk on dhamma as they were sitting down at a respectful distance. [280] Then King Udena's concubines, gladdened . . . delighted by the venerable Ānanda with talk on dhamma, bestowed five hundred inner robes on the venerable Ānanda. Then King Udena's concubines, pleased with the venerable Ānanda's words, having thanked him, rising from their seats, having greeted the venerable Ānanda, having kept their right sides towards him, approached King Udena. ||13||

King Udena saw the concubines coming in the distance; seeing them he spoke thus to the concubines: "Did you see the recluse Ānanda?"

"We, sire, did see master Ānanda."

"But did not you give anything to the recluse Ānanda?"

"We gave, sire, five hundred inner robes to master Ānanda." King Udena looked down upon, criticised, spread it about, saying: "How can this recluse Ānanda accept so many robes? Will the recluse Ānanda set up trade in woven cloth or will he offer (them) for sale in a shop?" Then King Udena approached the venerable Ānanda; having approached, he exchanged greetings with the venerable Ānanda; having exchanged greetings of friendliness and courtesy, he sat down at a

1 King of Kosambi.
2 Cf. ||13, 14|| with /Ā. ii. 23-24 where Ānanda receives another thousand robes.
3 "Passāruṇa anāpāṭṭhāna. Cf. CV. X. 10. 4."
respectful distance. As he was sitting down at a respectful distance, King Udēna spoke thus to the venerable Ānanda: 'Did not our concubines come here, good Ānanda?''

'Your concubines did come here, your majesty.'

'Did they not give anything to the honourable Ānanda?'

'They gave me five hundred inner robes, your majesty.'

'But what can you, honourable Ānanda, do with so many robes?'

'I will share them, your majesty, with those monks whose robes are worn thin.'

'But what will you do, good Ānanda, with those old robes?'

'We will make them into upper coverings, your majesty.'

'But what will you do, good Ānanda, with those upper coverings that are old?'

'We will make these into mattress coverings, your majesty.'

'But what will you do, good Ānanda, with those mattress coverings that are old?'

'We will make them into ground coverings, your majesty.'

'But what will you do, good Ānanda, with those ground coverings that are old?'

'We will make them into foot-wipers, your majesty.'

'But what will you do, good Ānanda, with those foot-wipers that are old?'

'We will make them into dusters, your majesty.'

'But what will you do, good Ānanda, with those dusters that are old?'

'Having torn them into shreds, your majesty, having kneaded them with mud, we will smear a plaster-flooring.'

Then King Udēna, thinking: [291] 'These recluses, sons of the Sakyas, use everything in an orderly way and do not let things go to waste,'5 bestowed even another five hundred woven cloths on the venerable Ānanda. Therefore this was the first time that a thousand robes had accrued to the venerable Ānanda as an alms of robes. || 14 ||

I.15-16] CULLAVAGGA XI

Then the venerable Ānanda approached Ghosita's monastery; having approached, he sat down on an appointed seat. Then the venerable Channa approached the venerable Ānanda; having approached, having greeted the venerable Ānanda, he sat down at a respectful distance. The venerable Ānanda spoke thus to the venerable Channa as he was sitting down at a respectful distance: 'The higher penalty has been enjoined on you, reverend Channa, by the Order.'

'But what, honoured Ānanda, is the higher penalty?'

'You, reverend Channa, may say what you please to the monks, but you must neither be spoken to nor exhorted nor instructed by the monks.'

Saying: 'Am I not, honoured Ānanda, destroyed because I may be neither spoken to nor exhorted nor instructed by the monks?' he fell down fainting at that very place. Then the venerable Channa, being troubled about the higher penalty, being ashamed of it, loathing it,1 dwelling alone, aloof, zealous, 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, entering on it, abided in it and he understood: 'Destroyed is (individual) birth, lived is the Brahma-faring, done is what was to be done, now there is no more of being this or that.' And so the venerable Channa became another of the perfected ones. Then the venerable Channa, having attained perfection, approached the venerable Ānanda; having approached he spoke thus to the venerable Ānanda: 'Honoured Ānanda, now revoke the higher penalty for me.'

'From the moment that you, reverend Channa, realised perfection, from that moment the higher penalty was revoked for you.' || 15 ||

Now because five hundred monks—not one more, not one less—were at this chanting of the discipline, this chanting of the discipline is in consequence called 'that of the Five Hundred.'2 || 16 || 1

Told is the Eleventh Section: that on the Five Hundred.

1 As at Vin. i. 86 ff.
2 Cf. CV. XII. 2. 9.

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5 sabbha yoniso upapannti na kulāvam gamenti. VA. 1297 says the meaning of na kulāvam gamenti is na kathake gopanti, they do not keep them in a storeroom.
In this Section are twenty-three items. This is its key:

When the Self-enlightened One had attained nibbāna the elder called Kassapa addressed a group of monks on preserving what is true dhamma, /

On the high-road from Pāvā, what was declared by Subhadda, [292] we will chant true dhamma, before what is not-dhamma shines forth. /

And he selected Ānanda also for the one in the five hundred less one spending the rains¹ in chanting dhamma and discipline in the best of resorts. /

He asked Upāli about discipline, the wise Ānanda about the Suttantas: disciples of the Conqueror chanted the three Piṭakas. /

The lesser and minor, various, in conformity with and according to what was laid down, he did not ask, having stepped on, he caused to honour, and he did not request, /

the going forth of women: out of faith they are offences of wrong-doing for me.

Purāṇa, and the higher penalty, the concubines with Udena, / So many, and worn thin, upper coverings, mattresses, ground coverings, foot-wipers, dusters, kneading with mud, a thousand robes accrued for the first time to the one called Ānanda. /

Threatened with the higher penalty he attained the fourfold truth.

The five hundred having mastered: therefore it is called (the Chanting) of the Five Hundred. [293]

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¹ As at CV. VII. 4· 1.

² The terms of the ten points are explained below, CV. XII. 1· 10; 2· 8.

³ I take this parent to be his mother. This Yasa is mentioned at DA. 525.

⁴ This passage is quoted at VM. i. 34.

⁵ See B. D. i. 29, n., and 71, n. 2.

⁶ On pāda, see B. D. i. 71, n. 2. Although the reading above is addha pādam pādam, as though addha and pāda were separate mediums of exchange, in taking the phrase as meaning "half a pāda" I am following VA. 77 = DhA. iii. 108 which gives the descending line: kahāpāna, addhāpāda, māṣaka. Vim. Text ii. 387 takes addha as half a kahāpāna, but the justification for its being half a pāda is greater.

⁷ See B. D. i. 72, n. 1, and VA. 689-690 where it is said that some māṣakas have figures stamped on them.

⁸ For the ten points and the Yasa episode see also Mhs. iv. 9 fl., Dps. iv. 45 fl., v. 23; VA. i. 33 ff.
not, sirs, give kāhāpanas ... and stamped māsakas to the Order: gold and silver are not allowable to recluses, sons of the Sakyans. The recluses, sons of the Sakyans do not consent (to accept) gold and silver, the recluses, sons of the Sakyans do not receive gold and silver, the recluses, sons of the Sakyans do not use jewels and refined gold, they have done with gold and silver. Then the layfollowers of Vesālī, being spoken to thus by the venerable Yasa, the son of Kākaṇḍakā, nevertheless gave kāhāpanas ... and stamped māsakas to the Order. Then the monks who were Vajjis of Vesālī, having towards the end of that night arranged those gold coins, distributed portions according to the number of monks. Then the monks who were Vajjis of Vesālī spoke thus to the venerable Yasa, the son of Kākaṇḍakā:

"This portion of gold coins is for you, reverend Yasa."

"I have no need of a portion of gold coins, sirs, I do not consent (to accept) gold coins." Then the monks who were Vajjis of Vesālī, saying: "This reverend Yasa, the son of Kākaṇḍakā, is reviling and abusing layfollowers who are faithful and believing; come, let us carry out a (formal) act of reconciliation for him," carried out a (formal) act of reconciliation for him. Then the venerable Yasa, the son of Kākaṇḍakā spoke thus to the monks who were Vajjis of Vesālī:

"It was laid down by the Lord, your reverences, that a companion messenger should be given to a monk for whom a (formal) act of reconciliation has been carried out. Your reverences, give me a monk as companion messenger."

Then the monks who were Vajjis of Vesālī, having agreed upon one monk, gave him to the venerable Yasa, the son of Kākaṇḍakā, as a companion messenger. Then the venerable Yasa, the son of Kākaṇḍakā, having entered Vesālī together with the monk who was his companion messenger, spoke thus to the layfollowers of Vesālī:

"It is said that I revile and abuse the venerable layfollowers who are faithful and believing, and that I afford little satisfaction in that I speak of not-dhamma as not-dhamma; in that I speak of dhamma as dhamma, in that I speak of not-discipline as not-discipline, in that I speak of discipline as discipline."

"Friends, the Lord was once staying at Sāvatthi in the Jeta Grove in Anātha-piṭkhā's monastery. There, friends, the Lord addressed the monks, saying: 'Monks, there are these four stains of the moon and the sun, stained by which stains the moon and the sun burn not, shine not, blaze not. What are the four? Dense cloud, monks, is a stain of the moon and the sun, stained by which stain the moon and the sun ... blaze not. A snow-cloud ... Smoke and dust ... Rāhu, monsoon, is a stain of the moon and the sun, stained by which stain the moon and the sun burn not, shine not, blaze not. These, monks, are the four stains of the moon and the sun, stained by which stains the moon and the sun burn not, shine not, blaze not."

"Even so, monks, there are four stains of recluses and brahmans, stained by which stains some recluses and brahmans burn not, shine not, blaze not. What are the four? There are, monks, some recluses and brahmans who drink fermented liquor, who drink spirits, abstaining not from drinking fermented liquor and spirits. This, monks, is one of the four stains of recluses and brahmans. And again, monks, some recluses and brahmans indulge in sexual intercourse, abstaining not from sexual intercourse. This, monks, is the second stain. And again, monks, some recluses and brahmans consent (to accept) gold and silver..."
BOOK OF DISCIPLINE

abstaining not from accepting gold and silver. 1 This, monks, is the third stain. . . . And again, monks, some recluses and brahmans earn a living by a wrong mode of livelihood, abstaining not from a wrong mode of livelihood. 2 This, monks, is the fourth stain, stained by which some recluses and brahmans . . . blaze not. These, monks, are the four stains of recluses and brahmans, stained by which stains some recluses and brahmans burn not, shine not, blaze not.’ Friends, the Lord said this; the Well-farer having said this, the Teacher further spoke thus:

‘Some recluses 3 and brahmans are stained
By lust and ill-will. Clothed in ignorance,
Beings delight in pleasure-giving shapes;
Liquor fermented and distilled they drink;
They follow sexual lust; by folly blinded
Some recluses and brahmans take gifts
Of gold and silver and live wrongfully.
These are called “stains” by the Awakened One,
The kinsman of the Sun. Tainted by these
Some recluses and brahmans burn not,
They shine not, tarnished, dust-soiled, utter fools,
Shrouded in darkness; slaves of craving they,
Led by the cord of craving, and they swell
The dreadful charnel-field 4 and take on again-
becoming.’

‘It is for speaking thus that it is said that I am reviling and abusing the venerable layfollowers who are faithful and believing, and that I afford little satisfaction in that I speak of not-dhamma as not-dhamma, in that I speak of dhamma as dhamma, in that I speak of not-discipline as not-discipline, and in that I speak of discipline as discipline.  || 3 ||

‘Friends, the Lord was once staying at Rājagaha in the

Bamboo Grove at the squirrels’ feeding place. Now at that time, 1 friends, in the king’s private quarters this conversation arose among the king’s assembly as they were gathered together and sitting down: ‘Gold and silver are allowable for the recluses, sons of the Sakyans; the recluses, sons of the Sakyans consent (to accept) gold and silver; the recluses, sons of the Sakyans receive gold and silver.’ Now at that time, friends, a village headman, Manicūlaka, was sitting down in that assembly. Then, friends, Manicūlaka, the village headman, spoke thus to that assembly: ‘Do not, masters, speak thus. Gold and silver are not allowable to recluses, sons of the Sakyans; the recluses, sons of the Sakyans do not consent (to accept) gold and silver; the recluses, sons of the Sakyans do not receive gold and silver; [296] the recluses, sons of the Sakyans do not use gold and silver, they have done with gold and silver.’ And, friends, Manicūlaka, the village headman, was able to convince that assembly. Then, friends, Manicūlaka the village headman, having convinced that assembly 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, Manicūlaka the village headman, spoke thus to the Lord: ‘Now, Lord, in the king’s private quarters. . . . 2 I was able, Lord, to convince that assembly. I hope 3 that I, lord, maintaining thus, am one who asserts (fairly) what has been affirmed, and am not misrepresenting the Lord by what is not fact, but am maintaining a doctrine which conforms to his doctrine, and that no one who is a fellow dhamma-man, a holder of (his) views, comes to a position incurring blame.’

‘Certainly you, village headman, maintaining thus, are one who asserts (fairly) what I have affirmed, and are not misrepresenting me by what is not fact, but are maintaining a doctrine which conforms to my doctrine, and no one who is a fellow dhamma-man, a holder of (my) views, comes to a position incurring blame. For, village headman, gold and silver are not allowable to recluses, sons of the Sakyans; the

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1 See Nissag. XVIII, and D. i. 5.
2 At D. i. 9–12 many wrong modes of livelihood are enumerated.
3 I follow translation at G. S. ii. 62–63, except that in the first line I have “stained” (Vin. parikkhiṭṭha) instead of “snared” (A. parikkhiṭṭha), and in the last line I have “take on again-becoming” instead of “reap rebirth.”
4 vaṭṭhāniya kassam. Cf. Ud. VI, 8 sce ovo ukhāna nuddo vaddassanaddo kassadassam vaṭṭhāniya dīrī takkaṁ vaṭṭhāntem; also Thag. 502 kassam vaṭṭhāntem; and the line above, from “they swell” to the end, with Thag. 456 which however for our ādiyantī (take on) reads ācinānti (accumulate).
5 As at S. iv. 375.
6 The whole is repeated in the text.
7 This speech occurs in almost identical terms at MV. VI. 31. 4: see also S. iii. 6, iv. 31, 340, 381; A. i. 161; cf. A. ii. 31, iii. 4, D. i. 161.
recluses, sons of the Sakyans do not consent (to accept) gold and silver; the recluses, sons of the Sakyans do not receive gold and silver; the recluses, sons of the Sakyans do not use gold and silver, they have done with gold and silver. To whoever, village headman, gold and silver are allowable to him also are allowable the five strands of sense-pleasures; to whoever the five strands of sense-pleasures are allowable, certainly you may understand, village headman, (this to be) not the dhamma of recluses, not the dhamma of sons of the Sakyans. Although I, village headman, spoke thus: Grass may be looked about for by one who needs grass; wood may be looked about for by one who needs wood; a wagon may be looked about for by one who needs a wagon; a man may be looked about for by one who needs a man—yet I, village headman, have never said in any way that gold and silver may be consented to or looked about for. It is for speaking thus that it is said that I am reviling and abusing venerable layfollowers who are faithful and believing, and that I afford little satisfaction in that I speak of not-dhamma as not-dhamma, in that I speak of dhamma as dhamma, in that I speak of not-discipline as not-discipline, in that I speak of discipline as discipline. 4

"Once, friends, when the Lord was in Rājagaha, as before, he objected in connection with Upānanda, the son of the Sakyans, to gold and silver and laid down a rule of training. It is for speaking thus that it is said that I am reviling and abusing venerable layfollowers who are faithful and believing, and that I afford little satisfaction in that I [297] speak of not-dhamma as not-dhamma, in that I speak of dhamma as dhamma, in that I speak of not-discipline as not-discipline, in that I speak of discipline as discipline." 5

When he had spoken thus the layfollowers of Vesālī spoke thus to Yasa, the son of Kākaṇḍakā: "Honoured sir, master Yasa, the son of Kākaṇḍakā, is alone a recluse, a son of the Sakyans; these, one and all, are not recluses, not sons of the Sakyans. Honoured sir, let master Yasa, the son of Kākaṇḍakā, stay in Vesālī and we will make an effort in regard to the requisites of robes, almsfood, lodgings, medicines for the sick."

Then the venerable Yasa, the son of Kākaṇḍakā, having convinced the layfollowers of Vesālī, went to a monastery together with the monk who was his companion messenger. 6

Then the monks who were Vajjis of Vesālī asked the monk who was the companion messenger, saying: "Your reverence, have the layfollowers of Vesālī been asked for forgiveness by Yasa, the son of Kākaṇḍakā?"

"Your reverences, evil has been done to us; Yasa, the son of Kākaṇḍakā, is alone regarded as a recluse, a son of the Sakyans; we, one and all, are regarded as not recluses, not sons of the Sakyans."

Then the monks who were Vajjis of Vesālī, saying: "Your reverences, this Yasa, the son of Kākaṇḍakā, not agreed upon by us, has given information to householders. Come, let us carry out a (formal) act of suspension against him." And these gathered together desirous of carrying out a (formal) act of suspension against him. Then the venerable Yasa, the son of Kākaṇḍakā, having risen above the ground, reappeared at Kosambi. Then the venerable Yasa, the son of Kākaṇḍakā, sent a messenger to the monks of Pāvā and (to) those of the southern region of Avanti, saying: "Let the venerable ones come, we must attend to this legal question before what is not dhamma shines forth and dhamma is withheld, (before) what is not discipline shines forth and discipline is withheld, before those who speak what is not dhamma become strong and those who speak dhamma become feeble, (before) those who speak what is not discipline become strong and those who speak discipline become feeble." 7

Now at that time the venerable Sambhuta, a recluse, a son of the Sakyans, 8 the requisites of robes, almsfood, lodgings, medicines for the sick."
coarse hempen cloth, was staying on Ahoganga mountain slope. Then the venerable Yasa, the son of Kākaṇḍakā, approached Ahoganga mountain slope and the venerable Sambhūta, the wearer of coarse hempen cloth; having approached, having greeted the venerable Sambhūta, the wearer of coarse hempen cloth, he sat down at a respectful distance. As he was sitting down at a respectful distance the venerable Yasa, the son of Kākaṇḍakā, spoke thus to the venerable Sambhūta, the wearer of coarse hempen cloth:

"Honoured sir, these monks, Vajjis of Vesāli, are promulgating ten points: the practice concerning a horn for salt is allowable; the practice as to five finger-breadths is allowable; the practice concerning among the villages is allowable; the practice concerning residences is allowable; the practice concerning assent is allowable; the practice concerning residences is allowable; the practice concerning what is customary is allowable; the practice concerning unchurned buttermilk is allowable; it is allowable to drink unfermented toddy; a piece of cloth to sit upon that has no border is allowable; gold and silver are allowable. If you, honoured sir, we must attend to this legal question before we could be stronger in regard to this legal question.

Then the venerable Revata, through the condition of deva-like hearing which was purified, surpassing that of men, heard these monks who were elders as they were considering. And having heard them, it occurred to him: "This legal question is hard and troublesome, yet it is not suitable for me to hold back from a legal question like this. But these monks are coming now. I will get no comfort crowded up by them. Suppose that I should go away beforehand?"

Then the venerable Revata went from Soreyya to Saṃkassa. Then the monks who were elders, having arrived at Soreyya, asked: "Where is the venerable Revata?" They spoke thus: "The venerable Revata has gone to Saṃkassa." Then the venerable Revata went from Saṃkassa to Kannakujja. Then the monks who were elders, having arrived at Saṃkassa, asked: "Where is the venerable Revata?" They spoke thus: "This venerable Revata has gone to Kannakujja." Then the venerable Revata went from Kannakujja to Udumbara. Then the monks who were elders, having arrived at Kannakujja, asked: "Where is the venerable Revata?" They spoke thus: "This venerable Revata has gone to Udumbara." Then the venerable Revata went from Udumbara to Aggalapura. Then the monks who were elders, having arrived at Aggalapura, asked: "Where is the venerable Revata?" They spoke

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1. See *Mūla* iv. 57, 60; *cf. Dpūs. iv. 49, V.A. i. 43 f.
2. See *Mūla* iv. 57, 60; *cf. Dpūs. iv. 49, V.A. i. 43 f.
3. They are not called this at *Vin. i. 253.*
thus: "This venerable Revata has gone to Aggalapura." Then the venerable Revata went from Aggalapura to Sahajati. Then the monks who were elders, having arrived at Aggalapura, asked: "Where is the venerable Revata?" They spoke thus: "This venerable Revata has gone to Sahajati." Then the monks who were elders met the venerable Revata at Sahajati.

Then the venerable Sambhuta, the wearer of coarse hempen cloth, spoke thus to the venerable Yasa, the son of Kākaṇḍaka: "Your reverence, this venerable Revata has heard much; he is one to whom the tradition has been handed down; he is an expert in dhamma, expert in discipline, expert in the headings; wise, experienced, clever; conscientious, scrupulous, desirous of training. If we were to ask the venerable Revata a question, the venerable Revata would be capable of spending a whole night over just the one question. But now the venerable Revata will call upon a monk who is a pupil and a plain-song repeater. Do you, when that monk has completed the plain-song intonation, having approached the venerable Revata, ask him about these ten points?"

"Very well, honoured sir," the venerable Yasa, the son of Kākaṇḍaka, answered the venerable Sambhuta, the wearer of coarse hempen cloth, in assent. Then the venerable Revata called upon the monk who was a pupil and a plain-song repeater. Then when that monk had completed the plain-song intonation, the venerable Yasa, the son of Kākaṇḍaka, approached the venerable Revata; having approached, having greeted the venerable Revata, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Yasa, the son of Kākaṇḍaka, spoke thus to the venerable Revata:

"Honoured sir, is the practice concerning a horn for salt allowable?"

"What, your reverence, is this practice concerning a horn for salt?"

"Honoured sir, is it allowable to carry about salt in a horn, thinking, 'I will enjoy whatever may be unsalted'?"

"Your reverence, it is not allowable."

"Honoured sir, is the practice concerning two finger-breadths allowable?"

"What, your reverence, is this practice concerning two finger-breadths?"

"Honoured sir, is it allowable to eat a meal at the wrong time when the shadow has passed beyond two finger-breadths?"

"Your reverence, it is not allowable."

"Honoured sir, is the practice concerning among the villages allowable?"

"What, your reverence, is this practice concerning among the villages?"

"Honoured sir, is it allowable, thinking, 'I will go now among the villages,' having eaten, being satisfied, to eat a meal that is not left over?"

"Your reverence, it is not allowable."

"Honoured sir, is the practice concerning residences allowable?"

"What, your reverence, is this practice concerning residences?"

"Honoured sir, is it allowable for several residences belonging to the same boundary to carry out various Observances?"

"Your reverence, it is not allowable." [300]

"Honoured sir, is the practice concerning assent allowable?"

"What, your reverence, is this practice concerning assent?"

"Honoured sir, is it allowable for an incomplete Order to carry out a (formal) act, thinking, 'We will advise monks who arrive'?"

"Your reverence, it is not allowable."

"Honoured sir, is the practice concerning what is customary allowable?"

"What, your reverence, is this practice concerning what is customary?"

"Honoured sir, is it allowable, thinking, 'This is habitually done by my preceptor, this is habitually done by my teacher, to conduct oneself according to that'?"

"Your reverence, the practice concerning what is customary is sometimes allowable, sometimes not allowable."

"Honoured sir, is the practice concerning unchurned butter-milk allowable?"

2. See note above. P. 146.
BOOK OF DISCIPLINE

“What, your reverence, is this practice concerning unchurned buttermilk?”

“Honoured sir, is it allowable, having eaten, being satisfied, to drink whatever is milk that is not left over but which has passed the stage of being milk (although) it has not arrived at the stage of being curds?”

“Your reverence, it is not allowable.”

“Honoured sir, is it allowable to drink unfermented toddy?”

“What, your reverence, is this toddy?”

“Honoured sir, is it allowable to drink whatever is fermented liquor (but) which has not fermented and has not arrived at the stage of being strong drink?”

“Your reverence, it is not allowable.”

“Honoured sir, is a piece of cloth to sit upon that has no border allowable?”

“Your reverence, it is not allowable.”

“Honoured sir, are gold and silver allowable?”

“Your reverence, they are not allowable.”

“Honoured sir, these monks who are Vajjis of Vesāli are promulgating these ten points in Vesāli. Come, honoured sir, we must attend to this legal question before what is not dhamma shines forth and dhamma is withheld, (before) what is not discipline shines forth and discipline is withheld, before those who speak what is not dhamma become strong and those who speak dhamma become feeble (before) those who speak what is not discipline become strong and those who speak discipline become feeble.”

“Very well, your reverence,” the venerable Revata answered the venerable Yasa, the son of Kākaṇḍakā in assent. || 10 || 1 ||

The First Portion for Repeating.

The monks who were Vajjis of Vesāli heard: “They say that Yasa, the son of Kākaṇḍakā, is willing to attend to this legal question, is looking about for a faction, and they say that he is acquiring a faction.” Then it occurred to the monks who were Vajjis of Vesāli: “This legal question is hard and troublesome. How could we acquire a faction through which we could be stronger in regard to this legal question?” Then it occurred to the monks who were Vajjis of Vesāli: “This venerable Revata is one who has heard much, one to whom the tradition has been handed down, he is expert in dhamma; expert in discipline, expert in the headings; he is wise, experienced, clever; conscientious, scrupulous, desirous of training. If we could acquire the venerable Revata for the faction, thus could we be stronger in regard to this legal question.”

Then the monks who were Vajjis of Vesāli prepared abundant requisites for recourses—bowls and robes and pieces of cloth to sit upon and needle-cases and waistbands and strainers and regulation water-pots. Then the monks who were Vajjis of Vesāli, taking these requisites of recourses, went in a boat upstream to Sahajāti; [301] having disembarked from the boat, they participated in a meal at the root of a certain tree. || 1 ||

Then as the venerable Sālha was meditating in private a reasoning arose in his mind thus: “Which now are the speakers of dhamma—the monks from the East or those from Pāvā?” Then as the venerable Sālha was considering dhamma and discipline it occurred to him: “The monks from the East are not speakers of dhamma; the monks of Pāvā are speakers of dhamma.” Then a certain devatā of the Pure Abodes, knowing by mind the reasoning in the mind of the venerable Sālha, as a strong man might stretch out his bent back arm or might bend back his outstretched arm, even so, vanishing from the devas of the Pure Abodes, did she appear before the venerable Sālha. Then that devatā spoke thus to the venerable Sālha: “It is right, honoured Sālha, the monks from the East are not speakers of dhamma; the monks of Pāvā are speakers of dhamma.” Then a certain devatā of the Pure Abodes, knowing by mind the reasoning in the mind of the venerable Sālha, as a strong man might stretch out his bent back arm or might bend back his outstretched arm, even so, vanishing from the devas of the Pure Abodes, did she appear before the venerable Sālha. Then that devatā spoke thus to the venerable Sālha: “It is right, honoured Sālha, the monks from the East are not speakers of dhamma; the monks of Pāvā are speakers of dhamma.” Then a certain devatā of the Pure Abodes, knowing by mind the reasoning in the mind of the venerable Sālha, as a strong man might stretch out his bent back arm or might bend back his outstretched arm, even so, vanishing from the devas of the Pure Abodes, did she appear before the venerable Sālha. Then that devatā spoke thus to the venerable Sālha: “It is right, honoured Sālha, the monks from the East are not speakers of dhamma; the monks of Pāvā are speakers of dhamma.” Then a certain devatā of the Pure Abodes, knowing by mind the reasoning in the mind of the venerable Sālha, as a strong man might stretch out his bent back arm or might bend back his outstretched arm, even so, vanishing from the devas of the Pure Abodes, did she appear before the venerable Sālha. Then that devatā spoke thus to the venerable Sālha: “It is right, honoured Sālha, the monks from the East are not speakers of dhamma; the monks of Pāvā are speakers of dhamma.”

2. maRjā. See B. D. ii. 385, n. 1.
3. Cf. definition at Vim. iii. 232, iv. 123, 171. See B. D. ii. 87, n. 5.
Then those monks who were Vajjis of Vesāli, taking those requisites for recluses, approached the venerable Revata; having approached, they spoke thus to the venerable Revata: “Honoured sir, let the Order accept these requisites for recluses—bowls and robes and pieces of cloth to sit upon and needle-cases and waistbands and strainers and regulation water-pots.”

He said: “No, your reverences, I am complete as to the three robes” (for) he did not want to accept. Now at that time a monk named Uttara, of twenty years’ standing was the venerable Revata’s attendant. Then the monks who were Vajjis of Vesāli approached the venerable Uttara; having approached, they spoke thus to the venerable Uttara: “Let the venerable Uttara accept these requisites for recluses—bowls and ... regulation water-pots.”

He said: “No, your reverences, I am complete as to the three robes,” (for) he did not want to accept. They said: “Reverend Uttara, people used to bring requisites for recluses to the Lord. If the Lord accepted them, they were glad; but if the Lord did not accept them, they brought them to the venerable Ānanda, saying: ‘Honoured sir, let the elder accept these requisites for recluses, thus will this (gift) be as though accepted by the Lord.’ Let the venerable Uttara accept these requisites of recluses, thus will this (gift) be as though accepted by the elder.”

Then the venerable Uttara, being pressed by the monks who were Vajjis of Vesāli, took one robe, saying: “Let the reverend ones tell me what they have need of.”

“Let the venerable Uttara say this much to the elder: ‘Honoured sir, let the elder say this much in the midst of the Order: Awakened Ones, Lords, arise in the Eastern districts, the monks from the East are speakers of dhamma, the monks of Pāvā are speakers of what is not dhamma.”

“Very well, your reverences,” and the venerable Uttara, having answered the monks who were Vajjis of Vesāli in assent, approached the venerable Revata; having approached, he spoke thus to the venerable Revata: “Honoured sir, let the elder dismissed the venerable Uttara. Then the monks who were Vajjis of Vesāli spoke thus to the venerable Uttara: “What, reverend Uttara, did the elder say?”

“Evil has been done to us, your reverences. Saying, ‘You, monk, are inciting me to what is not dhamma,’ the elder dismissed me.”

“Are not you, your reverence, a senior of twenty years’ standing?”

“Yes, your reverences.”

“Then we shall take up guidance under (you as) teacher.”

Then the Order assembled wishing to investigate that legal question. The venerable Revata informed the Order, saying: “Your reverences, let the Order listen to me. If we were to settle that legal question here, it might be that the monks who had taken it up originally might open it up for a further (formal) act. If it seems right to the Order, let the Order settle this legal question wherever this legal question arose.”

Then the monks who were elders went to Vesāli willing to investigate that legal question. Now at that time Sabbakāminī was the name of an elder of the Order, (the oldest) on earth; it was a hundred and twenty years since his ordination; he had shared the cell of the venerable Ānanda, and he was staying at Vesāli. Then the venerable Revata spoke thus to the venerable Sambhiita, the wearer of coarse hempen cloth: “I, your reverence, am going up to the dwelling-place where the venerable Sabbakāmin is staying. Do you, having gone up early to the venerable Sabbakāmin, ask him about these ten points.”

“Very well, honoured sir,” the venerable Sambhiita, the wearer of coarse hempen cloth, answered the venerable Revata

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1. parānimesi. Cf. MV. i. 27, II, where this word is used as the formal dismissal by a preceptor of the one who shares his cell. See also Mah. iv. 30.
2. ganihissaya. Guru no doubt = guru. On nissaya see MV. i. 73.
3. See Pāc. 63.
4. Piss. Buth. p. 266, I suggests that the Sabbakkāma of Thag. is the same as the Sabbakkāma of Vin. D.P.P.N. identifies the two. Called Sabbakkāma at V.i. 34. He took a vow to purify the teaching of some Buddha in a birth during the time of Padumuttara Buddha.
5. pathavāya samghākara.
in assent. Then the venerable Revata went up to that dwelling-place where the venerable Sabbakāmin was staying. A lodging was made ready for the venerable Sabbakāmin in an inner room, and one for the venerable Revata on the veranda of the inner room. Then the venerable Revata, thinking: "This [303] elder is old, but he is not lying down," did not lie down to sleep. The venerable Sabbakāmin, thinking: "This incoming monk is tired, but he is not lying down," did not lie down to sleep. || 4 ||

Then at the end of the night towards dawn, the venerable Sabbakāmin spoke thus to the venerable Revata: "Because of what abiding do you, dear, 1 abide now in the fullness thereof?"

"Because of abiding in loving-kindness, do I, honoured sir, abide now in the fullness thereof."

"They say that you, dear, because of what abiding does the elder now abide in the fullness thereof. This abiding in friendship, beloved, this is loving-kindness."

"Formerly, honoured sir, when I was a householder loving-kindness was practised by me, and because of that abiding in loving-kindness I now abide in the fullness thereof, and moreover perfection was attained by me long ago."

Honoured sir, because of what abiding does the elder now abide in the fullness thereof?

"Because of abiding in (the concept of) emptiness 3 do I, honoured sir, abide now in the fullness thereof."

"They say that you, dear, because of abiding in friendship now abide in the fullness thereof. This abiding in friendship, beloved, this is loving-kindness."

"Formerly, honoured sir, when I was a householder loving-kindness was practised by me, and because of that abiding in loving-kindness I now abide in the fullness thereof, and moreover perfection was attained by me long ago. Honoured sir, because of what abiding does the elder now abide in the fullness thereof?"

"Because of abiding in (the concept of) emptiness 3 do I, honoured sir, abide now in the fullness thereof."

They say that the elder, honoured sir, because of the abiding of great men 4 now abides in the fullness thereof. This

1 bhumi, a term of affection, says VA. 1298.
2 Kullaka. VA. 1298 explains by utāna, stretched; clear. Kullaka is probably derived from kaula = Pali kula, belonging to the family, and possibly meaning that loving-kindness has been extended to others and that they have been suffused with his loving-kindness of mind.
3 saññādārākāra. Cf. M. iii. 104, 294. MA. v. 105 explains as abiding in the attainment of the fruit of emptiness—or phala-samapatti may mean sustained fruition; therefore as abiding in the sustained fruition of emptiness.” On saññā see especially Bud. Psych. Ethics, p. 91, n. 2: Asl. 221-5; Kvn. III. 2. At Asl. 221 it is said that saññā is applied to the purification formula, that it is a name of the transcendent Way, and that when one sees the saññā as “void” of self this insight is called saññātā. “Voidness” or “Emptiness” is the usual translation of saññātā, and must remain until something better is found.
4 mahāpuññasamākāra. Cf. M. iii. 294. MA. v. 106 explains as the abiding of great men: buddhas, individual buddhas, tathāgatas and great disciples.

abiding of great men, honoured sir, this is (the concept of) emptiness.”

"Formerly, beloved, when I was a householder emptiness was practised by me, and because of that abiding in emptiness I now abide in the fullness thereof, and moreover perfection was attained by me long ago.” || 5 ||

Then 4 this chance talk of the monks who were elders was interrupted, because the venerable Sambhiṭa, the wearer of coarse hempen cloth, arrived there. Then the venerable Sambhiṭa, the wearer of coarse hempen cloth, approached the venerable Sabbakāmin; having approached, having greeted the venerable Sabbakāmin, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Sambhiṭa, the wearer of coarse hempen cloth, spoke thus to the venerable Sabbakāmin:

"Honoured sir, these monks who are Vajjis of Vesālī are promulgating ten points: the practice concerning a horn for salt is allowable ... gold and silver are allowable. Honoured sir, much dhamma and discipline has been mastered by the elder at the feet of a preceptor. As, honoured sir, the elder was considering dhamma and discipline, what occurred to him? Who are the speakers of dhamma—the monks from the East or those of Pāvā?"

"By you too, your reverence, has much dhamma and discipline been mastered at the feet of a preceptor. As you, your reverence, were considering dhamma and discipline, what occurred to you? Who are the speakers of dhamma—the monks from the East or those of Pāvā?"

"As I, honoured sir, was considering dhamma and discipline, this occurred to me: the monks from the East are speakers of what is not dhamma, the monks of Pāvā are speakers of dhamma. Nevertheless I am not making known my views until I am agreed upon in regard to this legal question.”

"As I too, your reverence, was considering dhamma and discipline, this occurred to me: [304] the monks from the East are speakers of what is not dhamma, the monks of Pāvā are
speakers of dhamma. Nevertheless I am not making known my views until I am agreed upon in regard to this legal question.” || 6 ||

Then the Order assembled, willing to investigate that legal question. But while they were investigating that legal question both endless disputations arose and of not one speech was the meaning clear. Then the venerable Revata informed the Order, saying: “Honoured sirs, let the Order listen to me. While we were investigating this legal question both endless disputations arose and of not one speech was the meaning clear. If it seems right to the Order, the Order may settle this legal question by means of a referendum.”¹ He selected four monks from the East, four monks from Pāvā—of the Eastern monks the venerable Sabbakāmin and the venerable Sāhā and the venerable Khujjasobhiita² and the venerable Vāsabhagānīka; of the monks from Pāvā the venerable Revata and the venerable Sambhūta, the wearer of coarse hempen cloth, and the venerable Yasa, the son of Kākāṇḍakā, and the venerable Sumana.³ Then the venerable Revata informed the Order, saying:

“Honoured sirs, let the Order listen to me. While we were investigating this legal question both endless disputations arose and of not one speech was the meaning clear. If it seems right to the Order, the Order may agree upon the four monks from the East and the four monks from Pāvā to settle this legal question by means of a referendum. This is the motion. Honoured sirs, let the Order listen to me. While we were investigating this legal question . . . was the meaning clear. The Order is agreeing upon the four monks from the East and the four monks from Pāvā to settle this legal question by means of a referendum. If the agreement upon the four monks from the East and the four monks from Pāvā to settle this legal question by means of a referendum is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The four monks from the East

¹ Cf. CV. IV. 14. 10 where the proceeding to be used in such an emergency as arose and is recorded in subsequent sentence above, is laid down.
² Probably not to be identified with the therī of the same name at Thag. 234–6, as perhaps suggested at Mhus. iv. 57.
³ Names given at VĀ. i. 34–35; but there classified by reason of their being cell-sharers of Ananda or Anuruddha. Cf. Mhus. iv. 47–49.

and the four monks from Pāvā are agreed upon by the Order to settle this legal question by means of a referendum. It is pleasing to the Order, therefore it is silent. Thus do I understand this.”

Now at that time Ajita was the name of a monk of ten years’ standing; he was a reciter of the Pātimokkha for the Order. Then the Order further agreed upon the venerable Ajita as appointer of seats for the monks who were elders.¹ Then it occurred to the monks who were elders: “Now where should we settle this legal question?” [305] Then it occurred to the monks who were elders: “This Vālika monastery² is pleasing, with little noise, with little disturbance. Suppose that we should settle this legal question in Vālika monastery?” Then the monks who were elders went to Vālika monastery, willing to investigate that legal question. || 7 ||

Then the venerable Revata informed the Order, saying: “Honoured sirs, let the Order listen to me. If it seems right to the Order, I can ask the venerable Sabbakāmin about discipline.” Then the venerable Sabbakāmin informed the Order, saying: “Honoured sirs, let the Order listen to me. If it seems right to the Order, I, questioned about discipline by the venerable Revata, can answer.” Then the venerable Revata spoke thus to the venerable Sabbakāmin:

“Honoured sir, is the practice concerning a horn for salt allowable?”

“What, your reverence, is this practice concerning a horn for salt?”

“Honoured sir, is it allowable to carry about a horn in a horn, thinking: ‘I will enjoy whatever may be unsalted’?”

“Your reverence, it is not allowable.”

“Where was it objected to?”

“In Sāvatthī, in the Suttavibhanga.”³

“What offence does one fall into?”

“An offence of expiation for eating what has been stored.”

“Honoured sirs, let the Order listen to me. This first point, investigated by the Order, this is a point that is against dhamma.

¹ Elders were allowed to sit down while the Pātimokkha was being recited.
² See also Mkus. iv. 50; but Dpvs. v. 29 says the Ten Points were settled at the Gabled Hall (Vesālī).
³ Pāc. 38.
against discipline, not of the Teacher’s instruction. This is the first (voting-) ticket that I cast.

“Honoured sir, is the practice concerning two finger-breadths allowable?”

“What, your reverence, is this practice concerning two finger-breadths?”

“Honoured sir, is it allowable to eat a meal at the wrong time if the shadow has passed beyond two finger-breadths?”

“Your reverence, it is not allowable.”

“Where was it objected to?”

“At Rājagaha, in the Suttavibhanga.”

“What offence does one fall into?”

“An offence of expiation for eating at the wrong time.”

“Honoured sirs, let the Order listen to me. This second point. . . . This is the second (voting-) ticket that I cast.

“Honoured sir, is the practice concerning ‘among the villages’ allowable?”

“What, your reverence, is this practice concerning ‘among the villages’?”

“Honoured sir, is it allowable, thinking: ‘I will go now among the villages,’ having eaten, being satisfied, to eat a meal that is not left over?”

“Your reverence, it is not allowable.”

“Where was it objected to?”

“At Sāvatthi, in the Suttavibhaṅga.”

“What offence does one fall into?”

“An offence of expiation for eating what is not left over.”

“Honoured sirs, let the Order listen to me. This third point. . . . This is the third (voting-) ticket that I cast.

“Honoured sir, is the practice concerning residences allowable?”

“What, your reverence, is this practice concerning residences?”

“Honoured sir, is it allowable for several residences belonging to the same boundary to carry out various Observances?”

“Your reverence, it is not allowable.”

“Where was it objected to?”

1 MV. II. 8.3. Uposathasamyutta; samyutta here being used, as noted at Vin. Texts iii. 410, n. 2 for khandhaka, section.

2 MV. IX. 8.5. Campṣyaksakhayyathasāma. VA. 1299 here explains that this matter of discipline is handed down in the Campṣyakkhandhaka.
passed the stage of being milk (although) it has not arrived at
the stage of being curds ?
" Your reverence, it is not allowable."
" Where was it objected to ?"
" At Sāvatthī, in the Suttavibhaṅga."¹
" What offence does one fall into ?
" An offence of expiation for eating what was not left over."
" Honoured sirs, let the Order listen to me. This seventh
point. . . . This is the seventh (voting-) ticket that
I cast.
" Honoured sir, is it allowable to drink unfermented toddy ?
" What, your reverence, is this unfermented toddy ?
" Honoured sir, is it allowable to drink whatever is fermented
liquor, but which has not fermented and has not arrived at
the stage of being strong drink ?
" Your reverence, it is not allowable."
" Where was it objected to ?"
" At Kosambī, in the Suttavibhaṅga."²
" What offence does one fall into ?
" An offence of expiation for drinking fermented liquor and
spirits."
" Honoured sirs, let the Order listen to me. This eighth
point. . . . This is the eighth (voting-) ticket that I cast.
" Honoured sir, is a piece of cloth to sit upon that has
no border allowable ?
" Your reverence, it is not allowable."
" Where was it objected to ?"¹
" At Sāvatthī, in the Suttavibhaṅga."³
" What offence does one fall into ?
" An offence of expiation involving cutting down."
" Honoured sirs, let the Order listen to me. This ninth
point. . . . This is the ninth (voting-) ticket that I cast.
" Honoured sir, are gold and silver allowable ?
" Your reverence, they are not allowable."
" Where were they objected to ?
" At Rājagaha, in the Suttavibhaṅga."⁴
" What offence does one fall into ?
" Honoured sir, the Order listen to me. This tenth
point. . . . This is the tenth (voting-) ticket that I cast.
" Honoured sirs, let the Order listen to me. These ten
points, investigated by the Order, these are matters that are against
dhamma, against discipline, not of the Teacher's instruction.
This is the tenth (voting-) ticket that I cast. Honoured sirs,
let the Order listen to me. These ten points, investigated by
the Order, these are matters that are against dhamma, against
discipline, not of the Teacher's instruction."
" This legal question, your reverence, is concluded, and
being settled is well settled. Nevertheless you, your reverence,
may also question me in the midst of the Order¹ on these ten
points in order to convince these monks."²
So the venerable Revata also questioned the venerable
Sabbakāmin in the midst of the Order on these ten points,
and the venerable Sabbakāmin, being questioned, answered.

|| 8 ||
Now because³ seven hundred monks—not one less and not
one more—were at this chanting of the discipline, this chanting
of the discipline is called " that of the Seven Hundred."⁴

|| 9 || 2 ||
Told is the Twelfth Section: that on the Seven Hundred.

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In this section are twenty-five items. This is its key:
Ten points, having filled, formal act, entered with a messenger,
the four, and on gold (and silver) again,⁵ and Kosambi, the
monks of Pāvā, /
The way to Soreyya, Samkāsa, Kannakujja, Udumbara,
and Sahamjāti,⁶ he called upon,⁷ he heard,⁸ " How could we
be ? /"

¹ Not only, that is, before the special committee.
² lbavān samākaliyā : cf. CV. IV. 2. 5, VII 4. 1, also VII. 3. 14.
³ Quoted at V/A. i. 34.
⁴ Cf. CV. XI. 1. 16, the Five Hundred. This second recital, that of
the Seven Hundred, is also called the Recital of Yasatthā in A.A. ii. 10 = M.l
IV. 114.
⁵ Oldenberg's text and Siam. and Sinh. edns. read puna rūpaṇa ; A.
Oldenberg suggests [Vin. ii. 330] antepuraṇa ca (see XII. 1. 4), but I think
it may be an abbreviation for jātapuṣpadajāta, the subject of XII. 1. 4. 5.
⁶ Oldenberg's text: Sahajātā ca, majjhessi, assos ; Cing. edn. : āgahā
Sahajātāṁ ca assos ; Siam. edn. : as Oldenberg's text but reading Sahajātām.
Oldenberg suggests [Vin. ii. 330] ajjhessi (in place of majjhessi). The verb
in XII. 1. 10 is ajjhessati.
BOOK OF DISCIPLINE

Bowl (and) they went in a boat upstream,' he was in private,3 they used to bring this teacher (and) the Order and Vesālī, loving-kindness, the Order, referendum.

Told is the Lesser Division.3  [308]

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1 Oldenberg's text: sa ujjī. Sinh. edn. ujjau.
2 Oldenberg's text: dūvako pi udammassā dūvako samāko; Sinh. and Siam. edn.: va vo si upamām dham gurāsamāko.
3 Here ends Oldenberg's vol. II.
INDEX IV.

ABBREVIATIONS USED IN THE NOTES

A. = Anguttara-Nikāya
AA. = Commentary on A.
Atl. = Atthaśali
B.D. = Book of the Discipline
Bu. = Buddhaghosa
C.H.I. = Cambridge History of India
Comy. = Commentary
C.P.D. = Critical Pali Dictionary (Dines Andersen and Helmer Smith)
CV. = Cullavagga (Vinaya)
D. = Digha-Nikāya
DA. = Commentary on D.
Dhp. = Dhammapada
DA. = Commentary on Dhp.
Dial. = Dialogue of the Buddha
D.P.N. = Dictionary of Pali Proper Names (G. P. Malalasekera)
Dpsa. = Dipavamsa
For. Meet. = Formal Meeting of the Order (Saṅghādisesa)
G.S. = Gradual Sayings
It. = Itivuttaka
ItA. = Commentary on Iti.
Jā. = Jātaka
J.A.O.S. = Journal of the American Oriental Society
J.P.T.S. = Journal of the Pali Text Society
KAv. = Commentary on Kha.
Kku. = Khuddakapāṭha
K.S. = Kindred Sayings
Kvw. = Kathāvatthu
M. = Majjhima-Nikāya
M.A. = Commentary on M.
Mhbs. = Mahābodhi-vasma
Mhe. = Mahāvamsa
Mtn. = Mihdapaṇha
Mtn. Anth. = Minor Anthologies of the Pali Canon
MV. = Mahāvagga (Vinaya)
Njus. = Nissaggiya
Pāc. = Pācittiya
Pār. = Pārājika
P.E.D. = Pāli-English Dictionary (T. W. Rhys Davids and W. Stede)
Psl. Hrth. = Psalms of the Brethren
Pug. = Puggalapaṇñatti
S. = Sūta-Nikāya
SA. = Commentary on S.
Saṅgh. = Saṅghādisesa.
Sn. = Suttanipata
SnA. = Commentary on Sn.
S.H.E. = Sacred Books of the East
Thag. = Theragāthā
ThagA. = Commentary on Thag.
Thmg. = Therīgāthā
ThmgA. = Commentary on Thmg.
Ud. = Udāna
UdA. = Commentary on Ud.
Up. = Upanishad
V. = Commentary on Vin.
VbhA. = Commentary on Vibhaṅga
Vin. = Vinaya
Vism. = Visuddhimagga
VvA. = Commentary on Viṁśatīvatthu

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