

Buddhist  
Stories  
from the  
Khandhakas

From  
The Book of  
the Discipline

Translated by  
I. B. Horner



# BUDDHIST STORIES FROM THE KHANDHAKAS

*SELECTIONS FROM*

## THE BOOK OF THE DISCIPLINE *VINAYA PIṬAKA*

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# Publication Details

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## Preface to This Edition

The Vinaya is a source of not only valuable spiritual teachings, but a rich collection of humanizing stories. There are stories of great virtue and great vice, great wisdom and great foolishness. Because the Vinaya Pitaka also contains an impressive amount of intricate training rules for monastics, it is often skipped over by people who might otherwise benefit. The current edition of the Khandhakas is an attempt to make it easier for people to discover their next spiritual inspiration.

Although the title of this edition specifically calls out stories, many of the passages that are also found in the Sutta Pitaka are included. As well, a rather long section, chapter 18, contains detailed instructions on how to go about the daily chores of living in a monastery. Because they are the story of every day life, they have also been included.

Within chapters an ellipsis is included where material has been removed. As well, the footnotes have been removed as they rarely related to the narrative drive of the stories. All the titles remain as they are in the original edition so if you want to learn more you can. The original publication can be found on the download page of [SuttaCentral.net](http://SuttaCentral.net).



# 1. Going forth (*Pabbajjā*)

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

## On Awakening

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

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

Such is the arising of this entire mass of ill. But from the utter fading away and stopping of this very ignorance (comes) the stopping of habitual tendencies; from the stopping of habitual tendencies the stopping of consciousness; from the stopping of consciousness the stopping of psycho-physicality; from the stopping of psycho-physicality the stopping of the six (sense-) spheres; from the stopping of the six (sense-) spheres the stopping of awareness; from the stopping of awareness the stopping of feeling; from the stopping of feeling the stopping of craving; from the stopping of craving the stopping of grasping; from the stopping of grasping the stopping of becoming; from the stopping of becoming the stopping of birth; from the stopping of birth, old age and dying, grief, sorrow and lamentation, suffering, dejection and despair are stopped. Such is the stopping of this entire mass of ill.

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

“Truly, when things grow plain  
to the ardent meditating brahmin,  
His doubts all vanish  
in that he comprehends thing-with-cause.”

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

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

“Truly, when things grow plain  
to the ardent meditating brahmin,  
His doubts all vanish  
in that he discerns destruction of cause.”

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

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

“Truly, when things grow plain  
to the ardent meditating brahmin,  
Routing the host of Māra does he stand  
Like as the sun when lighting up the sky.”

### At the Goatherds’ Banyan tree

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

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

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

“That brahmin who bars out evil things,  
not uttering the sound *hum*,  
with no impurity, curbed-of-self,  
Master of Vedas, who lives the Brahma-faring—

this is the brahmin who may rightly speak the Brahma-speech  
Who has no blemishes anywhere in the world.”

## On Mucalinda

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

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

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

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

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

## At the Rājāyatana tree

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

Now at that time the merchants Tapussa and Bhallika were going along the high-road from Ukkalā to that district. Then a *devatā* who was a blood-relation of the merchants Tapussa and Bhallika spoke thus to the merchants Tapussa and Bhallika:

“My good fellows, this Lord, having just (become) wholly awakened, is staying at the foot of the Rājāyatana, go and serve that Lord with barley-gruel and honey-balls, and this will be a blessing and happiness for you for a long time.”

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

Then it occurred to the Lord: “Truth-finders do not receive with their hands. Now with what shall I receive the barley-gruel and honey-balls?” Then the four Great Kings, knowing with their minds the reasoning in the Lord’s mind, from the four quarters presented the Lord with four bowls made of rock crystal, saying: “Lord, let the Lord receive the barley-gruel and honey-balls herein.” The Lord received the barley-gruel and the honey-balls in a new bowl made of rock crystal, and having received them he partook of them.

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

### On the invitation of Brahmā

Then the Lord, having emerged from that contemplation at the end of seven days, approached the Goatherds’ Banyan from the foot of the Rājāyatana; having approached, the Lord stayed there at the foot of the Goatherds’ Banyan.

Then as the Lord was meditating in seclusion a reasoning arose in his mind thus: “This *dhamma*, won to by me, is deep, difficult to see, difficult to understand, peaceful, excellent, beyond dialectic, subtle, intelligible to the learned. But this is a creation delighting in sensual pleasure, delighted by sensual pleasure, rejoicing in sensual pleasure. So that for a creation delighting in sensual pleasure, delighted by sensual pleasure, rejoicing in sensual pleasure, this were a matter difficult to see, that is to say causal uprising by way of cause. This too were a matter very difficult to see, that is to say the calming of all the habitual tendencies, the renunciation of all attachment, the destruction of craving, dispassion, stopping, *nibbāna*. And so if I

were to teach *dhamma* and others were not to understand me, this would be a weariness to me, this would be a vexation to me.”

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

“This that through many toils I’ve won—  
Enough! Why should I make it known?  
By folk with lust and hate consumed  
This *dhamma* is not understood.

Leading on against the stream,  
Subtle, deep, difficult to see, delicate,  
Unseen ‘twill be by passion’s slaves  
Cloaked in the murk of ignorance.”

In such wise, as the Lord pondered, his mind inclined to little effort and not to teaching *dhamma*. Then it occurred to Brahmā Sahampati, knowing with his mind the reasoning in the Lord’s mind: “Alas, the world is lost, alas, the world is destroyed, inasmuch as the mind of the Truth-finder, the perfected one, the fully awakened one, inclines to little effort and not to teaching *dhamma*.”

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

Then Brahmā Sahampati, having arranged his upper robe over one shoulder, having stooped his right knee to the ground having saluted the Lord with joined palms, spoke thus to the Lord: “Lord, let the Lord teach *dhamma*, let the Well-farer teach *dhamma*; there are beings with little dust in their eyes who, not hearing *dhamma*, are decaying, (but if) they are learners of *dhamma*, they will grow.”

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

“There has appeared in Magadha before thee  
An unclean *dhamma* by impure minds devised.  
Open this door of deathlessness, let them hear  
*Dhamma* awakened to by the stainless one.

“As on a crag on crest of mountain standing  
A man might watch the people far below,  
E’en so do thou, O Wisdom fair, ascending,  
O Seer of all, the terraced heights of truth,  
Look down, from grief released, upon the peoples  
Sunken in grief, oppressed with birth and age.

“Arise, thou hero! Conqueror in the battle!  
Thou freed from debt! Man of the caravan!

Walk the world over, let the Blessed One  
Teach *dhamma*. They who learn will grow.”

When he had spoken thus, the Lord spoke thus to Brahmā Sahampati: “Brahmā, it occurred to me: ‘This *dhamma* penetrated by me is deep ... that would be a vexation to me.’ And further, Brahmā, these verses not heard before in the past occurred spontaneously to me: ‘This that through many toils I’ve won ... cloaked in the murk of ignorance.’ In such wise, Brahmā, as I pondered, my mind inclined to little effort and not to teaching *dhamma*.”

Then a second time did Brahmā Sahampati speak thus to the Lord: “Lord, let the Lord teach *dhamma* ... if they are learners of *dhamma*, they will grow.” Then a second time did the Lord speak thus to Brahmā Sahampati: “But, Brahmā, it occurred to me: ... my mind inclined to little effort and not to teaching *dhamma*.”

Then a third time did Brahmā Sahampati speak thus to the Lord: “Lord, let the Lord teach *dhamma* ... if they are learners of *dhamma*, they will grow.” Then the Lord, having understood Brahmā’s entreaty and, out of compassion for beings, surveyed the world with the eye of an awakened one. As the Lord was surveying the world with the eye of an awakened one, he saw beings with little dust in their eyes, with much dust in their eyes, with acute faculties, with dull faculties, of good dispositions, of bad dispositions, docile, indocile, few seeing fear in sins and the worlds beyond.

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

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

“Open for those who hear are the doors of deathlessness;  
let them renounce their faith.

Thinking of useless fatigue, I have not preached, Brahmā, the  
sublime and excellent *dhamma* to men.”

Then Brahmā Sahampati, thinking: “The opportunity was made by me for the Lord to teach *dhamma*,” greeting the Lord, keeping his right side towards him, vanished then and there.

## On the group of five

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

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

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

But then an invisible *devatā* announced to the Lord: “Lord, Uddaka, Rāma’s son, passed away last night.” And the knowledge arose to the Lord that Uddaka, Rāma’s son, had passed away last night. Then it occurred to the Lord: “Uddaka, Rāma’s son, was of great intelligence. If he had heard this *dhamma*, he would have understood it quickly.”

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

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

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

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

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

“For me there is no teacher,  
One like me does not exist,  
In the world with its *devas*  
No one equals me.

“For I am perfected in the world,  
The teacher supreme am I,  
I alone am all-awakened,  
Become cool am I, *nibbāna*-attained.

“To turn the *dhamma*-wheel  
I go to Kasi’s city,  
Beating the drum of deathlessness  
In a world that’s blind become.”

“According to what you claim, your reverence, you ought to be victor of the unending” (Upaka said).

“Like me, they are victors indeed,  
Who have won to destruction of the cankers;  
Vanquished by me are evil things,  
Therefore am I, Upaka, a victor.”

When this had been said, Upaka, the Naked Ascetic, having said, “It may be (so), your reverence,” having shaken his head, went off taking a different road.

Then the Lord, walking on tour, in due course approached Benares, the deer-park of Isipatana, the group of five monks. The group of five monks saw the Lord coming in the distance; seeing him, they agreed among themselves, saying: “Your reverences, this recluse Gotama is coming, he lives in abundance, he is wavering in his striving, he has reverted to a life of abundance. He should neither be greeted, nor stood up for, nor should his bowl and robe be received; all the same a seat may be put out, he can sit down if he wants to.”

But as the Lord gradually approached this group of five monks, so this group of five monks, not adhering to their own agreement, having gone towards the Lord, one received his bowl and robe, one made ready a seat, one brought water for washing the feet, a foot-stool, a foot-stand. The Lord sat down on the seat made ready, and the Lord, while he was sitting down, washed his feet. Further, they addressed the Lord by name and with the epithet of “your reverence.”

When this had been said, the Lord spoke thus to the group of five monks: “Do not, monks, address a Truthfinder by name, and with the epithet ‘your reverence’. A Truthfinder, monks, is a perfected one, a fully awakened one. Give ear, monks, the

deathless has been found; I instruct, I teach *dhamma*. Going along in accordance with what has been enjoined, having soon realised here and now by your own super-knowledge that supreme goal of the Brahma-faring for the sake of which young men of family rightly go forth from home into homelessness, you will abide in it.”

When this had been said, the group of five monks spoke thus to the Lord: “But you, reverend Gotama, did not come to a state of further-men, to the eminence of truly *ariyan* vision of knowledge, by this conduct, by this course, by this practice of austerities. So how can you now come to a state of further-men, to the eminence of the truly *ariyan* vision of knowledge, when you live in abundance, are wavering in striving, and have reverted to a life of abundance?”

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

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

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

“You have not, Lord.”

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

Then the Lord addressed the group of five monks, saying: “These two (dead) ends, monks, should not be followed by one who has gone forth. Which two? That which is, among sense-pleasures, addiction to attractive sense-pleasures, low, of the villager, of the average man, unariyan, not connected with the goal; and that which is addiction to self-torment, ill, unariyan, not connected with the goal. Now,

monks, without adopting either of these two (dead) ends, there is a middle course, fully awakened to by the Truthfinder, making for vision, making for knowledge, which conduces to calming, to super-knowledge, to awakening, to *nibbāna*.

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

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

“And this, monks, is the *ariyan* truth of the uprising of ill: that which is craving connected with again-becoming, accompanied by delight and passion, finding delight in this and that, that is to say: craving for sense-pleasures, craving for becoming, craving for de-becoming.

“And this, monks, is the *ariyan* truth of the stopping of ill: the utter and passionless stopping of that very craving, its renunciation, surrender, release, the lack of pleasure in it.

“And this, monks, is the *ariyan* truth of the course leading to the stopping of ill: this *ariyan* eightfold Way itself, that is to say: right view ... right concentration.

On thinking, ‘This is the *ariyan* truth of ill’, among things not heard before by me, monks, vision arose, knowledge arose, wisdom arose, higher knowledge arose, light arose. On thinking, ‘Now that which is the *ariyan* truth of ill must be completely known’ ... ‘Now that which is the *ariyan* truth of ill is completely known’, among things not heard before by me, monks, vision arose, knowledge arose, wisdom arose, higher knowledge arose, light arose.

“On thinking, ‘This is the *ariyan* truth of the uprising of ill’ ... light arose. On thinking, ‘Now that which is this *ariyan* truth of the uprising of ill must be given up’ ... ‘... is given up’ ... light arose.

“On thinking, ‘This is the *ariyan* truth of the stopping of ill’ ... light arose. On thinking, ‘Now that which is this *ariyan* truth of the stopping of ill must be realized’ ... ‘... is realised’ ... light arose.

“On thinking, ‘This is the *ariyan* truth of the course going to the stopping of ill’ ... light arose. On thinking, ‘Now that which is this *ariyan* truth of the course leading to the stopping of ill must be made to become’ ... ‘... is made to become’ ... light arose.

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

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

“Moreover, the vision of knowledge arose in me: ‘Freedom of mind is for me unshakeable, this the last birth, there is not now again-becoming.’” Thus spoke the Lord; delighted, the group of five monks rejoiced in the Lord’s utterance. Moreover, while this discourse was being uttered, *dhamma*-vision, dustless, stainless, arose to the venerable Koṇḍañña that “whatever is of the nature to uprise, all that is of the nature to stop.”

And when the Lord had rolled the *dhamma*-wheel, the earth *devas* made this sound heard: “The supreme *dhamma*-wheel rolled thus by the Lord at Benares in the deer-park at Isipatana cannot be rolled back by a recluse or brahmin or deva or by *Māra* or by *Brahmā* or by anyone in the world.” Having heard the sound of the earth *devas*, the *devas* of the Four Great Kings made this sound heard ... the Thirty *devas* ... Yama’s *devas* ... the Happy *devas* ... the *devas* who delight in creation ... the *devas* who delight in the creation of others ... the *devas* of *Brahmā*’s retinue made this sound heard: “The supreme *dhamma*-wheel rolled thus by the Lord at Benares in the deer-park at Isipatana cannot be rolled back by a recluse or brahmin or *deva* or by *Māra* or by *Brahmā* or by anyone in the world.”

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

Then the venerable Aññata Koṇḍañña, 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: "May I, Lord, receive the going forth in the Lord's presence, may I receive ordination?"

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

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

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

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

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

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

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

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

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

body tends to sickness, and one does not get the chance of saying in regard to body, 'Let body become thus for me, let body not become thus for me'.

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

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

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

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

"Impermanent, Lord."

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

"Painful, Lord."

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

"It is not Lord."

"Is feeling ... perception ... are the habitual tendencies ... is consciousness permanent or impermanent?"

"Impermanent, Lord."

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

"Painful, Lord."

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

"It is not so, Lord."

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

"Whatever is feeling ... whatever is perception ... whatever are the habitual tendencies ... whatever is consciousness past, future, present, or internal or external, or gross or subtle, or low or excellent, whether far or near—all

consciousness should, by means of right wisdom, be seen as it really is, thus: This is not mine, this am I not, this is not my self.

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

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

### On the going forth of Yasa

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

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

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

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

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

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

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

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

The Lord saw the (great) merchant, the householder, coming in the distance; seeing him, it occurred to the Lord: “Suppose I were to perform such a psychic wonder that the (great) merchant, the householder, sitting here, should not see Yasa the young man of family, sitting here?” Then the Lord performed such a psychic wonder.

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

“Well, householder, sit down. Perhaps, sitting here, you may see Yasa, the young man of family, sitting here.”

Then the (great) merchant, the householder, thinking: “It is said that I, sitting here, will see Yasa, the young man of family, sitting here”, and exultant, uplifted, having greeted the Lord, he sat down at a respectful distance.

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

Then while the father of Yasa, the young man of family, was being taught *dhamma*, as he was reviewing his stage (of knowledge) as it was seen, as it was known, his mind was freed from the cankers without grasping. Then it occurred to the Lord: “While the father of Yasa, the young man of family, was being taught *dhamma*, as he was reviewing his stage (of knowledge) as it was seen, as it was known, his mind was freed from the cankers without grasping. Now Yasa, the young man of family, cannot become one, having turned back to the low life, to enjoy pleasures of the senses as he did formerly when leading a household life. Suppose I were to annul that psychic wonder?” Then the Lord annulled that psychic wonder.

Then the (great) merchant, the householder, saw Yasa, the young man of family sitting down; seeing him, he spoke thus to Yasa, the young man of family: “Dear Yasa, your mother is full of lamentation and grief, give your mother life.”

Then Yasa, the young man of family, looked towards the Lord. Then the Lord spoke thus to the (great) merchant, the householder: “What do you think about this, house-holder, that *dhamma* was seen by Yasa with a learner’s knowledge, with a learner’s insight, even as by you? As he was reviewing his stage (of knowledge), as it was seen, as it was known, his mind was freed from the cankers without grasping. Now can Yasa, householder, having turned back to the low life, become one to enjoy pleasures of the senses, as he did formerly when leading a household life?”

“No, Lord.”

“*Dhamma* was seen by Yasa, the young man of family, householder, with a learner’s knowledge, with a learner’s insight, even as by you. As he was reviewing his stage (of knowledge), as it was seen, as it was known, his mind was freed from the cankers without grasping. Now Yasa, the young man of family, householder, cannot become one, having turned back to the low life, to enjoy pleasures of the senses, as he did formerly when leading a household life.”

“Lord, it is a gain for Yasa, the young man of family, Lord, it is well gotten for Yasa, the young man of family, inasmuch as the mind of Yasa, the young man of family, is freed from the cankers without grasping. Lord, may the Lord consent to a meal with me on the morrow with Yasa, the young man of family, as his attendant?” The Lord consented by becoming silent. Then the (great) merchant, the householder, knowing that the Lord had consented, rising from his seat, having greeted the Lord, departed keeping his right side towards him.

Then Yasa, the young man of family, soon after the (great) merchant, the householder, had departed, spoke thus to the Lord: “Lord, may I receive the going forth in the Lord’s presence, may I receive ordination?”

“Come, monk,” the Lord said, “well preached is *dhamma*. Lead the Brahma-faring for making an utter end of ill.” So this came to be that venerable one’s ordination. At that time there were seven perfected ones in the world.

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

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

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

Then the venerable Yasa’s mother and father and former wife, having with their own hand(s) served the Lord and the venerable Yasa and having offered them sumptuous foods, solid and soft, sat down when the Lord had finished his meal and

had removed his hand from the bowl. Then the Lord, having gladdened, roused, rejoiced, delighted the venerable Yasa's mother and father and former wife with talk on *dhamma*, rising from his seat departed.

Four householder friends of the venerable Yasa, young men of families of (great) merchants and lesser (great) merchants in Benares, Vimala, Subāhu, Puṇṇaji, Gavampati, heard: "They say that Yasa, the young man of family, having cut off his hair and beard, having put on yellow robes, has gone forth from home into homelessness." Having heard this, it occurred to them: "Now this can be no ordinary *dhamma* and discipline, nor can this be an ordinary going forth, in that Yasa, the young man of family, having cut off his hair and beard, having put on the yellow robes, has gone forth from home into homelessness."

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

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

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

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

Fifty householder friends of the venerable Yasa, young men of the first families and of those next to the first in the district heard: "They say that Yasa, the young man of family ... While they were being exhorted, instructed by the Lord with *dhamma* talk, their minds were freed from the cankers without grasping. At that time there were sixty-one perfected ones in the world.

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

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

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

“Freed am I from all the snares,  
Both those of *devas* and of men,  
From great bondage am I freed,  
Humbled art thou, O End-maker.”

“The tale of mind-impressions is a snare  
That weaves its tallies to and fro in air.  
With these will I have wherewith to fetter thee,  
Recluse, thou wilt not be freed from me.”

“Sights, sounds, scents, tastes, and things to touch,  
Bringing delights to mind of man-for such  
All wish, all will, for me is past and gone,  
Humbled art thou, O End-maker.”

Then Māra, the Evil One, thinking, “The Lord knows me, the well-farer knows me,” pained, afflicted, vanished then and there.

### On going forth and ordination

At that time monks brought (to the Lord) from various quarters, from various districts those wishing for the going forth, those wishing for ordination, thinking: “The Lord will let these go forth, he will ordain them.” Thereby both the monks as well as those wishing for the going forth and those wishing for ordination were tired. Then a reasoning arose in the Lord’s mind as he was meditating in seclusion, thus: “At present monks are bringing (to me) from various quarters ... and those

wishing for ordination are tired. Suppose I were to allow it to monks, saying: ‘You, monks, may now yourselves let go forth, may ordain in any quarter, in any district?’”

Then the Lord, emerging from seclusion towards evening, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: “While I was meditating in seclusion, monks, a reasoning arose in my mind, thus: ‘At present monks are bringing ... in any quarter, in any district’?”

“I allow, monks, that you yourselves may now let go forth may ordain in any quarter, in any district. And thus, monks, should one let go forth, should one ordain: First, having made him have his hair and beard cut off, having made him put on yellow robes, having made him arrange an upper robe over one shoulder, having made him honour the monks’ feet, having made him sit down on his haunches, having made him salute with joined palms, he should be told: ‘Speak thus: “I go to the awakened one for refuge, I go to *dhamma* for refuge, I go to the Order for refuge. And a second time I go ... And a third time I go to ... the Order for refuge.”’ I allow, monks, the going forth and the ordination by these three goings for refuge.”

### With Māra, the second

Then the Lord, having kept the rains, addressed the monks, saying: “Monks, by proper attention, by proper right effort was supreme freedom attained by me, supreme freedom realised. You, too, monks, by proper attention, by proper right effort may attain supreme freedom, may realise supreme freedom.”

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

“Bound art thou by Māra’s snares,  
Both those of *devas* and of men,  
In great bondage art thou bound.  
Recluse, thou wilt not be freed from me.”

“Freed am I from Māra’s snares,  
Both those of *devas* and of men,  
From great bondage am I freed,  
Humbled art thou, O End-maker.”

Then Māra, the Evil One, thinking, “The Lord knows me, the well-farer knows me,” pained, afflicted, vanished then and there.

## The story of the excellent group

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

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

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

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

“What do you think of this, young men? Which is better for you, that you should seek for a woman or that you should seek for the self?”

“Truly this were better for us, Lord, that we should seek for the self.”

“Well then, young men, you sit down, I will teach you *dhamma*.”

Saying, “Yes, Lord,” this group of friends of high standing, having greeted the Lord, sat down at a respectful distance.

The Lord talked a progressive talk to these, that is to say, talk on giving, talk on moral habit, talk on heaven ... that “whatever is of the nature to uprise, all that is of the nature to stop.”

These, having seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, ... spoke thus to the Lord: “May we, Lord, receive the going forth in the Lord’s presence, may we receive ordination?”

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

## On the miracles at Uruvelā

Then the Lord, walking on tour, in due course arrived at Uruvelā. Now at that time three matted hair ascetics, Kassapa of Uruvelā, Kassapa of the River, Kassapa of Gayā, were living at Uruvelā. Of these, the matted hair ascetic Kassapa of Uruvelā was leader, guide, highest, chief, head of five hundred matted hair ascetics; the matted hair ascetic Kassapa of the River was leader ... head of three hundred matted hair ascetics; the matted hair ascetic Kassapa of Gayā was leader ... head of two hundred matted hair ascetics.

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

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

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

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

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

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

Then the Lord, having worked a work of psychic power, blew forth smoke. Then that serpent, not conquering anger, blazed up. The Lord, having attained the condition of heat, also blazed up. When both were in flames, the fire-room became as though burning, ablaze, in flames. Then the matted hair ascetics, having surrounded the fire-room, spoke thus: “Beautiful indeed is the great recluse, (but) he will be harmed by the serpent.”

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

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

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

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

"It is given"; having understood this, the fearless one entered, fear overpassed. Having seen that the holy man had entered, the chief of snakes, afflicted, blew forth smoke. The chief of men, joyful, unperturbed, blew forth smoke there too.

But the chief of snakes, not conquering anger, blazed up like a fire.

The chief of men, highly proficient in the condition of heat, blazed up there too.

When both were in flames, the matted hair ascetics, as they were looking at the fire-room, said: "Beautiful indeed is the great recluse, (but) he will be harmed by the serpent."

Then at the end of that night the serpent's flames became extinguished, but the multicoloured flames of him of psychic power remained, and multicoloured flames, dark green, then red, crimson, yellow and crystal-coloured were on Angirasa's body.

Having put the chief of snakes into his bowl, he showed him to the brahmin, saying:

"This, Kassapa, is your serpent, his heat was mastered by heat."

Then the matted hair ascetic Uruvelakassapa, thoroughly believing in this wonder of psychic power of the Lord, spoke thus to the Lord: “Stay just here, great recluse, I (can offer you) a constant supply of food.”

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

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

“Kassapa, these were the four Great Kings who approached me in order to hear *dhamma*.”

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

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

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

Then the matted hair ascetic Uruvelakassapa approached the Lord at the end of that night ... stayed in that same woodland grove.

Then Brahmā Sahampati ... stayed in that same woodland grove.

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

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

“Now did it not occur to you, Kassapa, ‘At present my great sacrifice is going forward ... Now the great recluse shall certainly not come to-morrow’?”

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

Now at that time a rag-robe accrued to the Lord. Then it occurred to the Lord: “Now where can I wash the rag-robe?” Then Sakka, lord of the *devas*, knowing by mind the reasoning in the Lord’s mind, having dug a tank with his hand, spoke thus to the Lord: “Lord, the Lord may wash the rag-robe here.” Then it occurred to the Lord: “Now on what can I knead the rag-robe?” Then Sakka, lord of the *devas*, knowing by mind the reasoning in the Lord’s mind, having put down a large stone near him, said: “Lord, the Lord may knead the rag-robe here.”

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

Then the matted hair ascetic Uruvelakassapa approached the Lord at the end of that night; having approached, he spoke thus to the Lord: “It is time, great recluse, the meal is ready. But how is it, great recluse, that this tank was not here before, and now this tank is here? Nor was this stone put down before. By whom was this stone put down? Nor was a bough of this *kakudha* (tree) bent down before, and now this bough is bent down.”

“Kassapa, a rag-robe accrued to me here, and this occurred to me, Kassapa, ‘Now where can I wash the rag-robe? ‘Then, Kassapa, Sakka, lord of the *devas*, knowing by mind the reasoning in my mind, having dug a tank with his hand, spoke thus to me: ‘Lord, the Lord may wash the rag-robe here.’ So this tank was dug by the hand of a non-human being. Then this occurred to me, Kassapa, ‘Now on what can I knead the rag-robe? “... So this stone was put by a non-human being.

Then this occurred to me, Kassapa, ‘Now holding on to what can I come up out of (the water)?’ Then, Kassapa, a *devatā* ... said: ‘Lord, the Lord may come up from (the water) holding on here.’ So this *kakudha* (tree) was a hold for my hand. Then this occurred to me, Kassapa, ‘Now on what can I stretch out the rag-robe?’ Then Sakka, lord of the *devas* ... So this stone was put by a non-human being.”

Then it occurred to the matted hair ascetic Uruvelakassapa: “Truly the great recluse is of great psychic power, of great might, in that Sakka, lord of the *devas*, does him a service; but yet he is not a perfected one as I am.” Then the Lord, having eaten the meal (offered by) the matted hair ascetic Uruvelākassapa, stayed in that same woodland grove.

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

“You go on, Kassapa, I am coming along,” and having dismissed the matted hair ascetic Uruvelakassapa, having plucked a fruit from a rose-apple tree, after which this Land of the Rose-apples is named, he sat down in the fire-room, having arrived first.

The matted hair ascetic Uruvelakassapa saw the Lord sitting in the fire-room; seeing him he spoke thus to the Lord: “By what way have you come, great recluse? I set out before you, but you are sitting in the fire-room, having arrived first.”

“Now I, Kassapa, having dismissed you, having plucked a fruit from a rose-apple tree, after which this Land of the Rose-apples is named, am sitting in the fire-room, having arrived first. Truly, Kassapa, this rose-apple fruit is full of colour, full of scent, full of flavor; if you like, do eat it.”

“No, great recluse, you alone are worthy of it, you alone eat it.” Then it occurred to the matted hair ascetic Uruvelakassapa: “Truly the great recluse is of great psychic power, of great might, in that having dismissed me first ... he sat down in the fire-room, having arrived first; but yet he is not a perfected one as I am.” Then the Lord, having eaten the meal (offered by) the matted hair ascetic Uruvelakassapa, stayed in that same woodland grove.

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

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

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

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

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Now at that time these matted hair ascetics, wanting to tend the (sacred) fires, were unable to chop sticks. Then it occurred to these matted hair ascetics: “Doubtless it is (owing to) the psychic might of the great recluse that we are unable to chop sticks.” Then the Lord spoke thus to the matted hair ascetic Uruvelakassapa: “Kassapa, let sticks be chopped.”

“Let them be chopped, great recluse.” Five hundred sticks were chopped simultaneously. Then it occurred to the matted hair ascetic Uruvelakassapa: “Truly the great recluse is of great psychic power, of great might, in that also sticks are chopped; but yet he is not a perfected one as I am.”

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Now at that time these matted hair ascetics, wanting to tend the (sacred) fires, were unable to kindle the fires. Then it occurred to these matted hair ascetics: “Doubtless

... unable to kindle the fires.” Then the Lord spoke thus to the matted hair ascetic Uruvelakassapa: “Kassapa, let the fires be kindled.”

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

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Now at that time these matted hair ascetics, having tended the fires, were unable to extinguish the fires. ... The five hundred fires were extinguished simultaneously ... “... in that also the fires are extinguished; but yet he is not a perfected one as I am.”

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Now at that time on the cold winter nights between the eights in a time of snowfall these matted hair ascetics were plunging into the river Nerañjarā, then emerging and repeatedly plunging in and out. Then the Lord created as many as five hundred fire-vessels just where these matted hair ascetics, having come up from (the river), warmed themselves. Then it occurred to these matted hair ascetics: “Doubtless it is (owing to) the psychic might of the great recluse that these fire-vessels are created.” Then it occurred to the matted hair ascetic Uruvelakassapa: “Truly the great recluse is of great psychic power, of great might, in that he can create these fire-vessels; but yet he is not a perfected one as I am.”

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

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

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

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

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

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

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

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

“Yes, friend, this is better.”

Then these matted hair ascetics ... So this came to be these venerable ones’ ordination.

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

“Yes, friend, this is better.”

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

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

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

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

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

“The ear is burning, sounds are burning ... the nose is burning, odours are burning ... the tongue is burning, tastes are burning ... the body is burning, tangible objects are burning ... the mind is burning, mental states are burning, consciousness through the mind is burning, impingement on the mind is burning, in other words the feeling which arises through impingement on the mind, be it pleasant or

painful or neither painful nor pleasant, that too is burning. With what is it burning? I say it is burning with the fire of passion, with the fire of hatred, with the fire of stupidity; it is burning because of birth, ageing, dying, because of grief, sorrow, suffering, lamentation and despair.

“Seeing this, monks, the instructed disciple of the ariyans disregards the eye and he disregards material shapes and he disregards consciousness through the eye and he disregards impingement on the eye, in other words the feeling which arises from impingement on the eye, be it pleasant or painful or neither painful nor pleasant, that too he disregards. And he disregards the ear and he disregards sounds, and he disregards the nose and he disregards odours, and he disregards the tongue and he disregards tastes, and he disregards the body and he disregards tangible objects, and he disregards the mind and he disregards mental states and he disregards consciousness through the mind and he disregards impingement on the mind, in other words the feeling that arises from impingement on the mind, be it pleasant or painful or neither painful nor pleasant, that too he disregards; disregarding, he is dispassionate; through dispassion he is freed; in freedom the knowledge comes to be, ‘I am freed’, and he comprehends: Destroyed is birth, lived is the Brahma-faring, done is what was to be done, there is no more of being such or such.”

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

### On Bimbisāra’s gathering

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

Then King Seniya Bimbisāra of Magadha heard: “Verily, the recluse Gotama, the son of the Sakyans, who has gone forth from the Sakyan clan, has reached Rājagaha and is staying at Rājagaha in the Palm Grove pleasure ground in the Supatiṭṭha shrine. A lovely reputation has gone forth concerning the Lord Gotama, thus: He is indeed Lord, perfected one, fully awakened one, endowed with knowledge and conduct, well-farer, knower of the worlds, unrivalled charioteer of men to be tamed, teacher of *devas* and mankind, awakened one, Lord. Having realised them by his own super-knowledge, he makes known this world with its *devas*, with its *Māras*, with its *Brahmās*, creatures with *devas* and men, with recluses and brahmins. He teaches *dhamma*, lovely at the beginning, lovely in the middle, lovely at the ending. He

explains with the spirit and the letter the Brahma-faring completely fulfilled and wholly pure. Good indeed it were to see perfected ones like this.”

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

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

“What hast thou seen, O dweller in Uruvelā,  
That thou, known as emaciate, hast abandoned the (sacred) fire?  
I ask thee about this matter, Kassapa:  
Hast thou abandoned thy fire-implements?”

“The sacrifices speak of forms and sounds,  
Also of tastes, pleasures and women.

Knowing that ‘This is dross’ among affections—  
Therefore I delighted not in sacrifice, in offering.”

“But if your mind delights not there, Kassapa,” the Lord said,

“Among forms, sounds and also tastes,  
Then in the world of *devas* and men what does your mind delight in?  
Kassapa, tell me that.”

“When I had seen the path, peaceful, without substrate,  
Stainless, not attached to sensations’ becoming,  
Not becoming otherwise, where one cannot be led by others—  
In consequence, I delighted not in sacrifice, in offering.”

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

Then the Lord, knowing by mind the reasoning in the minds of these twelve myriad Brahmins and householders of Magadha, talked a progressive talk ... stopping, the Way.

And as a clean cloth without black specks will easily take a dye, even so as the twelve myriad Brahmins and householders of Magadha with Bimbisāra at their head were (sitting) in those very seats, *dhamma*-vision, dustless, stainless, arose to them, that “Whatever is of the nature to uprise, all that is of the nature to stop,” and one myriad declared themselves to be lay-followers.

Then King Bimbisāra of Magadha, having seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, having crossed over doubt, put away uncertainty, having attained without another’s help to full confidence in the teacher’s instruction, spoke thus to the Lord: “Formerly, Lord, when I was a young man I had five ambitions. These are now realised by me.

1.“Formerly, Lord, when I was a young man it occurred to me: ‘Might I be anointed into kingship.’ This was my first ambition, Lord. It has now been realised by me.

2.And ‘Might the perfected one, the fully awakened one come into my realm.’ This, Lord, was my second ambition. It has now been realised by me.

3.“And ‘That I might pay homage to this Lord.’ This, Lord, was my third ambition. It has now been realised by me.

4.“And ‘May that Lord teach me *dhamma*.’ This, Lord, was my fourth ambition. It has now been realised by me.

5.“And ‘Might I understand that Lord’s *dhamma*.’ This, Lord, was my fifth ambition. It has now been realised by me.

“Formerly, Lord, when I was a young man I had these five ambitions. They are now realised by me.

“Excellent, Lord! Excellent, Lord! Even, Lord, as one might set upright what has been upset ... even so is *dhamma* explained in many a figure by the Lord. So I, Lord, go to the Lord as refuge and to *dhamma* and to the Order of monks. Lord, may the Lord accept me as a lay-disciple gone for refuge from this day forth for as long as life lasts. And, Lord, may the Lord consent to a meal with me to-morrow together with the Order of monks.” The Lord consented by becoming silent.

Then King Seniya Bimbisāra of Magadha, having understood the Lord’s consent, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then King Seniya Bimbisāra of Magadha, having had sumptuous food, solid and soft, prepared, at the end of that night had the time announced to the Lord, saying: “Lord, it is time, the meal is ready.” Then the Lord, having dressed in

the morning, taking his bowl and robe, entered Rājagaha together with the large Order of monks, with all those same thousand monks who had formerly been matted-hair ascetics.

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Now at that time Sakka, lord of the *devas*, having assumed the form of a Brahmin youth, walked in front of the Order of monks with the Lord at its head, singing these verses:

“The tamed with the tamed,  
with the former matted-hair ascetics,  
the well freed with the well freed,  
The Lord, beautifully coloured like a golden ornament,  
entered Rājagaha.

“The freed with the freed,  
with the former matted-hair ascetics,  
the well freed with the well freed,  
The Lord, beautifully coloured like a golden ornament,  
entered Rājagaha.

“The crossed over with the crossed over,  
with the former matted-hair ascetics,  
the well freed with the well freed,  
The Lord, beautifully coloured like a golden ornament,  
entered Rājagaha.

“He of the ten states,  
of the ten powers,  
versed in the ten things,  
and furnished with the ten,  
He, the Lord, surrounded by ten hundred,  
entered Rājagaha.”

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

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

Then the Lord approached the dwelling of King Seniya Bimbisāra of Magadha; having approached he sat down on the appointed seat together with the Order of monks. Then King Seniya Bimbisāra of Magadha, with his own hand having offered, having satisfied the Order of monks with the awakened one at its head with

sumptuous food, solid and soft, when the Lord had eaten and had withdrawn his hand from the bowl, sat down at a respectful distance.

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

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

Then King Seniya Bimbisāra of Magadha, having taken a ceremonial vessel made of gold, dedicated it to the Lord, saying: “May I, Lord, give this Bamboo Grove, a pleasure park, to the Order of monks with the awakened one at its head?” The Lord accepted the park. Then the Lord, having gladdened, rejoiced, roused, delighted King Seniya Bimbisāra of Magadha with talk on *dhamma*, having risen from his seat, departed. Then the Lord, on this occasion having given reasoned talk, addressed the monks, saying: “Monks, I allow a park.”

### On the going forth of Sāriputta and Moggallāna

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

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

Then it occurred to the wanderer Sāriputta: “But it is not the right time to question this monk, he has gone in among the houses, he is walking for almsfood. What now if I should follow close after this monk who has learnt a way for those who need it?” Then the venerable Assaji, having walked for almsfood in Rājagaha, taking his almsbowl, returned. Then the wanderer Sāriputta approached the venerable Assaji; having approached, he exchanged greetings with the venerable Assaji; having exchanged courteous and friendly greetings, he stood at a respectful distance. As he was standing at a respectful distance, the wanderer Sāriputta spoke thus to the venerable Assaji: “Your reverence, your faculties are quite pure, your complexion very bright, very clear. On account of whom, your reverence, have you gone forth, or who is your teacher, or whose *dhamma* do you profess?”

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

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

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

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

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

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

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

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

“Yes, friend, I have attained the deathless.”

“But how did you, friend, attain the deathless?”

“Now, I, friend, saw the venerable Assaji walking for almsfood in Rājagaha—pleasing whether he was approaching or departing ...

“Then, friend, it occurred to me: ‘But it is not the right time to question this monk ...

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

‘Those things which proceed from a cause,  
of these the Truthfinder has told the cause,  
And that which is their stopping—  
the great recluse has such a doctrine.’”

When the wanderer Moggallāna had heard this terse expression of *dhamma* ...

Then the wanderer Moggallāna spoke thus to the wanderer Sāriputta: “Let us go, friend, to the Lord, (for) this Lord is the teacher for us.”

“Friend, these two hundred and fifty wanderers are staying here because of us, looking to us; do let us consult them so that they may do what they think (right).” Then Sāriputta and Moggallāna approached these wanderers; having approached, they spoke thus to these wanderers:

“We are going, friends, to the Lord, (for) this Lord is the teacher for us.”

“We, venerable ones, are staying here because of you, looking to you. If the venerable ones will fare the Brahma-faring under the great recluse all of us will fare the Brahma-faring under the great recluse.”

Then Sāriputta and Moggallāna approached the wanderer Sañjaya; having approached they spoke thus to the wanderer Sañjaya: “Sir, we are going to the Lord, (for) this Lord is the teacher for us.”

“No, friends, do not go; we three will one and all look after this group.” And a second time ... And a third time ... “... will look after this group.”

Then Sāriputta and Moggallāna, taking those two hundred and fifty wanderers, approached the Bamboo Grove; but on that self-same spot hot blood issued from the mouth of Sañjaya the wanderer. The Lord saw Sāriputta and Moggallāna coming in the distance; seeing them, he addressed the monks saying:

“Monks, these two friends, Kolita and Upatissa, are coming. This pair of disciples will be my chief, my eminent pair.”

When, in the deep sphere of knowledge,  
they had attained the matchless freedom  
in which there is destruction of attachments,  
then the teacher explained about them  
in the Bamboo Grove:

“These two friends,  
Kolita and Upatissa, are coming.  
This pair of disciples will be my chief,  
my eminent pair.”

Then Sāriputta and Moggallāna approached the Lord; having approached, having inclined their heads to the Lord’s feet, they spoke thus to the Lord: “Lord, may we receive the going forth in the Lord’s presence, may we receive ordination?”

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

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

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

Monks heard these who ... spread it about. Then these monks told this matter to the Lord. He said: “Monks, this noise will not last for long, it will last only for seven days, after seven days it will cease. Therefore, monks, if they reprove you in this verse:

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

You should reprove them in reply in this verse:

‘Verily great heroes, Truthfinders,  
lead by what is true *dhamma*.

Who would be jealous of the wise,  
leading by *dhamma*?”

Now at that time the people, having seen the monks, reproved them in this verse:

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

The monks reproved these people in reply in this verse:

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

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

...

### [The Service of a Brahmin]

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

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

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

“Now, what help (given) by this brahmin, Sāriputta, do you remember?”

“Lord, as I was walking for almsfood here in Rājagaha this brahmin had spoon-alms bestowed upon me. This, Lord, is the service done by this brahmin which I remember.”

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

“How, lord, do I let this brahmin go forth, how do I ordain him?”

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

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

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

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

“And a third time I speak forth this matter ... should speak. So and so is ordained by the Order through the preceptor so and so. It is pleasing to the Order, therefore they are silent. Thus do I understand this.”

...

### [Going Forth for the Belly's Sake]

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

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

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

“Yes, your reverences.”

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

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

“It is true, Lord.”

The enlightened one, the Lord rebuked him, saying:

“How can you, foolish man, go forth in this *dhamma* and discipline which are well taught for your belly’s sake? It is not foolish man, for pleasing those who are not (yet) pleased, nor for increasing (the number of) those who are pleased.” Having rebuked him, having given reasoned talk, he addressed the monks, saying:

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

...

### The story of five diseases

Now at that time five diseases were prevalent among the people of Magadha: leprosy, boils, eczema, consumption, epilepsy. People, afflicted with the five diseases, having approached Jīvaka Komārabhacca, spoke thus: “It were good, teacher, if you would attend us.”

“But I, masters, am very busy, there is much to be done, and King Seniya Bimbisāra of Magadha is to be looked after by me, also the women’s quarters and the Order of monks with the awakened one at its head. I am not able to attend you.”

“All this property shall become yours, teacher, and we will be your slaves. It were good, teacher, if you would attend us.”

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

Then it occurred to these people: “These recluses, sons of the Sakyans, are of pleasant character, of pleasant conduct; having eaten good meals, they lie down, on beds sheltered from the wind. Suppose we were to go forth among the recluses, sons of the Sakyans? In that case monks would look after us and moreover Jīvaka Komārabhacca would attend us.” Then these people, having approached (some) monks, asked for the going forth. The monks let them go forth, they ordained them. These monks looked after them and moreover Jīvaka Komārabhacca attended them.

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

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

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

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

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

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

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

“Yes, teacher.”

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

Jīvaka Komārabhacca looked down upon, criticised, spread it about, saying: “How can these honoured sirs let one afflicted with the five diseases go forth?” Then Jīvaka Komārabhacca approached the Lord; having approached, having greeted the

Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Jīvaka Komārabhacca spoke thus to the Lord: “It were well, Lord, if the masters did not let one afflicted with (any one of) the five diseases go forth.”

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

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

...

### The story of the boy Upāli

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

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

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

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

“Consent that I may go forth from home into homelessness.” Then the parents of those boys consented, thinking: “All these boys want the same thing, they are bent

on what is good.” These, having approached monks, asked for the going forth. These monks let them go forth, they ordained them.

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

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

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

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

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

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

“How, monks, can these foolish men knowingly ordain an individual who is under twenty years of age?”

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

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

...

## The story of Rāhula

Then the Lord, having stayed in Rājagaha for as long as he found suiting, set out on tour for Kapilavatthu. Walking on tour in due course he arrived at Kapilavatthu. The Lord stayed there among the Sakyans in Kapilavatthu in the Banyan

monastery. Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of Suddhodana the Sakyan; having approached he sat down on the appointed seat. Then the lady, Rāhula's mother, spoke thus to the boy Rāhula: "This, Rāhula, is your father, go and ask him for your inheritance."

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

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

Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: "I allow, monks, the going forth for novices by the three goings for refuge. And thus, monks, should you let one go forth: first, having made him have his hair and beard cut off, having got (someone) to present him with yellow robes, having made him arrange his upper robe over one shoulder, having made him honour the monks' feet, having made him sit down on his haunches, having made him salute with joined palms, he should be told: 'Speak thus: "I go to the awakened one for refuge I go to *dhamma* for refuge, I go to the Order for refuge. And a second time I go ... And a third time I go ... to the Order for refuge"'. I allow, monks, the going forth for novices by these three goings for refuge."

Then the venerable Sāriputta let the boy Rāhula go forth. Then Suddhodana the Sakyan 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 Suddhodana the Sakyan spoke thus to the Lord:

"I, Lord, ask the Lord for one boon."

"But, Gotama, Truth-finders are beyond (granting) boons."

"Lord, it is what is allowable, it is what is blameless."

"Speak on, Gotama."

"Lord, when the Lord went forth there came to be not a little sorrow, likewise when Nanda did; it was extreme when Rāhula did. Affection for a son, Lord, cuts into the skin, having cut into the skin it cuts into the hide, having cut into the hide it cuts into the flesh ... the ligaments ... the bones, having cut into the bones and reaching the marrow, it abides. It were well, Lord, if the masters did not let a child to go forth without the parents' consent."

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

**“Monks, a child who has not his parents’ consent should not be let go forth. Whoever should let (one such) go forth, there is an offence of wrong-doing.”**

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...

### On training rules

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

“Monks, I allow ten rules for training for novices and novices to train in these:

1. **“Restraint from onslaught on creatures;**
2. **“Restraint from taking what is not given;**
3. **“Restraint from unchastity;**
4. **“Restraint from lying;**
5. **“Restraint from the occasion of sloth (induced by) fermented liquor, spirits and strong drink;**
6. **“Restraint from eating at the wrong time;**
7. **“Restraint from seeing shows of dancing, singing and music;**
8. **“Restraint from the occasion of using garlands, scents, unguents and wearing finery;**
9. **“Restraint from using high beds, large beds;**
10. **“Restraint from accepting gold and silver.**

“I allow monks, these ten rules for training for novices and novices to train in these.”

...

### The story of one in communion by theft

Now at that time a certain descendant of an ancient family which had come down in the world was delicately nurtured. Then it occurred to this descendant of the ancient family which had come down in the world: “Now, I am delicately nurtured, I am not able to acquire wealth not (already) acquired, nor to increase the wealth (already) acquired. Now by what means could I live at ease and not be in want?” Then it occurred to this descendant ... in the world: “Now these recluses, sons of the

Sakyans, are of pleasant conduct, of pleasant character; having eaten good meals, they lie down to sleep on beds sheltered from the wind. Suppose that I, having prepared a bowl and robe for myself, having cut off my hair and beard, having clothed myself in yellow robes, having gone to a monastery, should be in communion together with monks?”

Then that descendant ... in the world, having prepared a bowl and robe for himself, having cut off his hair and beard, having clothed himself in yellow robes, having gone to a monastery, greeted the monks. The monks spoke thus: “Of how many years’ standing are you, your reverence?” “What does this mean, your reverences: ‘how many years’ standing’?”

“But who, your reverence, is your preceptor?”

“What does this mean, your reverences: ‘preceptor’?”

The monks spoke thus to the venerable Upāli:

“Please, reverend Upāli, examine this one who has gone forth.”

Then as that descendant ... in the world was being examined by the venerable Upāli, he told him this matter. The venerable Upāli told this matter to the monks. The monks told this matter to the Lord. He said:

**“Monks, if one who is in communion by theft is not ordained, he should not be ordained; if he is ordained, he should be expelled. Monks, if one who has gone over to (another) sect is not ordained, he should not be ordained; if he is ordained, he should be expelled.”**

### The story of an animal

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

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

out, fell asleep. The whole dwelling-place was full of the snake, his coils were protruding through the windows.

Then that monk, thinking: “I will enter the dwelling-place,” opening the door, saw the whole dwelling-place full of the snake, his coils protruding through the windows. Terrified at seeing this, he uttered a cry of distress. Monks, having run up, spoke thus to that monk: “Why did you, your reverence, utter a cry of distress?”

“Your reverences, this whole dwelling-place is full of a snake, his coils are protruding through the windows.” Then that serpent having awakened because of this noise, sat down on his own seat. Monks spoke thus: “Who are you, friend?”

“I am a serpent, honoured sirs.”

“But why did you, friend, act in this way?” Then that serpent told this matter to the monks. The monks told this matter to the Lord.

Then the Lord on this occasion, in this connection, having had the Order of monks convened, spoke thus to this serpent: “Indeed, you serpents are not liable to growth in this *dhamma* and discipline. You, serpent, go away, observe the Observance day precisely on the fourteenth, fifteenth and eighth day of the half-month. Thus will you be freed quickly from birth as a serpent and get back human status.”

Then that serpent, thinking: “It is said that I am not liable to growth in this *dhamma* and discipline,” pained, afflicted, shedding tears, departed having uttered a cry of distress.

Then the Lord addressed the monks, saying: “Monks, there are these two cases of manifestation of a serpent’s true nature: when he indulges in sexual intercourse with a female of his own species, and when he falls asleep in confidence. Monks, these are two cases of manifestation of a serpent’s true nature. **Monks, if an animal is not ordained, it should not be ordained; if it is ordained, it should be expelled.**”

...

## 2. Observance (*Uposatha*)

### Allowance to gather

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

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

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

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

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

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

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

### Allowance to recite the Pātimokkha

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

Then the Lord, having emerged from his seclusion in the evening, on this occasion, in this connection having given reasoned talk, addressed the monks, saying: “Now, monks, as I was meditating in seclusion a reasoning arose in my mind thus: ‘What now if I should allow those rules of training, laid down by me for monks, (to form) a recital of Pātimokkha for them? It would be a (formal) act of observance for them’. I allow you, monks, to recite a Pātimokkha.

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

(into an offence) and who desires purity; for when it is revealed there comes to be comfort for him.”

...

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

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

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

**“Monks, the Pātimokkha should not be recited three times in the half-month. Whoever should (so) recite it, there is an offence of wrong-doing.** I allow you, monks, to recite the Pātimokkha once in the half-month: either on this fourteenth or on the fifteenth (day).”

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...

## The story of Mahākappina

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

Then the Lord, knowing by mind the reasoning in the mind of the venerable Kappina the Great, as a strong man might stretch out his bent arm or might bend back his outstretched arm, even so did he, vanishing from Mount Vulture Peak appear in Maddakucchi in the deer-park before the venerable Kappina the Great. The Lord sat down on an appointed seat, and the venerable Kappina the Great, having greeted the Lord, sat down at a respectful distance.

As the venerable Kappina the Great was sitting down at a respectful distance the Lord spoke thus to him: “Now, Kappina, as you were meditating in seclusion did not a reasoning arise in your mind thus: ‘Should I go to an Observance or should I not

go, should I go to a (formal) act of the Order or should I not go, I, nevertheless, am purified with the highest purification’?”

“Yes, Lord.”

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

“Yes, Lord,” the venerable Kappina the Great answered the Lord in assent.

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

...

### 3. Rains (*Vassa*)

#### Allowance to enter the rains

At one time the awakened one, the Lord was staying at Rājagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time (the use of) a rains-residence for monks had not come to be laid down by the Lord. So these monks walked on tour during the cold weather and the hot weather and the rains.

People looked down upon, criticised, spread it about, saying: “How can these recluses, sons of the Sakyans, walk on tour during the cold weather and the hot weather and the rains, trampling down the crops and grasses, injuring life that is one-facultied and bringing many small creatures to destruction? Shall it be that those members of other sects, whose rules are badly kept, cling to and prepare a rains-residence, shall it be that these birds, having made their nests in the tree-tops, cling to and prepare a rains-residence, while these recluses, sons of the Sakyans walk on a tour during the cold weather and the hot weather and the rains, trampling down the crops and grasses, injuring life that is one-facultied and bringing many small creatures to destruction?”

Monks heard these people who ... spread it about. Then these monks told this matter to the Lord. Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: “I allow you, monks, to enter upon the rains.”

Then it occurred to these monks: “Now, when should the rains be entered upon?” They told this matter to the Lord.

He said: “I allow you, monks, to enter upon the rains in the rainy season.”

Then it occurred to these monks: “Now, how many (periods) are there for beginning the rains?” They told this matter to the Lord. He said: “Monks, there are these two (periods) for beginning the rains: the earlier and the later. The earlier may be entered upon the day after (the full moon of) Āsāḷhī, the later may be entered upon a month after (the full moon of) Āsāḷhī. These, monks, are the two (periods) for beginning the rains.”

...

## Unlawful agreement

Now at that time an agreement came to be made by an Order in Sāvattthī that no one should be allowed to go forth during the rains. A nephew of Visākhā, Migāra’s mother, having approached monks, asked for the going forth. Monks spoke thus: “Sir, an agreement was made by the Order that during the rains no one should be allowed to go forth. Wait, sir, until the monks have kept the rains; when they have kept the rains they will allow you to go forth.” Then these monks, having kept the rains, spoke thus to the nephew of Visākhā, Migāra’s mother: “Come now, sir, go forth.” He spoke thus: “Honoured sirs, if I could have gone forth, I should have been pleased. But now, I, honoured sirs, will not go forth.”

Visākhā, Migāra’s mother ... spread it about, saying: “How can the masters make an agreement to the effect that no one should be allowed to go forth during the rains? At what time should *dhamma* not be followed?” Monks heard Visākhā, Migāra’s mother, as she ... spread it about. Then these monks told this matter to the Lord. He said: **“Monks, an agreement that no one should be allowed to go forth during the rains should not be made. Whoever should make (one), there is an offence of wrong-doing.”**

...

## 4. Invitation (*Pavāraṇā*)

### Dwelling not in comfort

At one time the enlightened one, the Lord was staying at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time several monks, friends and associates, entered on the rains in a certain residence in the Kosala country. Then it occurred to these monks: "Now by what means can we, all together, on friendly terms and harmonious, spend a comfortable rainy season and not go short of almsfood?"

Then it occurred to these monks: "If we should neither address one another nor converse, but whoever should return first from the village for almsfood should make ready a seat, should put out water for (washing) the feet, a footstool, a foot stand, having washed a refuse-bowl should set it out, 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 does 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 foot stand, 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. Thus may we, all together, on friendly terms and harmonious, spend a comfortable rainy season and not go short of almsfood."

Then these monks neither addressed one another nor conversed. Whoever returned first from the village for almsfood made ready a seat, put out water for (washing) the feet, a foot-stool, a foot stand, set out a refuse-bowl having washed it, set out drinking water and water for washing.

Whoever returned last from the village for almsfood, if there were the remains of a meal ate them if he so desired; if he did not so desire he threw them away where there was but little green grass or he dropped them into water where there were no living creatures, he put up the seat, he put away the water for (washing) the feet, the footstool, the foot stand, he put away the refuse-bowl having washed it, he put away the drinking water and the water for washing, he swept the refectory.

Whoever saw a vessel for drinking water or a vessel for washing water or a vessel (for water) for rinsing after evacuation, void and empty, set out water. If it was impossible for him (to do this) he set out water by signalling with his hand, having by a movement of his hand invited a companion (to help him); but not for such a reason did he break into speech.

Now it was the custom for monks who had kept the rains to go and see the Lord. Then these monks, having kept the rains, at the end of the three months packed away their lodgings and taking their bowls and robes, set out for Sāvattthī. In due course they approached Sāvattthī, the Jeta Grove, Anāthapiṇḍika's monastery and the Lord. Having approached, having greeted the Lord, they sat down at a respectful distance. Now it is the custom for awakened ones, for Lords to exchange friendly greetings with in-coming monks.

Then the Lord spoke thus to these monks: "I hope that you were well, monks, I hope that you kept going, I hope that, all together, on friendly terms and harmonious, you passed a comfortable rainy season and did not go short of almsfood?"

"We were well, Lord, we kept going, Lord, and we, Lord, all together, on friendly terms and harmonious, passed a comfortable rainy season and did not go short of almsfood."

Now, Truthfinders (sometimes) ask knowing, and knowing (sometimes) do not ask; they ask, knowing the right time (to ask), and they do not ask, knowing the right time (when not to ask). Truthfinders ask about what belongs to the goal, not about what does not belong to the goal; there is bridge-breaking for Truthfinders in whatever does not belong to the goal. In two ways do awakened ones, Lords question monks, either: "Shall we teach *dhamma*?" or "Shall we lay down a rule of training for disciples?" Then the Lord spoke thus to these monks:

"But in what way did you, monks, all together, on friendly terms and harmonious, spend a comfortable rainy season and not go short of almsfood?"

"In that connection did we, Lord, several friends and associates, enter on the rains in a certain residence in the Kosala country. Then it occurred to us, Lord: 'Now by what means can we, all together, on friendly terms and harmonious, spend a

comfortable rainy season and not go short of almsfood?’ Then it occurred to us, Lord: ‘If we should neither address one another ... Thus could we, all together, on friendly terms and harmonious, spend a comfortable rainy season and not go short of almsfood.’ So we, Lord, neither addressed one another nor conversed. Whoever returned first from the village for almsfood made ready a seat ... but not for such a reason did he break into speech. Thus did we, Lord, all together, on friendly terms and harmonious, spend a comfortable rainy season and not go short of almsfood.”

Then the Lord addressed the monks, saying: “Indeed, monks, these foolish men, having spent an uncomfortable time, pretend to have spent an equally comfortable time. Indeed, monks, these foolish men, having spent communion like beasts, pretend to have spent an equally comfortable time. Indeed ... like sheep, pretend to have spent an equally comfortable time. Indeed ... having spent communion in indolence, pretend to have spent an equally comfortable time. How, monks, can these foolish men observe an observance of members of (other) sects: the practice of silence?

“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, an observance of members of other sects, the practice of silence, should not be observed. Whoever should observe it, there is an offence of wrong-doing.** I allow, monks, monks who have kept the rains to ‘invite’ in regard to three matters: what has been seen or heard or suspected. That will be what is suitable for you in regard to one another, a removal of offences, an aiming at (grasping) the discipline.

...

## 5. Leather (*Camma*)

### The story of Soṇa Koḷivisa

At one time the awakened one, the Lord, was staying at Rājagaha on Mount Vulture Peak. Now at that time King Seniya Bimbisāra of Magadha ruled with supreme authority over eighty thousand villages. Now at that time, at Campā, a merchant's son called Soṇa Koḷivisa was delicately nurtured and down came to have grown on the soles of his feet. Then King Seniya Bimbisāra of Magadha, having had those eighty thousand village overseers convened, sent a messenger to Soṇa Koḷivisa on some business, saying: "Let Soṇa come, I want Soṇa to come."

Then Soṇa Koḷivisa's parents spoke thus to Soṇa Koḷivisa: "The king, dear Soṇa, wants to see your feet. Do not you, dear Soṇa, stretch out your feet towards the king; sit down cross-legged in front of the king, and as you are sitting down the king will see your feet." Then they sent Soṇa Koḷivisa away in a palanquin. Then Soṇa Koḷivisa approached King Seniya Bimbisāra of Magadha, having approached, having greeted. King Seniya Bimbisāra of Magadha, he sat down cross-legged in front of the king. So King Seniya Bimbisāra of Magadha saw the down that was growing on the soles of Soṇa Koḷivisa's feet.

Then King Seniya Bimbisāra of Magadha, having instructed those eighty thousand village overseers in matters concerning this world, dismissed them, saying: "You, good sirs, are now instructed by me in matters concerning this world; go along, pay homage to this Lord, and our Lord will instruct you in transcendental matters." Then those eighty thousand village overseers approached Mount Vulture Peak.

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Now at that time the venerable Sāgata was the Lord's attendant. Then those eighty thousand village overseers approached the venerable Sāgata; having approached, they spoke thus to the venerable Sāgata: "Honoured sir, these eighty thousand village overseers are approaching here to see the Lord. It were good, honoured sir, if we might have a chance to see the Lord."

"Well, then, do you, venerable ones, remain here for a moment until I have let the Lord know."

Then the venerable Sāgata, having stepped down from the moonstone (step) in front of the eighty thousand watching village overseers, having stepped up in front

of the Lord, spoke thus to the Lord: “Lord, these eighty thousand village overseers are approaching here to see the Lord. Lord, does the Lord think it is now the right time for this?”

“Well, then, do you, Sāgata, make a seat ready in the shade of the dwelling-place.”

“Very well, Lord,” and the venerable Sāgata having answered the Lord in assent, having taken a chair, having stepped down from in front of the Lord, having stepped up on the moonstone (step) in front of the eighty thousand watching village overseers, made ready a seat in the shade of the dwelling-place. Then the Lord, having issued from the dwelling-place, sat down on the seat made ready in the shade of the dwelling-place.

Then those eighty thousand village overseers approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. Then those eighty thousand village overseers paid respect only to the venerable Sāgata, not likewise to the Lord. Then the Lord, knowing by reasoning of mind the minds of those eighty thousand village overseers, addressed the venerable Sāgata, saying: “Well then, do you, Sāgata, abundantly show a state of further-men, a wonder of psychic power.”

“Very well, Lord,” and the venerable Sagata, having answered the Lord in assent, having risen above the ground, paced up and down in the air, in the atmosphere, and he stood, and he sat down, and he lay down, and he smoked and he blazed, and then he vanished.

Then the venerable Sagata, having shown in the air, in the atmosphere, various states of further-men and wonders of psychic power, having inclined his head towards the Lord’s feet, spoke thus to the Lord: “Lord, the Lord is my teacher, I am a disciple; Lord, the Lord is my teacher, I am a disciple”. Then those eighty thousand village overseers, saying: “Indeed it is marvellous, indeed, it is wonderful, that even a disciple can be of such great psychic power, of such great might. What must the teacher be?” paid respect only to the Lord, not likewise to the venerable Sagata.

Then the Lord, knowing by reasoning of mind the minds of those eighty thousand village overseers, talked a progressive talk, that is to say talk on giving, talk on moral habit, talk on heaven, he explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing (them). When the Lord knew that their minds were ready, malleable, devoid of the hindrances, uplifted, pleased, then he explained to them that teaching on *dhamma* which the awakened ones have themselves discovered: ill, uprising, stopping, the way. And as a clean cloth without black specks will easily take dye, even so as those eighty thousand village overseers

were (sitting) on that very seat, *dhamma*-vision, dustless, stainless, arose: that, “whatever is of the nature to uprise, all that is of the nature to stop.”

These, 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, it is excellent, Lord. Just as, Lord, one should set upright what has been upset or should uncover what is covered or should point out the way to one who is astray or should bring a lamp into the darkness so that those with eyes might see forms, even so is *dhamma* explained in many a figure by the Lord. We, Lord, are those going to the Lord for refuge, to *dhamma* and to the Order of monks. May the Lord receive us as lay-followers gone for refuge on this day for as long as life lasts.”

Then it occurred to Soṇa Koḷivisa: “In so far as I understand *dhamma* taught by the Lord it is not easy for those who live in a house to lead the Brahma-faring that is wholly complete, wholly pure, and polished like a conch-shell. What now if I, having cut off hair and beard, having donned yellow robes, should go forth from home into homelessness?” Then those eighty thousand village overseers, delighted with the Lord’s speech, having given thanks for it, having risen from the seat, having greeted the Lord, departed keeping their right sides towards him.

Then Soṇa Koḷivisa, soon after those eighty thousand village overseers had departed, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Soṇa Koḷivisa spoke thus to the Lord: “In so far as I, Lord, understand *dhamma* taught by the Lord it is not easy for those who live in a house to lead the Brahma-faring that is wholly complete, wholly pure and polished like a conch-shell. I want, Lord, having cut off hair and beard, having donned yellow robes, to go forth from home into homelessness. Lord, may the Lord let me go forth.” So Soṇa Koḷivisa received the going forth in the Lord’s presence, he received ordination. And soon after he was ordained the venerable Soṇa stayed in the Cool Grove.

Because of his great output of energy in pacing up and down his feet broke, the place for pacing up and down in became stained with blood as though there had been slaughter of cattle. Then as the venerable Soṇa was meditating in private a reasoning arose in his mind thus: “Those who are the Lord’s disciples dwell putting forth energy; I am one of these, yet my mind is not freed from the cankers with no grasping, and moreover there are my family’s possessions. It might be possible to enjoy the possessions and to do good. Suppose that I, having returned to the low life, should enjoy the possessions and should do good?”

Then the Lord, knowing by mind the venerable Soṇa's reasoning of mind, as a strong man might stretch out his bent arm, or might bend back his outstretched arm, so did he, vanishing from Mount Vulture Peak, appear in the Cool Grove. Then the Lord, touring the lodgings together with several monks, approached the venerable Soṇa's place for pacing up and down in. The Lord saw that the venerable Soṇa's place for pacing up and down in was stained with blood, and seeing (this), he addressed the monks, saying:

"Now why, monks, is this place for pacing up and down in stained with blood as though there has been slaughter of cattle?"

"Lord, because of the venerable Soṇa's great energy in pacing up and down his feet broke, and this place for pacing up and down in is stained with his blood as though there had been slaughter of cattle."

Then the Lord approached the venerable Soṇa's dwelling-place, and having approached he sat down on an appointed seat. And the venerable Soṇa, having greeted the Lord, sat down at a respectful distance. The Lord spoke thus to the venerable Soṇa as he was sitting at a respectful distance:

"Soṇa, as you were meditating in private did not a reasoning arise in your mind like this: 'Those who are the Lord's disciples dwell putting forth energy ... Suppose that I, having returned to the low life, should enjoy the possessions and should do good?'"

"Yes, Lord."

"What do you think about this, Soṇa? Were you clever at the lute's stringed music when formerly you were a householder?"

"Yes, Lord."

"What do you think about this, Soṇa? When the strings of your lute were too taut, was your lute at that time tuneful and fit for playing?"

"No, indeed, Lord."

What do you think about this, Soṇa? When the strings of your lute were too slack, was your lute at that time tuneful and fit for playing?"

"No, indeed, Lord."

"What do you think about this, Soṇa? When the strings of your lute were neither too taut nor too slack, but were keyed to an even pitch, was your lute at that time tuneful and fit for playing?"

"Yes, Lord."

“Even so, Soṇa, does too much output of energy conduce to restlessness, does too feeble energy conduce to slothfulness.

“Therefore do you, Soṇa, determine upon evenness in energy and pierce the evenness of the faculties and reflect upon it.”

“Yes, Lord,” the venerable Soṇa answered the Lord in assent. Then the Lord, having exhorted the venerable Soṇa with this exhortation, as a strong man might stretch out his bent arm or might bend back his outstretched arm, so did he, vanishing from in front of the venerable Soṇa in the Cool Grove, appear on Mount Vulture Peak.

After that the venerable Soṇa determined upon evenness in energy and he pierced the evenness of the faculties and reflected upon it. Then the venerable Soṇa, dwelling alone, aloof, earnest, ardent, self-resolute, having soon realised here and now by his own super-knowledge that supreme goal of the Brahma-faring for the sake of which young men of family rightly go forth from home into homelessness, abided in it, and he understood: Destroyed is birth, lived is the Brahma-faring, done is what was to be done, there is no more of being such and such. And so the venerable Soṇa became one of the perfected ones.

When the venerable Soṇa had attained perfection, it occurred to him: “Suppose I were to declare profound knowledge in the Lord’s presence?” Then the venerable Soṇa approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Soṇa spoke thus to the Lord:

“Lord, that monk who is one perfected, who has destroyed the cankers, lived the life, done what was to be done, shed the burden, won his own goal, destroyed utterly the fetter of becoming, and is wholly freed by profound knowledge, he comes to be intent upon six matters: he comes to be intent upon renunciation, he comes to be intent upon aloofness, he comes to be intent upon non-harming, he comes to be intent upon the destruction of grasping, he comes to be intent upon the destruction of craving, he comes to be intent upon non-confusion.

“Perhaps, Lord, one of the venerable ones here might think: ‘Could it be that this venerable one is intent upon renunciation depending upon mere faith alone?’ But this, Lord, is not to be regarded thus. Lord, the monk who has destroyed the cankers, has lived the life, done what was to be done, not seeing aught in himself to be done or to be added to what has been done, being passionless comes to be intent on renunciation because of the destruction of passion, being without hatred comes to be intent on renunciation because of the destruction of hatred, being without

confusion comes to be intent on renunciation because of the destruction of confusion.

“Perhaps, Lord, one of the venerable ones here might think: ‘Could it be that this venerable one is intent on aloofness while hankering after gains, honour, fame?’ But this, Lord, is not to be regarded thus. Lord, the monk who has destroyed the cankers ... or to be added to what has been done, being passionless comes to be intent on aloofness because of the destruction of passion, being without hatred ... being without confusion comes to be intent on aloofness because of the destruction of confusion.

“Perhaps, Lord, one of the venerable ones here might think: ‘Could it be that this venerable one is intent on non-harming, is backsliding from the essence to the contagion of habit and custom?’ But this, Lord, is not to be regarded thus. Lord, the monk who has destroyed the cankers ... or to be added to what has been done, being passionless comes to be intent on non-harming because of the destruction of passion, being without hatred ... being without confusion comes to be intent on non-harming because of the destruction of confusion.

“Being passionless he comes to be intent on the destruction of grasping because of the destruction of passion, being without hatred he comes to be intent on the destruction of grasping because of the destruction of hatred, being without confusion he comes to be intent on the destruction of grasping because of the destruction of confusion; being passionless he comes to be intent on the destruction of craving because of the destruction of passion, being without hatred he comes to be intent on the destruction of craving because of the destruction of hatred, being without confusion he comes to be intent on the destruction of craving because of the destruction of confusion; being passionless he comes to be intent on non-confusion because of the destruction of passion, being without hatred he comes to be intent on non-confusion because of the destruction of hatred, being without confusion he comes to be intent on non-confusion because of the destruction of confusion.

“Thus, Lord, even if shapes cognisable by the eye come very strongly into the field of vision of a monk whose mind is wholly freed, they do not obsess his mind for his mind comes to be undefiled, firm, won to composure, and he notes its passing hence. If sounds cognisable by the ear ... if scents cognisable by the nose ... if tastes cognisable by the tongue ... if touches cognisable by the body ... if mental objects cognisable by the mind come very strongly into the field of thought of a monk whose mind is wholly freed, they do not obsess his mind for his mind comes to be undefiled, firm, won to composure, and he notes its passing hence.

“It is as if, Lord, there were a rocky mountain slope without a cleft, without a hollow, of one mass, and as if wild wind and rain should come very strongly from the eastern quarter—it would neither tremble nor quake nor shake violently; and as if wild wind and rain should come very strongly from the western quarter ... from the northern quarter ... from the southern quarter—it would neither tremble nor quake nor shake violently. Even so, Lord, if shapes cognisable by the eye come very strongly into the field of vision of a monk whose mind is wholly freed ... if mental objects cognisable by the mind come very strongly into the field of thought of a monk whose mind is wholly freed, they do not obsess his mind, for his mind comes to be undefiled, firm, won to composure, and he notes its passing hence.”

If one is intent upon renunciation and mind’s aloofness,  
If one is intent upon non-harming and destruction of grasping,  
If one is intent upon destruction of craving and mind’s non-confusion,  
Having seen sensations’ rise, his mind is wholly freed.  
For that monk whose mind is calmed and wholly freed  
There is nothing to add to what has been done, there is naught to be done.  
As a rock of one mass by wind is never moved,  
So shapes, tastes, sounds, scents, touches and all  
Pleasant and unpleasant mental objects stir not a man like this.  
His mind is firm, well freed, and he notes its passing hence.

### Rejection of double-lined sandals

Then the Lord addressed the monks, saying: “Thus, monks, do young men of family declare profound knowledge. The goal is spoken of but the self is not obtruded. But then it seems to me that there are some foolish men here who declare profound knowledge for fun; these afterwards come to disaster.”

Then the Lord addressed the venerable Soṇa, saying: “You, Soṇa, have been delicately nurtured. I allow for you, Soṇa, sandals with one lining.”

“But I, Lord, gave up eighty cartloads of gold when I went forth from home into homelessness, and a herd of seven elephants. Because of this there will be speakers against me, saying: ‘Soṇa Koḷivisa gave up eighty cartloads of gold when he went forth from home into homelessness, and a herd of seven elephants; and now this very (person) is clinging on to sandals with one lining.’

“If the Lord will allow them to the Order of monks, I too will make use of them, but if the Lord will not allow them to the Order of monks, neither will I make use of them.” Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying:

**“Monks, I allow sandals with one lining. Monks, doubly lined sandals should not be worn, trebly lined sandals should not be worn, sandals with many linings should not be worn. Whoever should wear (any of these), there is an offence of wrong-doing.”**

...

Now at that time the group of six monks, thinking: “Large hides are objected to by the Lord”, used cow-hides. These were cut to the measurement of a couch ... and they were laid outside the chairs.

A certain depraved monk came to be dependent upon a certain depraved lay-follower. Then that depraved monk, having dressed in the morning, taking his bowl and robe, approached the dwelling of that depraved lay-follower; having approached, he sat down on the appointed seat. Then that depraved lay-follower approached that depraved monk; having approached, having greeted that depraved monk, he sat down at a respectful distance.

Now at that time that depraved lay-follower had a young calf, beautiful, good to look upon, charming; it was marked like a panther cub. Then that depraved monk gazed longingly at and thought about that calf. Then that depraved lay-follower spoke thus to that depraved monk: “Why, honoured sir, does the master gaze longingly at and think about this calf?”

“Sir, this calf’s hide is of use to me.” Then that depraved lay-follower, having slaughtered that calf, having skinned it, bestowed the hide upon that depraved monk. Then that depraved monk, having hidden the hide in his outer cloak, went away.

Then that cow, longing for her calf, followed close after that depraved monk. Monks spoke thus: “Why, your reverence, is this cow following close after you?”

“I don’t know, your reverences, why this cow is following close after me.”

Now at that time this depraved monk’s outer cloak became stained with blood. Monks spoke thus: “But this outer cloak of yours, your reverence—what has happened to it?” Then that depraved monk told this matter to the monks. They said:

“But did you, your reverence, incite (someone) to onslaught on creatures?”

“Yes, your reverences.” Those who were modest monks ... spread it about, saying: “How can this monk incite (someone) to onslaught on creatures? Is not onslaught on creatures condemned in many a figure by the Lord, restraint from onslaught on creatures extolled?” Then these monk told this matter to the Lord.

Then the Lord on this occasion, in this connection, having had the Order of monks convened, questioned that depraved monk, saying:

“Is it true, as is said, that you, monk, incited (someone) to onslaught on creatures?”

“It is true, Lord.”

“How can you, foolish man, incite (someone) to onslaught on creatures? Foolish man, has not onslaught on creatures been condemned by me in many a figure, restraint from onslaught on creatures extolled? It is not, foolish man, for pleasing those who are not (yet) pleased ...” Having rebuked him, having given reasoned talk, he addressed the monks, saying:

**“Monks, there should be no inciting (anyone) to onslaught on creatures. Whoever should (so) incite, should be dealt with according to the rule. Nor, monks, should a cow-hide be used. Whoever should use one, there is an offence of wrong-doing. Nor, monks, should any hide be used. Whoever should use one, there is an offence of wrong-doing.”**

...

### The story of Soṇa Kuṭikaṇṇa

Now at that time the venerable Kaccāna the Great was staying among the people of Avantī at Osprey’s Haunt on Steep Rock mountain slope. Now at that time the lay-follower, Soṇa Kuṭikaṇṇa, was a supporter of the venerable Kaccāna the Great. Then the lay-follower, Soṇa Kuṭikaṇṇa, approached the venerable Kaccāna the Great; having approached, having greeted the venerable Kaccāna the Great, he sat down at a respectful distance. As he was sitting down at a respectful distance, the lay-follower, Soṇa Kuṭikaṇṇa, spoke thus to the venerable Kaccāna the Great:

“In so far as I, honoured sir, understand *dhamma* taught by the master, Kaccāna the Great, it is no easy matter for one living in a house to lead the Brahma-faring which is utterly complete, utterly pure and polished like a conch-shell. I want, honoured sir, having cut off hair and beard, having donned yellow robes, to go forth from home into homelessness. Honoured sir, may the master Kaccāna the Great let me go forth.”

He said: “Difficult, Soṇa, for as long as life lasts are the solitary sleeping-place, the one meal (a day), the Brahma-faring. Please do you, Soṇa, being a householder as before, practise the instruction of the awakened ones for a short time: the solitary sleeping-place, the one meal (a day), the Brahma-faring.”

Then that abated which had been the lay follower Soṇa Kuṭikaṇṇa’s strong aspiration for the going forth. But a second time did the lay follower Soṇa

Kuṭikaṇṇa ... But a third time did the lay follower Soṇa Kuṭikaṇṇa approach the venerable Kaccāna the Great ... “... Honoured sir, may the master Kaccāna the Great let me go forth.” Then the venerable Kaccāna the Great let the lay-follower Soṇa Kuṭikaṇṇa go forth. Now at that time the southern region of Avantī came to be short of monks. Then did the venerable Kaccāna the Great at the end of three years, with difficulty, with trouble, having had convened from here and there an Order of monks consisting of ten, ordain the venerable Soṇa.

### The five boons for Mahākaccana

Then as the venerable Soṇa was keeping the rains and meditating in seclusion, a reasoning arose in his mind thus: “I have only heard that this Lord is such and such a one, but I have not seen him face to face. I would go and see this Lord, the perfected, the all-awakened one, if a preceptor would allow me.” Then the venerable Soṇa, emerging from seclusion towards the evening, approached the venerable Kaccāna the Great; having approached, having greeted the venerable Kaccāna the Great, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Soṇa spoke thus to the venerable Kaccāna the Great:

“Now, as I, honoured sir, was meditating in seclusion, a reasoning arose in my mind thus: ‘I have only heard that this Lord is such and such a one, but I have not seen him face to face. I would go to see this Lord, the perfected, the all-awakened one, if a preceptor would allow me.’ I, honoured sir, would go to see this Lord, the perfected, the all-awakened one, if the preceptor allows me.”

“Good, it is good, Soṇa. Do you, Soṇa, go to see this Lord, the perfected, the all-awakened one.

“You, Soṇa, will see this Lord, who is pleasant and inspires one to be pleased, who is calmed in his sense-organs, calmed in mind, who has attained the uttermost taming and peace, the hero tamed, guarded, controlled in his sense-organs. Well then, do you, Soṇa, in my name salute the Lord’s feet with your head, saying: ‘Lord, my preceptor, the venerable Kaccāna the Great, salutes the Lord’s feet with his head’, and then speak thus: ‘Lord, the southern region of Avantī is short of monks. At the end of three years (he), with difficulty, with trouble, having had convened for me from here and there an Order of monks consisting of ten, I received ordination. Perhaps the Lord would allow ordination by a smaller group in the southern region of Avantī.

“Lord, in the southern region of Avantī the surface-soil is dark, hard, trampled by the hooves of cattle. Perhaps the Lord would allow sandals with many linings in the

southern region of Avantī. Lord, in the southern region of Avantī people attach importance to bathing, to purification by water. Perhaps the Lord would allow constant bathing in the southern region of Avantī. Lord, in the southern region of Avantī hides (are used as) coverings: sheep-hide, goat-hide, deer-hide. As, Lord, in the middle districts, *eragu*, *moraqu*, *majjhāru*, *jantu*(are used), so, Lord, in the southern region of Avantī hides (are used as) coverings. Perhaps the Lord would allow hides (to be used as) coverings in the southern region of Avantī: sheep-hide, goat-hide, deer-hide.

“At present, Lord, people give robe-material to monks who have gone outside the boundaries, saying: “We are giving this robe-material for so and so.” When these have come back (the others) announce: “Your reverences, robe-material was given for you by the people so and so”. But these, being scrupulous, do not consent to it, thinking: “Let there not be an offence involving forfeiture for us.”Perhaps the Lord would explain the procedure in regard to robe-material.”

“Yes, honoured sir”, and the venerable Soṇa having spoken in assent to the venerable Kaccāna the Great, rising from his seat, having greeted the venerable Kaccāna the Great, having kept his right side towards him, having packed away his lodging, taking his bowl and robe, set out for Sāvattihī.

In due course he approached Sāvattihī, the Jeta Grove, Anāthapiṇḍika’s monastery, the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. Then the Lord addressed the venerable Ānanda, saying: “Ānanda, make ready a lodging for this incoming monk”. Then the venerable Ānanda thought:

“The Lord desires to stay in the same dwelling-place together with this monk, the Lord desires to stay in the same dwelling-place together with the venerable Soṇa; it is he in regard to whom the Lord enjoined me, saying: ‘Ānanda, make ready a lodging for this incoming monk’,” and he made ready a lodging for the venerable Soṇa in that dwelling-place where the Lord was staying.

Then the Lord, having spent a great part of that night in the open air, entered the dwelling-place. The venerable Soṇa also, having spent a great part of that night in the open air, entered the dwelling-place. Then the Lord, getting up in the night towards dawn, requested the venerable Soṇa, saying:

“May (some) *dhamma* occur to you to speak, monk.”

“Very well, Lord”, and the venerable Soṇa, having replied in assent to the Lord, spoke from memory everything belonging to the Divisions in the Eights. Then the Lord at the end of the venerable Soṇa’s recital expressed his approbation saying:

“Good, it is good, monk, that by you, monk, the Divisions in the Eights are well learnt, well attended to, well reflected upon, and that you are endowed with lovely speech, distinct, without hoarseness, so as to make the meaning clear. Of how many years’ standing are you, monk?”

“I, Lord, am of one year’s standing.”

“But what have you, monk, done thus long?”

“For long, Lord, I have seen peril in pleasures of the senses, but household lives are crowded, there is much to be done, much business.” Then the Lord, having understood this matter, at that time uttered this utterance:

“Having seen peril in the world,  
having known *dhamma* without attachment, /  
the noble one delights not in evil,  
the pure one delights in instruction.”

Then the venerable Soṇa, thinking: “The Lord is much pleased with me, this is the time for that for which the preceptor prepared me,” rising from his seat, having arranged his upper robe over one shoulder, having inclined his head to the Lord’s feet, spoke thus:

“Lord, my preceptor, the venerable Kaccāna the Great, salutes the Lord’s feet with his head, and speaks thus: ‘The southern region of Avantī, Lord ... perhaps the Lord would explain the procedure in regard to robe-material’.” Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

“Monks, the southern region of Avantī is short of monks. I allow, monks, in all border districts ordination by a group with, as fifth, an expert on discipline.

“For this purpose, these are the border districts: the little town called Kajaṅgala is in the eastern direction, beyond it is Mahāsālā, further than that are border districts, on this side are the middle (districts). The river called Sallavatī is in the south-eastern direction, further than that are border districts, on this side are the middle (districts). The little town called Setakaṇṇika is in the southern direction, further than that are border districts, on this side are the middle (districts). The brahmin village called Thūna is in the western direction, further than that are border districts, on this side are the middle (districts). The mountain slope called Usīraddhaja is in the northern direction, further than that are border districts, on this side are the middle (districts). I allow, monks, in such border districts as these, ordination by a group with, as fifth, an expert on discipline.

“In the southern region of Avantī, monks, the surface-soil is dark, hard, trampled by the hooves of cattle. I allow, monks, in all border districts, sandals with many linings. In the southern region of Avantī, monks, people attach importance to bathing, to purification by water. I allow, monks, in all border districts, constant bathing. In the southern region of Avantī, monks, hides (are used as) coverings: sheep-hide, goat-hide, deer-hide. As, monks, in the middle districts, *eragu*, *moragu*, *majjhāra*, *jantu* (are used), so, monks, in the southern region of Avantī hides (are used as) coverings: sheep-hide, goat-hide, deer-hide. I allow, monks, in all border districts, hides (to be used as) coverings: sheep-hide, goat-hide, deer-hide. And moreover, monks, people give robe-material for monks who have gone outside the boundaries, saying: ‘We are giving this robe-material for so and so’. I allow you, monks, to consent (to it). That reckoning is not necessary until it reaches the hand.”

## 6. Medicine (Bhesajja)

### The story of Pilindavaccha

Now at that time the venerable Pilindavaccha, desiring to make a cave, had a (mountain) slope cleared near Rājagaha. Then King Seniya Bimbisāra of Magadha approached the venerable Pilindavaccha; having approached, having greeted the venerable Pilindavaccha, he sat down at a respectful distance. As he was sitting down at a respectful distance, King Seniya Bimbisāra of Magadha spoke thus to the venerable Pilindavaccha: “What, honoured sir, is the elder having made?”

“Sire, desiring to make a cave, I am having a (mountain) slope cleared.”

“Honoured sir, does the master require an attendant for a monastery?”

“Sire, an attendant for a monastery is not allowed by the Lord.”

“Well, honoured sir, having inquired of the Lord, you should tell him of me.”

“Very well, sire,” the venerable Pilindavaccha answered King Seniya Bimbisāra of Magadha in assent.

Then the venerable Pilindavaccha gladdened, roused, rejoiced, delighted King Seniya Bimbisāra of Magadha with talk on *dhamma*. Then King Seniya Bimbisāra of Magadha, gladdened ... delighted by the venerable Pilindavaccha’s talk on *dhamma*, rising from his seat, having greeted the venerable Pilindavaccha, departed keeping his right side towards him. Then the venerable Pilindavaccha sent a messenger to the Lord to say: “Lord, King Seniya Bimbisāra of Magadha desires to present an attendant for a monastery. Now, Lord, what line of conduct is to be followed?” Then the Lord on this occasion having given reasoned talk, addressed the monks saying:

“I allow, monks, a monastery attendant.”

And a second time did King Seniya Bimbisāra of Magadha approach the venerable Pilindavaccha; having approached, having greeted the venerable Pilindavaccha, he sat down at a respectful distance. As he was fitting down at a respectful distance King Seniya Bimbisāra of Magadha spoke thus to the venerable Pilindavaccha:

“Honoured sir, has the Lord allowed a monastery attendant?”

“Yes, sire.”

“Well then, honoured sir, I will give the master a monastery attendant.”

Then King Seniya Bimbisāra of Magadha, having promised the venerable Pilindavaccha a monastery attendant, (but) having forgotten, having recalled it after a time, addressed a chief minister who was concerned with all the affairs, saying: “My good sir, has that monastery-attendant whom I promised to the master been given?”

“Your majesty, a monastery attendant has not been given to the master.”

“My good sir, how long is it since it was considered?”

Then that chief minister, having counted up the days, spoke thus to King Seniya Bimbisāra of Magadha: “It is five hundred days, your majesty.”

“Well then, give five hundred monastery attendants to the master.”

“Yes, your majesty,” and the chief minister having answered King Seniya Bimbisāra of Magadha in assent, bestowed five hundred monastery attendants on the venerable Pilindavaccha, and a distinct village established itself. They called it “The Village of the Monastery Attendants” and they also called it “Pilinda Village”. Now at that time the venerable Pilindavaccha frequented families in that village. Then the venerable Pilindavaccha, having dressed in the morning, taking his bowl and robe, entered Pilinda Village for almsfood.

Now at that time there came to be a festival in this village; young girls wearing ornaments, adorned with garlands, were celebrating it. Then the venerable Pilindavaccha as he was walking for almsfood on unbroken round in Pilinda Village, approached the dwelling of a certain monastery attendant; having approached, he sat down on the appointed seat. Now at that time the daughter of the monastery attendant’s wife, having seen other little girls wearing ornaments, adorned with garlands, cried and said: “Give me a garland, give me an ornament.”

Then the venerable Pilindavaccha said to that monastery attendant’s wife: “Why is this little girl crying?”

“Honoured sir, this little girl is crying because, having seen other little girls wearing ornaments, adorned with garlands, she says: ‘Give me a garland, give me an ornament.’ Whence is there a garland for us who are poor, whence an ornament?”

Then the venerable Pilindavaccha, having taken a roll of grass, spoke thus to that monastery attendant’s wife: “Now set this roll of grass on this little girl’s head.”

Then that monastery attendant’s wife, having taken that roll of grass, set it on that little girl’s head. It became a golden chaplet, beautiful, good to look upon, charming; there was no golden chaplet like it even in the king’s women’s quarters. People spoke thus to King Seniya Bimbisāra of Magadha:

“Your majesty, in the house of a certain monastery attendant there is a golden chaplet, beautiful, good to look upon, charming; there is no golden chaplet like it even in your majesty’s women’s quarters. As he is poor, where (could he have got it) from? Undoubtedly it was taken by theft.” Then King Seniya Bimbisāra of Magadha had that monastery attendant’s family imprisoned.

And a second time did the venerable Pilindavaccha, having dressed in the morning, taking his bowl and robe, enter Pilinda Village for almsfood. As he was walking in Pilinda Village on unbroken round for almsfood he approached the dwelling of that monastery attendant; having approached, he asked the neighbours: “Where has this monastery attendant’s family gone?”

“Honoured sir, they have been imprisoned by the king on account of that golden chaplet.”

Then the venerable Pilindavaccha approached the residence of King Seniya Bimbisāra of Magadha; having approached he sat down on the appointed seat. Then King Seniya Bimbisāra of Magadha approached the venerable Pilindavaccha; having approached, having greeted the venerable Pilindavaccha he sat down at a respectful distance. The venerable Pilindavaccha spoke thus to King Seniya Bimbisāra of Magadha as he was sitting down at a respectful distance:

“How is it, sire, that the monastery attendant’s family is imprisoned?”

“Honoured sir, in that monastery attendant’s house there was a golden chaplet, beautiful, good to look upon, charming; there is no golden chaplet like it even in our women’s quarters. Where (could he have got it) from, as he is poor? Undoubtedly it was obtained by theft.”

Then the venerable Pilindavaccha exercised volitional force, and said: “The palace of King Seniya Bimbisāra of Magadha is golden,” and it became made all of gold. He said: “Now, sire, from where have you got so much gold?”

Saying: “I understand, honoured sir, this is the master’s majesty of psychic power,” he set free the monastery attendant’s family.

People, delighted, full of satisfaction because they heard that a state of further men, a wonder of psychic power had been shown by master Pilindavaccha to the king and his retinue, presented the five (kinds of) medicine to the venerable Pilindavaccha, that is to say ghee, fresh butter, oil, honey and molasses. Now the venerable Pilindavaccha was customarily a receiver, so whenever he received the five (kinds of) medicine he gave them away among his company. And his company came to live in abundance; whatever they received, filling pots and pitchers, they put them away, and filling water strainers and bags, they hung them up in the

windows. These (pots, etc.) leaked, and the dwelling-places became beset and overrun by rats. People, having seen (this) as they were touring the dwelling-places, looked down upon, criticised, spread it about, saying: “These recluses, sons of the Sakyans, are storing up goods indoors, like King Seniya Bimbisāra of Magadha.”

Monks heard these people who were ... spreading it about. Those who were modest monks ... spread it about, saying: “How can these monks strive after abundance like this?” Then these monks told this matter to the Lord. He said:

“Is it true, as is said, monks, that monks are striving after abundance such as this?”

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

“Those medicines which may be partaken of by ill monks, that is to say ghee, fresh butter, oil, honey, molasses—having accepted these, they may be used as a store for at most seven days. He who exceeds that (period) should be dealt with according to the rule.”

...

## On rejection of human flesh

Then the Lord, having stayed at Rājagaha for as long as he found suiting, set out on tour for Benares. In due course, walking on tour, he arrived at Benares. The Lord stayed there near Benares at Isipatana in the deer-park. Now at that time in Benares the lay-follower, Suppiya, and the woman lay-follower, Suppiyā, were both pleased; they were benefactors, servitors, supporters of the Order. Then the woman lay-follower, Suppiyā, having gone to the monastery, having approached dwelling-place after dwelling-place, cell after cell, asked the monks: “Who, honoured sirs, is ill? What may be conveyed for whom?”

Now at that time a certain monk had drunk a purgative. Then that monk spoke to the woman lay-follower, Suppiyā, thus:

“I have drunk a purgative, sister. I need meat-broth.” She said:

“Very well, master, it shall be conveyed (to you),” and having gone to her house, she enjoined a servant, saying:

“Go, good fellow, find meat that is to hand.”

“Yes, lady,” but that man, having answered the woman lay-follower Suppiya in assent, touring the whole of Benares, saw no meat that was to hand. Then that man approached the woman lay-follower Suppiyā; having approached the woman lay-

follower Suppiyā, he spoke thus: “There is no meat, lady, that is ready to hand; today is a non-slaughter (day).”

Then it occurred to the woman lay-follower, Suppiyā: “If that ill monk is unable to obtain meat-broth his affliction will greatly increase or he will pass away. It is not fitting in me, that I, having answered him in assent, should not have meat-broth conveyed”, and having taken a butcher’s knife, having cut flesh from her thigh, she gave it to a slave-woman, saying:

“Come now, having prepared this meat—in such and such a dwelling-place there is an ill monk, you may give it to him, and if anyone asks for me, let it be known that I am ill,” and having wrapped her upper robe round her thigh, having entered an inner room, she lay down on a couch.

Then the lay-follower, Suppiya, having gone to the house, asked the slave-woman, saying: “Where is Suppiyā?”

“She, master, is lying down in an inner room.” Then the lay-follower Suppiya, approached the woman lay-follower Suppiyā, and having approached he spoke thus to the woman lay-follower Suppiyā:

“Why are you lying down?”

“I am ill,” she said.

“What is your affliction?” Then the woman lay-follower Suppiyā told this matter to the lay-follower Suppiya. Then the lay-follower Suppiya, thinking: “Indeed, it is marvellous, indeed, it is wonderful, that this Suppiyā is so faithful and believing that she gives up even her own flesh. What other thing could there be that she would not give?” and joyful, elated, 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 lay-follower Suppiya 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 lay-follower Suppiya, having understood the Lord’s consent, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then the lay-follower Suppiya, towards the end of that night, having had sumptuous solid foods, soft foods, prepared, had the time announced to the Lord, saying: “It is time, Lord, the meal is ready”. Then the Lord, dressing in the morning, taking his bowl and robe, approached the dwelling of the lay-follower Suppiya; having approached, he sat down together with the Order of monks on the appointed seat.

Then the lay-follower Suppiya approached the lord; having approached, having greeted the Lord, he stood at a respectful distance. As the lay-follower Suppiya was standing at a respectful distance, the Lord spoke thus to him:

“How is Suppiyā?”

“She is ill, Lord.”

“Well then, let her come.”

“She is not able to do so, Lord.”

“Well then, having taken hold of her, bring her along.” Then the lay-follower Suppiya, having taken hold of the woman lay-follower Suppiyā, brought her along. When the Lord saw her, even that great wound became healed, the skin was (made) good with (small) hairs growing on it.

Then the lay-follower Suppiya and the woman lay-follower Suppiyā, saying: “Wonderful indeed, marvellous indeed are the great psychic power and the great potency of the Truth-finder, inasmuch as when the Lord sees (someone) even a great wound will be healed, the skin (made) good with (small) hairs growing on it,” and joyful, elated, having with their own hands served, and satisfied the Order of monks with the enlightened one at its head with sumptuous foods, solid and soft, when the Lord had eaten and had withdrawn his hand from the bowl, they sat down at a respectful distance. Then the Lord having gladdened, rejoiced, roused, delighted the lay-follower Suppiya and the woman lay-follower Suppiya with talk on *dhamma*, rising from his seat, departed.

Then the Lord on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying: “Who, monks, asked the woman lay-follower Suppiyā for meat?” When he had spoken thus, that monk spoke thus to the Lord:

“I, Lord, asked the woman lay-follower Suppiyā for meat.”

“Has it been conveyed (to you), monk?”

“It has been conveyed, Lord.”

“Did you, monk, make use of it?”

“I, Lord, made use of it.”

“Did you, monk, inquire about it?”

“I, Lord, did not inquire about it.”

The enlightened one, the Lord rebuked him, saying: “How can you, foolish man, make use of meat without having inquired about it? Foolish man, human flesh has been made use of by you. It is not, foolish man, for pleasing those who are not (yet) pleased ...” And having rebuked him, having given reasoned talk, he addressed the monks, saying:

“There are, monks, people who are faithful and believing; even their own flesh is given up by these. **Monks, you should not make use of human flesh. Whoever should make use of it, there is a grave offence. Nor, monks, should you make use of flesh without inquiring about it. Whoever should (so) make use of it, there is an offence of wrong-doing.**”

...

### The story of Pāṭaligāma

Then the Lord, having stayed at Rājagaha for as long as he found suiting, set out on tour for Pāṭaligāma together with the large Order of monks, with the twelve hundred and fifty monks. Then the Lord, walking on tour, in due course arrived at Pāṭaligāma. Lay-followers at Pāṭaligāma heard: “It is said that the Lord has reached Pāṭaligāma.” Then the lay-followers of Pāṭaligāma approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. The Lord gladdened, rejoiced, roused, delighted the lay-followers of Pāṭaligāma with talk on *dhamma* as they were sitting down at a respectful distance.

Then the lay-followers of Pāṭaligāma, gladdened ... delighted by the Lord with talk on *dhamma*, spoke thus to the Lord: “Lord, may the Lord consent (to come) to our rest-house together with the Order of monks.” The Lord consented by becoming silent. Then the lay-followers of Pāṭaligāma, having understood the Lord’s consent, rising from their seats, having greeted the Lord, having kept their right sides towards him, approached that rest-house; having approached, having spread that rest-house so that a spreading was spread everywhere, having made ready seats, having had a water-jar set up, having prepared an oil lamp, approached the Lord; having approached, having greeted the Lord, they stood at a respectful distance.

As they were standing at a respectful distance, the lay-followers of Pāṭaligāma spoke thus to the Lord: “The rest-house is spread with a spreading everywhere, Lord, seats are made ready, a water-jar is set up, an oil lamp is prepared; Lord, the Lord does that for which it is now the right time.” Then the Lord, dressing in the morning, taking his bowl and robe, approached that rest-house together with the Order of monks; having approached, having washed his feet, having entered the rest-house, he sat down leaning against a central pillar facing the east. The Order of

monks too, having washed their feet, having entered the rest-house, sat down leaning against the western wall facing the east with the Lord in view. The lay-followers of Pāṭaligāma too, having washed their feet, having entered the rest-house, sat down leaning against the eastern wall, facing the west with the Lord in view.

Then the Lord addressed the lay-followers of Pāṭaligāma, saying: “There are these five disadvantages, householders, to one of wrong moral habit, falling away from moral habit. What five? Now, householders, one of wrong moral habit, falling away from moral habit, suffers great diminution of wealth owing to sloth; this is the first disadvantage to one of wrong moral habit, falling away from moral habit.

Then again, householders, an evil reputation is noised abroad of one of wrong moral habit, falling away from moral habit; this is the second disadvantage ...

Then again, householders, if one of wrong moral habit, falling away from moral habit, approaches any company, whether a company of nobles, a company of brahmins, a company of householders, a company of recluses, he approaches it diffidently, being ashamed; this is the third disadvantage ...

“Then again, householders, one of wrong moral habit, falling away from moral habit, passes away bewildered; this is the fourth disadvantage ...

“Then again, householders, one of wrong moral habit, falling away from moral habit, at the breaking up of the body after dying arises in the waste, the Bad-bourn, the Downfall, Niraya Hell; this is the fifth disadvantage to one of wrong moral habit, falling away from moral habit. These, householders, are the five disadvantages to one of wrong moral habit, falling away from moral habit.

“There are these five advantages, householders, to one of moral habit, accomplished in moral habit. What five? Now, householders, one of moral habit, accomplished in moral habit, acquires a great mass of wealth owing to zeal; this is the first advantage to one of moral habit, accomplished in moral habit.

“Then again, householders, a lovely reputation is noised abroad of one of moral habit, accomplished in moral habit; this is the second advantage ...

“Then again, householders, if one of moral habit, accomplished in moral habit, approaches any company, whether a company of nobles, a company of brahmins, a company of householders, a company of recluses, he approaches it confidently, not being ashamed; this is the third advantage ...

“Then again, householders, one of moral habit, accomplished in moral habit, passes away unbewildered; this is the fourth advantage ...

“Then again, householders, one of moral habit, accomplished in moral habit, at the breaking up of the body after dying arises in the Happy-bourn, in a heaven-world; this is the fifth advantage to one of moral habit, accomplished in moral habit. These, householders, are the five advantages to one of moral habit, accomplished in moral habit.”

When the Lord had gladdened, rejoiced, roused, delighted the lay-followers of Pāṭaligāma far into the night with talk on *dhamma*, he dismissed them, saying: “The night is now far spent, householders; now do that for whatever it is the right time.”

“Yes, Lord,” and the lay-followers of Pāṭaligāma, having answered the Lord in assent, rising from their seats, having greeted the Lord, departed keeping their right sides towards him.

Then the Lord, soon after the lay-followers of Pāṭaligāma had departed, entered into solitude.

### The story of Sunidha and Vassakāra

Now at that time Sunidha and Vassakāra, chief ministers in Magadha, were building a (fortified) town at Pāṭaligāma for repelling the Vajjis. Then the Lord, getting up at the end of that night towards dawn, saw with *deva*-sight, pure and surpassing that of men, many *devatās* occupying the sites at Pāṭaligāma. Now in whatever region powerful *devatās* occupy sites, they bend the minds of powerful kings and the kings’ chief ministers to build dwellings there; in whatever region *devatās* of middling (power) occupy sites, they bend the minds of kings of middling (power), and the kings’ chief ministers to build dwellings there; in whatever region *devatās* of lowly (power) occupy sites, they bend the minds of kings of lowly (power) and the kings’ chief ministers to build dwellings there.

Then the Lord addressed the venerable Ānanda, saying: “Now, who, Ānanda, are these who are building a (fortified) town at Pāṭaligāma?”

“Sunidha and Vassakāra, Lord, chief ministers in Magadha, ... for repelling the Vajjis.”

“As though, Ānanda, having consulted together with the *Devas* of the Thirty, even so, Ānanda, do Sunidha and Vassakāra, chief ministers in Magadha, build a (fortified) town at Pāṭaligāma for repelling the Vajjis. Now I, Ānanda, getting up at the end of this night towards dawn, saw with *deva*-sight ... in whatever region *devatās* of lowly (power) occupy sites, they bend the minds of kings of lowly (power) and the kings’ chief ministers to build dwellings there. Ānanda, as far as the *ariyan* region(extends), as far as there is trading, this will be a leading town, Pāṭaliputta,

(where there was) the breaking of the seed-boxes. But, Ānanda, there will be three dangers to Pāṭaliputta: from fire or from water or from internal dissension.”

Then Sunidha and Vassakāra, chief ministers in Magadha, approached the Lord; having approached they exchanged friendly greetings with the Lord; having exchanged greetings of friendliness and courtesy, they stood at a respectful distance. As they were standing at a respectful distance, Sunidha and Vassakāra, chief ministers in Magadha, spoke thus to the Lord: “May the revered Gotama together with the Order of monks consent to a meal with us today.” The Lord consented by becoming silent. Then Sunidha and Vassakāra, chief ministers in Magadha, departed having understood the Lord’s consent.

Then Sunidha and Vassakāra, chief ministers in Magadha, having had sumptuous solid food and soft food prepared, had the time announced to the Lord, saying: “It is time, good Gotama, the meal is ready.” Then the Lord, having dressed in the morning, taking his bowl and robe, approached the food distribution of Sunidha and Vassakāra, chief ministers in Magadha; having approached, he sat down together with the Order of monks on the appointed seat. Then Sunidha and Vassakāra, chief ministers in Magadha, having with their own hands served and satisfied with sumptuous food, solid and soft, the Order of monks with the awakened one at its head, when the Lord had eaten and had withdrawn his hand from his bowl, sat down at a respectful distance; and as Sunidha and Vassakāra, chief ministers in Magadha, were sitting down at a respectful distance, the Lord gave thanks in these verses:

“Wherever the prudent man shall take up his abode,  
Having offered food to those here of moral habit, good Brahma-farers,  
If he makes an offering to those *devatās* who may be there—  
These revered, do revere, honoured, do honour him.  
Hence they sympathise with him, as a mother with her own child.  
The man with whom *devatās* sympathise, ever sees good luck.”

Then the Lord, having in these verses given thanks to Sunidha and Vassakāra, chief ministers in Magadha, rising from his seat, departed.

Then Sunidha and Vassakāra, chief ministers in Magadha, following close behind the Lord, thought: “By whichever gate the recluse Gotama goes out today, that shall be called Gotama’s Gate; by whichever ford he crosses the river Ganges, that shall be called Gotama’s Ford.” Accordingly the gate by which the Lord departed came to be called Gotama’s Gate.

Then the Lord approached the river Ganges. Now at that time the river Ganges was full, level with the banks, so that a crow could drink(from it). Since they were

desirous of going from the hither to the further (bank), some people looked about for a boat, some looked about for a float, others put together a raft.

The Lord saw these people, of whom some were looking about for a boat, some were looking about for a float, others were putting together a raft since they were desirous of going from the hither to the further (bank). Seeing them, as a strong man might stretch out his bent arm or might bend back his outstretched arm, even so did he, vanishing from the hither bank of the river Ganges, reappear on the further bank together with the Order of monks. Then the Lord, having understood this matter, at that time uttered this solemn utterance:

“Those cross the deeps, the rivers,  
making a bridge, spanning the swamps.  
See! people tie their rafts—  
but crossed over are the wise.”

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### On the truths at Koṭigāma

Then the Lord approached Koṭigāma. The Lord stayed there at Koṭigāma. Then the Lord addressed the monks, saying: “Monks, it is by not understanding, not penetrating the four *ariyan* truths that there is this long long running-on and faring-on both for me and for you. What four? Monks, it is through not understanding, not penetrating the *ariyan* truth of ill that there is this long long running-on and faring-on both for me and for you. Monks, it is through not understanding, not penetrating the *ariyan* truth of the uprising of ill, the *ariyan* truth of the stopping of ill, the *ariyan* truth of the course leading to the stopping of ill that there is this long long running-on and faring-on both for me and for you.

“Therefore, monks, if the *ariyan* truth of ill is understood, is penetrated, if the *ariyan* truth of the uprising of ill ... if the *ariyan* truth of the stopping of ill ... if the *ariyan* truth of the course leading to the stopping of ill is understood and penetrated, then cut off is the craving for becoming, destroyed is the conduit for becoming, there is not now again-becoming.”

Not seeing the four *ariyan* truths as they really are  
Long is the journey fared-on in birth after birth;  
When these are seen, removed is the conduit for becoming,  
The root of ill cut off, there is not now again-becoming.

### The story of Ambapālī

Then the courtesan Ambapālī heard: “They say that the Lord has reached Koṭigāma”. Then the courtesan Ambapālī, having had very magnificent vehicles harnessed, having mounted a magnificent vehicle, went off with the very

magnificent vehicles from Vesālī to see the Lord. Having gone by vehicle as far as the ground was (suitable) for a vehicle, she alighted from the vehicle and approached the Lord on foot; having approached, having greeted the Lord, she sat down at a respectful distance.

The Lord gladdened, rejoiced, roused, delighted the courtesan Ambapālī with talk on *dhamma* as she was sitting down at a respectful distance. The courtesan Ambapālī, having been, gladdened ... delighted with talk on *dhamma* by the Lord, 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. The courtesan Ambapālī, having understood the Lord’s consent, rising from her seat, having greeted the Lord, departed keeping her right side towards him.

### The story of the Licchavis

Then the Licchavis of Vesālī heard: “They say that the Lord has reached Koṭigāma”. Then the Licchavis of Vesālī, having had very magnificent vehicles harnessed, having (each) mounted a magnificent vehicle, went off with the very magnificent vehicles from Vesālī to see the Lord. Some Licchavis were dark green, dark green in colour, their clothes were dark green, their ornaments were dark green. Some Licchavis were yellow, yellow in colour ... their ornaments were yellow. Some Licchavis were red, red in colour ... their ornaments were red. Some Licchavis were white, white in colour, their clothes were white, their ornaments were white. Then the courtesan Ambapālī drove up against the many young Licchavis, pole to pole, yoke to yoke, wheel to wheel, axle to axle.

Then these Licchavis spoke thus to the courtesan Ambapālī: “Now then, why do you, Ambapālī, drive up against the many young Licchavis pole to pole, yoke to yoke, wheel to wheel, axle to axle?”

“Indeed, young gentlemen, it is because the Order of monks with the awakened one at its head is invited by me for the morrow.”

“Now then, Ambapālī, give up this meal to us for a hundred thousand.”

“But if, young gentlemen, you were to give up Vesālī with its produce, I would not give up this meal.”

Then these Licchavis snapped their fingers, saying: “Truly we are beaten by this mango-girl, truly we are defeated by this mango-girl.”

Then these Licchavis approached the Lord. The Lord saw these Licchavis coming from afar, and seeing them, he addressed the monks, saying:

“By whatever monks, monks, the *Devas* of the Thirty have not been seen before, look, monks, at the Licchavi company, look again, monks, at the Licchavi company, compare, monks, the Licchavi company to the company of the *Devas* of the Thirty.” Then these Licchavis, having gone by vehicle as far as the ground ... “Lord, may the Lord consent to a meal with us on the morrow?”

“I have promised, Licchavis, (to take) a meal with the courtesan Ambapālī tomorrow.” Then these Licchavis snapped their fingers, saying:

“Truly we are beaten by this mango-girl; truly we are defeated by this mango-girl.”

Then these Licchavis, having approved of what the Lord had said and having given thanks for it, rising from their seats, having greeted the Lord, departed keeping their right sides towards him.

Then the Lord, having stayed in Koṭigāma for as long as he found suiting, approached Nātikā. The Lord stayed there at Nātikā in the Brick Residence. Then the courtesan Ambapālī, having had sumptuous food, solid and soft, prepared towards the end of that night in her own park, had the time announced to the Lord, saying: ... sat down at a respectful distance. As she was sitting down at a respectful distance, the courtesan Ambapālī spoke thus to the Lord: “I, Lord, would give this Ambapālī Grove to the Order of monks with the awakened one at its head.”

The Lord accepted the park. Then the Lord, having gladdened, rejoiced, roused, delighted the courtesan Ambapālī with talk on *dhamma*, rising from his seat, approached the Great Grove. The Lord stayed there at Vesālī in the Great Grove in the Hall with the Peaked Gable.

## The story of General Sīha

Now at that time many distinguished Licchavis, sitting together assembled in a mote-hall, were in many a figure speaking praise of the awakened one, praise of *dhamma*, praise of the Order. Now at that time the general Sīha, a disciple of the Jains, came to be sitting in that company. Then it occurred to the general Sīha: “Undoubtedly this will be a Lord, a perfected one, a wholly awakened one, since these distinguished Licchavis, sitting together assembled in the mote-hall, are in many a figure speaking praise of the awakened one, praise of *dhamma*, praise of the Order. Suppose I were to go up to see this Lord, perfected one, wholly awakened one?”

Then the general Sīha approached Nātaputta the Jain; having approached, he spoke thus to Nataputta the Jain: “I want, honoured sir, to go along to see the recluse Gotama.”

“But how can you, Sīha, being one who asserts an ought- to-be-done, go along to see the recluse Gotama who asserts an ought-not-to-be-done? For, Sīha, the recluse Gotama asserts an ought-not-to-be-done, he teaches a doctrine of an ought-not-to-be-done and in that he trains disciples.” Then that which had been the strong aspiration of general Sīha for going to see the Lord abated.

Then a second time did the distinguished Licchavis, sitting together assembled in the mote-hall ... And a second time did it occur to the general Sīha: “Undoubtedly this will be a Lord, a perfected one ... Suppose I were to go up to see this Lord, perfected one, wholly awakened one?” And a second time did the general Sīha approach Nātaputta the Jain “... and in that trains disciples”. And a second time did that abate which had been the strong aspiration of the general Sīha for going to see the Lord. And a third time it occurred to the general Sīha: “Undoubtedly this will be a Lord, perfected one, wholly awakened one, since these distinguished Licchavis, sitting together assembled in the mote-hall, are in many a figure speaking praise of the awakened one, praise of *dhamma*, praise of the Order. What can these Jains do to me whether I have asked for permission or have not asked for permission? Suppose that I, although I have not asked for permission from the Jains, were to go along to see this Lord, perfected one, wholly awakened one?”

Then the general Sīha with some five hundred chariots departed from Vesālī in broad daylight to see the Lord. Having gone by vehicle as far as the ground was (suitable) for a vehicle, having alighted from the vehicle, he approached the Lord on foot; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, general Sīha spoke thus to the Lord:

“Lord, I have heard this: ‘The recluse Gotama affirms an ought-not-to-be-done, he teaches a doctrine of an ought-not-to-be-done, and in that trains disciples.’ I assume that these, Lord, who say: ‘The recluse Gotama affirms an ought-not-to-be-done ... and in that trains disciples,’ are, Lord, asserting (fairly) what the Lord affirms, and are not misrepresenting the Lord by what is not fact, but are putting forth a doctrine which conforms to his doctrine. I assume that no one who is his fellow *dhamma*-man, a holder of his views, comes to a position incurring blame. Indeed, we, Lord, do not want to misrepresent the Lord.”

“There is, Sīha, a way in which one speaking truly of me could say: ‘The recluse Gotama asserts an ought-not-to-be-done, he teaches a doctrine of an ought-not-to-be-done, and in this he trains disciples.’ There is, Sīha, a way in which one speaking truly of me could say: ‘The recluse Gotama asserts an ought-to-be-done ... trains disciples.’ There is, Sīha, a way in which one speaking truly of me could say: ‘The

recluse Gotama asserts annihilation ... trains disciples.’ There is, Sīha, a way in which one speaking truly of me could say: ‘The recluse Gotama is one who detests, he teaches a doctrine of detestation, and in this he trains disciples.’ There is, Sīha, a way in which one speaking truly of me could say: ‘The recluse Gotama is a leader away, he teaches a doctrine of leading away, and in this he trains disciples.’ There is, Sīha, a way in which one speaking truly of me could say: ‘The recluse Gotama is a “burner up”, he teaches a doctrine of “burning up”, and in this he trains disciples.’ There is, Sīha, a way in which one speaking truly of me could say: ‘The recluse Gotama is not destined to another (kind of) becoming, he teaches a doctrine of no other kind of becoming, and in this he trains disciples. There is, Sīha, a way in which one speaking truly of me could say: ‘The recluse Gotama is confident, he teaches a doctrine of confidence, and in this he trains disciples.’

“And what, Sīha, is the way in which one speaking truly of me could say: ‘The recluse Gotama is one who asserts an ought-not-to-be-done, he teaches a doctrine of an ought-not-to-be-done and in this he trains disciples’? Indeed I, Sīha, assert of misconduct in body, speech and thought that it ought not to be done; I assert of manifold evil and wrong states (of mind) that they ought not to be done. This is the way, Sīha, in which one speaking truly of me could say: ‘The recluse Gotama asserts what ought-not-to-be-done, he teaches a doctrine of what ought-not-to-be-done and in this he trains disciples.’

“And what, Sīha, is the way in which one ... could say: ‘The recluse Gotama asserts what ought-to-be-done ... trains disciples’? Indeed I, Sīha, assert of good conduct in body, speech and thought that it ought to be done; of manifold right states (of mind) that they ought to be done. This is the way, Sīha ...

“And what, Sīha, is the way in which one ... could say: ‘The recluse Gotama asserts annihilation ... trains disciples’? Indeed I, Sīha, assert the annihilation of passion, hatred, stupidity; I assert the annihilation of manifold evil and wrong states (of mind). This is the way, Sīha ...

“And what, Sīha, is the way in which one ... could say: ‘The recluse Gotama is one who detests, he teaches a doctrine of detestation and in this he trains disciples’? Indeed, Sīha, I detest misconduct in body, speech and thought; I teach a doctrine of detestation for entering upon manifold evil wrong states (of mind). This is the way, Sīha ...

“And what, Sīha, is the way in which one ... could say: ‘The recluse Gotama is one who is a leader away, he teaches a doctrine of leading away and in this he trains disciples’? Indeed I, Sīha, teach a doctrine of the leading away of passion, hatred,

stupidity; I teach a doctrine of the leading away of manifold evil wrong states (of mind). This is the way, Sīha ...

“And what, Sīha, is the way in which one ... could say: ‘The recluse Gotama is one who is a “burner-up”, he teaches a doctrine of burning up and in this he trains disciples’? Indeed I, Sīha, speak of evil wrong states which are searing: misconduct in body, speech and thought. He for whom, Sīha, evil wrong states that axe searing are destroyed, cut off at the root, made like a palm-tree, so utterly done away with that they can come to no future existence—him I call one who is a ‘burner-up’. For a Truth-finder, Sīha, evil wrong states that are searing ... existence. This is the way, Sīha, in which one ... could say: ‘The recluse Gotama is one who is a “burner-up”, he teaches a doctrine of burning-up, and in this he trains disciples.’

“And what, Sīha, is the way in which one ... could say: ‘The recluse Gotama is one who is not destined to another (kind of) becoming, he teaches a doctrine of no other (kind of) becoming and in this he trains disciples’? He for whom, Sīha, future conception in a womb, becoming again and rebirth are destroyed, cut off at the root, made like a palm-tree, so utterly done away with that they can come to no future existence—him I call one not destined to another (kind of) becoming. For a Truth-finder, Sīha, future conception ... can come to no future existence. This is the way, Sīha ...

“And what, Sīha, is the way in which one speaking truly of me could say: ‘The recluse Gotama is one who is confident, he teaches a doctrine of confidence and in this he trains disciples’? Indeed I, Sīha, am confident with the highest confidence, I teach a doctrine of confidence and in this I train disciples. This is the way, Sīha, in which one speaking truly of me could say: ‘The recluse Gotama is confident, he teaches a doctrine of confidence and in this he trains disciples.’”

And when he had spoken thus, Sīha, the general, spoke thus to the Lord: “Excellent, Lord! Excellent, Lord! ... May the Lord accept me as a lay-follower going for refuge from this day forth for as long as life lasts.”

“Now, Sīha, make a proper investigation. Proper investigation is good in the case of well-known men like yourself.”

“I, Lord, am even exceedingly pleased, satisfied with that which the Lord said to me: ‘Now, Sīha, make a proper investigation ... like yourself.’ For if, Lord, members of other sects had secured me as a disciple, they would have paraded a banner all round Vesālī, saying: ‘Sīha, the general, has joined our discipleship.’ But then the Lord spoke to me thus: ‘Now, Sīha, make a proper investigation ... like yourself.’ So I, Lord, go for a second time 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.”

“For a long time, Sīha, your family has been a well-spring to the Nigaṇṭhas. You will bethink you to give alms to those who approach you?”

“I, Lord, am even exceedingly pleased, satisfied with that which the Lord said to me: ‘For a long time, Sīha, your family ... those who approach you? I have heard, Lord: The recluse Gotama speaks thus: ‘Gifts should be given to me only, not to others should gifts be given; gifts should be given to my disciples only, not to the disciples of others should gifts be given. What is given to me is alone of great fruit, what is given to others is not of great fruit; what is given to my disciples is alone of great fruit, what is given to the disciples of others is not of great fruit.’ But then the Lord urged upon me giving to the Nigaṇṭhas too. Indeed, Lord, we shall know the right time for that. So I, Lord, go for a third time to the Lord for refuge and to *dhamma* and to the Order of monks. May the Lord accept me as a lay-follower going for refuge from this day forth for as long as life lasts.”

Then the Lord talked a progressive talk to Sīha, the general, that is to say talk on giving, talk on moral habit, talk on heaven; he explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing (them). When the Lord knew that the mind of Sīha, the general, was ready, malleable, devoid of the hindrances, uplifted, pleased, then he explained to him that teaching on *dhamma* which the awakened ones have themselves discovered: ill, uprising, stopping, the Way. And as a clean cloth without black specks will easily take dye, even so as he was (sitting) on that very seat, *dhamma*-vision, dustless, stainless, arose to Sīha, the general, that “whatever is of the nature to arise all that is of the nature to stop”. Then Sīha, the general, as one who had seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, who had crossed over doubt, put away uncertainty, who had attained without another’s help to full confidence in the teacher’s instruction, spoke thus to the Lord: “Lord, may the Lord consent to a meal with me on the morrow together with the Order of monks.” The Lord consented by becoming silent. Then Sīha, the general, having understood the Lord’s consent, rising from his seat, departed keeping his right side towards him.

Then Sīha, the general, enjoined a certain man, saying: “Go, good fellow, find out if there is meat to hand.” Then Sīha, the general, towards the end of that night having had sumptuous food, solid and soft, prepared, had the time announced to the Lord, saying: “It is time, Lord, the meal is ready.” Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of Sīha, the general;

having approached he sat down on the appointed seat together with the Order of monks.

Now at that time many Nigaṇṭhas, waving their arms, were moaning from carriage road to carriage road, from cross road to cross road in Vesālī: “Today a fat beast, killed by Sīha, the general, is made into a meal for the recluse Gotama, the recluse Gotama makes use of this meat, knowing that it was killed on purpose (for him), that the deed was (done) for his sake.” Then a certain man approached Sīha, the general; having approached he whispered into Sīha, the general’s ear:

“Please, honoured sir, you should know that many of these Nigaṇṭhas, waving their arms, are moaning from carriage road to carriage road, from cross road to cross road in Vesālī:

‘Today a fat beast ... the deed was (done) for his sake’.”

“Enough, master, for a long time now these venerable ones have been desiring dispraise of the awakened one, have been desiring dispraise of *dhamma*, have been desiring dispraise of the Order. But these venerable ones, bad, vain, lying, do not harm this Lord because they are misrepresenting him by what is not fact—why, even we, for the sake of our livelihood, would not intentionally deprive a living thing of life.”

Then Sīha, the general, having with his own hand served and satisfied the Order of monks with the enlightened one at its head with sumptuous food, solid and soft, when the Lord had eaten and had withdrawn his hand from his bowl, sat down at a respectful distance. Then the Lord having gladdened, rejoiced, roused, delighted Sīha, the general, with talk on *dhamma* as he was sitting down at a respectful distance, rising from his seat, departed. Then the Lord on this occasion having given reasoned talk, addressed the monks, saying:

**“Monks, one should not knowingly make use of meat killed on purpose (for one). Whoever should make use of it, there is an offence of wrong-doing. I allow you, monks, fish and meat that are quite pure in three respects: if they are not seen, heard, suspected (to have been killed on purpose for a monk).”**

...

### The story of the householder Meṇḍaka

Now at that time the householder Meṇḍaka lived in the town of Bhaddiya. He came to have this kind of eminence in psychic power: having washed his head, having had a granary swept, he sat down just outside the door, and a shower of grain, having fallen down through the air, filled the granary. His wife came to have this

kind of eminence in psychic power: having sat down beside only one bowl of the capacity of an *āl̥haka* and one helping of curry and condiments, she served food to slaves, workmen and servants; not until she got up was it exhausted. His son came to have this kind of eminence in psychic power: having taken hold of only one purse containing a thousand, he gave six months' wages to (each) slave, workman and servant; not until he removed his hand was it exhausted.

His daughter-in-law came to have this kind of eminence in psychic power; having sat down beside only one basket of the capacity of four *doṇas* she gave six months' food to (each) slave, workman and servant; not until she got up was it exhausted. His slave came to have this kind of eminence in psychic power: when he ploughed with one ploughshare seven furrows came from (it).

Then King Seniya Bimbisāra of Magadha heard: "They say that the householder Meṇḍaka is living in our kingdom in the town of Bhaddiya. He has this kind of eminence in psychic power ... when he ploughs with one ploughshare seven furrows come from (it)."

Then King Seniya Bimbisāra of Magadha addressed a certain chief minister who was concerned with all the affairs, saying: "It is said, my good man, that the householder Meṇḍaka is living in our kingdom in the town of Bhaddiya; he has this kind of psychic power: having washed his head ... seven furrows come from (it). Go along, my good man, and find out. When you have seen, it will be the same as if I myself saw."

"So be it, your majesty", and that chief minister, having answered King Seniya Bimbisāra of Magadha in assent, marched forth for Bhaddiya with a four-winged army.

In due course he approached Bhaddiya and Meṇḍaka the householder; having approached he spoke thus to Meṇḍaka the householder: "Now I, householder, have been enjoined by the King, saying: 'It is said, my good man, that the householder Meṇḍaka is living in our kingdom ... When you have seen, it will be the same as if I myself saw.' Let us see, householder, your eminence in psychic power." Then the householder Meṇḍaka, having washed his head, having had a granary swept, sat down outside the door, and a shower of grain, having fallen down through the air, filled the granary. "Your eminence in psychic power has been seen, householder. We will see your wife's eminence in psychic power."

Then the householder Meṇḍaka enjoined his wife, saying: "Well now, serve this four-winged army with food." Then the wife of Meṇḍaka the householder, having sat down beside only one bowl of the capacity of an *āl̥haka* and one helping of curry and condiments, served food to the four-winged army; not until she got up was it

exhausted. “Your wife’s eminence in psychic power has been seen, householder. We will see your son’s eminence in psychic power.”

Then the householder Meṇḍaka enjoined his son, saying: “Well now, my dear, give this four-winged army six months’ wages.” Then the son of Meṇḍaka the householder, having taken hold of only one purse containing a thousand, gave the four-winged army six months’ wages; not until he removed his hand was it exhausted. “Your son’s eminence in psychic power has been seen, householder. We will see your daughter-in-law’s eminence in psychic power.”

Then Meṇḍaka the householder enjoined his daughter-in-law, saying: “Well now, give this four-winged army six months’ food.” Then the daughter-in-law of Meṇḍaka the householder, having sat down beside only one basket of the capacity of four *doṇas*, gave six months’ food to the four-winged army; not until she got up was it exhausted. “Your daughter-in-law’s eminence in psychic power has been seen, householder. We will see your slave’s eminence in psychic power.”

“Our slave’s eminence in psychic power, sir, can be seen in the field.”

“Enough, householder, your slave’s eminence in psychic power has been seen.”

Then that chief minister went back again to Rājagaha with the four-winged army, and approached King Seniya Bimbisāra of Magadha; having approached, he told this matter to King Seniya Bimbisāra of Magadha.

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Then the Lord, having stayed in Vesālī for as long as he found suiting, set out on tour for Bhaddiya with the large Order of monks, together with the twelve hundred and fifty monks. Then the Lord, walking on tour, in due course arrived at Bhaddiya. The Lord stayed there in Bhaddiya in the Jātiyā Grove.

Then the householder Meṇḍaka heard: “Verily, the recluse Gotama, the son of the Sakyans, who has gone forth from a Sakyan family, has reached Bhaddiya and is staying at Bhaddiya in the Jātiyā Grove. A lovely reputation has gone forth concerning the Lord Gotama, thus: he is indeed Lord, perfected one, fully awakened one, endowed with knowledge and conduct, well-farer, knower of the worlds, unrivalled charioteer of men to be tamed, teacher of *devas* and mankind, the awakened one, the Lord. Having realised by his own super-knowledges, he makes known this world with its *devas*, with its Māras, with its Brahmās, a race with recluses and brahmins, with *devas* and men. He teaches *dhamma*, lovely at the beginning, lovely in the middle and lovely at the ending. He explains with the spirit and the letter the Brahmā-life completely fulfilled and wholly pure. Good indeed it were to see perfected ones like this.”

Then the householder Meṇḍaka, having had many magnificent vehicles harnessed, having mounted a magnificent vehicle, went off with the magnificent vehicles from Bhaddiya to see the Lord. But many members of (other) sects saw the householder Meṇḍaka coming in the distance, and seeing him they spoke thus to the householder Meṇḍaka: “Where are you going, householder?”

“I am going, honoured sirs, to see the Lord, the recluse Gotama.”

“But how can you, householder, being one who asserts an ought-to-be-done, go along to see the recluse Gotama who asserts an ought-not-to-be-done? For, householder, the recluse Gotama asserts an ought-not-to-be-done, he teaches a doctrine of an ought-not-to-be-done and in this he trains disciples.”

Then it occurred to the householder Meṇḍaka: “Undoubtedly this will be a Lord, a perfected one, a fully awakened one inasmuch as these members of (other) sects are jealous of him,” and having gone by vehicle as far as the ground was (suitable) for a vehicle, having alighted from the vehicle, he approached the Lord on foot; having approached, having greeted the Lord, he sat down at a respectful distance. As Meṇḍaka the householder was sitting down at a respectful distance, the Lord talked a progressive talk to him, that is to say talk on giving, talk on moral habit, talk on heaven ... Then the householder Meṇḍaka, as one who had ... attained without another’s help to full confidence in the teacher’s instruction, spoke thus to the Lord:

“Excellent, Lord! Excellent, Lord! ... May the Lord accept me as a lay-follower going for refuge from this day forth for as long as life lasts; 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 Meṇḍaka, having understood the Lord’s consent, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then Meṇḍaka the householder towards the end of that night having had sumptuous food, solid and soft, prepared, had the time announced to the Lord, saying: “It is time, Lord, the meal is ready.” Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of the householder Meṇḍaka; having approached, he sat down on the appointed seat together with the Order of monks.

Then the wife and son and daughter-in-law and slave of the householder Meṇḍaka approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. The Lord talked a progressive talk to these, that is to say talk on giving ... Then these as ones who had ... attained without another’s help to full confidence in the teacher’s instruction, spoke thus to the Lord: “Excellent, Lord!

Excellent, Lord! ... We, Lord, are going to the Lord for refuge and to *dhamma* and to the Order of monks. May the Lord accept us as lay-followers going for refuge from this day forth for as long as life lasts.”

Then the householder Meṇḍaka, having with his own hand served and satisfied with sumptuous food, solid and soft, the Order of monks with the awakened one at its head, when the Lord had eaten and had withdrawn his hand from his bowl, sat down at a respectful distance. As he was sitting down at a respectful distance, Meṇḍaka the householder spoke thus to the Lord:

“Lord, for as long as the Lord stays at Bhaddiya, for so long will I (supply) with perpetual food the Order of monks with the awakened one at its head.” Then the Lord, having gladdened, rejoiced, roused, delighted the householder Meṇḍaka with talk on *dhamma*, rising from his seat, departed.

### Allowance for five dairy products, etc.

Then the Lord, having stayed at Bhaddiya for as long as he found suiting, without asking the householder Meṇḍaka (for permission) set out on tour for Aṅguttarāpa together with the large Order of monks, with the twelve hundred and fifty monks. Then Meṇḍaka the householder heard: “They say that the Lord is setting out on tour for Aṅguttarāpa together with a large Order of monks, with twelve hundred and fifty monks.” Then Meṇḍaka the householder enjoined slaves and workmen saying: “Well now, my good men, having loaded much salt and oil and husked rice and solid food into wagons, come along, and let there come along twelve hundred and fifty cowherds bringing twelve hundred and fifty milch cows. Wherever we see the Lord there will we offer him fresh milk.”

Then Meṇḍaka the householder met the Lord on a wilderness road. Then Meṇḍaka the householder approached the Lord; having approached, having greeted the Lord, he stood at a respectful distance. As he was standing at a respectful distance, Meṇḍaka the householder 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 Meṇḍaka the householder, having understood the Lord’s consent, having greeted the Lord, departed keeping his right side towards him. Then Meṇḍaka the householder, towards the end of that night having had sumptuous food, solid and soft, prepared, had the time announced to the Lord, saying: “It is time, Lord, the meal is ready.”

Then the Lord, having dressed in the morning, taking his bowl and robe, approached the food distribution of Meṇḍaka the householder; having approached he sat down on the appointed seat together with the Order of monks. Then

Meṇḍaka the householder enjoined the twelve hundred and fifty cowherds, saying: “Well now, my good men, let each one (of you) having each taken a milch cow, look after a monk, and we will offer them fresh milk.” Then Meṇḍaka the householder with his own hand served and satisfied the Order of monks with the awakened one at its head with sumptuous food, solid and soft, and (offered them) fresh milk. The monks, being scrupulous, did not accept the milk. (The Lord said:) “Accept it, monks, make use of it.”

Then Meṇḍaka the householder, having with his own hand served and satisfied the Order of monks with the enlightened one at its head with sumptuous food, solid and soft and with fresh milk, 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 Meṇḍaka the householder spoke thus to the Lord:

“There are, Lord, wilderness roads with little water, with little food; it is not easy to go along them without provisions for the journey. It were good, Lord, if the Lord allowed monks provisions for the journey.” Then the Lord, having gladdened, rejoiced, roused, delighted the householder Meṇḍaka with talk on *dhamma*, rising from his seat, departed.

Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying: “I allow you, monks, five products of the cow: milk, curds, butter-milk, butter, ghee. There are, monks, wilderness roads with little water, with little food; it is not easy to go along them without provisions for the journey. I allow you, monks, to look about for provisions for a journey: husked rice for him who has need of husked rice; kidney-beans for him who has need of kidney-beans; beans for him who has need of beans; salt for him who has need of salt; sugar for him who has need of sugar; oil for him who has need of oil; ghee for him who has need of ghee. There are, monks, people who have faith and are believing; these deposit gold (coins) in the hands of those who make things allowable, saying: ‘By means of this give the master that which is allowable.’ I allow you, monks, thereupon to consent to that which is allowable. But this, monks, I do not say: that by any method may gold and silver be consented to, may be looked about for.”

### The story of Keṇiya the matted-hair ascetic

Then the Lord, walking on tour, in due course arrived at Āpaṇa. The matted hair ascetic Keṇiya heard: “Verily, the recluse Gotama, the son of the Sakyans, who has gone forth from a Sakyan family, has reached Āpaṇa and is staying in Āpaṇa. A lovely reputation has gone forth concerning the Lord Gotama, thus: ... He explains with the spirit and the letter the Brahma-faring completely fulfilled and wholly pure. Good indeed it were to see perfected ones like this.” Then it occurred to

Keniya the matted hair ascetic: “Now, what could I get conveyed to the recluse Gotama?”

Then it occurred to Keniya the matted hair ascetic: “Now, those who were formerly seers of the brahmins, makers of mantras, preservers of mantras, whose ancient mantras as sung, taught, and composed the brahmins of today still sing, still speak; they still speak what was spoken, they still teach what was taught, that is to say (by) Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu—these abstaining from food at night, restrained from eating at the wrong time, (yet) consented to such things as drinks.

“The recluse Gotama also abstains from food at night and is restrained from eating at the wrong time; the recluse Gotama also is worthy to consent to such things as drinks,” and having had abundant drinks prepared, having had them taken on carrying-poles, he approached the Lord; having approached, he exchanged greetings with the Lord; having exchanged greetings of friendliness and courtesy with the Lord, he stood at a respectful distance. As he was standing at a respectful distance, Keniya the matted hair ascetic spoke thus to the Lord: “Let the revered Gotama accept drink from me.”

“Well then, Keniya, give it to the monks.” The monks, being scrupulous, did not accept it. (The Lord said:) “Accept it, monks, make use of it.”

Then Keniya the matted hair ascetic, having with his own hand served and satisfied the Order of monks with the enlightened one at its head with abundant drinks sat down at a respectful distance when the Lord had washed his hand and had withdrawn his hand from his bowl. Then as Keniya the matted hair ascetic was sitting down at a respectful distance, the Lord gladdened, rejoiced, roused, delighted him with talk on *dhamma*. Then Keniya the matted hair ascetic, gladdened ... delighted by the Lord with talk on *dhamma*, spoke thus to the Lord: “May the revered Gotama together with the Order of monks consent to a meal with me on the morrow.”

“But, Keniya, the Order of monks is large, twelve hundred and fifty monks, and you are in favour of the brahmins.” Then Keniya the matted hair ascetic spoke a second time to the Lord thus: “Although, good Gotama, the Order of monks is large, twelve hundred and fifty monks, and I am in favour of the brahmins, (yet) may the revered Gotama together with the Order of monks consent to a meal with me on the morrow.”

“But, Keniya, the Order of monks is large, twelve hundred and fifty monks, and you are in favour of the brahmins.” Then Keniya the matted hair ascetic spoke a third time to the Lord thus:

“Although, good Gotama, the Order of monks is large, twelve hundred and fifty monks, and I am in favour of the brahmins, (yet) may the revered Gotama together with the Order of monks consent to a meal with me on the morrow.” The Lord consented by becoming silent. Then Keniya the matted hair ascetic, having understood the Lord’s consent, rising from his seat departed.

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

“I allow you, monks, eight (kinds of) drinks: mango drink, rose-apple drink, plantain drink, banana drink, honey drink, grape drink, edible lotus root drink, *phārusaka* drink. I allow you, monks, the juice of all fruits except the juice of the fruit of corn. I allow you, monks, the juice of all leaves except vegetable juice. I allow you, monks, the juice of all flowers except liquorice juice. I allow you, monks, sugarcane juice.”

Then Keniya the matted hair ascetic, towards the end of that night having had sumptuous food, solid and soft, prepared in his own hermitage, had the time announced to the Lord saying: “It is time, good Gotama, the meal is ready.” Then the Lord, having dressed in the morning, taking his bowl and robe, approached the hermitage of Keniya the matted hair ascetic; having approached, he sat down on the appointed seat together with the Order of monks. Then Keniya the matted hair ascetic, having with his own hand served and satisfied the Order of monks with the awakened one at its head with sumptuous food, solid and soft, sat down at a respectful distance when the Lord had eaten and had withdrawn his hand from his bowl.

As Keniya the matted hair ascetic was sitting down at a respectful distance, the Lord thanked him in these verses:

“Sacrifices are chief in fire-worship,  
Sāvitṛī chief of (Vedic) metres,  
A king is chief of men,  
the ocean chief of waters,  
The moon is chief of the lamps of night,  
the sun chief of luminaries,  
For those giving alms, desiring merit,  
the Order is indeed the chief.”

Then the Lord, having thanked Keniya the matted hair ascetic in these verses, rising from his seat, departed.

## The story Roja the Malla

Then the Lord, having stayed in Āpaṇa for as long as he found suiting, set out on tour for Kusinārā with the large Order of monks, with the twelve hundred and fifty monks. The Mallas of Kusinārā heard: “It is said that the Lord is coming to Kusinārā together with a large Order of monks, with twelve hundred and fifty monks.” These made a compact that, ‘Whoever does not go out to meet the Lord is fined five hundred’. Now at that time Roja the Malla was a friend of the venerable Ānanda. Then the Lord, walking on tour, in due course arrived at Kusinārā.

Then the Mallas of Kusinārā went out to meet the Lord. Then Roja the Malla, having gone out to meet the Lord approached the venerable Ānanda; having approached, having greeted the venerable Ānanda, he stood at a respectful distance. As Roja the Malla was standing at a respectful distance, the venerable Ānanda spoke thus to him: “This is splendid of you, friend Roja, that you have come out to meet the Lord.”

“I, honoured Ānanda, am not much impressed by the awakened one or *dhamma* or the Order, but a compact was made among the kinsfolk that whoever does not go out to meet the Lord is fined five hundred. It was only from fear of the kinsfolk’s compact that I, honoured Ānanda, went out to meet the Lord.” Then the venerable Ānanda was disappointed and thought: “How can this Roja the Malla speak thus?”

Then the venerable Ānanda approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda spoke thus to the Lord: “Lord, this Roja the Malla is a distinguished, well-known man. Surely the faith in this *dhamma* and discipline of well-known men like this is very efficacious. It were well, Lord, if the Lord acted in such a way that Roja the Malla could have faith in this *dhamma* and discipline.”

“But, Ānanda, it is not difficult for a Truthfinder (to do) that by which Roja the Malla could have faith in this *dhamma* and discipline.”

Then the Lord, having suffused Roja the Malla with a mind of love, rising from his seat, entered a dwelling-place. Then Roja the Malla, suffused by the Lord with a mind of love, even as young calves (follow) kine, so having approached dwelling-place after dwelling-place, cell after cell, he asked the monks: “Where, honoured sirs, is this Lord staying at present. the perfected one, the fully awakened one? For I long to see this Lord, perfected one, all awakened one.”

“This, friend Roja, is his dwelling-place, the door is closed; having approached quietly, having entered the verandah (but) without crossing it, having coughed, tap on the door-bolt. The Lord will open the door to you.”

Then Roja the Malla, having quietly approached that dwelling-place with its closed door, having entered the verandah (but) not crossing it, having coughed, tapped on the bolt. The Lord opened the door. Then Roja the Malla, having entered the dwelling-place, having greeted the Lord, sat down at a respectful distance. The Lord talked a progressive talk to Roja the Malla as he was sitting down at a respectful distance, that is to say talk on giving, talk on moral habit, talk on heaven, he explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing (them). When the Lord knew that the mind of Roja the Malla was ready, malleable, devoid of the hindrances, uplifted, pleased, then he explained to him that teaching on *dhamma* which the awakened ones have themselves discovered: ill, uprising, stopping, the Way. And as a clean cloth without black specks will easily take dye, even so as he was (sitting) on that very seat *dhamma*-vision, dustless, stainless, arose to Roja the Malla, that “whatever is of the nature to arise, all that is of the nature to stop”. Then Roja the Malla, as one who had seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, who had crossed over doubt, put away uncertainty, who had attained without another’s help to full confidence in the teacher’s instruction, spoke thus to the Lord:

“It were well, Lord, if the masters might receive the requisites of robes, almsfood, lodgings, medicines for the sick only from me, not from others.”

“But those, Roja, who with the knowledge of a learner with the vision of a learner have seen *dhamma*, as you have done, would also think: ‘Now indeed the masters should receive the requisites of robes, almsfood, lodgings, medicines for the sick only from us, not from others.’ Well then, Roja, they shall receive them from you as well as from others.”

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Now at that time in Kusinārā a succession of meals of sumptuous foods came to be arranged. Then because Roja the Malla did not obtain a turn, he thought: “Suppose I were to look into the refectory and prepare that which I do not see in the refectory?” Then Roja the Malla, looking into the refectory, did not see two things: vegetables and solid food (made) with flour. Then Roja the Malla approached the venerable Ānanda; having approached, he spoke thus to the venerable Ānanda:

“Now, honoured Ānanda, it occurred to me because I did not obtain a turn: ‘Suppose I were to look into the refectory and prepare that which I do not see in the refectory?’ So I, honoured Ānanda, looking into the refectory, did not see two

things: vegetables and solid food (made) with flour. If I, honoured Ānanda, were to prepare vegetables and solid food (made) with flour, would the Lord accept them from me?”

“Well then, Roja, I will inquire of the Lord.”

Then the venerable Ānanda told this matter to the Lord. He said: “Well then, Ānanda, let him prepare them.” (Ānanda said:) “Well then, Roja, prepare them.” Then Roja the Malla towards the end of that night having had a quantity of vegetables and solid food (made) with flour prepared, brought them to the Lord, saying: “Lord, may the Lord accept from me vegetables and solid food (made) with flour.”

“Well then, Roja, give them to the monks.” The monks, being scrupulous, did not accept them. (The Lord said:) “Accept them, monks, make use of them.”

Then Roja the Malla, having with his own hand served and satisfied the Order of monks with the awakened one at its head with a quantity of vegetables and solid food (made) with flour, sat down at a respectful distance when the Lord had washed his hand and had withdrawn his hand from his bowl. The Lord, rising from his seat, departed, having gladdened, rejoiced, roused, delighted Roja the Malla with talk on *dhamma* as he was sitting down at a respectful distance. Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying:

“I allow you, monks, all (kinds of) vegetables and all (kinds of) solid food (made) with flour.”

### The story of one gone forth when old

Then the Lord having stayed in Kusinārā for as long as he found suiting, set out on tour for Ātumā together with the large Order of monks, with the twelve hundred and fifty monks. Now at that time a certain (person), formerly a barber, who had gone forth when old, was living in Ātumā. He had two boys, sweet-voiced, intelligent, skilled, accomplished in their craft, in the barber’s profession (as learnt from) their own teachers.

Then that (man) who had gone forth when old heard: “They say that the Lord is coming to Ātumā together with a large Order of monks, with twelve hundred and fifty monks”. Then that (man) who had gone forth when old spoke thus to his boys: “It is said, my dears, that the Lord is coming to Ātumā together with a large Order of monks, with twelve hundred and fifty monks. Do you go, my dears, and taking a barber’s equipment, tour from house to house for *nāti* measures of offerings, and collect salt and oil and husked rice and solid food, and when the Lord comes we will make him a conje drink.”

“Very well, father,” and these boys, having answered him who had gone forth when old in assent, taking a barber’s equipment toured from house to house for *nāti* measures of offerings, collecting salt and oil and husked rice and solid food. Those people who, having seen these sweet-voiced, intelligent boys, but had not wanted to have (offerings) made, even they had them made, and having had them made, also gave much. So these boys collected much salt and oil and husked rice and solid food.

Then the Lord, walking on tour, in due course arrived at Ātumā. The Lord stayed there in Ātumā in the House with the threshing-floor. Then he who had gone forth when old having had a quantity of conje prepared towards the end of that night, brought it to the Lord, saying: “Lord, may the Lord accept conje from me.” Now Truth-finders (sometimes) ask knowing, and knowing (sometimes) do not ask; they ask, knowing the right time (to ask), and they do not ask, knowing the right time (when not to ask). Truthfinders ask about what belongs to the goal, not about what does not belong to the goal; there is bridge-breaking for Truth-finders in whatever does not belong to the goal. Awakened ones, Lords, question monks concerning two matters, either: “Shall we preach *dhamma*?” or, “Shall we lay down a rule of training for disciples?” Then the Lord spoke thus to him who had gone forth when old:

“Where is this conje from, monk?” Then he who had gone forth when old told this matter to the Lord.

The awakened one, the Lord rebuked him, saying: “It is not suitable, foolish man, it is not fitting, it is not becoming, it is not worthy of a recluse, it is not allowable, it is not to be done. For how can you, foolish man, one who has gone forth, cause (others) to take what is not allowable? It is not, foolish man, for pleasing those who are not (yet) pleased ...” And having rebuked him, having given reasoned talk, he addressed the monks, saying:

**“Monks, one who has gone forth should not make (others) take what is not allowable. Whoever should make (others) take (these things), there is an offence of wrong-doing. Nor, monks, should one who was formerly a barber carry about a barber’s equipment. Whoever should carry it about, there is an offence of wrong-doing.”**

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On the four great references

Now at that time scruples arose in the monks as to this and that occasion, thinking: “Now, what is permitted by the Lord? What is not permitted?” They told this

matter to the Lord. He said: “Whatever, monks, has not been objected to by me, saying: ‘This is not allowable’, if it fits in with what is not allowable, if it goes against what is allowable, that is not allowable to you. Whatever, monks, has not been objected to by me, saying: ‘This is not allowable’, if it fits in with what is allowable, if it goes against what is not allowable, that is allowable to you. And whatever, monks, has not been permitted by me, saying: ‘This is allowable’, if it fits in with what is not allowable, if it goes against what is allowable, that is not allowable to you. Whatever, monks, has not been permitted by me, saying: ‘This is allowable if it fits in with what is allowable, if it goes against what is not allowable, that is allowable to you.’”

Then it occurred to monks: “Now, is (food that may be eaten) during a watch of the night allowable with (food that may be eaten) during a short period, or it is not allowable? Now, is (food that may be eaten) during seven days allowable with (food that may be eaten) during a short period or is it not allowable? Now, is (food that may be eaten) during life allowable with (food that may be eaten) during a short period or is it not allowable? Now, is (food that may be eaten) during seven days allowable with (food that may be eaten) during a watch of the night or is it not allowable? Now, is (food that may be eaten) during life allowable with (food that may be eaten) during a watch of the night or is it not allowable? Now, is (food that may be eaten) during life allowable with (food that may be eaten) during seven days or is it not allowable?” They told this matter to the Lord.

He said: “Monks, (food that may be eaten) during a watch of the night with (food that may be eaten) during a short period is allowable at the right time on the day it is accepted; it is not allowable at the wrong time. Monks, (food that may be eaten) during seven days with (food that may be eaten) during a short period is allowable at the right time on the day it is accepted; it is not allowable at the wrong time. Monks, (food that may be eaten) during life with (food that may be eaten) during a short period is allowable at the right time on the day it is accepted; it is not allowable at the wrong time. Monks, (food that may be eaten) during seven days with (food that may be eaten) during a watch of the night is allowable in a watch of the night on the day it is accepted; it is not allowable after the watch of the night is ended. Monks, (food that may be eaten) during life with (food that may be eaten) during a watch of the night is allowable in a watch of the night on the day it is accepted; it is not allowable after the watch of the night is ended. Monks, (food that may be eaten) during life with (food that may be eaten) during seven days is allowable for (the length of) seven days; it is not allowable after the seven days are ended.”



## 8. Robes (*Cīvara*)

### The story of Jīvaka

At one time the awakened one, the Lord was staying at Rājagaha in the Bamboo Grove at the squirrels' feeling-place. Now at that time Vesālī was prosperous and flourishing, full of folk, thronged with people, and it was well off for food; and there were seven thousand seven hundred and seven long houses, and seven thousand seven hundred and seven gabled buildings, and seven thousand seven hundred and seven parks, and seven thousand seven hundred and seven lotus-tanks. There was the courtesan Ambapālī, beautiful, good to look upon, charming, she was possessed of the utmost beauty of complexion, was clever at dancing and singing and lute-playing, much visited by desirous people and she went for a night for fifty, and through her Vesālī shone forth all the more.

Then the urban council of Rājagaha went to Vesālī on some business. The urban council of Rājagaha saw that Vesālī was prosperous and flourishing, full of folk, thronged with people, and well off for food; and (they saw) the seven thousand seven hundred and seven long houses ... seven thousand seven hundred and seven lotus-tanks, and Ambapālī, the courtesan, beautiful, good to look upon, charming ... and (they saw) that through her Vesālī shone forth all the more. Then the urban council of Rājagaha, having transacted that business in Vesālī, came back again to Rājagaha; they approached King Seniya Bimbisāra of Magadha; having approached they spoke thus to King Seniya Bimbisāra of Magadha:

“Sire, Vesālī is prosperous and flourishing ... and through her Vesālī shines forth all the more. It were good, sire, if we too might establish a courtesan.” “Well now, good sirs, do find such a girl as you might establish as a courtesan.”

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Now at that time there was in Rājagaha a girl called Sālavatī, who was beautiful, good to look upon, charming, she was possessed of the utmost beauty of complexion. Then the urban council of Rājagaha established the girl, Sālavatī, as courtesan. And the courtesan Sālavatī soon came to be clever at dancing and singing and lute-playing; she was much visited by desirous people, and she went for a night for the fee of a hundred. Then the courtesan Sālavatī soon became pregnant. Then it occurred to the courtesan Sālavatī: “Men do not like a pregnant woman. If anyone should find out concerning me that ‘The courtesan Sālavatī is

pregnant', all respect for me would dwindle. What now if I should make it known that I am ill?"

Then the courtesan Sālavatī enjoined the door-keeper, saying: "Good door-keeper, do not let any man come in, and if anyone asks for me, make it known that I am ill."

"Very well, lady," that door-keeper answered the courtesan Sālavatī in assent.

Then the courtesan Sālavatī when (the child of) her womb was mature, gave birth to a son. Then the courtesan Sālavatī enjoined a slave-woman, saying: "Now then, come along, having put this boy into a winnowing-basket, having taken him out, throw him away on a rubbish-heap."

"Very well, lady," and that slave-woman having answered the courtesan Sālavatī in assent, having put that boy into a winnowing-basket, having taken him out, threw him away on a rubbish-heap.

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Now at that time the king's son, Abhaya by name, going in the morning to the royal audience, saw that boy surrounded by crows; seeing this, he asked the people: "Good sirs, what is this that is surrounded by crows?"

"It is a boy, sire."

"Is he alive, good sirs?"

"He is alive, sire."

"Well now, good sirs, having brought that boy to our women's quarters, give him to foster-mothers to care for."

"Very well, sire," and these people having answered Abhaya, the king's son, in assent, having brought that boy to the women's quarters of Abhaya, the king's son, gave him to foster-mothers saying, "Care for him".

Because it was said of him, "He is alive", they gave him the name of Jīvaka; because the prince caused him to be cared for, they gave him the name of Komārabhacca.

And before long Jīvaka Komārabhacca attained to years of discretion. Then Jīvaka Komārabhacca approached Abhaya, the king's son, and having approached he spoke thus to Abhaya, the king's son:

"Who, sire, is my mother? Who my father?"

"Not even I, good Jīvaka, know your mother, but I am your father, for I had you cared for."

Then it occurred to Jīvaka Komārabhacca:

“Without a craft, it is not easy to depend upon these royal families. Suppose I were to learn a craft?” Now at that time there lived a world-famed doctor at Taxilā.

Then Jīvaka Komārabhacca, without having asked (permission) of Abhaya, the king’s son, set out for Taxilā; in course of time he arrived at Taxilā and that doctor; having approached, he spoke thus to that doctor:

“I want, teacher, to train in the craft.”

“Well then, good Jīvaka, train in it.”

Then Jīvaka Komārabhacca learnt much and learnt it quickly, and he reflected upon it well, and he did not forget what he had learnt. Then at the end of seven years, it occurred to Jīvaka Komārabhacca: “I am learning much and learning it quickly, and I am reflecting upon it well, and I do not forget what I have learnt, but after studying for seven years the end of this craft is not visible to me. When will the end of this craft be visible?”

Then Jīvaka Komārabhacca approached that doctor; having approached he spoke thus to that doctor:

“I, teacher, am learning much and learning it quickly, and I am reflecting upon it well, and I do not forget what I have learnt, but after studying for seven years the end of this craft is not visible to me. When will the end of this craft be visible?”

“Well now, good Jīvaka, taking a spade, touring a *yojana* all round Taxilā, bring whatever you should see that is not medicinal.”

“Very well, teacher,” and Jīvaka Komārabhacca having answered that doctor in assent, taking a spade, touring a *yojana* all round Taxilā, did not see anything that was not medicinal. Then Jīvaka Komārabhacca approached that doctor; having approached he spoke thus to that doctor:

“Teacher, while I was touring for a *yojana* all round Taxilā, I did not see any thing that was not medicinal.”

“You are trained, good Jīvaka, this much is enough for a livelihood for you,” and he gave him trifling provisions for the journey.

Then Jīvaka Komārabhacca, taking those trifling provisions for the journey, set out for Rājagaha. Then Jīvaka Komārabhacca’s trifling provisions for the journey became used up on the way, at Sāketa. Then it occurred to Jīvaka Komārabhacca:

“These wilderness roads have little water, little food; it is not easy to go along them without provisions for the journey. Suppose I were to look about for provisions for the journey?”

## The story of the merchant's wife

Now at that time in Sāketa a merchant's wife had had a disease of the head for seven years. Many very great, world-famed doctors who had come had not been able to cure her; taking much gold, they went away. Then Jīvaka Komārabhacca, entering Sāketa, asked the people: "Who, good sirs, is ill? Whom shall I attend?"

"Teacher, this merchant's wife has had a disease of the head for seven years; go, teacher, attend this merchant's wife."

Then Jīvaka Komārabhacca went up to the dwelling of that householder, the merchant, and having gone up, he enjoined the door-keeper, saying: "Go, good door-keeper, say to the merchant's wife, 'Lady, a doctor is come who wants to see you'".

"Very well, teacher," and that door-keeper having answered Jīvaka Komārabhacca in assent, approached that merchant's wife; having approached, he spoke thus to that merchant's wife: "Lady, a doctor is come who wants to see you."

"What sort of a doctor is he, good door-keeper?"

"He is young, lady."

"That's enough, good door-keeper. What could a young doctor do for me? Many very great, world-famed doctors who have come have not been able to cure me; they have gone away taking much gold."

Then that door-keeper went up to Jīvaka Komārabhacca; having gone up, he spoke thus to Jīvaka Komārabhacca: "Teacher, the merchant's wife speaks thus: 'That's enough, good door-keeper ... taking much gold'."

"Go, good door-keeper, say to the merchant's wife: 'Lady, the doctor speaks thus: Do not, lady, give anything beforehand; when you become well, then you may give what you like'."

"Very well, teacher," and that door-keeper having answered Jīvaka Komārabhacca in assent, went up to that merchant's wife; having gone up, he spoke thus to that merchant's wife: "Lady, the doctor speaks thus ... '... then you may give what you like'."

"Well then, good door-keeper, let the doctor come."

"Very well, lady," and that door-keeper having answered the merchant's wife in assent, went up to Jīvaka Komārabhacca; having gone up, he spoke thus to Jīvaka Komārabhacca:

"The merchant's wife, teacher, summons you."

Then Jīvaka Komārabhacca went up to that merchant's wife; having gone up, having observed her uneasiness, he spoke thus to the merchant's wife:

“Lady, a handful of ghee is wanted.”

Then that merchant's wife had a handful of ghee given to Jīvaka Komārabhacca. Then Jīvaka Komārabhacca, cooking up that handful of ghee with various medicines, made that merchant's wife lie down on her back on a couch and gave it (to her) through the nose. Then that ghee, given through the nose, came out through the mouth. Then that merchant's wife, spitting it into a receptacle, enjoined a slave-woman, saying:

“Come, now, take up this ghee with cotton.”

Then it occurred to Jīvaka Komārabhacca: “It is astonishing how stingy this housewife is, in that she has this ghee, which ought to be thrown away, taken up with cotton; many of my very precious medicines went into it, and what kind of a fee will she give me?”

Then that merchant's wife, having observed Jīvaka Komārabhacca's uneasiness, spoke thus to Jīvaka Komārabhacca: “Teacher, why are you perturbed?”

“It occurred to me in this case: it is astonishing ... will she give me?”

“But, teacher, we householders know about this economy; this ghee is excellent for the servants or workmen for rubbing their feet, or poured out into a lamp. Do not you, teacher, be perturbed, your fee will not be lacking.”

Then Jīvaka Komārabhacca removed the merchant's wife's seven year old disease of the head by just the one treatment through the nose. Then that merchant's wife, being well, gave four thousand to Jīvaka Komārabhacca; her son, thinking, “My mother is well”, gave four thousand; her daughter-in-law, thinking, “My mother-in-law is well”, gave four thousand; the householder, the merchant, thinking, “My wife is well”, gave four thousand and a slave and a slave-woman and a horse-chariot. Then Jīvaka Komārabhacca, taking these sixteen thousand and the slave and the slave-woman and the horse-chariot, set out for Rājagaha; in due course he approached Abhaya, the king's son, at Rājagaha; having approached he spoke thus to Abhaya, the king's son:

“Sire, this is for my first work: sixteen thousand and a slave and a slave-woman and a horse-chariot. May your highness accept it as a tribute for having had me cared for.”

“No, good Jīvaka, let it be for you yourself; but do build a dwelling in our palace.”

“Very well, sire,” and Jīvaka Komārabhacca having answered Abhaya, the king’s son, in assent, built a dwelling in the palace of Abhaya, the king’s son.

## The story of King Bimbisāra

Now at that time King Seniya Bimbisāra of Magadha came to suffer from a fistula; his outer garments were stained with blood. The queens, seeing this, made fun of him, saying: “Now the king is in his courses, the king is having a period, soon the king will give birth.” On account of this the king became ashamed. Then King Seniya Bimbisāra of Magadha spoke thus to Abhaya, the king’s son:

“Good Abhaya, I have such a disease that my outer garments are stained with blood. The queens, seeing this, make fun of me, saying, ‘... the king will give birth’. Please, good Abhaya, do find a doctor such as could attend me.”

“Sire, there is this Jīvaka of ours, a young doctor of high repute, he will attend your majesty.”

“Very well, good Abhaya, command the doctor, Jīvaka, so that he shall attend me.”

Then Abhaya, the king’s son, commanded Jīvaka Komārabhacca, saying: “Go, good Jīvaka, attend the king.”

“Very well, sire,” and Jīvaka Komārabhacca having answered Abhaya, the king’s son, in assent, taking medicine under his nail, approached King Seniya Bimbisāra of Magadha; having approached, he spoke thus to King Seniya Bimbisāra of Magadha:

“Sire, let me see the disease.”

Then Jīvaka Komārabhacca removed King Seniya Bimbisāra of Magadha’s fistula with just the one ointment. Then King Seniya Bimbisāra of Magadha, being well, having had five hundred women adorned with all kinds of ornaments, having made them take (these) off, having had them made into a pile, spoke thus to Jīvaka Komārabhacca: “Let all these ornaments of the five hundred women be yours, good Jīvaka.”

“No, sire, may your majesty remember my office.”

“Well then, good Jīvaka, may you tend me and the women and the Order of monks with the awakened one at its head.”

“Very well, sire,” Jīvaka Komārabhacca answered King Seniya Bimbisāra of Magadha in assent.

## The story of the merchant of Rājagaha

Now at that time a merchant of Rājagaha had had a disease of the head for seven years. Many very great, world-famed doctors who had come had not been able to cure him. Taking much gold, they went away. Moreover he came to be given up by the doctors. Some doctors spoke thus: “The householder, the merchant will pass away on the fifth day.” Some doctors spoke thus: “The householder, the merchant will pass away on the seventh day.” Then it occurred to the urban council of Rājagaha: “This householder, the merchant is very useful to the king as well as to the urban council, but yet he has been given up by the doctors. Some doctors speak thus: ‘The householder, the merchant will pass away on the fifth day.’ Some doctors speak thus: ‘The householder, the merchant will pass away on the seventh day.’ Now, this Jīvaka, the king’s doctor, is young and of good repute. Suppose we should ask Jīvaka, the king’s doctor, to attend the householder, the merchant?”

Then the urban council of Rājagaha approached King Seniya Bimbisāra of Magadha; having approached they spoke thus to King Seniya Bimbisāra of Magadha:

“Sire, this householder, the merchant is very useful to your majesty as well as to the citizens; but then he is given up by the doctors ... ‘... will die on the seventh day’. It were good if your majesty were to command Jīvaka, the doctor, to attend the householder, the merchant.”

Then King Seniya Bimbisāra of Magadha commanded Jīvaka Komārabhacca, saying: “Go, good Jivaka, attend the householder, the merchant.”

“Very well, sire,” and Jīvaka Komārabhacca having answered King Seniya Bimbisāra of Magadha in assent, approached that householder, the merchant; having approached, having observed the uneasiness of the householder, the merchant, he spoke thus to the householder, the merchant:

“If I, householder, should make you well, what would be my fee?”

“All my property shall become yours, teacher, and I will be your slave.”

“Now, householder, are you able to lie down on one side for seven months?”

“I am able, teacher, to lie down on one side for seven months.”

“Now, householder, are you able to lie down on the other side for seven months?”

“I am able, teacher, to lie down on the other side for seven months.”

“Now, householder, are you able to lie down on your back for seven months?”

“I am able, teacher, to lie down on my back for seven months.”

Then Jīvaka Komārabhacca, having made the householder, the merchant lie down on a couch, having strapped him to the couch, having cut open the skin of his head, having opened a suture in the skull, having drawn out two living creatures, showed them to the people, saying:

“Do you see, masters, these two living creatures, the one small, the other large? This large living creature was seen by those teachers who spoke thus: ‘The householder, the merchant will pass away on the fifth day’; on the fifth day it would have destroyed the brain of the householder, the merchant, and when the brain had been destroyed the householder, the merchant would have passed away. It was rightly seen by those teachers. This small living creature was seen by those teachers who spoke thus: ‘The householder, the merchant will pass away on the seventh day’; on the seventh day it would have destroyed the brain of the householder, the merchant, and when the brain had been destroyed the householder, the merchant would have passed away. It was rightly seen by those teachers.” And having closed the suture of the skull, having sewn up the skin of the head, he applied an ointment.

Then the householder, the merchant, when seven days had passed, spoke thus to Jīvaka Komārabhacca:

“I am not able, teacher, to lie down on one side for seven months.”

“But did you not, householder, answer me in assent, saying: ‘I am able, teacher, to lie down on one side for seven months’?”

“It is true, teacher, that I answered thus, but I will die, I am not able to lie down on one side for seven months.”

“Well then, householder, you lie down on the other side for seven months.”

Then the householder, the merchant, when seven days had passed, spoke thus to Jīvaka Komārabhacca:

“I am not able, teacher, to lie down on the other side for seven months.”

“But did you not, householder, answer me in assent, saying: ‘I am able, teacher, to lie down on the other side for seven months’?”

“It is true, teacher, that I answered thus, but I will die, I am not able to lie down on the other side for seven months.”

“Well then, householder, you lie down on your back for seven months.”

Then the householder, the merchant, when seven days had passed, spoke thus to Jīvaka Komārabhacca:

“I am not able, teacher, to lie down on my back for seven months.”

“But did you not, householder, answer me in assent, saying: ‘I am able, teacher, to lie down on my back for seven months’?”

“It is true, teacher, that I answered thus, but I will die I am not able to lie down on my back for seven months.”

“If I, householder, had not spoken to you thus, you would not have lain down so long (as this); but I knew beforehand that the householder, the merchant would become well in three times seven days. Rise up, householder, you are well; find what is my fee.”

“All my property shall become yours, teacher, and I will be your slave.”

“No, householder, do not give me all your property and do not be my slave; give a hundred thousand to the king and a hundred thousand to me.”

Then the householder, the merchant, being well, gave a hundred thousand to the king and a hundred thousand to Jīvaka Komārabhacca.

### The story of the merchant’s son

Now at that time the son of a merchant of Benares, while playing at turning somersaults, came to suffer from a twist in the bowels, so that he did not properly digest the conjei that he drank nor did he properly digest the food that he ate or relieve himself regularly. Because of this he became thin, wretched, his colour bad, yellowish, the veins showing all over his body. Then it occurred to the merchant of Benares:

“Now what kind of affliction has my son? He does not properly digest the conjei that he drinks and he does not properly digest the food that he eats and he does not relieve himself regularly. Because of this he is thin, wretched, of a bad colour, yellowish, the veins showing all over his body. What now if I, having gone to Rājagaha, should ask the king for Jīvaka, the doctor, to attend my son?”

Then the merchant of Benares, having gone to Rājagaha, approached King Seniya Bimbisāra of Magadha; having approached, he spoke thus to King Seniya Bimbisāra of Magadha:

“Sire, my son has this kind of affliction: he does not properly digest ... the veins showing all over his body. It were good if your majesty were to command Jīvaka, the doctor, to attend my son.”

Then King Seniya Bimbisāra of Magadha commanded Jīvaka Komārabhacca, saying: “Go, good Jīvaka, having gone to Benares, attend the son of the merchant of Benares.”

“Very well, sire,” and Jīvaka Komārabhacca having answered King Seniya Bimbisāra of Magadha in assent, having gone to Benares, approached the son of the merchant of Benares; having approached, having observed the uneasiness of the son of the merchant of Benares, having caused the people to be turned away, having surrounded him with a curtain, having tied him to a post, having placed his wife in front (of him), having cut open the skin of his stomach, having drawn out the twisted bowel, showed it to his wife, saying: “See, this was your husband’s affliction; because of this he did not properly digest the conjei that he drank and did not properly digest the food that he ate and did not relieve himself regularly; because of this he is thin, wretched, his colour bad, yellowish, the veins showing all over his body.” Having straightened out the twisted bowel, having put back the bowel again, having sewn up the skin of the stomach, he applied an ointment. Then the son of the merchant of Benares soon became well. Then the merchant of Benares, saying: “My son is well,” gave sixteen thousand to Jīvaka Komārabhacca. Then Jīvaka Komārabhacca, taking those sixteen thousand, went back again to Rājagaha.

### The story of King Pajjota

Now at that time King Pajjota came to be suffering from jaundice. Many very great, world-famed doctors, who had come had not been able to cure him; taking much gold, they went away. Then King Pajjota sent a messenger to King Seniya Bimbisāra of Magadha, saying: “I have this kind of disease; it would be good if your majesty were to command Jīvaka, the doctor, so that he should attend me.” Then King Bimbisāra of Magadha commanded Jīvaka Komārabhacca, saying: “Go, good Jīvaka, having gone to Ujjeni, attend King Pajjota.”

“Very well, sire,” and Jīvaka Komārabhacca having answered King Seniya Bimbisāra of Magadha in assent, having gone to Ujjeni, approached King Pajjota, and having approached, having observed his uneasiness, he spoke thus to King Pajjota:

“Sire, I will cook up some ghee, and your majesty will drink it.”

“No, good Jīvaka, do what you can to make (me) well without ghee; ghee is abhorrent to me, loathsome.” Then it occurred to Jīvaka Komārabhacca: “The king’s disease is of such a kind that it is not possible to make him well without ghee. Suppose I should cook up the ghee (so that it has) the colour of an astringent decoction, the smell of an astringent decoction, the taste of an astringent decoction?”

Then Jīvaka Komārabhacca cooked up the ghee with various medicines (so that it had) the colour of an astringent decoction, the smell of an astringent decoction, the taste of an astringent decoction. Then it occurred to Jīvaka Komārabhacca: “When the king has drunk and digested the ghee, it will make him sick. This king is violent, he might have me killed. Suppose I should ask (for permission to go away) beforehand?” Then Jīvaka Komārabhacca approached King Pajjota; having approached he spoke thus to King Pajjota:

“Sire, we doctors at such a moment as this are pulling up roots, gathering medicines. It were good if your majesty were to command at the stables and at the gateways, saying: ‘Let Jīvaka go out by means of whatever conveyance he desires, let him go out by whatever gateway he desires, let him go out at whatever time he desires, let him come in at whatever time he desires.’” Then King Pajjota commanded at the stables and at the gateways, saying: “Let Jīvaka go out by means of whatever conveyance he desires, let him go out by whatever gateway he desires, let him go out at whatever time he desires, let him come in at whatever time he desires.”

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Now at that time King Pajjota had a she-elephant, called Bhaddavatikā, who could do fifty *yojanas*. Then Jīvaka Komārabhacca offered the ghee to King Pajjota, saying: “Let your majesty drink an astringent decoction.” Then Jīvaka Komārabhacca having made King Pajjota drink the ghee, having gone to the elephant stable, hastened out of the city on the she-elephant, Bhaddavatikā.

Then King Pajjota, when he had drunk and digested the ghee, was sick. Then King Pajjota spoke thus to the people: “Good sirs, the wicked Jīvaka has made me drink ghee. Well now, good sirs, look for the doctor, Jīvaka.”

“Sire, he has hastened out of the city on the she-elephant, Bhaddavatikā.”

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Now at that time King Pajjota came to have a slave called Kāka, who could do sixty *yojanas* and who was born of a non-human being. Then King Pajjota commanded the slave, Kāka, saying: “Go, good Kāka, make Jīvaka, the doctor, return, saying, ‘The king, teacher, orders you to come back’. Now, good Kāka, these doctors are full of cunning, so do not accept any thing from him.”

And the slave, Kāka, caught up Jīvaka Komārabhacca on the road to Kosambī as he was having breakfast. Then Kāka, the slave, spoke thus to Jīvaka Komārabhacca: “The king, teacher, orders you to come back.”

“Wait, good Kāka, until we have eaten; come, good Kāka, you eat.”

“No, teacher, I am commanded by the king, saying: ‘Now good Kāka, these doctors are full of cunning, so do not accept anything from him’.”

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Now at that time Jīvaka Komārabhacca, having stripped off the medicinal (part) with his nail, was eating an emblic myrobalan and drinking water. Then Jīvaka Komārabhacca spoke thus to Kāka, the slave: “Here, good Kāka, eat the emblic myrobalan and drink the water.”

Then Kāka, the slave, thinking: “This doctor is eating the emblic myrobalan and drinking the water, there should not be anything harmful,” ate half the emblic myrobalan and drank the water. But he ejected that half emblic myrobalan that he was eating, on the spot. Then Kāka, the slave, spoke thus to Jīvaka Komārabhacca:

“Is there life for me, teacher?”

“Do not be afraid, good Kāka, for you will get well; but the king is violent, that king might have me killed, so I am not coming back,” and giving the she-elephant, Bhaddavatikā, into Kāka’s charge, he set out for Rājagaha; in due course he approached Rājagaha, and King Seniya Bimbisāra of Magadha; having approached he told this matter to King Seniya Bimbisāra of Magadha.

“You did well, good Jīvaka, in not going back, that king is violent, he might have you killed.”

Then King Pajjota, being well, sent a messenger to Jīvaka Komārabhacca, saying: “Let Jīvaka come, I will grant him a boon.”

“No, master, let his majesty remember my office.”

### On a pair of Siveyyaka cloths

Now at that time there accrued to King Pajjota a pair of Siveyyaka cloths which were the chief and best and foremost and most excellent and loveliest of many cloths, of many pairs of cloths, of many hundred pairs of cloths, of many thousand pairs of cloths, of many hundred thousand pairs of cloths. Then King Pajjota sent this pair of Siveyyaka cloths to Jīvaka Komārabhacca. Then it occurred to Jīvaka Komārabhacca:

“This pair of Siveyyaka cloths, sent me by King Pajjota, is the most excellent and loveliest of many cloths ...; no one else is worthy of it but the Lord, the perfected one, the wholly awakened one, or King Seniya Bimbisāra of Magadha.”

## On exactly thirty purges

Now at that time the Lord came to have a disturbance of the humours of his body. Then the Lord addressed the venerable Ānanda, saying: “Ānanda, the Truth-finder has a disturbance of the humours of his body; the Truth-finder desires to take a purgative.” Then the venerable Ānanda approached Jīvaka Komārabhacca; having approached he spoke thus to Jīvaka Komārabhacca:

“Jīvaka, sir, the Truth-finder has a disturbance of the humours of his body; the Truth-finder desires to take a purgative.”

“Well now, revered Ānanda, lubricate the Truth-finder’s body for a few days.” Then the venerable Ānanda, having lubricated the Truth-finder’s body for a few days, approached Jīvaka Komārabhacca; having approached he spoke thus to Jīvaka Komārabhacca:

“Jīvaka, sir, the Truth-finder’s body has been lubricated; what do you think is right for him now?”

Then it occurred to Jīvaka Komārabhacca: “It is not suitable that I should give a strong purgative to the Lord,” and having had three handfuls of lotuses mixed with various medicines, he approached the Lord; having approached he offered the Lord one handful of lotuses, saying: “Lord, may the Lord sniff up (the scent of) this first handful of lotuses; this will purge the Lord ten times.” Then he offered the Lord the second handful of lotuses, saying: “Lord, may the Lord sniff up (the scent of) this second handful of lotuses; this will purge the Lord ten times.” Then he offered the Lord the third handful of lotuses, saying: “Lord, may the Lord sniff up (the scent of) this third handful of lotuses; this will purge the Lord ten times”; thus, he thought that the Lord would be purged all together thirty times. Then Jīvaka Komārabhacca, having given the Lord a purgative for thirty times all together, having greeted the Lord, departed keeping his right side towards him.

Then it occurred to Jīvaka Komārabhacca when he had gone outside the porch: “A purgative has been given by me to the Lord for all together thirty times. The Lord has a disturbance of the humours of his body; it will not purge the Lord all together thirty times, it will purge the Lord twenty-nine times, but then the Lord, being purged, will bathe; when he has bathed, the Lord will purge once, thus the Lord will be purged all together thirty times.” Then the Lord, knowing by mind the reasoning in the mind of Jīvaka Komārabhacca, addressed the venerable Ānanda, saying:

“Now, Ānanda, it occurred to Jīvaka Komārabhacca when he had gone outside the porch: ‘A purgative has been given by me to the Lord ... thus the Lord will be purged all together thirty times.’ Well now, Ānanda, prepare (some) hot water.”

“Very well, Lord,” and the venerable Ānanda having answered the Lord in assent, prepared (some) hot water.

Then Jīvaka Komārabhacca approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Jīvaka Komārabhacca spoke thus to the Lord: “Lord, is the Lord purged?”

“I am purged, Jīvaka.”

“Now, Lord, it occurred to me after I had gone outside the porch: ‘A purgative has been given by me to the Lord ... thus the Lord will be purged all together thirty times.’ Lord, let the Lord bathe, let the well-farer bathe.” Then the Lord bathed in the hot water; when he had bathed the Lord purged once; thus the Lord purged all together thirty times. Then Jīvaka Komārabhacca spoke thus to the Lord: “Lord, until the Lord’s body comes to be normal, almsfood of juices will be enough.”

### On asking for a boon

And the Lord’s body soon became normal.

Then Jīvaka Komārabhacca, taking that pair of Siveyyaka cloths, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Jīvaka Komārabhacca spoke thus to the Lord: “Lord, I ask one boon of the Lord.”

“Jīvaka, Truth-finders are beyond (granting) boons.”

“Lord, it is what is allowable and what is blameless.”

“Speak on, Jīvaka.”

“Lord, the Lord and the Order of monks are wearers of rag-robles. Lord, this pair of Siveyyaka cloths was sent me by King Pajjota; of many cloths, of many pairs of cloths, of many hundred pairs of cloths, of many thousand pairs of cloths, of many hundred thousand pairs of cloths, it is the chief and best and foremost and most excellent and loveliest. Lord, may the Lord accept my pair of Siveyyaka cloths, and may he allow householders’ robes to the Order of monks.” The Lord accepted the pair of Siveyyaka cloths. Then the Lord gladdened, rejoiced, roused, delighted Jīvaka Komārabhacca with *dhamma*-talk. And when Jīvaka Komārabhacca had been gladdened ... delighted by the Lord with *dhamma*-talk, rising from his seat, greeting the Lord, he departed keeping his right side towards him.

Then the Lord, on this occasion, having given *dhamma*-talk, addressed the monks, saying:

“I allow you, monks, householders’ robes. Whoever wishes may be a rag-robe wearer; whoever wishes may consent to (accept) householders’ robes. And I, monks, commend satisfaction with the one or the other.”

People in Rājagaha heard: “Householders’ robes are allowed to monks by the Lord,” and these people became joyful, elated, thinking: “Now we will give gifts, we will work merit, inasmuch as householders’ robes are allowed to monks by the Lord.” And in just one day many thousand robes were produced in Rājagaha.

Country-people heard: “Householders’ robes are allowed to monks by the Lord,” and these people became joyful and elated, thinking: ‘Now we will give gifts, we will work merit, inasmuch as householders’ robes are allowed to monks by the Lord.’ And in just one day many thousand robes were produced in the country.

...

### On searching for rag-robes

Now at that time several monks came to be going along a high-road in the Kosala country. Some monks went into a cemetery for rag-robes, other monks did not wait. Those monks who went into the cemetery for rag-robes obtained rag-robes; those monks who did not wait spoke thus: “Your reverences, give us also a portion.”

These spoke thus: “Your reverences, we will not give you a portion; why did you not wait?”

They told this matter to the Lord. He said: “I allow, you, monks, not to give a portion, if you are not willing, to those who do not wait.”

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Now at that time several monks came to be going along a high-road in the Kosala country. Some monks went into a cemetery for rag-robes, other monks waited. Those monks who went into the cemetery for rag-robes obtained rag-robes; those monks who waited spoke thus: “Your reverences, give us also a portion.”

These spoke thus: “Your reverences, we will not give you a portion; why did you not go in?”

They told this matter to the Lord. He said: “I allow you, monks, to give a portion, (even) if you are not willing, to those who wait.”

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Now at that time several monks came to be going along a high-road in the Kosala country. Some monks went into a cemetery for rag-robes first, other monks went in afterwards. Those monks who went into the cemetery for rag-robes first, obtained

rag-robbers. Those monks who went in afterwards did not obtain them; these spoke thus: “Your reverences, give us also a portion.”

These spoke thus: “Your reverences, we will not give you a portion; why did you go in afterwards?”

They told this matter to the Lord. He said: “I allow you, monks, not to give a portion, if you are not willing, to those who go in afterwards.”

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Now at that time several monks came to be going along a high-road in the Kosala country. These went into a cemetery together for rag-robbers; some monks obtained rag-robbers, other monks did not obtain them. Those monks who did not obtain them spoke thus: “Your reverences, give us also a portion.”

These spoke thus: “Your reverences, we will not give you a portion; why did not you obtain (any)?”

They told this matter to the Lord. He said: “I allow you, monks, to give a portion, (even) if you are not willing, to those who go in together with (you).”

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Now at that time several monks came to be going along a high-road in the Kosala country. These, having made an agreement, went into a cemetery for rag-robbers; some monks obtained rag-robbers, other monks did not obtain them. Those monks who did not obtain them, spoke thus: “Your reverences, give us also a portion.”

These spoke thus: “Your reverences, we will not give you a portion; why did you not obtain (any)?”

They told this matter to the Lord. He said: “I allow you, monks, having made an agreement, to give a portion, (even) if you are not willing, to those who go in.”

...

## Allowance for three robes

Then the Lord, having stayed at Rājagaha for as long as he found suitable, set out on tour for Vesālī. As the Lord was going along the high-road between Rājagaha and Vesālī he saw several monks coming along smothered up in robes, having put a mattress of robes on their heads and a mattress of robes on their backs and a mattress of robes on their hips, and seeing (them) it occurred to the Lord: “These foolish men are turned too quickly to abundance of robes; suppose I were to set a limit, were to establish bounds as to robes for the monks?”

Then the Lord, walking on tour, in due course arrived at Vesālī. The Lord stayed there in Vesālī in the Gotamaka shrine. Now at that time on the cold winter nights between the “eights”, in a time of snowfall, the Lord sat down in the open air at night with (only) one robe; the Lord was not cold. As the first watch of the night was ending the Lord became cold. The Lord put on a second robe; the Lord was not cold. As the middle watch of the night was ending the Lord became cold. The Lord put on a third robe; the Lord was not cold. As the last watch of the night was ending, as the sun was rising, in the flush of dawn, the Lord became cold. The Lord put on a fourth robe; the Lord was not cold.

Then it occurred to the Lord: “Even those who in this *dhamma* and discipline are sons of respectable families, susceptible to cold, afraid of cold, even these are able to keep themselves going with three robes. Suppose I were to set a limit, were to establish bounds as to robes for monks—were to allow three robes?” Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying:

“Now as I, monks, was going along the high-road between Rājagaha and Vesālī, I saw several monks coming along smothered up in robes, having put a mattress of robes on their heads and a mattress of robes on their backs and a mattress of robes on their hips; seeing them, it occurred to me: ‘These foolish men have turned too quickly to abundance of robes; suppose I were to set a limit, were to establish bounds as to robes for monks?’

“Then I, monks, on the cold winter nights between the ‘eights’, in a time of snowfall, sat down in the open air at night with (only) one robe; I was not cold. As the first watch of the night was ending I became cold. I put on a second robe; I was not cold. As the middle watch of the night was ending I became cold. I put on a third robe; I was not cold. As the last watch of the night was ending, as the sun was rising, in the flush of dawn, I became cold. I put on a fourth robe; I was not cold. Then, monks, it occurred to me: ‘Even those who in this *dhamma* and discipline are sons of respectable families, susceptible to cold, afraid of cold, even these are able to keep themselves going with three robes. Suppose I were to set a limit, were to establish bounds as to robes for monks and were to allow three robes? ‘I allow you, monks, three robes: a double outer cloak, a single upper robe, a single inner robe.’

...

### The story of Visākhā

Then the Lord, having stayed at Benares for as long as he found suitable, set out on tour for Sāvathī. Walking on tour, in due course he arrived at Sāvathī. The Lord stayed there at Sāvathī in the Jeta Grove in Anāthapiṇḍika’s monastery. Then

Visākhā, Migāra’s mother, approached the Lord; having approached, having greeted the Lord, she sat down at a respectful distance. As she was sitting down at a respectful distance, the Lord gladdened ... delighted Visākhā, Migāra’s mother, with *dhamma*-talk. Then Visākhā, Migāra’s mother, when she had been gladdened ... delighted by the Lord with *dhamma*-talk, spoke thus to the Lord:

“Lord, may the Lord consent (to accept) from me a meal on the morrow together with the Order of monks.”

The Lord consented by becoming silent. Then Visākhā, Migāra’s mother, having understood the Lord’s consent, rising from her seat, greeting the Lord, departed keeping her right side towards him.

Then towards the end of that night a great cloud rained down in the four continents. Then the Lord addressed the monks, saying:

“Monks, even as it is raining in the Jeta Grove, so it is raining in the four continents. Let your bodies get wet with the rain, monks, this is the last great cloud over the four continents.”

“Very well, Lord,” and these monks having answered the Lord in assent, with their robes laid aside let their bodies get wet with the rain.

Then Visākhā, Migāra’s mother, having had sumptuous food, solid and soft, prepared, commanded a woman-slave, saying:

“Go now, having gone to the monastery, announce the time, saying, ‘Lord, it is time, the meal is ready’.”

“Very well, lady,” and this slave-woman, having answered Visākhā, Migāra’s mother in assent, having gone to the monastery, saw the monks, their robes laid aside, letting their bodies get wet with the rain. Seeing them, she thought: “There are no monks in the monastery, naked ascetics are letting their bodies get wet with the rain.” She approached Visākhā, Migāra’s mother; having approached, she spoke thus to Visākhā, Migāra’s mother:

“Lady, there are no monks in the monastery, naked ascetics are letting their bodies get wet with the rain.” Then it occurred to Visākhā, Migāra’s mother—she being clever, experienced, wise: “But undoubtedly it is the masters, their robes laid aside, who are letting their bodies get wet with the rain; this foolish woman thinks that there are no monks in the monastery, (but) that naked ascetics are letting their bodies get wet with the rain.” She commanded the woman-slave, saying: “Go now, having gone to the monastery, announce the time, saying, ‘Lord, it is time, the meal is ready’.”

Then these monks, having cooled their limbs, being refreshed in body, having taken up their robes, entered (each) his own dwelling-place. Then that woman-slave, having gone to the monastery, not seeing the monks, thinking: “There are no monks in the monastery, the monastery is empty,” approached Visākhā, Migāra’s mother; having approached, she spoke thus to Visākhā, Migāra’s mother:

“Lady, there are no monks in the monastery, the monastery is empty.” Then it occurred to Visākhā, Migāra’s mother—she being clever, experienced, wise: “But undoubtedly the masters, having cooled their limbs, being refreshed in body, having taken up their robes, have (each) entered his own dwelling-place; this foolish woman thinks that there are no monks in the monastery, that the monastery is empty.” She commanded the woman-slave, saying: “Go now, having gone to the monastery, announce the time, saying, ‘Lord, it is time, the meal is ready’.”

Then the Lord addressed the monks, saying: “Monks, arrange your bowls and robes, it is time for the meal.”

“Very well, Lord,” these monks answered the Lord in assent.

Then the Lord, dressing in the morning, taking his bowl and robe, having vanished from the Jeta Grove, just as a strong man might stretch out his bent arm, or might bend back his outstretched arm, became visible in the porch belonging to Visākhā, Migāra’s mother. Then the Lord sat down on an appointed seat together with the Order of monks.

Then Visākhā, Migāra’s mother, saying: “Wonderful, good sirs, marvellous, good sirs, is the great psychic power, the great majesty of the Truth-finder, in that although the floods are rolling on knee-deep, and although the floods are rolling on waist-deep, yet neither the feet nor the robes of a single monk have become wet,” and joyful, exultant, having with her own hand served and satisfied the Order of monks with the awakened one at their head with sumptuous solid and soft food, she sat down at a respectful distance after the Lord had eaten and had removed his hand from the bowl. As she was sitting down at a respectful distance, Visākhā, Migāra’s mother, spoke thus to the Lord:

“Lord, I ask eight boons of the Lord.”

“Visākhā, Truth-finders are beyond (granting) boons.”

“Lord, they are those which are allowable and those which are blameless.”

“Speak on, Visākhā.”

“I, Lord, want to give for life to the Order cloths for the rains, to give food for those coming in, to give food for those going out, to give food for the sick, to give food for those who tend the sick, to give medicine for the sick, to give a constant supply of conje, to give bathing-cloths for the Order of nuns.”

“But having what special reason in mind, do you, Visākhā, ask the Truth-finder for eight boons?”

“Now I, Lord, commanded a slave-woman, saying, ‘Go now, having gone to the monastery, announce the time, saying: Lord, it is time, the meal is ready’; but then, Lord, that slave-woman, having gone to the monastery, saw the monks, their robes laid aside, letting their bodies get wet with the rain; seeing them, she thought, ‘There are no monks in the monastery, naked ascetics are letting their bodies get wet with the rain’. She approached me, having approached, she spoke thus to me, ‘Lady, there are no monks in the monastery, naked ascetics are letting their bodies get wet with the rain’. Impure, Lord, is nakedness, it is objectionable’ I, Lord, having this special reason in mind, want to give for life to the Order cloths for the rains.

“And again, Lord, an in-coming monk, not accustomed to the roads, not accustomed to the resorts for alms is (still) walking for alms (when he is) tired. But having eaten my food for those coming in, (then when) he is accustomed to the roads, accustomed to the resorts for alms, he will walk for alms without getting tired. I, Lord, having this special reason in mind, want to give for life to the Order food for those coming in.

“And again, Lord, an out-going monk, while looking about for food for himself, may be left behind by the caravan, or if he set out tired on a journey he may arrive at the wrong time at the habitation to which he wishes to go. But having eaten my food for those going out, he will not be left behind by the caravan, nor will he set out tired on a journey (and so) he will arrive at the right time at the habitation to which he wishes to go. I, Lord, having this special reason in mind, want to give for life to the Order food for those going out.

“And again, Lord, if a monk who is ill does not obtain suitable meals, either his disease will grow very much worse, or he will pass away. When he has eaten my food for the sick, the disease will not grow very much worse, he will not pass away. I, Lord, having this special reason in mind, want to give for life to the Order food for the sick.

“And again, Lord, a monk who tends the sick, looking about for food for himself, will bring back food for the sick after the sun is right up (and) he will miss his meal. But having eaten my food for those who tend the sick, he will bring back food for

the sick during the right time (and) he will not miss his meal. I, Lord, having this special reason in mind, want to give for life to the Order food for those who tend the sick.

“And again, Lord, if a monk who is ill does not obtain suitable medicines, either his disease will grow very much worse or he will pass away. When he has made use of my medicines for the sick, the disease will not grow very much worse, he will not pass away. I, Lord, having this special reason in mind, want to give for life to the Order medicines for the sick.

“And again, Lord, conjei was allowed by the Lord at Andhakavinda when he had its ten advantages in mind. I, Lord, having this special reason in mind, want to give for life to the Order a constant supply of conjei.

“There was a case (where nuns bathed) naked together with prostitutes at the same ford of the river Aciravatī. Lord, these prostitutes made fun of the nuns, saying: ‘Why in the world, ladies, is the Brahma-faring led by you while you are young? Surely the pleasures of the senses should be enjoyed? When you become old, then you can fare the Brahma-faring; thus will both extremes be experienced by you.’ Lord, these nuns, being made fun of by these prostitutes, became ashamed. Impure, Lord, is nakedness for women, it is abhorrent, it is objectionable. I, Lord, having this special reason in mind, want to give for life bathing-cloths for the Order of nuns.”

“But having what advantage in mind do you, Visākhā, ask the Truth-finder for eight boons?”

“Now, Lord, monks who have passed the rains in (various) places will come to Sāvattthī so as to see the Lord; having approached the Lord, they will ask: ‘Lord, such and such a monk has passed away; what is his bourn, what his future state?’ The Lord will explain this saying: ‘It is in the fruit of stream-attaining or it is in the fruit of once-returning or it is in the fruit of not-returning or it is in the fruit of perfection.’ I, having approached these, will ask: ‘Honoured sirs, was Sāvattthī previously visited by this master?’

“If they say to me: ‘Sāvattthī was previously visited by this monk,’ I shall come to the conclusion that undoubtedly cloths for the rains or food for those coming in or food for those going out or food for the sick or food for those who tend the sick or medicines for the sick or a constant supply of conjei was enjoyed by this master. On my calling that to mind, delight will be born; from delight, joy will be born; because my mind is joyful my body will be calm; with the body calm I will experience ease; because I am at ease my mind will be contemplative; this will be for me growth as to the sense-organs, growth as to the powers, growth as to the factors of

enlightenment. I, Lord, having this advantage in mind, am asking the Truth-finder for the eight boons.”

“It is very good, Visākhā, it is good that you, Visākhā, having this advantage in mind, are asking the Truth-finder for the eight boons. I allow you, Visākhā, the eight boons.” Then the Lord blessed Visākhā, Migāra’s mother, with these verses:

“Whatever (woman), much delighted, endowed with virtue,  
a disciple of the well-farer, food and drink

“Gives—having overcome avarice—the gift is heavenly,  
dispelling sorrow, bringing happiness; (and)

“She gains a deva-like span  
owing to the spotless, stainless way,

“She, desiring merit, at ease, healthy,  
delights long in a heavenly company.”

Then the Lord, having blessed Visākhā, Migāra’s mother, with these verses, rising from his seat, departed.

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

“I allow, monks, cloths for the rains, food for those coming in, food for those going out, food for the sick, food for those who tend the sick, medicines for the sick, a constant supply of conje, bathing-cloths for the Order of nuns.”

...

## The story of Upananda the Sakyan

Now at that time the venerable Upananda, the son of the Sakyans, having spent the rains at Sāvathī, went to a certain village-residence. And there the monks assembled, wishing to distribute robe-material. These spoke thus: “These robes, your reverence, belonging to the Order, will be distributed. Will you consent (to accept) a portion?”

“Yes, your reverences, I will consent,” and taking up a portion of the robe-material from there, he went to another residence. The monks there also assembled, wishing to distribute robe-material. These also spoke thus: “These robes, your reverence, belonging to the Order, will be distributed. Will you consent (to accept) a portion?”

“Yes, your reverences, I will consent,” and taking up a portion of the robe-material from there too, he went to another residence. The monks there also assembled, wishing to distribute robe-material. These also spoke thus: “These robes, your reverence, belonging to the Order, will be distributed. Will you consent (to accept) a portion?”

“Yes, your reverences, I will consent,” and taking up a portion of the robe-material from there too, taking a great bundle of robe-material, he came back again to Sāvattthī.

Monks spoke thus: “You, reverend Upananda, are of great merit; much robe-material has accrued to you.”

“Whence, your reverences, is there merit for me? Now I, your reverences, having spent the rains at Sāvattthī, went to a certain village-residence. The monks were there assembled, wishing to distribute robe-material. They spoke thus to me: ‘These robes, your reverence, belonging to the Order, will be distributed. Will you consent (to accept) a portion?’ ‘Yes, your reverences, I will consent,’ and taking up a portion of the robe-material from there, I went to another residence. The monks there also assembled, wishing to distribute robe-material. These also spoke thus to me: ‘These robes, your reverence, belonging to the Order, will be distributed. Will you consent (to accept) a portion?’ ‘Yes, your reverences, I will consent,’ and taking up a portion of the robe-material from there too, I went to another residence. The monks there also assembled, wishing to distribute robe-material. These also spoke thus to me: ‘These robes ... a portion?’ ‘Yes, your reverences, I will consent,’ and I took up a portion of robe-material from there too. Thus much robe-material accrued to me.”

“But is it that you, reverend Upananda, having spent the rains somewhere else, will consent (to accept) a portion of robe-material elsewhere?”

“Yes, your reverences,” he said. Those who were modest monks looked down upon, criticised, spread it about, saying: “How can the venerable Upananda, the son of the Sakyans, having spent the rains somewhere else, consent (to accept) robe-material elsewhere?” They told this matter to the Lord. He said:

“Is it true, as is said, that you, Upananda, having spent the rains somewhere else, consented (to accept) a portion of robe-material elsewhere?”

“It is true, Lord.” The awakened one, the Lord rebuked him saying:

“How can you, foolish man, having spent the rains somewhere else, consent (to accept) a portion of robe-material elsewhere? It is not, foolish man, for pleasing those who are not (yet) pleased, nor for increasing (the number of) those who are pleased.”

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

**“Monks, a portion of robe-material is not to be consented to elsewhere by one who has spent the rains somewhere else. Whoever should consent (to accept), there is an offence of wrong-doing.”**

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...

## On the story of one ill

Now at that time a certain monk was suffering from dysentery; he lay fallen in his own excrements. Then the Lord, as he was touring the lodgings with the venerable Ānanda as his attendant, approached that monk's dwelling-place. The Lord saw that monk lying fallen in his own excrements; seeing him he approached that monk, and having approached he spoke thus to that monk:

“What is your disease, monk?”

“Lord, I have dysentery.”

“But, monk, have you anyone who tends you?”

“I have not, Lord,” he said.

“Why do not the monks tend you?”

“I, Lord, am of no use to the monks, therefore the monks do not tend me.”

Then the Lord addressed the venerable Ānanda, saying: “Go, Ānanda, bring water, we will bathe this monk.”

“Very well, Lord,” and the venerable Ānanda, having answered the Lord in assent, when he had brought the water, the Lord sprinkled on the water, the venerable Ānanda washed him over; the Lord took him by the head, the venerable Ānanda by the feet, and having raised him up, they laid him down on a couch.

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

“Is there, monks, in such and such a dwelling-place a monk who is ill?”

“There is, Lord.”

“What, monks, is that monk's disease?”

“Lord, the venerable one has dysentery.”

“But, monks, is there anyone who is tending that monk?”

“There is not, Lord.”

“Why do not the monks tend him?”

“Lord, this monk is of no use to the monks, therefore the monks do not tend that monk.”

“Monks, you have not a mother, you have not a father who might tend you. If you, monks, do not tend one another, then who is there who will tend you? Whoever, monks, would tend me, he should tend the sick.

“If he has a preceptor he should be tended for life by the preceptor, who should wait for his recovery. If he has a teacher he should be tended for life by the teacher, who should wait for his recovery. If he has one who shares a dwelling-place ... If he has a pupil ... If he has a fellow-preceptor ... If he has a fellow-teacher he should be tended for life by the fellow-teacher, who should wait for his recovery. If he has neither a preceptor nor a teacher nor one who shares a dwelling-place nor a pupil nor a fellow-preceptor nor a fellow-teacher, he should be tended by the Order. If it should not tend him, there is an offence of wrong-doing.

“Endowed with five qualities, monks, does one who is ill become difficult to tend: he becomes one who does not do what is beneficial; he does not know moderation in what is beneficial; he becomes one who does not take medicine; he becomes one who does not make clear the disease just as it comes to be to one who tends the sick and who wishes him well, saying as it is getting worse, ‘it is getting worse’, or as it is getting better, ‘It is getting better’, or as it is stationary, ‘It is stationary’; he becomes not the kind (of man) who endures bodily feelings which, arising, are painful, acute, sharp, shooting, disagreeable, miserable, deadly. Endowed with these five qualities, monks, does one who is ill become difficult to tend.

“Endowed with five qualities, monks, does one who is ill become easy to tend: he becomes one who does what is beneficial; he knows moderation in what is beneficial; he becomes one who takes medicine; he makes clear the disease just as it comes to be to one who tends the sick and who wishes him well, saying as it is getting worse, ‘It is getting worse’, or as it is getting better, ‘It is getting better’ or as it is stationary, ‘It is stationary’; he becomes the kind (of man) who endures bodily feelings which, arising, are painful, acute, sharp, shooting, disagreeable, miserable, deadly. Endowed with these five qualities, monks, does one who is ill become easy to tend.

“Endowed with five qualities, monks, is one who tends the sick not fit to tend the sick: he comes to be not competent to provide the medicine; he does not know what is beneficial and what is not beneficial; he brings forward what is not beneficial, he takes away what is beneficial; he tends the sick in the hope of gain, not (from) amity of mind; he becomes one who loathes to remove excrement or urine or sweat or vomit; he does not come to be competent to gladden, rejoice, rouse, delight the sick from time to time with *dhamma*-talk. Endowed with these five qualities, monks, one who tends the sick is not fit to tend the sick.

“Endowed with five qualities, monks, is one who tends the sick fit to tend the sick: he comes to be competent to provide the medicine; he knows what is beneficial and what is not beneficial; he takes away what is not beneficial, he brings forward what is beneficial; he tends the sick (from) animosity of mind, not in the hope of gain; he does not become one who loathes to remove excrement or urine or sweat or vomit; he comes to be competent to gladden ... delight the sick from time to time with *dhamma*-talk. Endowed with these five qualities, monks, is one who tends the sick fit to tend the sick.”

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## 10. The monks from Kosambī (*Kosambaka*)

### On the dispute among the monks from Kosambī

Now at that time monks, causing quarrels, causing strife, falling into disputes in a refectory amidst the houses, behaved unsuitably towards one another in gesture, in speech; they came to blows. People looked down upon, criticised, spread it about, saying: “How can these recluses, sons of the Sakyans, causing quarrels ... come to blows?” Monks heard these people who ... spread it about. Those who were modest monks ... spread it about, saying: “How can these monks ... come to blows?” Then these monks told this matter to the Lord. He said: “Is it true, as is said, monks, that monks ... came to blows?”

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

“Monks, if an Order is divided, if it is behaving not according to the rule, if there is unfriendliness, you should sit down on a seat thinking: ‘At least we will not behave unsuitably to one another in gesture, in speech; we will not come to blows.’ Monks, if an Order is divided but if it is behaving according to the rule, if there is friendliness, you may sit down on a seat next (to one another).”

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Now at that time monks, making quarrels, making strife, falling into disputes in the midst of an Order, wounded one another with the weapons of the tongue; they were not able to settle that legal question. Then a certain monk approached the Lord; having approached, having greeted the Lord, he stood at a respectful distance. As he was standing at a respectful distance, that monk spoke thus to the Lord: “This is a case, Lord, where monks, making quarrels ... are not able to settle that legal question. It would be good, Lord, if the Lord out of compassion were to approach those monks.” The Lord consented by becoming silent. The Lord approached those monks; having approached he sat down on the appointed seat. As he was sitting down, the Lord spoke thus to those monks:

“Enough, monks; no strife, no quarrels, no contention, no disputing.” When he had spoken thus, a certain monk who spoke what was not-*dhamma* spoke thus to the Lord: “Lord let the Lord, the *dhamma*-master wait; Lord, let the Lord, unconcerned, live intent on abiding in ease here and now; we will be (held) accountable for this

strife, quarrel, contention, disputing.” And a second time the Lord spoke thus to these monks: “Enough, monks; no strife ... no disputing.” And a second time the monks who spoke what was not-*dhamma* spoke thus to the Lord: “Lord, let the Lord, the *dhamma*-master wait; ... we will be (held) accountable for this ... disputing.”

### The story of Dīghāvu

Then the Lord addressed the monks, saying: “Once upon a time, monks, at Benares Brahmādatta was king of Kāsi; he was rich, wealthy, opulent, of great strength, with many vehicles; he had large territories, full storehouses and granaries. Dīghīti was the name of the king of Kosala. He was poor, of little wealth, of few means, of little strength, with few vehicles, he had (only) small territories, storehouses and granaries that were not full. Then, monks, Brahmādatta, the King of Kāsi, having arrayed a fourfold army, marched against Dīghīti, the King of Kosala. Then, monks, Dīghīti, the King of Kosala, heard: ‘They say that Brahmādatta, the King of Kāsi, having arrayed a fourfold army, is marching against me.’ Then, monks, it occurred to Dīghīti, the King of Kosala: ‘Now Brahmādatta, King of Kāsi, is rich, wealthy, opulent ... full storehouses and granaries. I am not competent to stand against even one attack of Brahmādatta, King of Kāsi. Suppose I were to flee from the town beforehand? ‘Then, monks, Dīghīti, the King of Kosala, taking his chief consort, fled from the town beforehand. Then, monks, Brahmādatta, the King of Kāsi, conquering the troops and vehicles and territory and storehouses and granaries of Dīghīti, the King of Kosala, lived as the master. Then, monks, Dīghīti, the King of Kosala, set out for Benares with his wife. In due course he arrived at Benares. Monks, Dīghīti, the King of Kosala, dwelt there with his wife in a certain place adjoining Benares in a potter’s house, in disguise, clothed as a wanderer.

“Then soon, monks, the chief consort of Dīghīti, the King of Kosala, became pregnant. She had a fancy of this kind: she wanted, at sunrise, to see a fourfold army arrayed, armoured, standing on level ground and to drink at the washing of the swords. Then, monks, the chief consort of Dīghīti, the King of Kosala, spoke thus to Dīghīti, the King of Kosala: ‘Sire, I am pregnant; a fancy of this kind has risen in me: I want, at sunrise, to see a fourfold army ... and to drink at the washing of the swords.’ He said: ‘Lady, whence is there for us who are in distress a fourfold army arrayed, armoured, standing on level ground and a washing of the swords?’ She said: ‘If I, sire, do not get a chance (to have my wish) I shall die.’

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“Now at that time, monks, the Brahmin priest of Brahmādatta, the King of Kāsi, was a friend of Dīghīti, the King of Kosala. Then, monks, Dīghīti, the King of Kosala, approached the Brahmin priest of Brahmādatta, the King of Kāsi; having

approached, he spoke thus to the Brahmin priest of Brahmādatta, the King of Kāsi: ‘A lady friend of yours, old dear, is pregnant; a fancy of this kind has risen in her: she wants, at sunrise to see a fourfold army ... and to drink at the washing of the swords.’ He said: ‘Well then, sire, let us see the queen too.’ Then, monks, the chief consort of Dīghīti, the King of Kosala, approached the Brahmin priest of Brahmādatta, the King of Kāsi. Then, monks, that Brahmin priest of Brahmādatta, the King of Kāsi, saw the chief consort of Dīghīti, the King of Kosala, coming in the distance, and seeing her, rising from his seat, having arranged his upper robe over one shoulder, having with joined palms saluted the chief consort of Dīghīti, the King of Kosala, he three times uttered this utterance: ‘Indeed, a king of Kosala is in your womb, indeed, a king of Kosala is in your womb.’ And he said: ‘Do not be distressed, queen, you will get the chance at the time of sunrise to see a fourfold army arrayed, armoured, standing on level ground and to drink at the washing of the swords.’

“Then, monks, the brahmin priest of Brahmādatta, the King of Kāsi, approached Brahmādatta, the King of Kāsi; having approached, he spoke thus to Brahmādatta, the King of Kāsi: ‘Sire, the signs that are visible are such that tomorrow at the time of sunrise a fourfold army arrayed, armoured, must stand on level ground and the swords must be washed.’ Then, monks, Brahmādatta, the King of Kāsi, enjoined people, saying: ‘Good sirs, do as the Brahmin priest says.’ So, monks, the chief consort of Dīghīti, the King of Kosala, got the chance at the time of sunrise of seeing a fourfold army arrayed, armoured, standing on level ground, and of drinking at the washing of the swords. Then, monks, the chief consort of Dīghīti, the King of Kosala, when the child in her womb had reached maturity, gave birth to a son. They gave him the name of Dīghāvu. Then, monks, soon afterwards Prince Dīghāvu attained years of discretion.

“Then, monks, it occurred to Dīghīti, the King of Kosala: ‘This Brahmādatta, King of Kāsi, has done us much mischief; our troops and vehicles and territories and storehouses and granaries have been stolen by him. If he knew about us he would have all three of us put to death. Suppose I should make Prince Dīghāvu live outside the town?’ Then, monks, Dīghīti, the King of Kosala, made Prince Dīghāvu live outside the town. Then, monks, Prince Dīghāvu, while living outside the town, soon learnt every craft.

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“Now at that time, monks, the barber of Dīghīti, the King of Kosala, dwelt at (the court of) Brahmādatta, the King of Kāsi. The barber of Dīghīti, the King of Kosala, saw Dīghīti, the King of Kosala, with his wife in a certain place adjoining Benares, dwelling in a potter’s house, in disguise, clothed as a wanderer; seeing him, he

approached Brahmādatta, the King of Kāsi; having approached, he spoke thus to Brahmādatta, the King of Kāsi: ‘Sire, Dīghāti, the King of Kosala, is dwelling with his wife ... clothed as a wanderer’.

“Then, monks, Brahmādatta, the King of Kāsi, enjoined the people, saying: ‘Well then, good sirs, bring along Dīghāti, the King of Kosala, with his wife.’ And, monks, these people having answered, ‘Yes, sire’, in assent to Brahmādatta, the King of Kāsi, brought along Dīghāti, the King of Kosala, with his wife. Then, monks, Brahmādatta, the King of Kāsi, enjoined the people, saying: “Well now, good sirs, having bound Dīghāti, the King of Kosala, and his wife with stout cord, their arms pinioned tightly behind their backs, having shaved them bald, having paraded them to a harsh-sounding kettle-drum from street to street, from cross-road to cross-road, having ejected them by the southern gate of the town, having at the south of the town chopped them into four pieces, discard the pieces to the four quarters.” And these people, monks, having answered, ‘Yes, sire’, in assent to Brahmādatta, the King of Kāsi, having bound Dīghāti, the King of Kosala, and his wife with stout cord, their arms pinioned tightly behind their backs, having shaved them bald, paraded them with a harsh-sounding kettle-drum from street to street and from cross-road to cross-road.

“Then, monks, it occurred to Prince Dīghāvu: ‘It is a long time since I have seen my parents. Suppose now I should see my parents?’ Then, monks, Prince Dīghāvu, having entered Benares, saw his parents bound with stout cord their arms pinioned tightly behind their backs, shaved bald, parading to a harsh-sounding kettle-drum from street to street, from cross-road to cross-road; and seeing them he approached his parents. Then, monks, Dīghāti, the King of Kosala, saw Prince Dīghāvu coming from afar, and seeing him he spoke thus to Prince Dīghāvu: ‘Do not you, dear Dīghāvu, look far or close for, dear Dīghāvu, wrathful moods are not allayed by wrath: wrathful moods, dear Dīghāvu, are allayed by non-wrath.’

“When he had spoken thus, monks, these people spoke thus to Dīghāti, the King of Kosala: ‘This Dīghāti, the King of Kosala, is mad, he is talking gibberish. Who is Dīghāvu to him that he should speak thus: “Do not you ... by non-wrath”?’ He said: ‘I am not mad, good sirs, I am not talking gibberish; what is more, whoever is learned will understand.’ And a second time, monks, ... And a third time, monks, did Dīghāti, the King of Kosala, speak thus to Prince Dīghāvu: ‘Do not you, dear Dīghāvu, look far or close ... by non-wrath.’ And a third time, monks, did these people speak thus to Dīghāti, the King of Kosala: ‘This Dīghāti, the King of Kosala, is mad ...’ And a third time, monks, did Dīghāti, the King of Kosala, speak thus to these people: ‘I am not mad ... whoever is learned will understand.’ Then, monks, these people having paraded Dīghāti, the King of Kosala, and his wife from street to street, from cross-

road to cross-road, having ejected them by the southern gate, having chopped them into four pieces at the south of the town, having discarded the pieces to the four quarters, and having stationed troops (there), departed.

“Then, monks, Prince Dīghāvu, having entered Benares, having brought back strong drink, made the troops drink it. When these had fallen down, intoxicated, then (Dīghāvu) having collected sticks, having made a funeral pyre, having put his parents’ bodies on to the funeral pyre, having lit it, three times circumambulated the funeral pyre, his palms joined. Now at that time Brahmādatta, the King of Kāsi, was on an upper terrace of his palace. He saw Prince Dīghāvu, monks, three times circumambulating the funeral pyre, his palms joined, and seeing him it occurred to him: ‘Undoubtedly this man is a relation or a kinsman of Dīghīti, the King of Kosala. Alas, this spells misfortune for me, for no one will tell me what it means.’

“Then, monks. Prince Dīghāvu, having gone to a jungle, having cried and wept, having dried his tears, having entered Benares, having gone to an elephant stable near the king’s palace, spoke thus to the elephant trainer: ‘I want to learn the craft, teacher.’ He said: ‘Well then, my good youngster, learn it.’ Then, monks, Prince Dīghāvu, rising in the night towards dawn, sang in a sweet voice in the elephant stable and played the lute. And monks, Brahmādatta, the King of Kāsi, rising in the night towards dawn heard the singing in the sweet voice and the lute-playing in the elephant stable; having heard, he asked the people: ‘Who, good sirs, rising in the night towards dawn, was singing in a sweet voice and playing a lute in the elephant stable?’

“‘Sire, a youngster, a pupil of such and such an elephant trainer, rising in the night towards dawn, was singing in a sweet voice and playing a lute in the elephant stable.’ He said: ‘Well then, good sirs, bring that youngster along.’ And, monks, these people, having answered, ‘Yes, sire’, in assent to Brahmādatta, the King of Kāsi, brought along Prince Dīghāvu. (The king said:) “Did you, my good youngster, rising ... sing in a sweet voice and play a lute in the elephant stable?’ ‘Yes, sire, ’ he said. ‘Well, then, do you, my good youngster, sing and play the lute (before me).’ And, monks, Prince Dīghāvu, having answered, ‘Yes, sire’, in assent to Brahmādatta, the King of Kāsi, longing for success, sang in a sweet voice and played the lute. Then, monks, Brahmādatta the King of Kāsi, spoke thus to Prince Dīghāvu: ‘Do you, my good youngster, attend on me.’ Then, monks, Prince Dīghāvu answered ‘Yes, sire’, in assent to Brahmādatta, the King of Kāsi. Then, monks, Prince Dīghāvu became an earlier riser than Brahmādatta, the King of Kāsi, he lay down later, he was a willing servant, eager to please, speaking affectionately. Then, monks, Brahmādatta, the King of Kāsi, soon established Prince Dīghāvu in a confidential position of trust.

“Then, monks, Brahmādatta, the King of Kāsi, spoke thus to Prince Dīghāvu: ‘Well now, good youngster, harness a chariot, I will go out hunting.’ And, monks, Prince Dīghāvu having answered, ‘Yes, sire’, in assent to Brahmādatta, the King of Kāsi, having harnessed a chariot, spoke thus to Brahmādatta, the King of Kāsi: ‘A chariot is harnessed for you, sire; for this you may think it is now the right time.’ Then, monks, Brahmādatta, the King of Kāsi, mounted the chariot, Prince Dīghāvu drove the chariot, and he drove the chariot in such a manner that the army went by one way and the chariot by another. Then, monks, Brahmādatta, the King of Kāsi, having gone far, spoke thus to Prince Dīghāvu: ‘Well now, good youngster, unharness the chariot; as I am tired I will lie down.’ And, monks, Prince Dīghāvu having answered ‘Yes, sire’, in assent to Brahmādatta, the King of Kāsi, having unharnessed the chariot, sat down cross-legged on the ground. Then, monks, Brahmādatta, the King of Kāsi, lay down having laid his head on Prince Dīghāvu’s lap, and because he was tired he fell asleep at once.

“Then, monks, it occurred to Prince Dīghāvu: ‘This Brahmādatta, King of Kāsi, has done us much mischief, he has stolen our troops and vehicles and territory and store-houses, and granaries, and he has killed my parents. This could be a time when I could show my wrath,’ and he drew his sword from its sheath. Then, monks, it occurred to Prince Dīghāvu: ‘My father spoke to me thus at the time of his dying: ‘Do not you, dear Dīghāvu, look far or close, for, dear Dīghāvu, wrathful moods are not allayed by wrath: wrathful moods, dear Dīghāvu, are allayed by non-wrath.’ It would not be suitable for me to transgress my father’s words,’ and he replaced his sword in its sheath. And a second time, monks, it occurred to Prince Dīghāvu: ‘This Brahmādatta ... when I could show my wrath,’ and he drew his sword from its sheath. And a second time, monks, it occurred to Prince Dīghāvu: ‘My father spoke to me thus ... It would not be suitable for me to transgress my father’s words,’ and again he replaced his sword in its sheath. And a third time ... and again he replaced his sword in its sheath. Then, monks, Brahmādatta, the King of Kāsi, frightened, agitated, fearful, alarmed, suddenly got up. Then, monks, Prince Dīghāvu spoke thus to Brahmādatta, the King of Kāsi: ‘Why do you, sire, frightened ... suddenly get up?’ He said: ‘As I was dreaming here, my good youngster, the son of Dīghīti, the King of Kosala, attacked me with a sword. That is why I, frightened ... suddenly got up.’

“Then, monks, Prince Dīghāvu, having stroked the head of Brahmādatta, the King of Kāsi, with his left hand, having drawn his sword with his right hand, spoke thus to Brahmādatta, the King of Kāsi: ‘I, sire, am Prince Dīghāvu, that son of Dīghīti, the King of Kosala. You have done us much mischief, our troops, vehicles, territory, storehouses and granaries were stolen by you, and my parents were killed by you.

This could be a time when I could show my wrath.’ Then, monks, Brahmādatta, the King of Kāsi, inclining his head towards Prince Dīghāvu’s feet, spoke thus to Prince Dīghāvu: ‘Grant me my life, dear Dīghāvu, grant me my life, dear Dīghāvu.’

“How am I able to grant life to a king? It is a king who should grant me life.’

“Well then, dear Dīghāvu, you grant me life and I will grant you life.’ Then, monks, Brahmādatta, the King of Kāsi, and Prince Dīghāvu granted life to one another and they took hold of (one another’s) hands and they made an oath to do (one another) no harm. Then, monks, Brahmādatta, the King of Kāsi, spoke thus to Prince Dīghāvu: ‘Well then, dear Dīghāvu, harness the chariot; we will go away.’ And, monks, Prince Dīghāvu, having answered, ‘Yes, sire’, in assent to Brahmādatta, the King of Kāsi, having harnessed the chariot, spoke thus to Brahmādatta, the King of Kāsi: ‘The chariot is harnessed for you, sire; for this you may think it is now the right time.’ Then, monks, Brahmādatta, the King of Kāsi, mounted the chariot. Prince Dīghāvu drove the chariot, and he drove the chariot in such a manner that soon it met the army.

“Then, monks, Brahmādatta, the King of Kāsi, having entered Benares, having had the ministers and councillors convened, spoke thus: ‘If, good sirs, you should see Prince Dīghāvu, the son of Dīghāti, the King of Kosala, what would you do to him? ‘Some spoke thus: ‘We, sire, would cut off his hands; we, sire, would cut off his feet; we, sire, would cut off his hands and feet; ... his ears, ... his nose, ... his ears and nose, ... we, sire, would cut off his head.’ He said: ‘This, good sirs, is Prince Dīghāvu, the son of Dīghāti, the King of Kosala; there is no occasion to do anything (against him); life was granted by him to me and life was granted by me to him.’

“Then, monks, Brahmādatta, the King of Kāsi, spoke thus to Prince Dīghāvu: ‘Concerning that, dear Dīghāvu, which your father said to you at the time of dying: “Do not you, dear Dīghāvu, look far or close, for, dear Dīghāvu, wrathful moods are not allayed by wrath: wrathful moods, dear Dīghāvu, are allayed by non-wrath”— what did your father mean?’ He said: ‘Concerning that, sire, which my father said to me at the time of dying—“not far” means: do not bear wrath long. This is what my father said to me, sire, at the time of dying when he said “not far”. Concerning that, sire, which my father said to me at the time of dying—“not close” means: do not hastily break with a friend. This is what my father said to me, sire, at the time of dying when he said “not close”. Concerning that, sire, which my father said to me at the time of dying—“for, dear Dīghāvu, wrathful moods are not allayed by wrath: wrathful moods, dear Dīghāvu, are allayed by non-wrath” means: my parents were killed by a king, but if I were to deprive the king of life those who desired the king’s welfare would deprive me of life and those who desired my welfare would deprive

these of life; thus that wrath would not be settled by wrath. But now that life is granted me by a king and life is granted a king by me, thus is wrath settled by non-wrath. This is what my father said to me, sire, at the time of dying when he said: ‘for, dear Dīghāvu, wrathful moods are not allayed by wrath; wrathful moods, dear Dīghāvu, are allayed by non-wrath’.

“Then, monks, Brahmādatta, the King of Kāsi, thinking: ‘Indeed, it is marvellous, indeed, it is wonderful that this Prince Dīghāvu is so clever that he understands in full the matter which was spoken by his father in brief’, gave back his father’s troops and vehicles and territory and storehouses and granaries, and he gave him his daughter.

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“Now, monks, if such is the forbearance and gentleness of kings who wield the sceptre, who wield the sword, herein, monks, let your light shine forth so that you who have gone forth in this *dhamma* and discipline which are thus well taught may be equally forbearing and gentle.” And a third time the Lord spoke thus to these monks: “Enough, monks; no strife, no quarrels, no contention, no disputing.” And a third time that monk who spoke what was not *dhamma* spoke thus to the Lord: “Lord, let the Lord, the *dhamma*-master, wait; Lord, let the Lord, unconcerned, live intent on abiding in ease here and now; we will be (held) accountable for this strife, quarrel, contention, disputing.” Then the Lord, thinking: “These foolish men are as though infatuate; it is not easy to persuade them,” rising up from his seat, departed.

Then the Lord, having dressed in the morning, taking his bowl and robe, entered Kosambī for almsfood; having walked for almsfood in Kosambī, bringing back his almsbowl after his meal, having packed away his lodging, taking his bowl and robe and standing in the midst of the Order, he spoke these verses:

“When all in chorus bawl, none feels a fool,  
nor though the Order is divided, thinks otherwise.

With wandering wits the wiseacres range all the held of talk;  
with mouths agape to full extent, what leads them on they know not.  
They who (in thought) belabour this: That man has me abused, has hurt,  
has worsted me, has me despoiled: in these wrath’s not allayed.  
They who do not belabour this: That man has me abused, has hurt,  
has worsted me, has me despoiled: in them wrath is allayed.  
Nay, not by wrath are wrathful moods allayed here (and) at any time,  
but by not-wrath are they allayed: this is an (ageless) endless rule.  
People do not discern that here we straitened are (in life, in time),  
but they who herein do discern, thereby their quarrels are allayed.

Ruffians who maim and kill, steal cattle, steeds and wealth, who plunder realms—

for these is concord. Why should there not be for you?

If one find friend with whom to fare rapt in the well-abiding, apt, surmounting dangers one and all, with joy fare with him mindfully.

Finding none apt with whom to fare, None in the well-abiding rapt, As rājā quits the conquered realm, fare lonely as bull-elephant in elephant jungle.

Better the faring of one alone, there is no companionship with the foolish,

fare lonely, unconcerned, working no evil, as bull-elephant in elephant-jungle.”

### On going to Bālakaloṇaka

Then the Lord, having spoken these verses as he was standing in the midst of the Order, approached Bālakaloṇakāra village. Now at that time the venerable Bhagu was staying in Bālakaloṇakāra village. Then the venerable Bhagu saw the Lord coming from afar; seeing him, he made ready a seat, set out water for the feet, a footstool, a foot-stand, and having gone to meet him, he received his bowl and robe. Then the Lord sat down on the seat made ready; as he was sitting down he had his feet bathed. And the venerable Bhagu, having greeted the Lord, sat down at a respectful distance. As the venerable Bhagu was sitting down at a respectful distance, the Lord spoke thus to him: “I hope, monk, things are going well, I hope you are keeping going, I hope you are not short of almsfood.”

“Things are going well, Lord, I am keeping going, Lord, and, Lord, I am not short of almsfood.” Then the Lord, having delighted, rejoiced, roused, gladdened the venerable Bhagu with talk on *dhamma*, rising from his seat, departed for the Eastern Bamboo Grove.

### On going to Pācīnavamsadāya

Now at that time the venerable Anuruddha and the venerable Nandiya and the venerable Kimbila were staying in the Eastern Bamboo Grove. The keeper of the Grove saw the Lord coming from afar; seeing him he spoke thus to the Lord: “Do not, recluse, enter this Grove; there are three young men of respectable families staying here desiring self; do not cause them discomfort.” The venerable Anuruddha heard the keeper of the Grove conferring with the Lord; having heard, he spoke thus to the keeper of the Grove: “Do not, good grove-keeper, impede the Lord. It is our teacher, the Lord, who is arriving.” Then the venerable Anuruddha approached the venerable Nandiya and the venerable Kimbila; having approached,

he spoke thus to the venerable Nandiya and to the venerable Kimbila:” Go forward, venerable ones, go forward, venerable ones; our teacher, the Lord is arriving.”

Then the venerable Anuruddha and the venerable Nandiya and the venerable Kimbila, having gone out to meet the Lord, one received his bowl and robe, one made ready a seat, one set out water for the feet, a footstool, a foot-stand. Then the Lord sat down on the seat made ready; as he was sitting down he had his feet bathed. Then these venerable ones, having greeted the Lord, sat down at a respectful distance. As the venerable Anuruddha was sitting down at a respectful distance, the Lord spoke thus: “I hope that things are going well with you, Anuruddhas, I hope you are keeping going, I hope you are not short of almsfood.”

“Things are going well, Lord, we are keeping going, Lord, and, Lord, we are not short of almsfood.”

“I hope that you, Anuruddhas, are living all together on friendly terms and harmonious, as milk and water blend, regarding one another with the eye of affection?”

“Yes, certainly, Lord, we are living all together on friendly terms and harmonious, as milk and water blend, regarding one another with the eye of affection.”

“And how is it that you, Anuruddhas, are living ... of affection?”

“As to this, Lord, it occurred to me: ‘Indeed it is a gain for me, indeed it is well gotten by me, that I am living with such Brahma-farers.’ On account of this, Lord, for these venerable ones amity as to bodily conduct, whether openly or in private, has risen up in me, amity as to speech, amity as to thought, whether openly or in private, has risen up. Because of this. Lord, it occurred to me: ‘What now, if I, having surrendered my own mind, should live only according to the mind of these venerable ones?’ So I, Lord, having surrendered my own mind, am living only according to the mind of these venerable ones. Lord, we have divers bodies, but assuredly only one mind.”

And the venerable Nandiya too, and also the venerable Kimbila spoke thus to the Lord: “And it occurred to me too, Lord: ‘Indeed it is a gain for me ... only one mind’. It is thus, Lord, that we are living all together on friendly terms and harmonious, as milk and water blend, regarding one another with the eye of affection.”

“And I hope that you, Anuruddhas, are living zealous, ardent, self-resolute?”

“Yes, certainly, Lord, we are living ... self-resolute.”

“And how is it that you, Anuruddhas, are living ... self-resolute?”

“As to this, Lord, whichever of us returns first from the village for almsfood, he makes ready a seat, puts out water for washing the feet, a footstool, a foot-stand; having washed a refuse-bowl he sets it out, he sets out water for drinking and water for washing. Whoever returns last from the village for almsfood, if there are the remains of a meal and if he so desires, he eats them; if he does not desire to do so he throws them out where there are no crops or drops them into water where there are no living creatures; he puts up the seat, he puts away the water for the feet, the footstool, the foot-stand, having washed the refuse-bowl, he puts it away, he puts away the water for drinking and the water for washing, he sweeps the refectory. Whoever sees a vessel for drinking water or a vessel for washing water or a vessel (for water) for rinsing after an evacuation, void and empty, he sets out (water). If it is impossible for him (to do this) by a movement of his hand, having invited a companion to help us by signalling (to him) with the hand, we set out (water); but we do not, Lord, for such a reason break into speech. And then we, Lord, once in every five nights sit down together for talk on *dhamma*. It is thus, Lord, that we are living, zealous, ardent, self-resolute.”

### On going to Pārileyya

Then the Lord, having delighted, rejoiced, roused, gladdened the venerable Anuruddha and the venerable Nandiya and the venerable Kimbila with talk on *dhamma*, rising from his seat, set out on tour for Pārileyya. Walking on tour in due course he arrived at Pārileyya. The Lord stayed there at Pārileyya in the Guarded Woodland Thicket at the root of the lovely *sāl*-tree. Then as the Lord was meditating in private a reasoning arose in his mind thus: “Formerly, beset by those monks of Kosambī, makers of strife, makers of quarrels, makers of disputes, makers of brawls, makers of legal questions in the Order, I did not live in comfort; but now that I am alone with no other, I am living in comfort removed from those monks, makers of strife ... makers of legal questions in the Order.”

Now a certain large bull-elephant was beset by elephants and cow-elephants, by elephant calves and sucklings; he ate grass already cropped by them, and they ate bundles of branches as he broke them off; and he drank muddied water and when he crossed over at a ford the cow-elephants went pushing against his body. Then it occurred to that large bull-elephant: “Now I am living beset by elephants and cow-elephants ... I eat grass already cropped by them and they eat bundles of branches as I break them off; and I drink muddied water and when I cross over at a ford the cow-elephants go pushing against my body. Suppose I were to live alone secluded from the crowd?”

Then that large bull-elephant, leaving the herd, approached Pārileyya, the Guarded Woodland Thicket, the lovely *sāl*-tree and the Lord; having approached, he set out by means of his trunk drinking water for the Lord and water for washing, and he kept the grass down. Then it occurred to that large bull-elephant: “Now formerly, beset by elephants and cow-elephants, by elephant calves and sucklings, I did not live in comfort; I ate grass already cropped by them and they ate bundles of branches as I broke them off; I drank muddied water and when I crossed over at a ford the cow-elephants went pushing against me; but now that I am alone with no other I am living in comfort removed from the elephants, the cow-elephants, the elephant calves and sucklings.”

Then the Lord, having understood his own seclusion and knowing by mind that bull-elephant’s reasoning of mind, at that time uttered this utterance:

“Herein agreeth mind with mind,  
of sage and bull-elephant of plough-pole tusks,  
since each delights in forest (solitude).”

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Then the Lord, having stayed at Pārileyya as long as he found suiting, set out on tour for Sāvattḥī. Walking on tour in due course he arrived at Sāvattḥī. The Lord stayed there at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika’s monastery. Then the lay-followers of Kosambī thought: ‘These masters the monks of Kosambī, have done us much mischief; the Lord is departing, harassed by these; come, we should neither greet the masters, the monks of Kosambī, nor should we stand up before them, nor should we salute them with joined palms or perform the proper duties; we should not revere, respect, esteem or honour them, and neither should we give them almsfood when they come (to us); thus they, when they are neither revered, respected, esteemed nor honoured by us, will depart unrevered, or they will leave the Order, or they will reconcile themselves to the Lord’.

Then the lay-followers of Kosambī neither greeted the monks of Kosambī, nor stood up before them, they did not salute them with joined palms or perform the proper duties, they did not revere, respect, esteem or honour them and they did not give them almsfood when they came (to them). Then the monks of Kosambī, as they were not being revered, respected, esteemed or honoured by the lay-followers of Kosambī, spoke thus: “Come now, your reverences, let us, having gone to Sāvattḥī, settle this legal question in the Lord’s presence.”

### On eighteen cases

Then the monks of Kosambī, having packed away their lodgings, taking their bowls and robes, approached Sāvattḥī.

Then the venerable Sāriputta heard: “It is said that the monks of Kosambī, makers of strife, makers of quarrels, makers of disputes, makers of brawls, makers of legal questions in the Order, are coming to Sāvattihī.” Then the venerable Sāriputta approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance the venerable Sāriputta spoke thus to the Lord: “It is said, Lord, that the monks of Kosambī, makers of strife ... makers of legal questions in the Order, are coming to Sāvattihī. How am I, Lord, to behave in regard to these monks?”

“Well now, Sāriputta, as *dhamma* is so must you stand.”

“How am I, Lord, to find out what is *dhamma* and what is non-*dhamma*?”

“Now, Sāriputta, a speaker of non-*dhamma* is to be known by eighteen points: In such a case, Sāriputta, a monk explains non-*dhamma* as *dhamma*, he explains *dhamma* as non-*dhamma*; he explains non-discipline as discipline, he explains discipline as non-discipline; he explains what was not spoken, not uttered by the *tathāgata* as spoken, uttered by the *tathāgata*, explains what was spoken, uttered by the *tathāgata* as not spoken, not uttered by the *tathāgata*; he explains what was not practised by the *tathāgata* as practised by the *tathāgata*, he explains what was practised by the *tathāgata* as not practised by the *tathāgata*; he explains what was not laid down by the *tathāgata* as laid down by the *tathāgata*, he explains what was laid down by the *tathāgata* as not laid down by the *tathāgata*, he explains what is no offence as an offence, he explains an offence as no offence; he explains a slight offence as a serious offence, he explains a serious offence as a slight offence; he explains an offence which can be done away with as an offence which cannot be done away with, he explains an offence which cannot be done away with as an offence which can be done away with; he declares a very bad offence as not a very bad offence, he explains not a very bad offence as a very bad offence. Sāriputta, a speaker of non-*dhamma* is to be known by these eighteen points.

And, Sāriputta, a speaker of *dhamma* is to be known by eighteen points. In such a case, Sāriputta, a monk explains non-*dhamma* as non-*dhamma*, he explains *dhamma* as *dhamma*; he explains non-discipline as non-discipline, he explains discipline as discipline; he explains what was not spoken, not uttered by the *tathāgata* as not spoken, not uttered by the *tathāgata* ... not practised ... practised ... not laid down ... laid down ... he explains an offence as an offence ... no offence as no offence ... a slight offence as a slight offence ... a serious offence as a serious offence an offence which can be done away with as an offence which can be done away with ... an offence which cannot be done away with as an offence which cannot be done away with ... a very bad offence as a very bad offence, he explains not a very bad offence

as not a very bad offence. Sāriputta, a speaker of *dhamma* is to be known by these eighteen points.”

The venerable Moggallāna the Great heard ... the venerable Kassapa the Great heard ... the venerable Kaccāna the Great heard ... the venerable Koṭṭhita the Great heard ... the venerable Kappina the Great heard ... the venerable Cunda the Great heard ... the venerable Anuruddha heard ... the venerable Revata heard ... the venerable Upāli heard ... the venerable Ānanda heard ... the venerable Rāhula heard: “They say that the monks of Kosambī ... “... Rāhula, a speaker of *dhamma* is to be known by these eighteen points.”

Mahāpajāpatī the Gotamid heard: “It is said that the monks of Kosambī ... are coming to Sāvattihī.” Then Mahāpajāpatī the Gotamid approached the Lord; having approached, having greeted the Lord, she stood at a respectful distance. As she was standing at a respectful distance Mahāpajāpatī the Gotamid spoke thus to the Lord: “It is said, Lord, that the monks of Kosambī ... are coming to Sāvattihī. How am I, Lord, to behave in regard to these monks?”

“Well then, do you, Gotami, hear *dhamma* on both sides; having heard *dhamma* on both sides, choose the views and the approval and the persuasion and the creed of those monks who are there speakers of *dhamma*, and whatever is to be desired by the Order of nuns from the Order of monks, all that should be desired only from one who speaks *dhamma*.”

Anāthapiṇḍika the householder heard: “It is said that the monks of Kosambī ... are coming to Sāvattihī.” Then Anāthapiṇḍika the householder approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Anāthapiṇḍika the householder spoke thus to the Lord: “It is said, Lord, that the monks of Kosambī ... are coming to Sāvattihī. How am I, Lord, to behave in regard to these monks?”

“Well then, do you, householder, give gifts to both sides; having given gifts to both sides, hear *dhamma* on both sides; having heard *dhamma* on both sides, choose the views and the approval and the persuasion and the creed of those monks who are there speakers of *dhamma*.”

Visākhā, Migāra’s mother, heard: “It is said that the monks of Kosambī ... are coming to Sāvattihī.” Then Visākhā, Migāra’s mother, approached the Lord; having approached, having greeted the Lord, she sat down at a respectful distance. As she was sitting down at a respectful distance Visākhā, Migāra’s mother, spoke thus to the Lord: “It is said, Lord, that the monks of Kosambī ... are coming to Sāvattihī. How am I, Lord, to behave in regard to these monks?”

“Well then, do you, Visākhā, give gifts to both sides ... choose the views ... of those monks who are there speakers of *dhamma*.”

Then in due course the monks of Kosambī arrived at Sāvattihī. Then the venerable Sāriputta approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Sāriputta spoke thus to the Lord: “They say, Lord, that these monks of Kosambī, makers of strife ... makers of legal questions in the Order, have arrived at Sāvattihī. Now what line of conduct, Lord, should be followed in regard to lodgings for these monks?”

“Well now, Sāriputta, separate lodgings should be given (to them).”

“But if, Lord, there are no separate lodgings what line of conduct should be followed?”

“Well then, Sāriputta, having made (some) separate they should be given. **But I in no way say this, Sāriputta, that a senior monk’s lodging should be withheld (from him). Whoever should withhold it, there is an offence of wrong-doing.**”

“But what line of conduct, Lord, is to be followed in regard to material gains?”

“Material gains, Sāriputta, should be distributed equally amongst all.”

### Allowance to restore

Then while that monk who had been suspended was reflecting on *dhamma* and discipline, it occurred to him: “This is an offence, this is not no offence, I have fallen, I am not unfallen, I am suspended, I am not unsuspending, I am suspended by a (formal) act that is legally valid, irreversible, fit to stand.” Then the suspended monk approached those monks who were taking the part of the suspended (one); having approached, he spoke thus to those monks who were taking the part of the suspended (one): “This is an offence, your reverences, it is not no offence ... fit to stand. Come, venerable ones, restore me.”

Then those monks who were taking the part of the suspended (one), taking that suspended monk (with them) approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. As they were sitting down at a respectful distance, those monks spoke thus to the Lord: “Lord, this suspended monk speaks thus: ‘This is an offence, your reverences ... Come, venerable ones, restore me’. What line of conduct, Lord, is to be followed in these circumstances?”

“This, monks, is an offence, this is not no offence, this monk has fallen, this monk is not unfallen, this monk is suspended, this monk is not unsuspending, he was suspended by a legally valid (formal) act, irreversible, fit to stand But since, monks,

that monk who has fallen and was suspended sees (his offence)—well then, monks, restore that monk.”

### On harmony in the Saṅgha

Then these monks who were taking the part of the suspended (one), having restored that suspended monk, approached the monks who had suspended (him), having approached, they spoke thus to the monks who had suspended (him): “Concerning that case, your reverences, about which there was for the Order strife, quarrels, contention, disputes, schism in the Order, dissension in the Order, altercation in the Order, differences in the Order that monk has fallen and was suspended, but he sees and is restored. Now, your reverences, let us achieve unanimity in the Order for settling this case.” Then those monks who had suspended (him) 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, they spoke thus to the Lord: “These monks, Lord, who are taking the part of the suspended (monk) speak thus: ‘Concerning that case ... for settling this case.’ Now what line of conduct, Lord, is to be followed?”

“Since, monks, that monk has fallen and was suspended but sees and is restored—well then, monks, achieve unanimity in the Order for settling that case. And thus, monks, should it be achieved: One and all should gather together, both the ill and the well, leave of absence should not be declared on account of anyone. Having gathered together, the Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. Concerning that case about which there was for the Order strife, quarrel, contention, dispute, schism in the Order ... differences in the Order—that monk has fallen and was suspended, but he sees and is restored. If it seems right to the Order the Order should achieve unanimity in the Order for settling this case. This is the motion. Honoured sirs, let the Order listen to me. Concerning that case ... and is restored. The Order is achieving unanimity in the Order for settling this case. If the achieving of unanimity in the Order for settling this case is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. Unanimity in the Order for settling that case is achieved by the Order. Dissension in the Order is put down, schism in the Order is put down. It is pleasing to the venerable ones; therefore they are silent. Thus do I understand this’. Observance may be carried out at once, the Pātimokkha recited.”

### Questions of Upāli on harmony in the Saṅgha

Then the venerable Upāli approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful

distance, the venerable Upāli spoke thus to the Lord: “Lord, in regard to a case where there is strife for an Order ... differences for an Order, if the Order not having investigated that case, not having got to the root of it, achieves unanimity in the Order, is that unanimity in the Order legally valid, Lord?”

“Upāli, in regard to a case where there is strife for an Order ... that unanimity is not legally valid, Upāli.”

“But, Lord, in regard to a case where there is strife for an Order ... differences in an Order, if the Order having investigated that case, having got to the root of it, achieves unanimity in the Order, is that unanimity in the Order legally valid, Lord?”

“Upāli, in regard to a matter where there is strife for an Order, quarrels, contention, dispute, schism in an Order, dissension in an Order, altercation in an Order, differences in an Order, if the Order, having investigated that case, having got to the root of it, achieves unanimity in the Order, that unanimity in the Order is legally valid, Upāli.”

“How many (kinds of) unanimity in an Order are there, Lord?”

“There are these two (kinds of) unanimity in an Order, Upāli. There is, Upāli, unanimity in an Order that has not arrived at the meaning but has arrived at the letter; there is, Upāli, unanimity in an Order that has both arrived at the meaning and arrived, at the letter. And what, Upāli, is unanimity in an Order that has not arrived at the meaning but has arrived at the letter? Upāli, in regard to a case where there is strife for an Order ... differences in an Order, if the Order, not having investigated that case, not having got to the root of it, achieves unanimity in the Order, this is called, Upāli, unanimity in an Order that has not arrived at the meaning but has arrived at the letter. And what, Upāli, is unanimity in an Order that has both arrived at the meaning and arrived at the letter? Upāli, in regard to a case where there is strife for an Order ... differences in an Order, if the Order, having investigated that case, having got to the root of it, achieves unanimity in the Order, this is called, Upāli, unanimity in an Order that has both arrived at the meaning and arrived at the letter. These, Upāli, are the two (kinds of) unanimity in an Order.”

Then the venerable Upāli, rising from his seat, having arranged his upper robe over one shoulder, having saluted the Lord with joined palms, addressed the Lord with verses:

“In the Order’s affairs and deliberations  
and in matters arising for investigation,  
what kind of man is here most needed?  
How is a monk fit for leadership here?”

“Above all, one blameless in moral habit,  
 of careful conduct, his faculties well controlled,  
 opponents do not censure him in respect of a rule,  
 for there could be nothing to say against him.  
 “Such a one, firm in purity of moral habit,  
 is confident, he speaks ably,  
 he is not afraid at an assembly, he does not tremble,  
 he does not sacrifice the meaning to irrelevant talk.  
 “When asked a question in an assembly,  
 he neither hesitates nor is ashamed,  
 his timely sensible words,  
 fitting as explanation, delight the learned assembly.  
 “With esteem for senior monks  
 and confident in his own teachers, able to weigh,  
 familiar with what should be spoken,  
 and skilled in obstructing his opponents,  
 Opponents come under his control,  
 and the many-folk come under his tuition,  
 and he does not neglect his own creed,  
 (skilful) at question and answer, unhurting.  
 “Able in doing a messenger’s duty,  
 and well-informed in what they tell him of the Order’s affairs,  
 sent by a group of monks he is obedient,  
 but he does not therefore think, ‘I am doing this’.  
 “Into whatever matters one falls,  
 whatever is an offence and how one removes it—  
 both these analyses are well handed down to him.  
 He is skilled in the features of offences and removal,  
 “Being sent away and good habits—he goes by these:  
 he is sent away and what are the grounds,  
 restoration of a person who has completed this—  
 he knows this too, skilled (as he is) in analysis.  
 “With esteem for senior monks, for newly ordained,  
 for elders and for those of middle standing,  
 a helper of the multitude, clever herein,  
 monk such as this is fit for leadership here.”

KHANDHAKA (CŪĻAVAGGA)

## 11. The followers of Paṇḍuka and Lohitaka (*Paṇḍulohitaka*)

### Act of banishment

Now at that time unscrupulous, depraved monks who were followers of Assaji and Punabbasu were in residence at Kiṭṭāgiri. 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; 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, with women 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.

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.

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Now at that time a certain monk, having spent the rains among the people of Kāsī, while going to Sāvattthī so as to see the Lord, arrived at Kiṭṭāgiri. Then this monk, dressing early and taking his bowl and robe entered Kiṭṭāgiri 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:

"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 Kiṭṭāgiri; seeing that monk, he went up to him, and having 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."

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 Sāvattthī, sir, to see the Lord."

"Then, honoured sir, in my name salute the Lord's feet with your head and say: 'Lord, the residence at Kiṭṭāgiri has been corrupted. At Kiṭṭāgiri 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 Sāvattthī. Gradually he approached Sāvattthī, the Jeta Grove, Anāthapiṇḍika'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 Kāsī, and while coming to Sāvattthī 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, and seeing me, he approached, and having approached, he greeted me and said: 'Honoured sir, are alms obtainable?' 'No, sir, alms are not obtainable I said. '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 Sāvattthī, sir, to see the Lord.' Then he said: 'Then, honoured sir ... may be settled'. Therefore, Lord, do I come."

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 ... train themselves ... run ... run round facing ...? How can they whistle and snap their fingers and wrestle and fight with fists, and having 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 banishment from Kiṭāgiri against those monks who are followers of Assaji and Punabbasu; these are those who share your cells."

"How, Lord, do we carry out a (formal) act of banishment from Kiṭāgiri 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.

"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 Kiṭāgiri 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 Kiṭāgiri. 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 Kiṭāgiri 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 Kiṭāgiri. If the carrying out of the (formal) act of banishment from Kiṭāgiri against the monks who are followers of Assaji and Punabbasu by which they should not remain in Kiṭāgiri 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 Kiṭāgiri against the monks who are followers of Assaji and

Punabbasu by which they should not remain in Kiṭṭāgiri is carried out by the Order. It is pleasing to the Order, therefore it is silent. Thus do I understand this.’

...

## Act of reconciliation

Now at that time the venerable Sudhamma was a resident in the householder Citta’s Macchikāsaṇḍa, an overseer of new buildings, a constant adviser. Whenever 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 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 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 Kāsī arrived in Macchikāsaṇḍa. The householder Citta heard that these monks who were elders had reached Macchikāsaṇḍa. 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.

Then the householder Citta, having understood the consent of the monks who were elders, rising from his seat, having I 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 I 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.

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?” 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 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.”

“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 Macchikāsaṇḍa 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 Sāvattihī 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 Macchikāsaṇḍa.”

Then the venerable Sudhamma, having packed away his lodgings, taking his bowl and robe, set out for Sāvattihī. In due course he approached Sāvattihī, 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 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 at the householder Citta, who has faith and is believing, who is a benefactor, a worker, a supporter of the Order, with a low thing, 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.’”

“And thus, monks, should it be carried out: First, the monk Sudhamma should be reprovved, having reprovved 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 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.’

...

Then the Order earned out a (formal) act of reconciliation for the monk Sudhamma, saying: “The householder Citta should be asked to forgive you.” He, having gone to Macchikāsaṇḍa 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 Sāvattthī. Monks spoke thus: “Did you ask the householder Citta to forgive you?”

“Now, I, your reverences, having gone to Macchikāsaṇḍa, becoming ashamed, was unable to ask the householder Citta to forgive (me).” They told this matter to the Lord.

He said: “Well then, monks, let the Order give a companion messenger to the monk Sudhamma to ask the householder Citta to forgive him. And thus, monks should 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 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.’

“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 sight of the householder Citta, not having caused him to be dismissed from reach of the hearing, 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, should cause that offence to be confessed.”

Then the monk Sudhamma, together with the companion messenger monk, having reached Macchikāsaṇḍa, 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.

...

### An act of suspension for not relinquishing a wrong view [the monk Ariṭṭha]

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

“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.”

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.”

“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 ... 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.”

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, that 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.

“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 vulture-trainer, like this: 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.’

...

KHANDHAKA (CŪḶAVAGGA)

## 14. Settlements (*Samatha*)

### Verdict by memory

At one time the Awakened One, the Lord, was staying at Rājagaha in the Bamboo Grove at the squirrels' feeding-place. 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 to) that which had been done. Then this reasoning arose in the mind of the venerable Dabba the Mallian as he was meditating in solitude: "Perfection was realised by me seven years after my birth. All that should be attained by a disciple has been fully attained by me; for me there is nothing further to be done, no increase to (be added to) that which has been done. Now, what service could I render the Order?" Then it occurred to the venerable Dabba the Mallian: "Suppose that I were to assign lodgings to the Order and issue meals?"

Then the venerable Dabba the Mallian, emerging from his meditation in the evening, approached the Lord, having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting at a respectful distance, the venerable Dabba the Mallian spoke thus to the Lord: "Now, Lord, as I was meditating in solitude, this reasoning arose in my mind: '... What service could I render the Order?' Then, Lord, it occurred to me: 'Suppose I were to assign lodgings to the Order and issue the meals?' I want, Lord, to assign lodgings to the Order and issue meals."

"It is good, it is good, Dabba. Well then, do you, Dabba, assign lodgings to the Order and issue meals."

"Very well, Lord," the venerable Dabba the Mallian answered the Lord in assent.

Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: "Well then, monks, let the Order agree upon Dabba the Mallian as assigner of lodgings and issuer of meals. And thus, monks, should he be agreed upon: First, Dabba 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 agree upon the venerable Dabba the Mallian as assigner of lodgings and issuer of meals. This is the motion. Honoured sirs, let the Order listen to me. The Order is agreeing upon the

venerable Dabba the Mallian as assigner of lodgings and issuer of meals. If the agreement upon the venerable Dabba the Mallian as assigner of lodgings and issuer of meals 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.”

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.” For those monks who were talkers on inferior matters and who were athletic he assigned lodgings at the same place, thinking: “These reverend ones will live according to their pleasure.” 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 venerable 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 Vebhāra at Sattapaṇṇi Cave; your reverence, assign us lodgings in Sītā’s Wood on the slopes of the Snake Pool; your reverence, assign us lodgings at the Gomata Glen; your reverence, assign us lodgings at the Tinduka Glen; your reverence, assign us lodgings at the Tapodā Glen; your reverence, assign us lodgings at the Tapodā Park; your reverence, assign us lodgings at Jīvaka’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.

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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 wanted to give the monks who were elders almsfood 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. 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."

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Now at that time a householder who had nice food gave the Order in continuous food supply meals consisting of four ingredients. 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 slave-woman, 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.

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. Tomorrow 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, 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 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 Tomorrow, 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.

Then the nun Mettiyā 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: ‘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 Mettiya spoke thus to the Lord: “Now, Lord, it is not proper ... I have been assaulted 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:

“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. 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 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:

“Well then, monks, let the Order give a verdict of innocence to Dabba the Mallian who has remembered fully. And thus, 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. So I, honoured sirs, having remembered fully, for a third time ask the Order for a verdict of innocence’. 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 Mettiya and Bhummajaka defamed the venerable Dabba the Mallian with an unfounded charge of falling away from moral habit. The venerable Dabba the Mallian, having remembered fully, is asking the Order for a verdict of innocence. If it seems right to the Order, the Order may give the venerable Dabba the Mallian, who has

remembered fully, a verdict of innocence. This is the motion. Honoured sirs, let the Order listen to me. 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’.

“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.”

...

KHANDHAKA (CŪĻAVAGGA)

## 15. Minor matters (*Khuddaka*)

[Bitten by a Snake]

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 Virūpakkha, the royal snake family of Erāpatha, the royal snake family of Chabyāputta, the royal snake family of Kaṇhāgotamaka. 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 Virūpakkhas,  
Love from me for the Erāpathas,  
Love from me for the Chabyāputtas,  
Love from me for the Kaṇhāgotamakas.

“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.”

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...

[The Venerable Piṇḍola the Bhāradvāja]

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 recluse or brahmin who is a perfected one as well as of psychic power get down this bowl and (to him) it is given.” Then Pūraṇa Kassapa 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, revered 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).”

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Now at that time the venerable Moggallāna the Great and the venerable Piṇḍola the Bhāradvāja, 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 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, 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, 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 suiting, 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, a wonder of psychic power to householders? As, Bhāradvāja, a woman exhibits her loin-cloth on account of a wretched stamped *māsaka*, 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, 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. 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.”**

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...

[The Accusing of Ven. Dabba the Mallian]

Now at that time the Licchavi Vaḍḍha was a friend of the monks who were followers of Mettiya and Bhummajaka. Then the Licchavi Vaḍḍha 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 salute 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 time did the Licchavi Vaḍḍha 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 Vaḍḍha, were indifferent when we were being molested by Dabba the Mallian.”

“What can I, masters, do?”

“If you, friend Vaḍḍha, 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 Vaḍḍha, 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.’”

“Very well, masters,” and the Licchavi Vaḍḍha, 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 respectful distance, the Licchavi Vaḍḍha 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 Vaḍḍha 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 Vaḍḍha says?”

“Lord, the Lord knows in regard to me,” he said.

“Dabba, the Dabbas do not give evasive answers thus. If what was done was done by you, say so: if it was not done by you, say it was not.”

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

Then the Lord addressed the monks, saying: “Because of this, monks, let the Order turn the Licchavi Vaḍḍha’s bowl upside down, let it impose non-eating with the Order. Monks, if a lay-follower is possessed of eight qualities his bowl may be turned upside down: if he tries for non-receiving (of gains) by monks, if he tries for non-profiting by monks, if he tries for non-residence for monks, if he reviles and abuses monks, if he causes monk to break with monk, if he speaks dispraise of the Awakened One, if he speaks dispraise of *dhamma*, if he speaks dispraise of the Order. I allow you, monks, to turn a lay-follower’s bowl upside down if he is possessed of these eight qualities.

And thus, monks, should it be turned upside down: The Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. The Licchavi Vaḍḍha is defaming the venerable Dabba the Mallian with an unfounded charge of falling away from moral habit. If it seems right to the Order, the Order may turn the Licchavi Vaḍḍha’s bowl upside down, it may impose non-eating with the Order This is the motion Honoured sirs, let the Order listen to me. The Licchavi Vaḍḍha is defaming ... of falling away from moral habit. The Order is turning the Licchavi Vaḍḍha’s bowl upside down, it is imposing non-eating with an Order. If the turning upside down of the Licchavi Vaḍḍha’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 Vaḍḍha’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 Vaḍḍha's dwelling; having gone up, he spoke thus to the Licchavi Vaḍḍha: "Your bowl, friend Vaḍḍha, is turned upside down by an Order, you are non-eating with the Order." Then the Licchavi Vaḍḍha, 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 Vaḍḍha's friends and intimates, his kith and kin spoke thus to the Licchavi Vaḍḍha: "Enough, Vaḍḍha, do not grieve, do not lament, we will reconcile the Lord and the Order of monks." Then the Licchavi Vaḍḍha 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 Vaḍḍha, 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 Vaḍḍha, having seen the transgression as a transgression, confess according to the rule, we acknowledge it for you. For, friend Vaḍḍha, 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 Vaḍḍha's bowl, let it grant eating with the Order. Monks, if a lay-follower 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 *dhamma*, if he does not speak dispraise of the Order. I allow you, monks, to set upright a lay-follower's bowl if he is possessed of these eight qualities.

"And thus, monks, should it be set upright: Monks, that Licchavi Vaḍḍha, 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 Vaḍḍha’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 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.’”

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[Prince Bodhi]

Then the Lord, having stayed in Vesālī for as long as he found suiting, set out on tour for the Bhaggas. In due course, walking on tour, the Lord arrived at the Bhaggas. The Lord stayed there among the Bhaggas on Suṃsumāra Hill in the Bhesakaḷā Grove in the deer park. Now at that time Kokanada was the name of Prince Bodhi’s 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 Sañjikā, saying: “Come along, good son of Sañjikā, 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.’”

“Very well, good sir,” and the brahmin youth, Sañjikā’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 Sañjika, 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.

Then the brahmin youth, Sañjikā's son, having understood the Lord's consent, rising from his seat approached Prince Bodhi; 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 Sañjikā: "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, Sañjikā's son, having answered Prince Bodhi in assent, approached the Lord; having approached, he announced the time to the Lord, saying: "It is time, good Gotama, the meal is ready." Then the Lord, having dressed in the morning, taking his bowl and robe, approached Prince Bodhi's dwelling. Now at the time when the Lord was coming Prince Bodhi was standing at the porch of the outside gateway. Prince Bodhi saw the Lord coming in the distance, and seeing him, having gone from there to meet him, having greeted the Lord, having honoured him, he approached Kokanada palace. Then the Lord stood still at the last flight of stairs. Then Prince Bodhi spoke thus to the Lord:

"Lord, let the Lord tread on the cloths, let the well-farer 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 Ānanda. Then the venerable Ānanda 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 the Lord having ascended the Kokanada palace, sat down together with the Order of monks on the seat made ready. 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.”**

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Now at that time a certain woman who had had a miscarriage, having invited monks, having had cloth prepared, spoke thus: “Revered sirs, tread on the cloth.” The monks, being scrupulous, did not tread on it. She said: “Revered sirs, tread on the cloth for good luck’s sake.” The monks, being scrupulous, did not tread on it. Then that woman spread it about, saying: “How can these masters (although) being asked for good luck’s sake not tread on the cloth carpeting?” Monks heard this woman who ... spread it about. Then these monks told this matter to the Lord. He said: “Householders, monks, look out for lucky signs. I allow you, monks, when being asked by householders for good luck’s sake, to tread on a cloth carpeting.”

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Now at that time monks were doubtful whether to tread on a sheet for use after feet had been washed. They told this matter to the Lord. He said: “I allow you; monks, to tread on a sheet for use after feet have been washed.”

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KHANDHAKA (CŪĻAVAGGA)

## 16. Lodgings (*Sayanāsana*)

### Allowance for dwellings

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, on a hillside, 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.

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Now at that time a (great) merchant of Rājagaha went early one morning to a pleasure grove. The (great) merchant of Rājagaha saw these monks going out from this and that place: from a forest ... from a heap of straw, and seeing them he made up his mind. Then the (great) merchant of Rājagaha approached those monks; having approached, he spoke thus to those monks: "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."

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) 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.

Then the Lord thanked the (great) merchant of Rājagaha in these verses:

“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.

“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*, canker- less.”  
Then the Lord, having given thanks to the (great) merchant of Rājagaha in these  
verses, rising from his seat, departed.

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## The story of Anāthapiṇḍika

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 Rājagaha enjoined slaves and servants, saying: “Well now, good people, getting up early in the morning, cook conjeys, cook rice, prepare curries, prepare vegetables.” 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 ... prepare vegetables.’ Now can there be for this householder a leading to (a bride’s home) or can there be a leading away from (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?”

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?’”

“‘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 Tomorrow you shall go up to see this Lord, a perfected one, a fully Self-awakened One.”

Then the householder Anāthapiṇḍika, thinking: “Early Tomorrow 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.

Then the householder Anāthapiṇḍika approached the gateway to the Cool Grove, and non-human beings opened the gateway. Then as the householder Anāthapiṇḍika was going out from the town, light vanished, darkness appeared; fear, consternation, hair standing on end arose so that he was desirous of turning back from there. Then the *yakkha* Sīvaka, invisible, made this sound heard:

“A hundred elephants, a hundred horses, a hundred chariots with she-mules,  
A hundred thousand maidens adorned with jewelled earrings—  
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 Anāthapiṇḍika, light appeared, so that his fear, consternation, hair standing on end subsided. And a second time ... And a third time did the *yakkha* Sīvaka made this sound heard: “... Advance is better for you, not retreat.” And a third time darkness vanished for the householder Anāthapiṇḍika, light appeared, so that his fear, consternation, hair standing on end subsided.

Then the householder Anāthapiṇḍika 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 Anāthapiṇḍika 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 Anāthapiṇḍika: “Come, Sudatta.” Then the householder Anāthapiṇḍika, 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 clingings, having averted heart’s care,  
Tranquil he lives at ease, having won to peace of mind.”

Then the Lord talked a progressive talk to the householder Anāthapiṇḍika, that is to say talk on giving, talk on moral habit, talk on heaven, he explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing (them). When the Lord knew that the mind of the householder Anāthapiṇḍika was ready, malleable, devoid of the hindrances, uplifted, pleased, then he explained to him that teaching on *dhamma* which the awakened ones have themselves discovered: ill, uprising, stopping, the Way. And as a clean cloth without black specks will easily take dye, even so as he was (sitting) on that very seat, *dhamma*-vision, dustless, stainless, arose to the householder Anāthapiṇḍika, that “whatever is liable to uprising, all that is liable to stopping.” Then the householder Anāthapiṇḍika, 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 day forth for as long as life lasts. And, 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 Anāthapiṇḍika, having understood the Lord’s consent, rising from his seat, having greeted the Lord, departed keeping his right side towards him.

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 Anāthapiṇḍika.” Then the (great) merchant of Rājagaha spoke thus to the householder Anāthapiṇḍika: “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.”

The urban council of Rajagana heard: “The Order with the Awakened One at its head is invited for the morrow by the householder Anāthapiṇḍika.” Then the urban council of Rājagaha spoke thus to the householder Anāthapiṇḍika: “It is said that the Order ... We 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, masters, but I have the means ... at its head.”

King Seniya Bimbisāra of Magadha heard: “The Order ...” ...

“Thank you, sire, but I have the means by which I can make a meal for the Order with the Awakened One at its head.”

Then the householder Anāthapiṇḍika, having had sumptuous foods, solid and soft, prepared towards the end of that night in the dwelling of the (great) merchant of Rājagaha, 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 householder Anāthapiṇḍika, 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. As he was sitting down at a respectful distance, the householder Anāthapiṇḍika spoke thus to the Lord: “Lord, may the Lord consent to a rains-residence from me at Sāvattihī together with the Order of monks.”

“But, householder, Truth-finders delight in empty places.”

“It is understood, Lord, it is understood, Well-farer.” Then the Lord, having gladdened, rejoiced, roused, delighted the householder Anāthapiṇḍika with talk on *dhamma*, rising from his seat, departed.

Now at that time the householder Anāthapiṇḍika had many friends, many companions, his word carried weight. Then the householder Anāthapiṇḍika, having concluded that business at Rājagaha, set out for Sāvattihī. 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 Sāvattihī, looked all round Sāvattihī, 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.”

“Young master, the monastery is taken.”

“The monastery is not taken, householder.” They asked the chief ministers of justice, saying: “Is it taken or is it not taken?” The chief ministers spoke thus: “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.

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.

...

### Allowance for the first seat, etc.

Then the Lord, having stayed at Vesālī for as long as he found suiting, set out on tour for Sāvattthī. 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, they took possession of sleeping 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.

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 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 water (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 *suttantas* ... is an expert on discipline ... is a teacher of *dhamma* ... is possessed of the first meditation ... is possessed of the second meditation ... is possessed of the third meditation ... is possessed of the fourth meditation ... is a

stream winner ... a once-returner ... a non-returner ... one perfected ... a threefold wisdom man ... a sixfold superknowledge man, he is worthy of the best seat, the best water (for washing), the best alms.”

Then the Lord addressed the monks, saying: “Formerly, 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 bull-elephant asked the monkey: ‘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’.

“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 reverence the old—  
those men are skilled in *dhamma*,  
Worthy of praise here and now  
and a happy bourn here-after.

“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.

...

### Appreciation for the Jetavana monastery

Then the Lord, walking on tour, in due course arrived at Sāvattihī. The Lord stayed there at Sāvattihī in the Jeta Grove in Anāthapiṇḍika’s monastery. Then the householder Anāthapiṇḍika 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 Anāthapiṇḍika 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 Anāthapiṇḍika, having understood the Lord’s consent, rising from his seat departed keeping his right side towards him. Then the householder Anāthapiṇḍika, 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 Anāthapiṇḍika; having approached, he sat down on the appointed seat together with the Order of monks. Then the householder Anāthapiṇḍika, 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, 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.

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*, cankerless.”  
Then the Lord, having given thanks to the householder Anāthapiṇḍika in these  
verses, rising from his seat departed.

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KHANDHAKA (CŪḶAVAGGA)

## 17. Schism in an Order (*Saṅghabheda*)

### On the going forth of the six Sakyans

At one time the Awakened One, the Lord, was staying at Anupiyā. Anupiyā is a little town of the Mallas. 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, 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: “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.”

“But I have been delicately nurtured, I am not able to go forth from home into homelessness. 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; having had them ploughed they must be sown; having had them sown water must be led in to them; having had water led in to them the water must be led away; having 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 winnowed; having had the chaff winnowed you must have it 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 Sakyan spoke thus to Anuruddha the Sakyan: “... how can I, while you are still living, allow a going forth from home into homelessness?”

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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. 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.”

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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.”

“Seven years are too long, friend, I am not able to wait for seven years.”

“Wait, friend, for six years ... live ... four ... three ... two years ... for one year.”

“One year is too long, friend, I am not able to wait one year.”

“Wait, friend, for seven months. After seven months we will both go forth from home into homelessness.”

“Seven months are too long, friend, I am not able to wait seven months.”

“Wait, friend, for six ... five ... four ... three ... two months ... one month ... for half a month, after half a month we will both go forth from home into homelessness.”

“Half a month is too long, friend, I am not able to wait half a month.”

“Wait, friend, for seven days until I hand over the kingdom to my sons and brothers.”

“Seven days are not too long, friend, I will wait.”

Then Bhaddiya the Sakyan chieftain and Anuruddha and Ānanda and Bhagu and Kimbila and Devadatta with Upāli the barber as the seventh, as they had often previously gone out to a ground in a pleasure grove with a fourfold army, so did they (now) go out with a fourfold army. Having gone far, having sent back the army, having passed into other territory, having taken off their ornaments, having tied them up into a bundle with their upper robes, they spoke thus to Upāli the barber: “Come, good Upāli, return, this will be enough for your livelihood.” Then it occurred to Upāli the barber as he was going back: “The Sakyans are fierce. Thinking: ‘This one has made the young men come forth, ’ they may even kill me. But if these young Sakyan men will go forth from home into homelessness, why should not I?”

Having loosened the bundle, having hung the goods up on a tree, and having said: “Whoever sees it, it is given (to him), let him take it,” he approached the young Sakyan men. 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 Sakyans 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 Sakyans 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 Sakyans, 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 Sakyans.” 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 Ānanda realised the fruit of stream attainment, Devadatta acquired ordinary psychic power.

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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:

“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 you, monk, in my name address the monk Bhaddiya saying: ‘The Teacher, reverend Bhaddiya, is summoning you’.”

“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.”

“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 at the root of a tree 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, unruffled, 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 there 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.”

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## The story of Devadatta

Then the Lord, having stayed at Anupiyā for as long as he found suiting, set out on almstour for Kosambī. Gradually, walking on tour, he arrived at Kosambī. The Lord stayed there at Kosambī in Ghosita’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 Ajātasattu is young and also has an

auspicious future. What now if I were to make Prince Ajātasattu pleased, so that because he is pleased with me, much gain and honour would accrue (to me)?”

Then Devadatta, having packed away his lodging, taking his bowl and robe, set out for Rājagaha; in due course he arrived at Rājagaha. Then Devadatta, having thrown off his own form, having assumed the form of a young boy clad in a girdle of snakes, became manifest in Prince Ajātasattu’s lap. Then Prince Ajātasattu was afraid, anxious, fearful, alarmed. Then Devadatta spoke thus to Prince Ajātasattu: “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 Ajātasattu. Then Prince Ajātasattu, greatly pleased with this wonder of psychic power on Devadatta’s part, morning and evening 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. 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.” But at the very occurrence of this thought Devadatta declined in his psychic power.

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Now at that time Kakudha the Koliyan, 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 that it was like two or three Magadhan village fields, 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; 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, Moggallāna. This foolish man will now betray himself, by himself.

### On the five teachers

“Moggallāna, these five teachers are found in the world. What five?”

“This is a case, Moggallāna, 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 out what he would not like? Moreover he consents to (accept) the requisites of robes, almsfood, lodgings and medicines for the sick. Whatever anyone shall do, even by that shall he be known.’ Moggallāna, disciples protect such a teacher in regard to moral habit and such a teacher expects protection from disciples in regard to moral habit.

“And again, Moggallāna, this is a case when some teacher, not pure in mode of livelihood, pretends ... not pure in teaching of *dhamma*, pretends ... not pure in exposition ... not pure in knowledge and vision, pretends ... Moggallāna, 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, Moggallāna, are the five teachers found in the world.

“But I, Moggallāna, 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.”

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Then the Lord, having stayed at Kosambī 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 Ajātasattu, 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 Ajātasattu goes morning and evening to wait on Devadatta with five hundred chariots 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 Ajātasattu 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 own hurt, 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.”

### Act of informing

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, he has lived his span and is at the close of his life; Lord, let the Lord now be content to live devoted to abiding in ease here and now, let him hand over the Order of monks to me. 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: “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.

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 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 it be carried out: 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 carry out an 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 pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. 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.

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 asked; having been asked, 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 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 should be silent; he to whom it is not pleasing should speak. 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.”

## The story of Prince Ajātasattu

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. 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; 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 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. 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.

### Sending assassins

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, ... 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.”

Then that man who was alone, having grasped a sword and shield, having bound on a bow and quiver, approached the Lord; having approached, when he was quite near the Lord he stood still, his body quite rigid afraid, anxious, fearful, alarmed. 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 to 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, my mind on murder. 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.”

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 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 man 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, 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.

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.”

Then that one man approached Devadatta; having approached, he spoke thus to Devadatta: “Honoured sir, I am not able to deprive that Lord of life, that Lord is of great psychic power, of great might.”

“All right, friend, do not you deprive the recluse Gotama of life. I myself will deprive the recluse Gotama of life.”

## Shedding blood

Now at that time the Lord was pacing up and down in the shade of Mount Vulture Peak. Then Devadatta, having climbed Mount Vulture Peak, hurled down a great stone, thinking: “With this I will deprive the recluse Gotama of life.” But two mountain peaks, having met, crushed that stone, and (only) a fragment of it, having fallen down, drew blood on the Lord’s foot. Then the Lord, having looked upwards, spoke thus to Devadatta: “You have produced great demerit, foolish man, in that you, with your mind malignant, your mind on murder, drew the Truth-finder’s blood.” Then the Lord addressed the monks, saying: “This, monks, is the first deed whose fruit comes with no delay accumulated by Devadatta since he, with his mind malignant, his mind on murder, drew the Truth-finder’s blood.”

Monks heard: “It is said that Devadatta schemed to murder the Lord,” and so these monks paced up and down on every side of the Lord’s dwelling-place doing their studies together with a loud noise, with a great noise for the protection, defence and warding of the Lord. The Lord heard the loud noise, the great noise, the noise of studying, and hearing it, he addressed the venerable Ānanda, saying:

“What on earth, Ānanda, is this loud noise, this great noise, this noise of studying?”

“Lord, the monks heard that Devadatta schemed to murder the Lord, and so, Lord, these monks are pacing up and down ... for the protection, defence and warding of the Lord. This, Lord, is the loud noise, the great noise, the noise of studying.”

“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.”

### Sending out Nālāgiri

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.”

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:

“Do not, elephant, strike the elephant (among men),  
for painful, elephant, is the striking of the elephant (among men),  
For there is no good bourn, elephant,  
for a slayer of the elephant (among men) when he is hence beyond.

“Be not proud, be not wanton,  
for the wanton reach not a good bourn;  
Only that should you do by which  
you will go to a good bourn.”

Then the elephant Nālāgiri, having taken the dust of the Lord’s feet with his trunk, having scattered it over his head, moved back bowing while he gazed upon the Lord. Then the elephant Nālāgiri, having returned to the elephant stable, stood in his own place; and it was in this way that the elephant Nālāgiri became tamed. Now at that time people sang this verse:

“Some are tamed by stick, by goads and whips.  
The elephant was tamed by the great seer  
without a stick, without a weapon.”

People looked down upon, criticised, spread it about, saying: “How evil is this Devadatta, how inauspicious, in that he tried to murder the recluse Gotama who is of such great psychic power, of such great might,” and Devadatta’s gains and honours declined; the Lord’s gains and honours increased.

### On the request for the five points

Now at that time Devadatta, gains and honours lost, ate with his friends, having asked and asked among households. People looked down upon, criticised, spread it about, saying:

“How can these recluses, sons of the Sakyans eat, having asked and asked among households? Who is not fond of well-cooked things? Who does not like sweet things?”

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.”

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Then Devadatta approached Kokālika, Kaṭamorakatissaka, the son of the lady Khaṇḍā, and Samuddadatta, having approached, he spoke thus to Kokālika, Kaṭamorakatissaka, the son of the lady Khaṇḍā, and Samuddadatta: “Come, we, your reverences, will make a schism in the recluse Gotama’s Order, a breaking of the concord.” When he had spoken thus, Kokālika spoke thus to Devadatta:

“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 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, 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.

- 1.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.
- 2.For as long as life lasts, let them be beggars for alms; whoever should accept an invitation, sin would besmirch him.
- 3.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.

4. For as long as life lasts, let them live at the root of a tree; whoever should go under cover, sin would besmirch him.

5. 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:

"Lord, the Lord in many a figure speaks in praise of desiring little ... whoever should eat fish and flesh, sin would besmirch him."

"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."

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 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:

“Is it true, as is said that you, Devadatta, went forward with a schism in the Order, a breaking of the concord?”

“It is true, Lord.”

“Enough, Devadatta, do not let there be a schism in the Order, for a schism in the Order is a serious matter, Devadatta. Whoever, Devadatta, splits an Order that is united, he sets up demerit that endures for an aeon; he is boiled in hell for an aeon; but whoever, Devadatta, unites an Order that is split, he sets up sublime merit, he rejoices in heaven for an aeon. Enough, Devadatta, do not let there be a schism in the Order, for a schism in the Order is a serious matter, Devadatta.”

Then the venerable Ānanda, having dressed in the morning, taking his bowl and robe, entered Rājagaha for almsfood. Devadatta saw the venerable Ānanda walking in Rājagaha for almsfood; seeing him, he approached the venerable Ānanda; having approached, he spoke thus to the venerable Ānanda: “Now from this day forth will I, reverend Ānanda, carry out Observance both in contradistinction to the Lord and in contradistinction to the Order of monks and will (so) carry out (formal) acts of the Order.” Then the venerable Ānanda, having walked in Rājagaha for almsfood, on returning from the almsround, after his meal, 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:

“Just now, Lord, I, having dressed in the morning, taking my bowl and robe, entered Rājagaha for almsfood. Devadatta, Lord, saw me walking in Rājagaha for almsfood; seeing me, he came up; having come up, he spoke thus to me: ‘Now from this day forth will I ... (so) carry out (formal) acts of the Order.’ Today, Lord, Devadatta will split the Order.”

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.”

## On schism in the Order

Then Devadatta on that Observance day rising from his seat gave out voting tickets, saying: “We, your reverences, having approached the recluse Gotama, asked for five

items. ... 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.”

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Now at that time as many as five hundred monks, Vajjis of Vesālī, were newly ordained and were not properly versed; 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 Moggallāna 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 Moggallāna, compassion for these newly ordained monks? Go you along, Sāriputta and Moggallāna, before these monks fall into trouble and distress.”

“Very well, Lord,” and Sāriputta and Moggallāna having answered the Lord in assent, rising from their seats, having greeted the Lord, keeping their right sides towards him, 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.”

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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 *dhamma* by me that even these who are the recluse Gotama’s chief disciples—Sāriputta and Moggallāna—that even these are coming to me approving of my *dhamma*.” When he had spoken thus Kokālika spoke thus to 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.”

“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 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.”

“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.

Then the venerable Sāriputta exhorted, instructed the monks with *dhamma*-talk by means of an instruction on the wonders of thought-reading; 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 Kokālika 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.

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 Sāriputta spoke thus to the Lord: “It were

well, Lord, if the monks who were partisans of the schismatics could be ordained again.”

“Be careful, Sāriputta, about any reordination of monks who were partisans of the schismatics. But do you, Sāriputta, make the monks who were partisans of the schismatics confess a grave offence. But what line of conduct, Sāriputta, did Devadatta follow in regard to you?”

“Even, Lord, as the Lord, having gladdened, rejoiced, roused, delighted monks with *dhamma*-talk far into the night, he asked me: ‘The Order of monks, Sāriputta, is without sloth or drowsiness, may a talk on *dhamma* occur to you, Sāriputta, for the monks. My back aches and I will stretch it.’ Just this, Lord, was the line of conduct which Devadatta followed.”

Then the Lord addressed the monks, saying: “Formerly, monks, there was a great pond in a stretch of forest; bull elephants lived near it and these, having plunged into that pond, having tugged out the lotus fibres and stalks with their trunks, having washed them well, and having chewed them free of mud, swallowed them. Thus there came to be for them both beauty and strength, and not for this reason did they incur death or suffering like unto death. But, monks, among these great bull elephants were young elephant calves and these, imitating them, having plunged into that pond, having tugged out the lotus fibres and stalks with their trunks, but not having washed them well, having chewed them with the mud, swallowed them. Thus there came to be for them neither beauty nor strength, and for this reason they incurred death or suffering like unto death. Likewise, monks, Devadatta will die, a wretched creature, copying me.

“While the great beast is shaking the earth,  
grazing on lotus stalks, keeping alert among the waters—  
Copying me, the wretched creature will die,  
like a calf having eaten mire.

“Monks, a monk who is possessed of eight qualities is fit to go a message. What are the eight? Herein, monks, a 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. 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.

“Monks, Devadatta, overcome and his mind controlled by eight wrong conditions, is doomed to the Downfall, to Niraya Hell, staying there for an aeon, incurable. What eight?

- 1.Devadatta, monks, overcome and his mind controlled by gain is doomed to the Downfall ... incurable.
- 2.Devadatta, monks, overcome and his mind controlled by lack of gain ...
- 3.... by fame ...
- 4.... by lack of fame ...
- 5.... by honours ...
- 6.... by lack-of honours ...
- 7.... by evil desire ...
- 8.... 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.

“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. Wherefore, monks, saying, ‘We will live constantly overcoming gain that has arisen ... evil friendship that has arisen’—thus it is that you, monks, should train.

“Monks, Devadatta, overcome 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.  
Known as ‘sage,’ held as ‘one who made the self become,’  
Devadatta stood shining as with fame—I heard tell.

“He, falling into recklessness, assailing the Truth-finder,  
Attained Avīci Hell, four-doored, frightful.

For he who would injure one without hatred, not doing an evil deed—  
That evil touches only him of mind of hate, contemptuous.

“Who should think to pollute the sea with pot of poison—  
He would not pollute it with that, for sublime is the great ocean.

So he who with abuse afflicts the Truth-finder

Who has rightly gone, his mind tranquil—on him the abuse has no effect.

“A wise man should make a friend of such a one and follow him,  
A monk following the way of him should achieve destruction of ill.”

...

KHANDHAKA (CŪḶAVAGGA)

## 18. Duties (*Vatta*)

### On the duties of visitors

At one time the Awakened One, the Lord, was staying at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time incoming monks entered the monastery with their sandals on, and they entered the monastery with sunshades up, and they entered the monastery with their heads muffled up, and they entered the monastery having put their robes on their heads, and they washed their feet in the drinking water, and they did not greet the resident monks who were senior nor ask about lodgings. And a certain incoming monk, having unfastened the bolt of an unoccupied dwelling-place, having opened the door, entered hastily. A snake fell on to his shoulder from a lintel above; terrified, he uttered a cry of distress. Monks, having run up, spoke thus to that monk: "Why did you, your reverence, utter a cry of distress?" Then this monk told this matter to the monks. Those who were modest monks looked down upon, criticised, spread it about, saying: "How can these incoming monks enter a monastery with their sandals on ... nor ask about lodgings?" Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that incoming monks entered a monastery with their sandals on ... and did not ask about lodgings?"

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

"How, monks, can incoming monks enter a monastery with their sandals on ... nor ask about lodgings? It is not, monks, for pleasing those who are not (yet) pleased ... Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Well then, monks, I will lay down an observance for incoming monks which should be observed by incoming monks.

"Monks, an incoming monk, thinking, 'I will now enter a monastery, 'having 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 shoulder, 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 bowl at one side, 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 washing water—which the drinking water is, which the washing water. If he wants drinking water, having taken drinking water he should drink; if he wants washing water, having taken washing water he should wash his feet. When he is washing his feet he should sprinkle water (over them) with one hand and wash his feet with the other; but he should not sprinkle water and wash his feet with one and the same hand. Having asked for a piece of cloth to wipe his sandals, he should wipe the sandals. While 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. If a resident monk is senior he should greet him; if he is newly ordained he should make him greet (him). He should ask about lodgings, saying: ‘Which lodging pertains to me?’ He should ask whether it is occupied or unoccupied. He should ask about resorts for alms, he should ask about non-resorts for alms, 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?’

“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 reclining 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

water, thinking: 'Take care lest the dwelling-place is sullied with dust.' Having looked for (any) rubbish, he should remove it to one side.

"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 wiped them, having brought them back, he should place them as they were before. Having dried the couch in the sun ... the chair in the sun, having cleaned it, having shaken it, having lowered it, having brought it back 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 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. Having dried the spittoon in the sun, having wiped it, having brought it back, it should be placed where it was before. Having dried the reclining-board in the sun, having wiped it, having brought it back, it should be placed where it was before.

"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 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."

## On the duties of residents

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, 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 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.’

“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.”

## On the duties of travellers

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 come 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.

"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.

"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, '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."

## On the duties of expressing appreciation

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. 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.”

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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 these 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.”

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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).”

## On duties in the refectory

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 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.

"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.

"When water is being given out, having grasped the bowl with both hands, the water should be received I 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.

“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 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.

“An elder should not accept water until everyone has eaten. When the water is being given, having grasped the bowl in both hands ... ‘... nor 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.”

### On duties for those going on almsround

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 too 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.

“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 ... he should not go amid the houses crouching down on his heels. When he is going amid the houses he should consider: ‘I will enter in this (fashion), I will leave in this.’ He should not enter too hastily, he should not leave too hastily, he should not stand too far away, he should not stand too close, he should not stand too long, he should not turn away too soon. While he is standing, he should consider: ‘Are they willing to give alms or are they not willing?’ If she puts aside her work or rises from her seat or wipes a spoon or wipes a dish or sets it out, he should stand still, thinking: ‘It is as though she is willing to give.’ When alms are being given, having raised the outer cloak with the left hand, having uncovered the bowl with the right hand, having grasped the bowl with both hands, the alms should be received, but one should not look at the face of the donor of the alms. He should consider: ‘Are they willing to give curry or are they not willing?’ If she wipes a spoon or wipes a dish or sets it out, he should stand still, thinking: ‘It is as though she is willing to give.’ When the alms have been given, having covered the bowl with the outer cloak, one should turn away carefully and unhurriedly. One should go amid the houses properly clad ... one should not go amid the houses crouching down on one’s heels.

“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.”

### On duties for forest dwellers

Now at that time several monks were living in a forest. They neither set out drinking water, nor did they set out water for washing, nor did they set out a fire, nor did they set out kindling wood, 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?”

“There is not, friends.”

“Is there water for washing ... Is there a fire ... Is there kindling wood, honoured sirs?”

“There is not, friends.”

“What is there a conjunction with today, honoured sirs?”

“Indeed, we do not know, 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 monks.

The 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.

“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 ... 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.

“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, 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.”

### On duties regarding lodgings

Now at that time several monks were making robes in the open air. The group of six monks beat their lodgings to windward (of them) and in the open space; 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.

“In whatever dwelling-place he is staying, if that dwelling-place is soiled, he should, if he is able, clean it. 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 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 taken out the reclining board, 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.

"Having dried the ground-covering to one side in the sun, having cleaned it, having shaken it, having brought it back, he should lay it down as it was laid down (before). Having dried the supports for the couch to one side in the sun, having wiped them, having brought them back, he should place them where they were (before). Having dried the couch to one side in the sun, having cleaned it, having beaten 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 chair to one side 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 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 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 spittoon 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. 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.

“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 cell should be swept. If a porch is soiled, the porch should be swept. If 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 poured into the pitcher of water for rinsing. If he is staying in a dwelling-place together with a senior, he should not give a recitation without asking the senior (for permission), he should not give the interrogation, he should not study, he should not speak *dhamma*, he should not light a lamp, he should not extinguish a lamp, he should not open windows, he should not close windows. If he is pacing up and down in the same place for pacing up and down in with a senior, he should turn when the senior turns, but he should not touch the senior (even) with a corner of his outer cloak. This, monks, is the observance for monks in respect of lodgings that should be observed by monks in respect of lodgings.”

### On duties in the sauna

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 ... sat 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.”

### On duties in the toilet

Now at that time a certain monk who had been born a brahmin, 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 relieving yourself?” “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.”**

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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. 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.”**

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Now at that time the group of six monks entered a privy very hastily and they entered forcibly and they relieved themselves while groaning 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 ... 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.

“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.”

## On duties to the preceptor

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 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:

“The one who shares a cell, monks, should conduct himself 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 conjei, having washed a bowl, the conjei should be placed near (the preceptor). When he has drunk the conjei, having given him water, having received the bowl, having lowered it, having washed it properly without rubbing it, it should be put away. When the preceptor has got up, the seat should be removed. If that place is soiled, that place should be swept.

“If the preceptor wishes to enter a village, his inner clothing should be given (to him), the inner clothing (that he is wearing) should be received (from him) in return, the 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.

“He should not interrupt the preceptor when he is speaking. (But) if the preceptor is bordering on an offence, then, speaking himself, he should warn him. When he is returning, he should make ready a seat, having come back first; 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 robe should not be laid aside in the warmth. He should fold up the robe. When folding up the robe, having made the corners turn back four finger-breadths, he should fold up the robe, thinking ‘Mind there is no crease in the middle.’ The waistband should be placed in a fold (of the robe). If there is almsfood and the preceptor wishes to eat, having given him water, almsfood should be placed near (him).

“He should offer the preceptor drinking-water. When he has eaten, 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. 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 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.

“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.

“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, he should lay them to one side. Having taken out the mattress and the 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 taken out the reclining-board, he should lay it to one side. Having taken out the ground-covering, having observed how it was laid down, he should lay it to one side. If there come to be 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 comes to be stained, he should wipe it, having moistened a rag, having wrung it out. If ground that was blacked becomes stained, he should wipe it, having moistened a rag, having wrung it out. If the ground did not come to be treated, he should sweep it, having sprinkled it all over with water, thinking: ‘Take care lest the dwelling-place is sullied with dust’. Having looked for (any) rubbish, he should remove it to one side.

“Having dried the ground-covering in the sun, having cleaned it, having shaken it, having brought it back, he should lay it down as it was laid down before. Having dried the supports for the couch in the sun, having wiped them, having brought them back, he should place them where they were before. Having dried the couch in the sun, ... the chair in the sun, having cleaned it, having shaken it, having lowered it, having brought it back 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 mattress and the squatting mat in the sun ... having dried the

piece of cloth to sit upon and the sheet in the sun, having cleaned them, having shaken them, having brought them back, he should lay them down as they were laid down before. Having dried the spittoon in the sun, having wiped it, having 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.

“He should lay aside the bowl and robes. When laying aside the bowl ... When laying aside a robe ... 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 ... the north ... 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 at night. If the weather is warm, he should close the windows by day, he should open them at night.

“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.

“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*.

“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 *mānatta* (discipline), the one who shares his cell should make an effort, thinking: ‘How then could the Order inflict *mānatta* (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?’

“If the Order desires to carry out a (formal) act against the preceptor—one of censure or one of guidance or one of banishment or one of reconciliation or one of

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

“If the preceptor’s robe should be washed, the one who shares his cell should wash it or he should make an effort, thinking: ‘How then could the preceptor’s robe be washed?’ 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 the 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.

“Without asking the preceptor (for permission), he should not give an almsbowl to anyone nor should he receive an alms bowl from anyone; he should not give a robe to anyone nor should he receive a robe from anyone; he should not give a requisite to anyone nor should he receive a requisite from anyone; he should not cut off anyone’s hair, nor should he have his hair cut off by anyone; he should not render a service to anyone nor should he cause a service to be rendered by anyone; he should not execute a commission for anyone nor should he cause a commission to be executed by anyone; he should not become an attendant on anyone nor should he take anyone as an attendant; he should not bring back almsfood for anyone nor should he have almsfood brought back by anyone. Without asking the preceptor (for permission), he should not enter a village, he should not go to a cemetery, he should not leave the district. If the preceptor becomes ill, he should tend him for as long as life lasts; he should wait (with him) until he recovers. This, monks, is the observance for those who share cells towards preceptors and which should be observed by those who share cells towards preceptors.”

### On duties to one who shares his cell

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.

“The preceptor, monks, should conduct himself properly towards the one who shares his cell. This is the proper conduct in this respect: the one who shares the cell should be furthered, he should be helped by the preceptor in regard to recitation, interrogation, exhortation, instruction. If there is a bowl for the preceptor but no bowl for the one who shares his cell, a bowl should be given by the preceptor to the one who shares his cell, or he should make an effort, thinking: ‘How then could a bowl be procured for the one who shares my cell?’ If there is a robe for the preceptor ... if there is (another) requisite for the preceptor ... ‘How then could (another) requisite be procured for the one who shares my cell?’

“If the one who shares 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 conje, having washed a vessel, conje should be placed near him. When he has drunk the conje, having given him water, having received the vessel, having lowered it, having washed it properly without rubbing it, it should be put away. 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 robe should not be laid aside in the warmth. He should fold up the robe. When folding up the robe, having made the corners turn back four finger-breadths, he should fold up the robe, thinking: ‘Mind there is no crease in the middle’. The waistband should be placed in a fold (of the robe). If there is almsfood and the one who shares a cell wishes to eat, having given him water, almsfood should be placed near (him).

“He should offer the one who shares his cell drinking water. When he has eaten, 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. 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 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 allay it or get another to allay it, 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 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*.

“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?’

“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?’

“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, 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.”

### On duties to the teacher

Now at that time pupils did not conduct themselves properly towards their teachers ... as in previous. Instead of preceptor read teacher; instead of one who shares a cell read pupil ...

### On duties to the student

Now at that time teachers did not conduct themselves properly towards their pupils ... as in previous. Instead of preceptor, one who shares his cell read teacher, pupil ...

KHANDHAKA (CŪḶAVAGGA)

## 19. Suspending the Observance (*Uposathaṭṭhāpana*)

### Requesting the recitation of the Pātimokkha

At one time the Awakened One, the Lord was staying at Sāvattihī 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 Pātimokkha to the monks.” 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 Pātimokkha 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, 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 Pātimokkha to the monks.”

“Ānanda, the assembly is not entirely pure.”

Then it occurred to the venerable Moggallāna the Great:

“Now, on account of which individual did the Lord speak thus: ‘Ānanda, the assembly is not entirely pure?’” 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, depraved in 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; seeing him, he approached that individual, having approached, he spoke thus to that individual:

“Get up, your reverence, the Lord has seen you; for you there is no communion 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, 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 Pātimokkha 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.”

Then the Lord addressed the monks, saying:

### Eight wonderful things about the great ocean

“Monks, 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 Aciravatī, the Sarabhū, the Mahī—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, 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, divers treasures; these treasures are there, that is to say: pearl, crystal, lapis lazuli, shell, quartz, coral, silver, gold, ruby, cat’s-eye. That the great ocean, monks, has many treasures ... this, monks, is the seventh strange and wonderful thing ...

“And again, monks, the great ocean is the abode of great beings; these beings are there: the *timis*, the *timīṅgalas*, the *timitimīṅgalas*, *asuras*, *nāgas*, *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.

### Eight wonderful things about this Dhamma and Vinaya

“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, a gradual course, with no 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, 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 Aciravatī, 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, brahmin, 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 Sakyans ... this, monks, is the fourth strange and wonderful thing ...

“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 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 psychic power, the five faculties, the seven links in awakening, the noble eightfold Way ... this, monks, is the seventh strange and wonderful thing ...

“And even, monks, as the great ocean is the abode of great beings—these beings are there: *timis*, *timingalas*, *timitimingalas*, *asuras*, *nāgas*, *gandhabbas*, individualities a hundred *yojanas* (long) ... two hundred ... three hundred ... four hundred ... five hundred *yojanas*(long)—even so, monks, this *dhamma* and discipline is the abode of great beings—these beings are there: the stream-attainer, the one going along to the realisation of the fruit of stream-attainment, the once-returner, the one going along to the realisation of the fruit of once-returning, the non-returner, the one going along to the realisation of the fruit of non-returning, the perfected one, the one going along to perfection. And that, monks, this *dhamma* and discipline is the abode of great beings—these 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.”

### Those deserving to hear the Pātimokkha

Then the Lord addressed the monks, saying: “Now, I, monks, henceforth will not carry out the Observance, I will not recite the Pātimokkha; now you yourselves, monks, must henceforth carry out the Observance, must recite the Pātimokkha. It is not possible, monks, it cannot come to pass that the Truth-finder should carry out the Observance, should recite the Pātimokkha with an assembly that is not entirely pure. Nor, monks, should the Pātimokkha be heard by one who has an offence. Whoever (such) should hear it, there is an offence of wrong-doing. I allow you, monks, to suspend the Pātimokkha for him who, having an offence, hears the Pātimokkha. And thus, monks, should it be suspended: On an Observance day, whether it be the fourteenth or the fifteenth, when that individual is present this should be uttered in the midst of the Order: ‘Honoured sirs, let the Order listen to me. The individual So-and-so has an offence; I am suspending the Pātimokkha for him, the Pātimokkha should not be recited when he is present’—(thus) does the Pātimokkha become suspended.”

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KHANDHAKA (CŪḶAVAGGA)

## 20. Nuns (*Bhikkhuni*)

### The story of Mahāpajāpatī Gotamī

At one time the Awakened One, the Lord, was staying among the Sakyans at Kapilavatthu in the Banyan monastery. 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 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, Pajāpatī 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, Pajāpatī 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.

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, Pajāpatī the Great, having had her hair cut off, having donned saffron robes, set out for Vesālī with several Sakyans women, and in due course approached Vesālī, the Great Grove, the Gabled Hall. Then the Gotamid, Pajāpatī the Great, her feet swollen, her limbs covered with dust, with tearful face, and crying, stood outside the porch of the gateway. The venerable Ānanda saw the Gotamid, Pajāpatī 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, Pajāpatī the Great:

“Why are you, Gotami, standing ... and crying?”

“It is because, honoured Ānanda, 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.”

Then the venerable Ānanda approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda spoke thus to the Lord:

“Lord, this Gotamid, Pajāpatī 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, Ānanda, of the going forth of women from home ... by the Truth-finder.” And a second time ... And a third time the venerable Ānanda spoke thus to the Lord: “It were well, Lord, if women might obtain the going forth ... proclaimed by the Truth-finder.”

“Be careful, Ānanda, of the going forth of women from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder.” Then the venerable Ānanda, 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 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, Pajāpatī the Great, was of great service: she was the Lord’s aunt, 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.”

## Eight important rules

“If, Ānanda, the Gotamid, Pajāpatī the Great, accepts eight important rules, that may be ordination for her:

1. “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.
2. “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.
3. “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.
4. “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.
5. “A nun, offending against an important rule, must undergo *mānatta* (discipline) for half a month before both Orders. This rule too must be honoured ... during her life.
6. “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.
7. “A monk must not be abused or reviled in any way by a nun. This rule too is to be honoured ... during her life.
8. “From today 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, Pajāpatī the Great, accepts these eight important rules, that may be ordination for her.”

Then the venerable Ānanda, having learnt the eight important rules from the Lord, approached the Gotamid, Pajāpatī the Great; having approached, he spoke thus to the Gotamid, Pajāpatī 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 today 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, honoured Ānanda, as a woman or a man when young, of tender years, and fond of ornaments, having washed (himself and his) head, 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.”

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.”

“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, true *dhamma* would have endured for a thousand years. But since, Ānanda, 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, 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 mildew 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 rust 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, 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.”

## Allowance for the ordination of nuns

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:

“Now, what line of conduct, Lord, should I follow in regard to these Sakyan women?” Then the Lord, gladdened, rejoiced, roused, delighted the Gotamid, Pajāpatī the Great, with talk on *dhamma*. Then the Gotamid, Pajāpatī the Great, gladdened ... delighted by the Lord with talk on *dhamma*, having greeted the Lord, departed keeping her right side towards him. Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying:

“I allow, monks, nuns to be ordained by monks.”

Then these nuns spoke thus to the Gotamid, Pajāpatī 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.”

Then the Gotamid, Pajāpatī 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, Pajāpatī 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, Pajāpatī 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, Pajāpatī the Great, that was her ordination.”

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Then the Gotamid, Pajāpatī 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, Pajāpatī the Great spoke thus to the venerable Ānanda: “I, honoured Ānanda, am asking one boon from the Lord: It were well, 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, 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 greeting, standing up for, salutation and proper duties towards women, so how should the Truth-finder allow greeting ... and proper duties towards women?” Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying:

**“Monks, one should not carry out greeting, rising up for salutation and proper duties towards women. Whoever should carry out (one of these), there is an offence of wrong-doing.”**

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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, those rules of training for nuns which are in common with those for monks, what line of conduct should we, Lord, follow in regard to these rules of training?”

“Those rules of training for nuns, Gotami, which are in common with those for monks, as the monks train themselves, so should you train yourselves in these rules of training.”

“Those rules of training for nuns, Lord, which are not in common with those for monks, what line of conduct should we, Lord, follow in regard to these rules of training?”

“Those rules of training for nuns, Gotami, which are not in common with those for monks, train yourselves in the rules of training according as they are laid down.”

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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, 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.”

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KHANDHAKA (CŪḶAVAGGA)

## 21. (Recitation with) Five Hundred (*Pañcasata*)

### Origin of the Council

Then 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. 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 Tree 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, circumspect, bore it, 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’.

“Then at that time, your reverences, 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 great recluse. We were worried when he said: “This is allowable to you, 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.”

“Well then, honoured sir, let the elder select monks.” Then the venerable Kassapa the Great selected five hundred perfected ones, less one. Monks spoke thus to the venerable Kassapa the Great:

“Honoured sir, this Ānanda, although he is still a learner, could not be one to follow a wrong course through desire, anger, delusion, fear; and he has mastered much *dhamma* and discipline under the Lord. Well, now, honoured sir, let the elder select the venerable Ānanda as well.” Then the venerable Kassapa the Great selected the venerable Ānanda as well.

Then it occurred to the monks who were elders: “Now, where should we chant *dhamma* and discipline?” Then it occurred to the monks who were elders: “There is great resort for alms at Rājagaha and lodgings are abundant. Suppose that we, spending the rains at Rājagaha, should chant *dhamma* and discipline (there), and that no other monks were to come up to Rājagaha for the rains.”

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.”

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Then the monks who were elders went to Rājagaha to chant *dhamma* and discipline. 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.

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Then the venerable Ānanda, thinking: “Tomorrow is the assembly. Now it is not suitable in me that I, being (only) a learner, should go to the assembly,” and having passed much of that night in mindfulness as to body, when the night was nearly spent thinking: “I will lie down,” he inclined his body, but (before) his head had touched the mattress and while his feet were free from the ground—in that interval his mind was freed from the cankers with no residuum (for rebirth) remaining. Then the venerable Ānanda, being a perfected one, went to the assembly.

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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 I could question Upāli on discipline.” Then the venerable Upāli informed the Order, saying: “Honoured sirs, let the Order listen to me. If it seems right to the Order, I, questioned on discipline by the venerable Kassapa the Great, could answer.” Then the venerable Kassapa the Great spoke thus to the venerable Upāli: “Where, reverend Upāli, was the first offence involving defeat laid down?”

“At Vesālī, honoured sir.”

“Regarding whom?”

“Regarding Sudinna the Kalandaka.”

“On what subject?”

“On sexual intercourse.”

Then the venerable Kassapa the Great questioned the venerable Upāli as to the subject of the first offence involving defeat and he questioned him as to its provenance and he questioned him as to the individual and he questioned him as to what was laid down and he questioned him as to what was further laid down and he questioned him as to what was an offence and he questioned him as to what was no offence.

“Then, reverend Upāli, where was the second offence involving defeat laid down?”

“In Rājagaha, honoured sir.”

“Regarding whom?”

“Regarding Dhaniya, the potter’s son.”

“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 Vaggumudā.”

“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. Constantly questioned, the venerable Upāli answered.

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Then the venerable Kassapa the Great informed the Order, saying: “Honoured sirs, let the Order listen to me. 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 venerable Kassapa the Great, could answer.” Then the venerable Kassapa the Great spoke thus to the venerable Ānanda:

“Where, reverend Ānanda, was the Brahmajāla spoken?”

“Honoured sir, between Rājagaha and Nālandā in the royal rest-house at Ambalaṭṭhikā.”

“With whom?”

“Suppiya the wanderer and Brahmadata the brahmin youth.” 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?”

“In Rājagaha, honoured sir, in Jīvaka’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 as to the individual. In this same way he questioned him about the five Nikāyas. Constantly questioned, the venerable Ānanda answered.

### On the lesser and minor training rules

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’.”

“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, except for the rules for the thirteen offences entailing a Formal Meeting of the Order, the rest are lesser and minor rules of training.” Some elders spoke thus: “Except for the rules for the four offences involving defeat ... except for the rules for the two undetermined offences, the rest are lesser and minor rules of training.” Some elders spoke thus: “Except for the rules for the four offences involving defeat ... except for the rules for the thirty offences of expiation involving forfeiture, the rest are lesser and minor rules of training.” Some elders spoke thus: “Except for the rules for the four offences involving defeat ... except for the rules for the ninety-two offences of expiation, the

rest are lesser and minor rules of training.” Some elders spoke thus: “Except for the rules for the four offences involving defeat ... except for the rules for the four offences which ought to be confessed, 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. This is the motion. 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 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.”

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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?’ 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 sewed the Lord’s cloth for the rains after having stepped on it. Confess that offence of wrong-doing.”

“But I, honoured sirs, not out of disrespect, sewed the Lord’s cloth for the rains after having stepped on it. I do not see ... but 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 had the Lord’s body first of all honoured by women; because these were weeping, the Lord’s body was defiled by tears. Confess that offence of wrong-doing.”

“But I, honoured sirs, thinking: ‘Do not let these be (here) at a wrong time,’ had the Lord’s body honoured first of all by women. I do not see that as an offence of wrong-doing ... but even out of faith ...”

“This too is an offence of wrong-doing for you, reverend Ānanda, in that you, (although) a broad hint was being given, a palpable sign was being made, did not ask the Lord, saying: ‘Let the Lord remain for a (full) lifespan, let the well-farer remain for a (full) lifespan for the welfare of the many-folk, for the happiness of the many-folk, out of compassion for the world, for the good, the welfare, the happiness of *devas* and mankind.’ Confess that offence of wrong-doing.”

“But I, honoured sirs, because my mind was obsessed with Māra, 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. 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, Pajāpatī 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.”

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Now at that time the venerable Purāṇa was walking on almstour 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 suiting, after the monks who were elders had chanted *dhamma* and discipline, 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.”

### On the higher penalty

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 Kosambī from a boat going upstream, sat down at the root of a certain tree not far from King Udena’s pleasure grove.

### [King Udena and the Robes]

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. 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.

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 respectful distance. As he was sitting down at a respectful distance, King Udena 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 that are worn thin?”

“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 Udena, thinking: “These recluses, sons of the Sakyans, use everything in an orderly way and do not let things go to waste,” 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.

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### [Ven. Channa and the Higher Penalty]

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, 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.”

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’.

#### KHANDHAKA (CŪḶAVAGGA)

## 22. (Recitation with) Seven Hundred (*Sattasata*)

### First recitation section

Now at that time, a century after the Lord had attained *nibbāna*, monks who were Vajjis of Vesālī promulgated ten points at Vesālī, saying:

- 1.“The practice concerning a horn for salt is allowable;
- 2.the practice as to two finger-breadths is allowable;
- 3.the practice concerning ‘among the villages’ is allowable;
- 4.the practice concerning residences is allowable;
- 5.the practice concerning assent is allowable;
- 6.the practice concerning what is customary is allowable;
- 7.the practice concerning unchurned butter-milk is allowable;
- 8.it is allowable to drink unfermented toddy;
- 9.a piece of cloth to sit upon that has no border is allowable;
- 10.gold and silver are allowable.”

Now at that time the venerable Yasa, the son of Kākaṇḍakā, walking on tour among the Vajjis, arrived at Vesālī. Then the venerable Yasa, the son of Kākaṇḍakā, stayed there at Vesālī in the Great Grove in the Hall of the Gabled Roof. Now at that time the monks who were Vajjis of Vesālī, having on that Observance day filled a bronze pot with water, having set it in the midst of the Order of monks, spoke thus to lay-followers of Vesālī who came: “Give, sirs, a *kahāpaṇa* for the Order and half a *pāda* and a stamped *māsaka*; there will be something to be done for the Order in respect of requisites.”

When they had spoken thus, the venerable Yasa, the son of Kākaṇḍakā, spoke thus to the lay-followers of Vesālī: “Do not, sirs, give *kahāpaṇas* 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 lay-followers of Vesālī, being spoken to thus by the venerable Yasa, the son of Kākaṇḍakā, nevertheless gave *kahāpaṇas* ... and stamped *māsakas* to the Order. Then the monks who were Vajjis or 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 lay-followers 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 lay-followers of Vesālī:

“It is said that I revile and abuse the venerable lay-followers 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 Sāvattthī in the Jeta Grove in Anāthapiṇḍika’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, monks, 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 brahmins, stained by which stains some recluses and brahmins burn not, shine not, blaze not. What are the four? There are, monks, some recluses and brahmins who drink fermented liquor, who drink spirits, abstaining not from drinking fermented liquor and spirits. This, monks, is the first stain of recluses and brahmins, stained by which stain some recluses and brahmins burn not, shine not, blaze not. And again, monks, some recluses and brahmins indulge in sexual intercourse, abstaining not from sexual intercourse. This, monks, is the second stain ... And again, monks, some recluses

and brahmins consent (to accept) gold and silver abstaining not from accepting gold and silver. This, monks, is the third stain ... And again, monks, some recluses and brahmins earn a living by a wrong mode of livelihood, abstaining not from a wrong mode of livelihood. This, monks, is the fourth stain, stained by which stain some recluses and brahmins ... blaze not. These, monks, are the four stains of recluses and brahmins, stained by which stains some recluses and brahmins burn not, shine not, blaze not.’ Friends, the Lord said this; the Well-farer having said this, the Teacher further spoke thus:

“Some recluses and brahmins 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 brahmins 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 brahmins 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 and take on again-becoming.’

“It is for speaking thus that it is said that I am reviling and abusing the venerable lay followers 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.

“Friends, the Lord was once staying at Rājagaha in the Bamboo Grove at the squirrels’ feeding place. Now at that time, 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, Maṇicūḷaka, was sitting down in that assembly. Then, friends, Maṇicūḷaka, 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; the recluses, sons of the Sakyans do not use gold and silver, they have done with gold and silver.’ And, friends, Maṇicūḷaka, the village headman, was able to convince that assembly.

Then, friends, Maṇicūḷaka 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, Maṇicūḷaka the village headman, spoke thus to the Lord: ‘Now, Lord, in the king’s private quarters ... I was able, Lord, to convince that assembly. I hope 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 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 lay-followers 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.

“Once, friends, when the Lord was in Rājagaha, as before, he objected in connection with Upananda, 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 lay-followers 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.”

When he had spoken thus the lay-followers 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 lay-followers of Vesālī, went to a monastery together with the monk who was his companion messenger.

Then the monks who were Vajjis of Vesālī asked the monk who was the companion messenger, saying: “Your reverence, have the lay-followers 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 Kosambī. Then the venerable Yasa, the son of Kākaṇḍakā, sent a messenger to the monks of Pāvā and (to those) of the southern region of Avantī, 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.”

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Now at that time the venerable Sambhūta, a wearer of coarse hempen cloth, was staying on Ahogaṅgā mountain slope. Then the venerable Yasa, the son of Kākaṇḍakā, approached Ahogaṅgā 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 Vesālī, 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 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. 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 Sambhūta, the wearer of coarse hempen cloth, answered the venerable Yasa, the son of Kākaṇḍakā in assent. Then as many as sixty monks of Pāvā, all forest-dwellers, all almsmen, all rag-robe wearers, all wearers of the three robes, one and all men perfected, gathered together on Ahogaṅgā mountain slope; and as many as eighty-eight monks of the southern region of Avantī, mostly forest-dwellers, mostly almsmen, mostly rag-robe wearers, mostly wearers of the three robes, and one and all men perfected, gathered together on Ahogaṅgā mountain slope.

Then as these monks who were elders were considering, it occurred to them: “Now, this legal question is hard and troublesome. How can we acquire a faction through which we could be stronger in regard to this legal question?” Now at that time the venerable Revata was staying in Soreyya. He had heard much, he was one to whom the tradition had been handed down, he was an expert in *dhamma*, expert in discipline, expert in the headings; wise, experienced, clever; conscientious, scrupulous, desirous of training. Then it occurred to the monks who were elders:

“This venerable Revata is staying in Soreyya. He has heard much ... 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 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 Saṁkassa. 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 Saṁkassa.” Then the venerable Revata went from Saṁkassato Kaṇṇakujja. Then the monks who were elders, having arrived at Saṁkassa, asked: “Where is the venerable Revata?” They spoke thus: “This venerable Revata has gone to Kaṇṇakujja.” Then the venerable Revata went from Kaṇṇakujja to Udumbara. Then the monks who were elders, having arrived at Kaṇṇakujja, asked: “Where is the venerable Revata?” They spoke thus: “This venerable Revata has gone to Udumbara.” Then the venerable Revata went from Udumbara to Aggaḷapura. Then the monks who were elders, having arrived at Udumbara, asked: “Where is the venerable Revata?” They spoke thus: “This venerable Revata has gone to Aggaḷapura.” Then the venerable Revata went from Aggaḷapura to Sahajāti. Then the monks who were elders, having arrived at Aggaḷapura, asked: “Where is the venerable Revata?” They spoke thus: “This venerable Revata has gone to Sahajāti.” Then the monks who were elders met the venerable Revata at Sahajāti.

Then the venerable Sambhūta, the wearer of coarse hempen cloth, spoke thus to the venerable Yasa, the son of Kākaṇḍakā: “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 Kākaṇḍakā, answered the venerable Sambhūta, 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 Kākaṇḍakā, 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 Kākaṇḍakā, 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 reverences, it is not allowable.”

“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 buttermilk allowable?”

“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 Vesālī are promulgating these ten points in Vesālī. 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.

## Second recitation section

The monks who were Vajjis of Vesālī 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 Vesālī: “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 Vesālī: “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 Vesālī prepared abundant requisites for recluses—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 Vesālī, taking these requisites of recluses, went in a boat upstream to Sahājati; having disembarked from the boat, they participated in a meal at the root of a certain tree.

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*. Well then, revered Sālha, stand firm according to *dhamma*.”

“Both formerly and now I, *devatā*, have stood firm according to *dhamma*. Nevertheless I am not making known my views until I may be agreed upon in regard to this legal question.”

Then those monks who were Vajjis of Vesālī, 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 Vesālī 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 Vesālī, 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 Vesālī in assent, approached the venerable Revata; having approached, he spoke thus to the venerable Revata: “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*.”

Saying: “You, monk, are inciting me to what is not *dhamma*,” the elder dismissed the venerable Uttara. Then the monks who were Vajjis of Vesālī 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.”

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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.”

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Then the monks who were elders went to Vesālī willing to investigate that legal question. Now at that time Sabbakāmin 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 Vesālī. Then the venerable Revata spoke thus to the venerable Sambhūta, the wearer of coarse hempen cloth: “I, your reverence, am going up to the dwelling-place where the venerable Sabbākamin is staying. Do you, having gone up early to the venerable Sabbākamin, ask him about these ten points.”

“Very well, honoured sir,” the venerable Sambhūta, the wearer of coarse hempen cloth, answered the venerable Revata 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 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.

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, 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 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 do I, beloved, now abide in the fullness thereof.”

“They say that the elder, honoured sir, because of the abiding of great men now abides in the fullness thereof. This 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.”

Then this chance talk of the monks who were elders was interrupted, because the venerable Sambhūta, the wearer of coarse hempen cloth, arrived there. Then the venerable Sambhūta, 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 Sambhūta, 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: 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.”

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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.” He selected four monks from the East, four monks from Pāvā—of the Eastern monks the venerable Sabbakāmin and the venerable Sālha and the venerable Khujjasobhita and the venerable Vāśabhagāmika; 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 Kākaṇḍakā, and the venerable Sumana. 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 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.”

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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. Then it occurred to the monks who were elders: “Now where should we settle this legal question?” Then it occurred to the monks who were elders: “This Vālika monastery 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.

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 salt in a horn, thinking: ‘I will enjoy whatever may be unsalted?’”

“Your reverence, it is not allowable.”

“Where was it objected to?”

“In Sāvattī, in the Suttavibhaṅga.”

“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*, 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 Suttavibhaṅga.”

“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 Sāvattḥī, 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?”

“In Rājagaha, in what is connected with the Observance.”

“What offence does one fall into?”

An offence of wrong-doing for going beyond discipline.”

“Honoured sirs, let the Order listen to me. This fourth point ... This is the fourth (voting-) ticket that I cast.”

“Honoured sir, is the practice concerning assent allowable?”

“What, your reverence, is the 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.”

“Where was it objected to?”

“In a matter of discipline on things pertaining to (the monks of) Campā.”

“What offence does one fall into?”

“An offence of wrong-doing for going beyond discipline.”

“Honoured sirs, let the Order listen to me. This fifth point ... This is the fifth (voting-) ticket that I cast.

“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 what is habitually done by my preceptor, this is what 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 sirs, let the Order listen to me. This sixth point ... This is the sixth (voting-) ticket that I cast.

“Honoured sir, is the practice concerning unchurned buttermilk allowable?”

“What, your reverence, is the 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.”

“Where was it objected to?”

“At Sāvattḥī, in the Suttavibhaṅga.”

“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.”

“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?”

“At Sāvattḥī, in the Suttavibhaṅga.”

“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.”

“What offence does one fall into?”

“An offence of expiation for accepting gold and silver.”

“Honoured sirs, let the Order listen to me. This tenth point, investigated by the Order, this is a matter that is 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 Order on these ten points in order to convince these monks.”

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.

Now because 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.”