

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

2. The Canon of Discipline (2. Vinaya Piṭaka)

3. The Great Chapter (3. Mahāvaggapāḷi)

1. The Great Section (1. Mahākhandhako)

[Kd 1, PTS 1.1-1.100]



PaliVerse

3. The Great Chapter

In the Canon of Monastic Discipline

The Great Chapter

1. The Great Section

1. The Talk on Enlightenment

1. At that time the Buddha, the Blessed One, was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Bodhi tree, newly fully enlightened. Then the Blessed One sat at the foot of the Bodhi tree for seven days in a single cross-legged posture, experiencing the bliss of liberation. Then the Blessed One, during the first watch of the night, attended in mind to dependent origination in forward and reverse order - with ignorance as condition, volitional activities come to be; with volitional activities as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be - thus is the origin of this whole mass of suffering.' "But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; from the cessation of consciousness comes the cessation of mentality-materiality; from the cessation of mentality-materiality comes the cessation of the six sense bases; from the cessation of the six sense bases comes the cessation of contact; from the cessation of contact comes the cessation of feeling; from the cessation of feeling comes the cessation of craving; from the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease - thus is the cessation of this whole mass of suffering."

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"When indeed phenomena become manifest,
To the ardent, meditating brahmin;
Then all his uncertainties vanish,
Since he understands phenomena with their cause."

2. Then the Blessed One, during the middle watch of the night, attended in mind to dependent origination in forward and reverse order - "With ignorance as condition,

activities come to be; with activities as condition, consciousness; with consciousness as condition, mentality-materiality... etc. thus is the origin of this whole mass of suffering... etc. thus is the cessation of this whole mass of suffering."

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"When indeed phenomena become manifest,
To the ardent, meditating brahmin;
Then all his uncertainties vanish,
Since he understood the elimination of conditions."

3. Then the Blessed One, during the last watch of the night, attended in mind to dependent origination in forward and reverse order - "With ignorance as condition, activities come to be; with activities as condition, consciousness; with consciousness as condition, mentality-materiality... etc. thus is the origin of this whole mass of suffering... etc. thus is the cessation of this whole mass of suffering."

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"When indeed phenomena become manifest,
To the ardent, meditating brahmin;
He stands dispelling Māra's army,
Like the sun illuminating the sky."

The talk on the Bodhi tree is concluded.

2. The Talk on the Goatherd

4. Then the Blessed One, after the elapse of a week, having risen from that concentration, went from the foot of the Bodhi tree to the goatherd's banyan tree; having approached, he sat at the foot of the goatherd's banyan tree for seven days in a single cross-legged posture, experiencing the bliss of liberation. Then a certain disdainful brahmin approached the Blessed One. Having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he stood to one side. Standing to one side, that brahmin said this to the Blessed One - "In what way, Master Gotama, is one a brahmin, and what are the qualities that make one a brahmin?" Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"The brahmin who has discarded evil,
Not disdainful, free from corruption, self-controlled;
One who has reached the end of knowledge, who has lived the holy life;
He may righteously speak the supreme word;
For whom there are no swellings anywhere in the world."

The talk on the goatherd is concluded.

3. The Talk on Mucalinda

5. Then the Blessed One, after the elapse of a week, having risen from that concentration, went from the foot of the goatherd's banyan tree to the Mucalinda tree; having approached, he sat at the foot of the Mucalinda tree for seven days in a single cross-legged posture, experiencing the bliss of liberation. Now at that time a great unseasonable storm cloud arose, a week of heaping rain clouds, cold wind and overcast days. Then Mucalinda the king of serpents, having come out from his own dwelling, encircled the Blessed One's body seven times with his coils, and having made a great hood over the top of his head, stood - "May cold not afflict the Blessed One, may heat not afflict the Blessed One, may the contact of gadflies, mosquitoes, wind, sun, and creeping creatures not afflict the Blessed One." Then Mucalinda the king of serpents, after the elapse of a week, having known the sky to be clear and free from clouds, having unwound his coils from the Blessed One's body, having withdrawn his own form, having created the form of a young man, stood before the Blessed One with joined palms paying homage to the Blessed One. Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"Seclusion is happiness for one who is content, who has heard the Teaching, who sees;

Non-affliction is happiness in the world, self-control towards living beings.

"Dispassion in the world is happiness, the transcendence of sensual pleasures; The removal of the conceit 'I am' - this indeed is the supreme happiness."

The talk on Mucalinda is concluded.

4. The Talk on the Rājāyatana Tree

6. Then the Blessed One, after the elapse of a week, having risen from that concentration, went from the foot of the Mucalinda tree to the rājāyatana tree; having approached, he sat at the foot of the rājāyatana tree for seven days in a single cross-legged posture, experiencing the bliss of liberation. Now at that time the merchants Tapussa and Bhallika from Ukkalā were travelling on the highway to that region. Then a deity who was a blood-relative of the merchants Tapussa and Bhallika said this to the merchants Tapussa and Bhallika - "This Blessed One, sirs, is dwelling at the foot of the rājāyatana tree, newly fully enlightened; go and honour that Blessed One with parched corn-flour and honey-balls; that will be for your welfare and happiness for a long time." Then the merchants Tapussa and Bhallika, having taken parched corn-flour and honey-balls, approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. Standing to one side, the merchants Tapussa and Bhallika said this to the Blessed One - "May the Blessed One accept from us, venerable sir, the parched corn-flour and honey-balls, which would be for our welfare and happiness for a long time." Then this occurred to the Blessed One: "Truth-finders do not accept in their hands. In what should I accept the parched corn-flour and honey-balls?" Then the four great kings, having known with their minds the reflection in the mind of the Blessed One, from the four directions offered four stone bowls to the Blessed One - "Here, venerable sir, may the Blessed One accept the parched corn-flour and honey-balls." The Blessed One accepted the parched corn-flour and honey-balls in the costly stone bowls, and having accepted, he consumed them. Then the merchants Tapussa and Bhallika, having known that the Blessed One

had removed his hand from the bowl, having fallen at the Blessed One's feet with their heads, said this to the Blessed One - "We, venerable sir, go for refuge to the Blessed One and to the Teaching. May the Blessed One remember us as lay followers who have gone for refuge from this day forth for life." And they were the first lay followers in the world with the double announcement.

The talk on the Rājāyatana tree is concluded.

5. The Discussion of Brahmā's Request

7. Then the Blessed One, after the elapse of a week, having risen from that concentration, went from the foot of the rājāyatana tree to the goatherd's banyan tree. There the Blessed One stayed at the foot of the goatherd's banyan tree. Then, when the Blessed One had gone to a private place and was in seclusion, this reflection arose in his mind: "This Teaching attained by me is deep, difficult to see, difficult to understand, peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. But this generation delights in attachment, rejoices in attachment, is pleased with attachment. For a generation delighting in attachment, rejoicing in attachment, pleased with attachment, this state is difficult to see, that is to say, specific conditionality, dependent origination; This state too is very difficult to see, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. And if I were to expound the Teaching, and others would not understand me, that would be weariness for me, that would be harming for me." So much so that these simple verses, never heard before, came to the mind of the Blessed One -

"With difficulty have I attained this, enough now to proclaim it;
This Teaching is not easily understood by those overcome by lust and hate.

"Going against the stream, subtle, deep, difficult to see, minute;
Those infatuated with lust will not see it, enveloped by a mass of darkness."

Thus as the Blessed One reflected, his mind inclined to living at ease, not to expounding the Teaching.

8. Then to Brahmā Sahampati, having known with his mind the reflection in the mind of the Blessed One, this occurred - "Alas, the world is perishing, alas, the world is being destroyed, for the mind of the Truth-finder, the Worthy One, the Perfectly Enlightened One, inclines to living at ease, not to expounding the Teaching." Then Brahmā Sahampati - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Brahma world, appeared before the Blessed One. Then Brahmā Sahampati, having arranged his upper robe on one shoulder, having placed his right knee on the ground, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "Let the Blessed One expound the Teaching, venerable sir, let the Fortunate One expound the Teaching. There are beings with little dust in their eyes; through not hearing the Teaching they are declining; there will be those who understand the Teaching." This Brahmā Sahampati said, and having said this, he further said this -

"There appeared formerly among the Magadhans,
An impure teaching devised by those with stains;

Open this door to the Deathless,
Let them hear the Teaching awakened to by the Stainless One.

"Just as one standing on a rocky mountain peak,
Might see the populace all around;
So too, O wise one, having ascended the palace made of the Teaching,
O all-seeing one;
Free from sorrow, looks upon the populace sunk in sorrow,
Overcome by birth and ageing.

"Rise up, O hero, victor in battle,
Caravan leader, free from debt, wander in the world;
Let the Blessed One expound the Teaching,
There will be those who understand.'

When this was said, the Blessed One said this to Brahmā Sahampati - "To me too, Brahmā, this occurred - 'This Teaching attained by me is deep, difficult to see, difficult to understand, peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. But this generation delights in attachment, rejoices in attachment, is pleased with attachment. For a generation delighting in attachment, rejoicing in attachment, pleased with attachment, this state is difficult to see, that is to say, specific conditionality, dependent origination; This state too is very difficult to see, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. And if I were to expound the Teaching, and others would not understand me, that would be weariness for me, that would be harming for me.' So much so, Brahmā, that these simple verses, never heard before, came to my mind:

'With difficulty have I attained this, enough now to proclaim it;
This Teaching is not easily understood by those overcome by lust and hate.

'Going against the stream, subtle, deep, difficult to see, minute;
Those infatuated with lust will not see it, enveloped by a mass of darkness.'

Thus, Brahmā, as I reflected, my mind inclined to living at ease, not to expounding the Teaching."

For the second time Brahmā Sahampati said this to the Blessed One - "Let the Blessed One expound the Teaching, venerable sir, let the Fortunate One expound the Teaching; There are beings with little dust in their eyes; through not hearing the Teaching they are declining; there will be those who understand the Teaching." This Brahmā Sahampati said, and having said this, he further said this -

"There appeared formerly among the Magadhans,
An impure teaching devised by those with stains;
Open this door to the Deathless,
Let them hear the Teaching awakened to by the Stainless One.

"Just as one standing on a rocky mountain peak,
Might see the populace all around;

So too, O wise one, having ascended the palace made of the Teaching,
O all-seeing one;
Free from sorrow, looks upon the populace sunk in sorrow,
Overcome by birth and ageing.

"Rise up, O hero, victor in battle,
Caravan leader, free from debt, wander in the world;
Let the Blessed One expound the Teaching,
There will be those who understand.'

For the second time the Blessed One said this to Brahmā Sahampati - "To me too, Brahmā, this occurred - 'This Teaching attained by me is deep, difficult to see, difficult to understand, peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. But this generation delights in attachment, rejoices in attachment, is pleased with attachment. For a generation delighting in attachment, rejoicing in attachment, pleased with attachment, this state is difficult to see, that is to say, specific conditionality, dependent origination; This state too is very difficult to see, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. And if I were to expound the Teaching, and others would not understand me, that would be weariness for me, that would be harming for me.' So much so, Brahmā, that these simple verses, never heard before, came to my mind:

'With difficulty have I attained this, enough now to proclaim it;
This Teaching is not easily understood by those overcome by lust and hate.

'Going against the stream, subtle, deep, difficult to see, minute;
Those infatuated with lust will not see it, enveloped by a mass of darkness.'

Thus, Brahmā, as I reflected, my mind inclined to living at ease, not to expounding the Teaching."

For the third time Brahmā Sahampati said this to the Blessed One - "Let the Blessed One expound the Teaching, venerable sir, let the Fortunate One expound the Teaching. There are beings with little dust in their eyes; through not hearing the Teaching they are declining; there will be those who understand the Teaching." This Brahmā Sahampati said, and having said this, he further said this -

"There appeared formerly among the Magadhans,
An impure teaching devised by those with stains;
Open this door to the Deathless,
Let them hear the Teaching awakened to by the Stainless One.

"Just as one standing on a rocky mountain peak,
Might see the populace all around;
So too, O wise one, having ascended the palace made of the Teaching,
O all-seeing one;
Free from sorrow, looks upon the populace sunk in sorrow,
Overcome by birth and ageing.

"Rise up, O hero, victor in battle,
Caravan leader, free from debt, wander in the world;
Let the Blessed One expound the Teaching,
There will be those who understand.'

9. Then the Blessed One, having understood Brahmā's request and dependent on compassion for beings, surveyed the world with the Buddha-eye. The Blessed One, surveying the world with the Buddha-eye, saw beings with little dust in their eyes and with much dust in their eyes, with sharp faculties and with soft faculties, of good disposition and of poor disposition, easy to instruct and difficult to instruct, some dwelling seeing the danger in the world beyond and in fault, some not dwelling seeing the danger in the world beyond and in fault. Just as in a pond of water lilies, or a pond of lotuses, or a pond of white lotuses, some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, do not rise above the water, and are nourished while submerged within; some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, and stand level with the water; some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, and having risen above the water, stand untainted by the water; just so the Blessed One, surveying the world with the Buddha-eye, saw beings with little dust in their eyes and with much dust in their eyes, with sharp faculties and with soft faculties, of good disposition and of poor disposition, easy to instruct and difficult to instruct, some dwelling seeing the danger in the world beyond and in fault, some not dwelling seeing the danger in the world beyond and in fault; having seen, he replied to Brahmā Sahampati in verse:

"Open for them are the doors to the Deathless;
Let those who have ears release their faith;
Perceiving harm, I did not speak the well-practised,
Sublime Teaching among humans, O Brahmā.'

Then Brahmā Sahampati, thinking "I have created the opportunity for the Blessed One to expound the Teaching," paid respect to the Blessed One, circumambulated him keeping him on his right, and disappeared right there.

The talk on Brahmā's request is concluded.

6. The Talk on the Group of Five

10. Then this occurred to the Blessed One: "To whom should I first expound the Teaching? Who will understand this Teaching quickly?" Then this occurred to the Blessed One: "This Āḷāra Kālāma is wise, experienced, and intelligent, one who has long had little dust in his eyes. What if I were to first expound the Teaching to Āḷāra Kālāma. He will understand this Teaching quickly." Then a deity who had disappeared announced to the Blessed One: "Āḷāra Kālāma died a week ago, venerable sir." Knowledge also arose in the Blessed One: "Āḷāra Kālāma died a week ago." Then this occurred to the Blessed One: "Āḷāra Kālāma has suffered a great loss. For if he had heard this Teaching, he would have understood it quickly." Then this occurred to the Blessed One: "To whom should I first expound the Teaching? Who will understand this Teaching quickly?" Then this occurred to the Blessed One: "This Udaka Rāmaputta is wise, experienced, and intelligent, one who has long had little dust in his eyes. What if

I were to first expound the Teaching to Udaka Rāmaputta. He will understand this Teaching quickly." Then a deity who had disappeared announced to the Blessed One: "Udaka Rāmaputta died last evening, venerable sir." Knowledge also arose in the Blessed One: "Udaka Rāmaputta died last evening." Then this occurred to the Blessed One: "Udaka Rāmaputta has suffered a great loss. For if he had heard this Teaching, he would have understood it quickly."

Then this occurred to the Blessed One: "To whom should I first expound the Teaching? Who will understand this Teaching quickly?" Then this occurred to the Blessed One: "The group of five monks have been of great service to me, they who attended on me when I was resolute in striving. What if I were to first expound the Teaching to the group of five monks." Then this occurred to the Blessed One: "Where are the group of five monks dwelling now?" The Blessed One saw with the divine eye, which is pure and surpasses the human, the group of five monks dwelling at Bārāṇasī in the Deer Park at Isipatana. Then the Blessed One, having dwelt at Uruvelā as long as he liked, set out on a journey towards Bārāṇasī.

11. Upaka the naked ascetic saw the Blessed One travelling on the highway between Gayā and the Bodhi tree, and having seen the Blessed One, he said this - "Your faculties are indeed very clear, friend, your complexion is pure and bright. With reference to whom have you gone forth, friend? Or who is your Teacher? Or whose Teaching do you approve of?" When this was said, the Blessed One addressed Upaka the naked ascetic in verses -

"I am the all-conquering one, the all-knowing one,
Untainted by all phenomena;
Having abandoned all, liberated through the elimination of craving,
Having directly known by myself, whom should I point to as teacher?"

"I have no teacher, no one equal to me is found;
In the world including the gods, there is no one who is my match.

"For I am a Worthy One in the world, I am the unsurpassed Teacher;
I alone am the Perfectly Enlightened One, become cool, quenched.

"To set in motion the wheel of the Teaching, I am going to the city of Kāśi;
In the world that has become blind, I will beat the drum of the Deathless."

"According to what you claim, friend, you deserve to be the infinite conqueror!"

"Those like me are indeed conquerors, those who have attained the
elimination of mental corruptions;
Evil mental states have been conquered by me, therefore, Upaka, I am a
conqueror."

When this was said, Upaka the naked ascetic, having said "May it be so, friend," having shaken his head, having taken a side path, departed.

12. Then the Blessed One, wandering on a journey gradually, approached the group of five monks at Bārāṇasī, at Isipatana in the Deer Park. The group of five monks saw the Blessed One coming from afar; having seen him, they made an agreement among

themselves: "This ascetic Gotama is coming, friends, one given to luxurious living, who has strayed from striving, who has reverted to luxurious living. He should not be paid respect to, he should not be risen for, his bowl and robe should not be received; but yet a seat should be set out; if he wishes, he will sit down." But as the Blessed One approached the group of five monks, the group of five monks were not able to abide by their own agreement. Not abiding by it, they went forward to meet the Blessed One - one received the Blessed One's bowl and robe, one prepared a seat, one set out water for washing the feet, one a footstool, one set down a footstand. The Blessed One sat down on the prepared seat; having sat down, the Blessed One washed his feet. But yet they addressed the Blessed One by name and as "friend". When this was said, the Blessed One said this to the group of five monks: "Do not, monks, address the Truth-finder by name and as 'friend'. The Truth-finder, monks, is a Worthy One, a Perfectly Enlightened One. Lend an ear, monks; the Deathless has been attained. I instruct, I expound the Teaching. Practising in accordance with the instruction, you will soon realise for yourselves, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, you will dwell in it." When this was said, the group of five monks said this to the Blessed One: "Even by that conduct, friend Gotama, by that practice, by that performance of austerities, you did not attain any super-human achievement, any distinction of knowledge and vision worthy of the noble ones; how then will you now, given to luxurious living, having strayed from striving, having reverted to luxurious living, attain any super-human achievement, any distinction of knowledge and vision worthy of the noble ones?" When this was said, the Blessed One said this to the group of five monks: "The Truth-finder, monks, is not given to luxurious living, has not strayed from striving, has not reverted to luxurious living; the Truth-finder, monks, is a Worthy One, a Perfectly Enlightened One. Lend an ear, monks; the Deathless has been attained. I instruct, I expound the Teaching. Practising in accordance with the instruction, you will soon realise for yourselves, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, you will dwell in it." For the second time the group of five monks said this to the Blessed One... etc. For the second time the Blessed One said this to the group of five monks... etc. For the third time the group of five monks said this to the Blessed One: "Even by that conduct, friend Gotama, by that practice, by that performance of austerities, you did not attain any super-human achievement, any distinction of knowledge and vision worthy of the noble ones; how then will you now, given to luxurious living, having strayed from striving, having reverted to luxurious living, attain any super-human achievement, any distinction of knowledge and vision worthy of the noble ones?" When this was said, the Blessed One said this to the group of five monks: "Do you recall, monks, that I have ever before spoken in such a way as this?" "No indeed, venerable sir." The Truth-finder, monks, is a Worthy One, a Perfectly Enlightened One. Lend an ear, monks; the Deathless has been attained. I instruct, I expound the Teaching. Practising in accordance with the instruction, you will soon realise for yourselves, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, you will dwell in it.

The Blessed One was able to convince the group of five monks. Then the group of five monks listened to the Blessed One, lent an ear, applied their minds to final knowledge.

13. Then the Blessed One addressed the group of five monks -

"There are these two extremes, monks, that should not be cultivated by one who has gone forth. Which two? That which is the pursuit of sensual happiness in sensual pleasures, which is low, vulgar, belonging to ordinary people, ignoble, not connected with benefit, and that which is the pursuit of self-mortification, which is painful, ignoble, not connected with benefit. Not approaching these two extremes, monks, the middle practice has been fully awakened to by the Truth-finder, giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna. And what, monks, is that middle practice that has been fully awakened to by the Truth-finder, giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna? It is just this noble eightfold path, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, monks, is that middle practice that has been fully awakened to by the Truth-finder, giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna.

14. "But this, monks, is the noble truth of suffering. Birth is suffering, ageing is suffering, illness is suffering, death is suffering, association with what is not dear is suffering, separation from what is dear is suffering, not getting what one wishes for is also suffering. In brief, the five aggregates of clinging are suffering. "But this, monks, is the noble truth of the origin of suffering - It is this craving which leads to rebirth, accompanied by delight and lust, finding delight here and there, as follows - sensual craving, craving for existence, craving for non-existence.

"But this, monks, is the noble truth of the cessation of suffering - That which is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment. "But this, monks, is the noble truth of the practice leading to the cessation of suffering - It is just this noble eightfold path, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

15. "This is the noble truth of suffering" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. "But this noble truth of suffering is to be fully understood" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. "But this noble truth of suffering has been fully understood" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

"This is the noble truth of the origin of suffering" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. "But this noble truth of the origin of suffering is to be abandoned" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. "But this noble truth of the origin of suffering has been abandoned" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose,

light arose.

"This is the noble truth of the cessation of suffering" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. "But this noble truth of the cessation of suffering is to be realised" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. "But this noble truth of the cessation of suffering has been realised" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

"This is the noble truth of the practice leading to the cessation of suffering" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. "But this noble truth of the practice leading to the cessation of suffering is to be developed" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. "But this noble truth of the practice leading to the cessation of suffering has been developed" - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

16. "As long as, monks, my knowledge and vision as it really is of these four noble truths with three rounds and twelve aspects was not well purified, I did not acknowledge, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. But when, monks, my knowledge and vision as it really is of these four noble truths with three rounds and twelve aspects was well purified, then I acknowledged, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. And knowledge and vision arose in me - "Unshakable is my liberation, this is the last birth, there is now no more rebirth." This the Blessed One said. Delighted, the group of five monks rejoiced in what the Blessed One had said.

And while this explanation was being spoken, the stainless, spotless eye of the Teaching arose in the Venerable Koṇḍañña - "Whatever has the nature of arising, all that has the nature of cessation."

17. And when the wheel of the Teaching had been set in motion by the Blessed One, the terrestrial gods proclaimed: "This unsurpassed wheel of the Teaching has been set in motion by the Blessed One at Bārāṇasī in the Deer Park at Isipatana, not to be rolled back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world." Having heard the sound of the terrestrial gods, the gods ruled by the four great kings proclaimed, etc. Having heard the sound of the gods ruled by the four great kings, the Thirty-three gods, etc. the Yāma gods... etc. the Tusita gods... etc. the Nimmānaratī gods... etc. the Paranimmitavasavattī gods... etc. the gods of Brahmā's company proclaimed: "This unsurpassed wheel of the Teaching has been set in motion by the Blessed One at Bārāṇasī in the Deer Park at Isipatana, not to be rolled back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world." Thus in that moment, in that instant, in that second, the sound rose up as far as the

Brahmā world. And this ten-thousand world-system trembled, quaked, and shook violently; and an immeasurable, eminent light appeared in the world, surpassing the divine power of the gods. Then the Blessed One uttered this inspired utterance - "Koṇḍañña has indeed understood, Koṇḍañña has indeed understood!" Thus indeed the Venerable Koṇḍañña came to have the name 'Aññāsikoṇḍañña.'

18. Then the Venerable Aññāsikoṇḍañña, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One - "May I, venerable sir, receive the going forth under the Blessed One, may I receive the full ordination." "Come, monk" - the Blessed One said - "Well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." That itself was that venerable one's full ordination.

19. Then the Blessed One exhorted and instructed the remaining monks with a talk on the Teaching. Then, as the Venerable Vappa and the Venerable Bhaddiya were being exhorted and instructed by the Blessed One with a talk on the Teaching, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation."

They, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One - "May we, venerable sir, receive the going forth in the presence of the Blessed One, may we receive the full ordination." "Come, monks" - the Blessed One said - "Well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." That itself was those venerable ones' full ordination.

Then the Blessed One, having finished his meal, exhorted and instructed the remaining monks with a talk on the Teaching. Whatever the three monks brought back from going for almsfood, by that the group of six sustained themselves. Then, as the Venerable Mahānāma and the Venerable Assaji were being exhorted and instructed by the Blessed One with a talk on the Teaching, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation." They, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One - "May we, venerable sir, receive the going forth in the presence of the Blessed One, may we receive the full ordination." "Come, monks" - the Blessed One said - "Well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." That itself was those venerable ones' full ordination.

20. Then the Blessed One addressed the group of five monks -

"Materiality, monks, is non-self. If, monks, this materiality were self, this materiality would not lead to affliction, and it would be possible with regard to materiality - 'Let my materiality be thus, let my materiality not be thus.' But because, monks, materiality is non-self, therefore materiality leads to affliction, and it is not possible

with regard to materiality - 'Let my materiality be thus, let my materiality not be thus.' Feeling is non-self. If, monks, this feeling were self, this feeling would not lead to affliction, and it would be possible with regard to feeling - 'Let my feeling be thus, let my feeling not be thus.' But because, monks, feeling is non-self, therefore feeling leads to affliction, and it is not possible with regard to feeling - 'Let my feeling be thus, let my feeling not be thus.' Perception is non-self. If, monks, this perception were self, this perception would not lead to affliction, and one would obtain in regard to perception - Let my perception be thus, let my perception not be thus.' But because, monks, perception is non-self, therefore perception leads to affliction, and one would not obtain in regard to perception - Let my perception be thus, let my perception not be thus.' "Mental activities are non-self. If, monks, mental activities were self, these mental activities would not lead to affliction, and one would obtain in regard to mental activities - 'Let my activities be thus, let my activities not be thus.' But because, monks, mental activities are non-self, therefore mental activities lead to affliction, and one would not obtain in regard to mental activities - Let my mental activities be thus, let my mental activities not be thus.' Consciousness is non-self. If, monks, this consciousness were self, this consciousness would not lead to affliction, and one would obtain in regard to consciousness - 'Let my consciousness be thus, let my consciousness not be thus.' But because, monks, consciousness is non-self, therefore consciousness leads to affliction, and one would not obtain in regard to consciousness - 'Let my consciousness be thus, let my consciousness not be thus.'

21. "What do you think, monks, is matter permanent or impermanent?"

"Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, venerable sir." "Is feeling permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, venerable sir." "Is perception permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, venerable sir." "Are activities permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, venerable sir." "Is consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, venerable sir."

22. "Therefore, monks, whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Whatever feeling, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all feeling - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Whatever perception, past, future, or present, internal or external,

gross or subtle, inferior or superior, whether far or near, all perception - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Whatever activities, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all activities - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom.

23. "Seeing thus, monks, a learned noble disciple becomes disenchanted with materiality, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with activities, becomes disenchanted with consciousness; being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'"

24. This is what the Blessed One said. Delighted, the group of five monks rejoiced in what the Blessed One had said. And while this explanation was being spoken, the minds of the group of five monks were liberated from the mental corruptions by non-clinging. Now at that time there were six Worthy Ones in the world.

The talk on the group of five is concluded.

First recitation section.

7. The Talk on Going Forth

25. Now at that time at Bārāṇasī there was a son of good family named Yasa, a merchant's son, who was delicate. He had three mansions - one for the winter, one for the summer, one for the rainy season. He, being entertained in the rainy season mansion for four months with musical instruments played only by women, did not descend to the lower part of the mansion. Then for Yasa, the son of good family, endowed and furnished with the five types of sensual pleasure, being attended to, sleep came upon him early, and sleep came upon his retinue too, and an oil lamp burned all night. Then Yasa, the son of good family, having awoken early, saw his own retinue sleeping - one with a lute in her armpit, one with a small drum at her throat, one with a large drum in her armpit, one with dishevelled hair, one with saliva drooling, others talking in their sleep - like a cemetery within reach, he thought. Having seen this, the danger became apparent to him, and his mind became settled in disenchantment. Then Yasa, the son of good family, uttered an inspired utterance - "Alas, it is troubled indeed, it is afflicted indeed!"

Then Yasa, the son of good family, having put on his golden slippers, approached the door of his dwelling. Non-human spirits opened the door - "Let no one create an obstacle for Yasa, the son of good family, to the going forth from home into homelessness." Then Yasa, the son of good family, approached the city gate. Non-human spirits opened the door - "Let no one create an obstacle for Yasa, the son of good family, to the going forth from home into homelessness." Then Yasa, the son of good family, approached Isipatana, the Deer Park.

26. Now at that time the Blessed One, having risen towards the break of dawn, was walking up and down in the open air. The Blessed One saw Yasa, the son of good family, coming from afar; having seen him, having descended from the walking path, he sat down on the prepared seat. Then Yasa, the son of good family, not far from the Blessed One, uttered an inspired utterance - "Alas, it is troubled indeed, it is afflicted indeed!" Then the Blessed One said this to Yasa, the son of good family - "This indeed, Yasa, is untroubled, this is unafflicted. Come, Yasa, sit down, I will expound to you the Teaching." Then Yasa, the son of good family - thinking "This indeed is untroubled, this is unafflicted," joyful and elated, having descended from his golden slippers, approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. To Yasa, the son of good family, seated to one side, the Blessed One gave a progressive discourse, as follows - a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew that Yasa, the son of good family, was of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered - suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye, even so, in Yasa, the son of good family, in that very seat, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation."

27. Then the mother of Yasa, the son of good family, having ascended the mansion, not seeing Yasa, the son of good family, approached the millionaire householder; having approached, she said this to the millionaire householder - "Your son, householder, Yasa is not seen." Then the millionaire householder, having sent out horse-messengers in the four directions, himself approached Isipatana, the Deer Park. The millionaire householder saw where the golden slippers had been put down; having seen, he followed that very path. The Blessed One saw the millionaire householder coming from afar; having seen, this occurred to the Blessed One - "What if I were to perform such a feat of supernormal power that the millionaire householder seated here would not see Yasa, the son of good family, seated here." Then the Blessed One performed such a feat of supernormal power. Then the millionaire householder approached the Blessed One; having approached, he said this to the Blessed One - "Has the Blessed One, venerable sir, perhaps seen Yasa, the son of good family?" "Well then, householder, sit down; perhaps seated here you might see Yasa, the son of good family, seated here." Then the millionaire householder - thinking "Right here, it is said, seated, I shall see Yasa, the son of good family, seated here," joyful and elated, having paid respect to the Blessed One, sat down to one side. To the millionaire householder seated to one side, the Blessed One gave a progressive discourse, as follows - a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew that the millionaire householder was of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered - suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye, even so, in the millionaire householder, in that very seat, the stainless,

spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation." Then the millionaire householder, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One - "Excellent, venerable sir, excellent, venerable sir. Just as, venerable sir, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with eyes might see forms -just so, the Teaching has been made clear by the Blessed One in many ways. I, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life." He was the first lay follower in the world with the triple announcement.

28. Then, while the Teaching was being taught to the father of Yasa, the son of good family, as he reviewed the plane according to what he had seen and known, his mind was liberated from the mental corruptions by non-clinging. Then this occurred to the Blessed One: "While the Teaching was being taught to the father of Yasa, the son of good family, as he reviewed the plane according to what he had seen and known, his mind was liberated from the mental corruptions by non-clinging. Yasa, the son of good family, is incapable of returning to the lower life and enjoying sensual pleasures, just as formerly when he was a householder; what if I were to revoke that feat of supernormal power." Then the Blessed One revoked that feat of supernormal power. The millionaire householder saw Yasa, the son of good family, seated; having seen Yasa, the son of good family, he said this: "Your mother, dear Yasa, overcome by lamentation and sorrow, give life to your mother." Then Yasa, the son of good family, looked up at the Blessed One. Then the Blessed One said this to the millionaire householder: "What do you think, householder, one for whom the Teaching has been seen and known with a learner's knowledge and a learner's vision, just as by you? As he reviews the plane according to what he has seen and known, his mind is liberated from the mental corruptions by non-clinging. Is he, householder, capable of returning to the lower life and enjoying sensual pleasures, just as formerly when he was a householder?" "No, Venerable Sir." "For Yasa, householder, the son of good family, the Teaching has been seen and known with a learner's knowledge and a learner's vision, just as by you. As he reviews the plane according to what he has seen and known, his mind is liberated from the mental corruptions by non-clinging. Yasa, the son of good family, householder, is incapable of returning to the lower life and enjoying sensual pleasures, just as formerly when he was a householder." "It is a gain, venerable sir, for Yasa, the son of good family; it is well-gained, venerable sir, for Yasa, the son of good family, that Yasa, the son of good family's mind is liberated from the mental corruptions by non-clinging. May the Blessed One consent to accept a meal from me today with Yasa, the son of good family, as attendant monk, venerable sir." The Blessed One consented by silence. Then the millionaire householder, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then Yasa, the son of good family, when the millionaire householder had recently departed, said this to the Blessed One: "May I, venerable sir, receive the going forth under the Blessed One, may I receive the full ordination." "Come, monk" -

the Blessed One said - "Well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." That itself was that venerable one's full ordination. Now at that time there were seven Worthy Ones in the world.

The going forth of Yasa is concluded.

29. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, with the Venerable Yasa as his attendant monk, approached the dwelling of the millionaire householder; having approached, he sat down on the prepared seat. Then the Venerable Yasa's mother and former wife approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. The Blessed One gave them a progressive discourse, as follows: a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew that they were of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered - suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye, even so, in them, in that very seat, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation." They, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One - "Excellent, venerable sir, excellent, venerable sir! Etc. We, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember us as female lay followers who have gone for refuge from this day forth for life." And they were the first female lay followers in the world with the triple announcement.

Then the Venerable Yasa's mother and father and former wife, with their own hands, satisfied and served the Blessed One and the Venerable Yasa with superior solid and soft food, and when the Blessed One had finished eating and had removed his hand from the bowl, they sat down to one side. Then the Blessed One, having instructed, encouraged, inspired, and gladdened the Venerable Yasa's mother and father and former wife with a talk on the Teaching, rose from his seat and departed.

30. Four lay companions of the Venerable Yasa, sons of the foremost and next foremost families of millionaires in Bārāṇasī, heard - Vimala, Subāhu, Puṇṇaji, Gavampati - "Yasa, the son of good family, they say, having shaved off his hair and beard, having put on ochre robes, has gone forth from home into homelessness." Having heard, this occurred to them: "Surely that Teaching and discipline is not inferior, surely that going forth is not inferior, where Yasa, the son of good family, having shaved off his hair and beard, having put on ochre robes, has gone forth from home into homelessness." They approached the Venerable Yasa; having approached, they paid respect to the Venerable Yasa and stood to one side. Then the Venerable Yasa, taking those four lay companions, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Yasa said this to the Blessed One: "These, venerable sir, are

my four lay companions, sons of the foremost and next foremost families of millionaires in Bārāṇasī - Vimala, Subāhu, Puṇṇaji, Gavampati. May the Blessed One exhort and instruct them." The Blessed One gave them a progressive discourse, as follows: a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew them to be of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered: suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye, even so, in them, in that very seat, the stainless, spotless eye of the Teaching arose: "Whatever has the nature of arising, all that has the nature of cessation." They, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One - "May we, venerable sir, receive the going forth in the presence of the Blessed One, may we receive the full ordination." "Come, monks" - the Blessed One said - "Well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." That itself was those venerable ones' full ordination. Then the Blessed One exhorted and instructed those monks with a talk on the Teaching. As they were being exhorted and instructed by the Blessed One with a talk on the Teaching, their minds were liberated from the mental corruptions by non-clinging. Now at that time there were eleven Worthy Ones in the world.

The going forth of the four lay companions is concluded.

31. Fifty lay companions of the Venerable Yasa, country-folk, sons of families of successive generations, heard - "Yasa, the son of good family, they say, having shaved off his hair and beard, having put on ochre robes, has gone forth from home into homelessness." Having heard, this occurred to them: "Surely that Teaching and discipline is not inferior, surely that going forth is not inferior, where Yasa, the son of good family, having shaved off his hair and beard, having put on ochre robes, has gone forth from home into homelessness." They approached the Venerable Yasa; having approached, they paid respect to the Venerable Yasa and stood to one side. Then the Venerable Yasa, taking those fifty lay companions, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Yasa said this to the Blessed One: "These, venerable sir, are my fifty lay companions, country-folk, sons of families of successive generations. May the Blessed One exhort and instruct them." The Blessed One gave them a progressive discourse, as follows: a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew them to be of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered: suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye, even so, in them, in that very seat, the stainless, spotless eye of the Teaching arose: "Whatever has the nature of arising, all that has the nature of cessation." They, having seen the Teaching, having

attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One - "May we, venerable sir, receive the going forth in the presence of the Blessed One, may we receive the full ordination." "Come, monks" - the Blessed One said - "Well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." That itself was those venerable ones' full ordination. Then the Blessed One exhorted and instructed those monks with a talk on the Teaching. As they were being exhorted and instructed by the Blessed One with a talk on the Teaching, their minds were liberated from the mental corruptions by non-clinging. Now at that time there were sixty-one Worthy Ones in the world.

The going forth of the fifty lay companions is concluded.

And the talk on going forth is concluded.

8. The Talk on Māra

32. Then the Blessed One addressed those monks - "I am freed, monks, from all snares, those that are divine and those that are human. You too, monks, are freed from all snares, those that are divine and those that are human. Wander, monks, on a journey for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans. Let not two go by one way. Teach, monks, the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; reveal the holy life that is complete in its entirety and pure. There are beings with little dust in their eyes; through not hearing the Teaching they are declining; there will be those who understand the Teaching. I too, monks, will approach Uruvelā, the market town of Senāni, for the proclamation of the Teaching."

33. Then Māra the Evil One approached the Blessed One; having approached, he addressed the Blessed One in verse -

"You are bound by all snares, those that are divine and those that are human;
You are bound by the great bondage, you will not escape from me, ascetic."

"I am freed from all snares, those that are divine and those that are human;
I am freed from the great bondage, you are defeated, O Death."

"The snare that moves through the sky, that which prowls connected with the mind;
With that I will bind you, you will not escape from me, ascetic."

"Forms, sounds, flavours, odours, tangible objects and delightful things;
Here my desire has departed, you are defeated, O Death."

Then Māra the Evil One - thinking "the Blessed One knows me, the Fortunate One knows me", afflicted and unhappy,

disappeared right there.

The talk on Māra is concluded.

9. The Talk on Going Forth and Full Ordination

34. Now at that time monks were bringing candidates for going forth and candidates for full ordination from various directions and various countries - "The Blessed One will give them the going forth, will give them full ordination." In this, both the monks were wearied and the candidates for going forth and the candidates for full ordination. Then, when the Blessed One had gone to a private place and was in seclusion, this reflection arose in his mind: "Now at present monks are bringing candidates for going forth and candidates for full ordination from various directions and various countries - "The Blessed One will give them the going forth, will give them full ordination." In this, both the monks were wearied and the candidates for going forth and the candidates for full ordination. What if I were to allow the monks: 'Now you yourselves, monks, in those various directions, in those various countries, give the going forth, give full ordination.'" Then the Blessed One, in the evening, having emerged from seclusion, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks: "Here, monks, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'Now at present monks are bringing candidates for going forth and candidates for full ordination from various directions and various countries - "The Blessed One will give them the going forth, will give them full ordination." In this, both the monks are wearied and the candidates for going forth and the candidates for full ordination. What if I were to allow the monks: "Now you yourselves, monks, in those various directions, in those various countries, give the going forth, give full ordination.'" I allow, monks, now you yourselves in those various directions, in those various countries, give the going forth, give full ordination. And thus, monks, one should be given the going forth, should be given full ordination:

First, having had the hair and beard shaved off, having had ochre robes put on, having had the upper robe arranged on one shoulder, having had him pay homage at the feet of the monks, having had him sit down squatting, having had him raise joined palms, he should be told to say thus: 'I go for refuge to the Buddha, I go for refuge to the Teaching, I go for refuge to the Community. For the second time I go for refuge to the Buddha, for the second time I go for refuge to the Teaching, for the second time I go for refuge to the Community. For the third time I go for refuge to the Buddha, for the third time I go for refuge to the Teaching, for the third time I go for refuge to the Community.' I allow, monks, the going forth and full ordination by these three goings for refuge."

The talk on full ordination by the three goings for refuge is concluded.

10. The Second Talk on Māra

35. Then the Blessed One, having completed the rains retreat, addressed the monks - "For me, monks, through wise attention, through wise right striving, the unsurpassed liberation has been attained, the unsurpassed liberation has been realised. You too, monks, through wise attention, through wise right striving, attain the unsurpassed liberation, realise the unsurpassed liberation." Then Māra the Evil One approached the Blessed One; having approached, he addressed the Blessed One in verse -

"You are bound by Māra's snares, those that are divine and those that are human;
You are bound by the great bondage, you will not escape from me, ascetic."

"I am freed from Māra's snares, those that are divine and those that are human;
I am freed from the great bondage, you are defeated, O Death."

Then Māra the Evil One - thinking "the Blessed One knows me, the Fortunate One knows me", afflicted and unhappy,
disappeared right there.

The second talk on Māra is concluded.

11. The Story of the Bhaddavaggiya

36. Then the Blessed One, having dwelt at Bārāṇasī as long as he liked, set out on a journey towards Uruvelā. Then the Blessed One, having turned aside from the road, approached a certain jungle thicket; having approached, having plunged into that jungle thicket, he sat down at the foot of a certain tree. Now at that time about thirty friends of the Bhaddavaggiya group, with their wives, were amusing themselves in that jungle thicket. One did not have a wife; for his sake a prostitute had been brought. Then that prostitute, while they were heedlessly amusing themselves, having taken their goods, fled. Then those friends, doing service for their friend, seeking that woman, wandering about that jungle thicket, saw the Blessed One seated at the foot of a certain tree. Having seen him, they approached the Blessed One; having approached, they said this to the Blessed One - "Has the Blessed One, venerable sir, perhaps seen a woman?" "But what have you, young men, to do with a woman?" "Here we, venerable sir, about thirty friends of the Bhaddavaggiya group, with our wives, were amusing ourselves in this jungle thicket. One did not have a wife; for his sake a prostitute had been brought. Then, venerable sir, that prostitute, while we were heedlessly amusing ourselves, having taken our goods, fled. We, venerable sir, friends doing service for our friend, seeking that woman, are wandering about this jungle thicket." "What do you think, young men, which is better for you - that you should seek a woman, or that you should seek yourselves?" "This indeed, venerable sir, is better for us, that we should seek ourselves." "Well then, young men, sit down, I will expound to you the Teaching." "Yes, venerable sir," those friends of the Bhaddavaggiya group, having paid respect to the Blessed One, sat down to one side. The Blessed One gave them a progressive discourse, as follows: a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew them to be of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered: suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye, even so, in them, in that very seat, the stainless, spotless eye of the Teaching arose: "Whatever has the nature of arising, all that has the nature of cessation." They, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond

uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One - "May we, venerable sir, receive the going forth in the presence of the Blessed One, may we receive the full ordination." "Come, monks" - the Blessed One said - "Well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." That itself was those venerable ones' full ordination.

The case of the Bhaddavaggiya companions is concluded.

Second recitation section.

12. The Talk on the Wonder at Uruvelā

37. Then the Blessed One, wandering on a journey gradually, arrived at Uruvelā. Now at that time three matted-hair ascetics were dwelling at Uruvelā - Uruvelakassapa, Nadīkassapa, and Gayākassapa. Among them, the matted-hair ascetic Uruvelakassapa was the leader of five hundred matted-hair ascetics, the great leader, the foremost, the chief, the eminent one. The matted-hair ascetic Nadīkassapa was the leader of three hundred matted-hair ascetics, the great leader, the foremost, the chief, the eminent one. The matted-hair ascetic Gayākassapa was the leader of two hundred matted-hair ascetics, the great leader, the foremost, the chief, the eminent one. Then the Blessed One approached the hermitage of the matted-hair ascetic Uruvelakassapa; having approached, he said this to the matted-hair ascetic Uruvelakassapa - "If it is not troublesome for you, Kassapa, we would stay one night in the fire room." "It is not troublesome for me, Great Ascetic, but there is a fierce serpent king here, possessing supernormal power, a venomous snake with terrible poison; let him not vex you." For the second time the Blessed One said this to the matted-hair ascetic Uruvelakassapa - "If it is not troublesome for you, Kassapa, we would stay one night in the fire room." "It is not troublesome for me, Great Ascetic, but there is a fierce serpent king here, possessing supernormal power, a venomous snake with terrible poison; let him not vex you." For the third time the Blessed One said this to the matted-hair ascetic Uruvelakassapa - "If it is not troublesome for you, Kassapa, we would stay one night in the fire room." "It is not troublesome for me, Great Ascetic, but there is a fierce serpent king here, possessing supernormal power, a venomous snake with terrible poison; let him not vex you." "Perhaps he will not vex me; come now, Kassapa, allow the fire room." "Stay, Great Ascetic, as you please." Then the Blessed One, having entered the fire room, having prepared a grass mat, sat down folding his legs crosswise, directing his body upright, having established mindfulness in front of him.

38. That serpent saw the Blessed One having entered; having seen him, unhappy, it emitted smoke. Then this occurred to the Blessed One: "What if I were to overcome the fire of this serpent with my fire, without damaging its outer skin, its hide, its flesh, its sinews, its bones, and its bone marrow?" Then the Blessed One, having performed such a feat of supernormal power, emitted smoke. Then that serpent, not enduring the contempt, blazed up. The Blessed One also, having attained the heat element, blazed up. With both aglow, the fire room appeared as if ablaze, in flames, aglow. Then those matted-hair ascetics, having surrounded the fire room, said thus: "Alas, the handsome Great Ascetic is being harassed by the serpent." Then the Blessed One, after that night had passed, having overcome the fire of that serpent with his fire

without damaging its outer skin, its hide, its flesh, its sinews, its bones, and its bone marrow, having placed it in his bowl, showed it to the matted-hair ascetic Uruvelakassapa: "This serpent of yours, Kassapa, has had its fire overcome by my fire." Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that he will overcome the fire of the fierce serpent king, possessing supernormal power, a venomous snake with terrible poison, with his fire; but yet he is not a Worthy One as I am."

39. At the Nerañjarā, the Blessed One said to the matted-hair ascetic Uruvelakassapa:
"If it is not troublesome for you, Kassapa, I would stay today in the fire hall."

"It is not troublesome for me, Great Ascetic;
I prevent you only wishing for your comfort;
There is a fierce serpent king here;
Possessing supernormal power, a venomous snake with terrible poison;
Let him not vex you."

"Perhaps he will not vex me;
Come now, Kassapa, allow the fire room."
Having known it was given;
Fearless, he entered, having gone beyond fear.

Having seen the sage entered, the serpent, unhappy, emitted smoke;
With glad mind, elated, the human serpent also emitted smoke there.

And not enduring the contempt, the serpent blazed up like fire;
Skilled in the heat elements, the human serpent also blazed up there.

With both aglow;
The fire room was ablaze, in flames, aglow;
The matted-hair ascetics exclaimed;
"Alas, the handsome Great Ascetic;
Is being harassed by the serpent," they said.

Then after that night had passed;
The flames of the serpent were destroyed;
But those of the one possessing supernormal power remained;
There were flames of many colours.

Blue and also red;
Crimson, yellow, crystal-coloured;
On the body of the Radiant One;
There were flames of many colours.

Having placed it in the bowl;
He showed the serpent to the brahmin;
"This serpent of yours, Kassapa,
Has had its fire overcome by my fire."

Then the matted-hair ascetic Uruvelakassapa, pleased with this wonder of supernormal power of the Blessed One, said this to the Blessed One - "Stay right here, Great Ascetic, I will provide you with a regular meal."

The first wonder.

40. Then the Blessed One stayed in a certain jungle thicket not far from the hermitage of the matted-hair ascetic Uruvelakassapa. Then the four great kings, when the night was far advanced, with surpassing beauty, having illuminated almost the entire jungle thicket, approached the Blessed One; having approached, having paid respect to the Blessed One, they stood in the four directions just as great masses of fire. Then the matted-hair ascetic Uruvelakassapa, after that night had passed, approached the Blessed One; having approached, he said this to the Blessed One: "It is time, Great Ascetic, the meal is ready. Who were those, Great Ascetic, who when the night was far advanced, with surpassing beauty, having illuminated almost the entire jungle thicket, approached you; having approached, having paid respect to you, stood in the four directions just as great masses of fire?" "Those, Kassapa, were the four great kings who approached me for hearing the Teaching." Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that even the four great kings will approach him for hearing the Teaching; but yet he is not a Worthy One as I am." Then the Blessed One, having eaten the meal of the matted-hair ascetic Uruvelakassapa, stayed in that very jungle thicket.

The second wonder.

41. Then Sakka, the lord of the gods, when the night was far advanced, with surpassing beauty, having illuminated almost the entire jungle thicket, approached the Blessed One; having approached, having paid respect to the Blessed One, he stood to one side just as a great mass of fire, more brilliant and more sublime than the former lustres. Then the matted-hair ascetic Uruvelakassapa, after that night had passed, approached the Blessed One; having approached, he said this to the Blessed One: "It is time, Great Ascetic, the meal is ready. Who was that, Great Ascetic, who when the night was far advanced, with surpassing beauty, having illuminated almost the entire jungle thicket, approached you; having approached, having paid respect to you, stood to one side just as a great mass of fire, more brilliant and more sublime than the former lustres?" "That, Kassapa, was Sakka, the lord of the gods, who approached me for hearing the Teaching." Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that even Sakka, the lord of the gods, will approach him for hearing the Teaching; but yet he is not a Worthy One as I am." Then the Blessed One, having eaten the meal of the matted-hair ascetic Uruvelakassapa, stayed in that very jungle thicket.

The third wonder.

42. Then Brahmā Sahampati, when the night was far advanced, with surpassing beauty, having illuminated almost the entire jungle thicket, approached the Blessed One; having approached, having paid respect to the Blessed One, he stood to one side just as a great mass of fire, more brilliant and more sublime than the former

lustres. Then the matted-hair ascetic Uruvelakassapa, after that night had passed, approached the Blessed One; having approached, he said this to the Blessed One: "It is time, Great Ascetic, the meal is ready. Who was that, Great Ascetic, who when the night was far advanced, with surpassing beauty, having illuminated almost the entire jungle thicket, approached you; having approached, having paid respect to you, stood to one side just as a great mass of fire, more brilliant and more sublime than the former lustres?" "That, Kassapa, was Brahmā Sahampati, who approached me for hearing the Teaching." Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that even Brahmā Sahampati will approach him for hearing the Teaching; but yet he is not a Worthy One as I am." Then the Blessed One, having eaten the meal of the matted-hair ascetic Uruvelakassapa, stayed in that very jungle thicket.

The fourth wonder.

43. Now at that time a great sacrifice had been prepared for the matted-hair ascetic Uruvelakassapa, and almost all the Aṅgas and Magadhans, having taken abundant solid and soft food, wished to proceed. Then this occurred to the matted-hair ascetic Uruvelakassapa: "Now at present a great sacrifice has been prepared for me, and almost all the Aṅgas and Magadhans, having taken abundant solid and soft food, will proceed. If the Great Ascetic performs a wonder of supernormal power before the great multitude of people, the Great Ascetic's material gain and honour will increase, and my material gain and honour will decline. Oh, surely the Great Ascetic would not come for the morrow." Then the Blessed One, having known with his mind the reflection in the mind of the matted-hair ascetic Uruvelakassapa, having gone to Uttarakuru, having brought almsfood from there, having eaten at Lake Anotatta, made his day residence right there. Then the matted-hair ascetic Uruvelakassapa, after that night had passed, approached the Blessed One; having approached, he said this to the Blessed One: "It is time, Great Ascetic, the meal is ready. Why indeed, Great Ascetic, did you not come yesterday? But yet we remembered you: 'Why indeed is the Great Ascetic not coming?' A portion of solid and soft food has been set aside for you." Did this not occur to you, Kassapa: "'Now at present a great sacrifice has been prepared for me, and almost all the Aṅgas and Magadhans, having taken abundant solid and soft food, will proceed; if the Great Ascetic performs a wonder of supernormal power before the great multitude of people, the Great Ascetic's material gain and honour will increase, and my material gain and honour will decline; oh, surely the Great Ascetic would not come for the morrow'? So I, Kassapa, having known with my mind the reflection in your mind, having gone to Uttarakuru, having brought almsfood from there, having eaten at Lake Anotatta, made my day residence right there." Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that he will even understand the mind with the mind; but yet he is not a Worthy One as I am." Then the Blessed One, having eaten the meal of the matted-hair ascetic Uruvelakassapa, stayed in that very jungle thicket.

The fifth wonder.

44. Now at that time a rag robe had arisen for the Blessed One. Then this occurred to the Blessed One: "Where indeed should I wash the rag robe?" Then Sakka, the lord of the gods, having known with his mind the reflection in the mind of the Blessed One, having dug a pond with his hand, said this to the Blessed One: "Here, venerable sir, may the Blessed One wash the rag robe." Then this occurred to the Blessed One: "On what indeed should I rub the rag robe?" Then Sakka, the lord of the gods, having known with his mind the reflection in the mind of the Blessed One, placed down a great stone: "Here, venerable sir, may the Blessed One rub the rag robe." Then this occurred to the Blessed One: "Taking hold of what indeed should I come out?" Then a deity dwelling in a kakudha tree, having known with his mind the reflection in the mind of the Blessed One, bent down a branch: "Here, venerable sir, may the Blessed One take hold and come out." Then this occurred to the Blessed One: "On what indeed should I spread out the rag robe?" Then Sakka, the lord of the gods, having known with his mind the reflection in the mind of the Blessed One, placed down a great stone: "Here, venerable sir, may the Blessed One spread out the rag robe." Then the matted-hair ascetic Uruvelakassapa, after that night had passed, approached the Blessed One; having approached, he said this to the Blessed One: "It is time, Great Ascetic, the meal is ready. Why indeed, Great Ascetic, was there no pond here before, yet now there is a pond here? These stones were not placed down before. By whom were these stones placed down? The branch of this kakudha tree was not bent down before, yet now the branch is bent down." Here, Kassapa, a rag robe had arisen for me. This occurred to me, Kassapa: "Where indeed should I wash the rag robe?" Then, Kassapa, Sakka, the lord of the gods, having known with his mind the reflection in my mind, having dug a pond with his hand, said this to me: "Here, venerable sir, may the Blessed One wash the rag robe." This, Kassapa, is a pond dug by the hand of a spirit. This occurred to me, Kassapa: "On what indeed should I rub the rag robe?" Then, Kassapa, Sakka, the lord of the gods, having known with his mind the reflection in my mind, placed down a great stone: "Here, venerable sir, may the Blessed One rub the rag robe." This, Kassapa, is a stone placed down by a spirit. This occurred to me, Kassapa: "Taking hold of what indeed should I come out?" Then, Kassapa, a deity dwelling in a kakudha tree, having known with his mind the reflection in my mind, bent down a branch: "Here, venerable sir, may the Blessed One take hold and come out." That kakudha tree has its branch brought down. This occurred to me, Kassapa: "On what indeed should I spread out the rag robe?" Then, Kassapa, Sakka, the lord of the gods, having known with his mind the reflection in my mind, placed down a great stone: "Here, venerable sir, may the Blessed One spread out the rag robe." This, Kassapa, is a stone placed down by a spirit. Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that even Sakka, the lord of the gods, will perform service for him; but yet he is not a Worthy One as I am." Then the Blessed One, having eaten the meal of the matted-hair ascetic Uruvelakassapa, stayed in that very jungle thicket.

Then the matted-hair ascetic Uruvelakassapa, after that night had passed, approached the Blessed One; having approached, he announced the time to the Blessed One - "It is time, Great Ascetic, the meal is ready." "Go, Kassapa, we are coming," having dismissed the matted-hair ascetic Uruvelakassapa, from the rose-apple tree by which the Indian subcontinent becomes known, having taken fruit from

there, having come first, he sat down in the fire room. The matted-hair ascetic Uruvelakassapa saw the Blessed One seated in the fire room; having seen, he said this to the Blessed One - "By which path did you come, Great Ascetic? I departed before you, yet you, having come first, are seated in the fire room." "Here, Kassapa, having dismissed you, from the rose-apple tree by which the Indian subcontinent becomes known, having taken fruit from there, having come first, I am seated in the fire room. This, Kassapa, is a rose-apple fruit, endowed with colour, endowed with fragrance, endowed with flavour. If you wish, eat it." "Enough, Great Ascetic, you yourself deserve it, you yourself eat it." Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that having dismissed me first, from the rose-apple tree by which the Indian subcontinent becomes known, having taken fruit from there, having come first, he will sit down in the fire room; but yet he is not a Worthy One as I am." Then the Blessed One, having eaten the meal of the matted-hair ascetic Uruvelakassapa, stayed in that very jungle thicket.

45. Then the matted-hair ascetic Uruvelakassapa, after that night had passed, approached the Blessed One; having approached, he announced the time to the Blessed One - "It is time, Great Ascetic, the meal is ready." "Go, Kassapa, we are coming," having dismissed the matted-hair ascetic Uruvelakassapa, from the rose-apple tree by which the Indian subcontinent becomes known, not far from it a mango tree... etc. not far from it an emblic myrobalan tree... etc. not far from it a yellow myrobalan tree... etc. having gone to Tāvatiṃsa, having taken a coral tree flower, having come first, he sat down in the fire room. The matted-hair ascetic Uruvelakassapa saw the Blessed One seated in the fire room; having seen, he said this to the Blessed One - "By which path did you come, Great Ascetic? I departed before you, yet you, having come first, are seated in the fire room." "Here, Kassapa, having dismissed you, having gone to Tāvatiṃsa, having taken a coral tree flower, having come first, I am seated in the fire room. This, Kassapa, is a coral tree flower, endowed with colour, endowed with fragrance. (If you wish, take it." "Enough, Great Ascetic, you yourself deserve it, you yourself take it.") Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that having dismissed me first, having gone to Tāvatiṃsa, having taken a coral tree flower, having come first, he will sit down in the fire room; but yet he is not a Worthy One as I am."

46. Now at that time those matted-hair ascetics, wishing to tend the fire, were unable to split the firewood. Then this occurred to those matted-hair ascetics: "Without doubt this is the supernormal power of the Great Ascetic, in that we are unable to split the firewood." Then the Blessed One said this to the matted-hair ascetic Uruvelakassapa: "Let the firewood be split, Kassapa." "Let them be split, Great Ascetic." All at once five hundred pieces of firewood were split. Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that even the firewood will be split; but yet he is not a Worthy One as I am."

47. Now at that time those matted-hair ascetics, wishing to tend the fire, were unable to kindle the fire. Then this occurred to those matted-hair ascetics: "Without doubt this is the supernormal power of the Great Ascetic, in that we are unable to

kindle the fire." Then the Blessed One said this to the matted-hair ascetic Uruvelakassapa: "Let the fires be kindled, Kassapa." "Let them be kindled, Great Ascetic." All at once five hundred fires were kindled. Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that even the fires will be kindled; but yet he is not a Worthy One as I am."

48. Now at that time those matted-hair ascetics, having tended the fire, were unable to put off the fire. Then this occurred to those matted-hair ascetics: "Without doubt this is the supernormal power of the Great Ascetic, in that we are unable to put off the fire." Then the Blessed One said this to the matted-hair ascetic Uruvelakassapa: "Let the fires be extinguished, Kassapa." "Let them be extinguished, Great Ascetic." All at once five hundred fires were extinguished. Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that even the fires will be extinguished; but yet he is not a Worthy One as I am."

49. Now at that time those matted-hair ascetics on cold wintry nights, during the coldest eight days of the winter, at the time of snowfall, in the river Nerañjarā were emerging and diving, doing emerging and diving. Then the Blessed One created about five hundred coal-pans, where those matted-hair ascetics, having come out, warmed themselves. Then this occurred to those matted-hair ascetics: "Without doubt this is the supernormal power of the Great Ascetic, in that these coal-pans were created." Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that he will create so many coal-pans; but yet he is not a Worthy One as I am."

50. Now at that time a great unseasonable storm cloud rained, a great flood arose. The place where the Blessed One was dwelling was not submerged by water. Then this occurred to the Blessed One: "What if I were to push aside the water all around and walk up and down in the middle on dust-free ground?" Then the Blessed One pushed aside the water all around and walked up and down in the middle on dust-free ground. Then the matted-hair ascetic Uruvelakassapa - thinking "May the Great Ascetic not have been carried away by the water" - went by boat together with several matted-hair ascetics to the place where the Blessed One was dwelling. The matted-hair ascetic Uruvelakassapa saw the Blessed One walking up and down in the middle on dust-free ground, having pushed aside the water all around; having seen, he said this to the Blessed One: "Is this you, Great Ascetic?" "It is I, Kassapa," the Blessed One, having risen up into the sky, descended into the boat. Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that even the water will not carry him away; but yet he is not a Worthy One as I am."

51. Then this occurred to the Blessed One: "For a long time indeed this foolish man will think thus - 'The Great Ascetic is of great supernormal power, of great might, but yet he is not a Worthy One as I am'; What if I were to stir this matted-hair ascetic to a sense of urgency." Then the Blessed One said this to the matted-hair ascetic Uruvelakassapa: "You are indeed not a Worthy One, Kassapa, nor have you attained the path of arahantship. You do not even have the practice by which you would be a Worthy One or would have attained the path of arahantship." Then the matted-hair

ascetic Uruvelakassapa, having fallen at the Blessed One's feet with his head, said this to the Blessed One: "May I, venerable sir, receive the going forth under the Blessed One, may I receive the full ordination." You, Kassapa, are the leader of five hundred matted-hair ascetics, the great leader, the foremost, the chief, the eminent one. First consult with them; as they think, so they will do. Then the matted-hair ascetic Uruvelakassapa approached those matted-hair ascetics; having approached, he said this to those matted-hair ascetics: "I wish, friend, to live the holy life under the Great Ascetic; as the venerable ones think, so let them do." "Long since we, friend, have had confidence in the Great Ascetic; if the venerable one will live the holy life under the Great Ascetic, all of us too will live the holy life under the Great Ascetic." Then those matted-hair ascetics, having floated their hair, matted locks, carrying poles, and fire offerings in the water, approached the Blessed One; having approached, having fallen at the Blessed One's feet with their heads, they said this to the Blessed One: "May we, venerable sir, receive the going forth in the presence of the Blessed One, may we receive the full ordination." "Come, monks" - the Blessed One said - "Well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." That itself was those venerable ones' full ordination.

52. The matted-hair ascetic Nadīkassapa saw hair, matted locks, carrying poles, and fire offerings floating in the water, and having seen this, this occurred to him - "May there not have been a danger to my brother." He sent the matted-hair ascetics - "Go and find out about my brother." And he himself together with three hundred matted-hair ascetics approached the Venerable Uruvelakassapa; having approached, he said this to the Venerable Uruvelakassapa - "Is this indeed better, Kassapa?" "Yes, friend, this is better." Then those matted-hair ascetics, having floated their hair, matted locks, carrying poles, and fire offerings in the water, approached the Blessed One; having approached, having fallen at the Blessed One's feet with their heads, they said this to the Blessed One: "May we, venerable sir, receive the going forth in the presence of the Blessed One, may we receive the full ordination." "Come, monks" - the Blessed One said - "Well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." That itself was those venerable ones' full ordination.

53. The matted-hair ascetic Gayākassapa saw hair, matted locks, carrying poles, and fire offerings floating in the water, and having seen this, this occurred to him - "May there not have been a danger to my brothers." He sent the matted-hair ascetics - "Go and find out about my brothers." And he himself together with two hundred matted-hair ascetics approached the Venerable Uruvelakassapa; having approached, he said this to the Venerable Uruvelakassapa - "Is this indeed better, Kassapa?" "Yes, friend, this is better." Then those matted-hair ascetics, having floated their hair, matted locks, carrying poles, and fire offerings in the water, approached the Blessed One; having approached, having fallen at the Blessed One's feet with their heads, they said this to the Blessed One: "May we, venerable sir, receive the going forth in the presence of the Blessed One, may we receive the full ordination." "Come, monks" - the Blessed One said - "Well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." That itself was those venerable ones' full ordination.

By the Blessed One's determination, five hundred pieces of firewood did not split, they split; fires did not kindle, they kindled; they did not extinguish, they extinguished; he created five hundred coal-pans. In this way there are three and a half thousand wonders.

54. Then the Blessed One, having dwelt at Uruvelā as long as he liked, set out towards Gayāsīsa together with a large Community of monks, with a thousand monks, all of them former matted-hair ascetics. There the Blessed One stayed at Gayā, at Gayāsīsa, together with a thousand monks. There the Blessed One addressed the monks -

"All, monks, is blazing. And what, monks, is the all that is blazing? The eye is blazing, forms are blazing, eye-consciousness is blazing, eye-contact is blazing, whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is blazing. Blazing with what? Blazing with the fire of lust, with the fire of hate, with the fire of delusion, blazing with birth, with ageing, with death, with sorrows, with lamentations, with sufferings, with displeasures, with anguishes, I say. The ear is blazing, sounds are blazing, ear-consciousness is blazing, ear-contact is blazing, whatever feeling arises with ear-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is blazing. Blazing with what? Blazing with the fire of lust, with the fire of hate, with the fire of delusion, blazing with birth, with ageing, with death, with sorrows, with lamentations, with sufferings, with displeasures, with anguishes, I say. The nose is blazing, odours are blazing, nose-consciousness is blazing, nose-contact is blazing, whatever feeling arises with nose-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is blazing. Blazing with what? Blazing with the fire of lust, with the fire of hate, with the fire of delusion, blazing with birth, with ageing, with death, with sorrows, with lamentations, with sufferings, with displeasures, with anguishes, I say. The tongue is blazing, flavours are blazing, tongue-consciousness is blazing, tongue-contact is blazing, whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is blazing. Blazing with what? Blazing with the fire of lust, with the fire of hate, with the fire of delusion, blazing with birth, with ageing, with death, with sorrows, with lamentations, with sufferings, with displeasures, with anguishes, I say. The body is blazing, tangible objects are blazing, body-consciousness is blazing, body-contact is blazing, whatever feeling arises with body-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is blazing. Blazing with what? Blazing with the fire of lust, with the fire of hate, with the fire of delusion, blazing with birth, with ageing, with death, with sorrows, with lamentations, with sufferings, with displeasures, with anguishes, I say. The mind is blazing, mental phenomena are blazing, mind-consciousness is blazing, mind-contact is blazing, whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is blazing. Blazing with what? Blazing with the fire of lust, with the fire of hate, with the fire of delusion, blazing with birth, with ageing, with death, with sorrows, with lamentations, with sufferings, with displeasures, with anguishes, I say.

"Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with forms, becomes disenchanted with eye-consciousness, becomes disenchanted with eye-contact, becomes disenchanted with whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. He becomes disenchanted with the ear, becomes disenchanted with sounds, etc. He becomes disenchanted with the nose, becomes disenchanted with odours, etc. He becomes disenchanted with the tongue, becomes disenchanted with flavours, etc. He becomes disenchanted with the body, becomes disenchanted with tangible objects, etc. He becomes disenchanted with the mind, becomes disenchanted with mental phenomena, becomes disenchanted with mind-consciousness, becomes disenchanted with mind-contact, becomes disenchanted with whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant; being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'"

And while this explanation was being spoken, the minds of that thousand monks were liberated from the mental corruptions by non-clinging.

The Discourse on the Burning Exposition is concluded.

The wonders at Uruvelā, the third recitation section is concluded.

13. The Talk on the Meeting with Bimbisāra

55. Then the Blessed One, having dwelt at Gayāsīsa as long as he liked, set out on a journey towards Rājagaha together with a large Community of monks, with a thousand monks, all of them former matted-hair ascetics. Then the Blessed One, wandering on a journey gradually, arrived at Rājagaha. There the Blessed One stayed at Rājagaha in the Palm Grove at the Suppatiṭṭha shrine. King Seniya Bimbisāra of Magadha heard - "Indeed, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, has arrived at Rājagaha and is staying at Rājagaha in the Palm Grove at the Suppatiṭṭha shrine. And concerning that Blessed One Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. Good indeed is the seeing of such Worthy Ones.'"

Then King Seniya Bimbisāra of Magadha, surrounded by twelve myriads of Magadhan brahmins and householders, approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Those twelve myriads of Magadhan brahmins and householders too - some paid respect to the Blessed One and sat down to one side; some exchanged friendly greetings with the Blessed One,

and having concluded the pleasant and memorable talk, sat down to one side; some, having extended joined palms in salutation towards the Blessed One, sat down to one side; some, having announced their name and clan in the presence of the Blessed One, sat down to one side; some, remaining silent, sat down to one side. Then this occurred to those twelve myriads of Magadhan brahmins and householders - "Does the Great Ascetic live the holy life under Uruvelakassapa, or does Uruvelakassapa live the holy life under the Great Ascetic?" Then the Blessed One, having known with his mind the reflection in the minds of those twelve myriads of Magadhan brahmins and householders, addressed the Venerable Uruvelakassapa in verse -

"Having seen what, dweller at Uruvelā, have you abandoned the fire, you instructor of the emaciated ones?
I ask you, Kassapa, about this matter - for what reason has your fire sacrifice been abandoned?"

"Forms and sounds and also flavours;
Women of pleasure - sacrifices assert these;
Having known this to be a stain in clings;,
Therefore I did not delight in what is sacrificed or offered."

"Your mind did not delight in these very things, Kassapa" - said the Blessed One -

"In forms, in sounds, and also in flavours;
Then in what now in the world of gods and humans;
Is your mind delighted, Kassapa? Tell me this."

"Having seen the state that is peaceful, without clinging;
One who owns nothing, non-attached to sensual existence;
Not subject to change, not to be led by another;
Therefore I did not delight in what is sacrificed or offered."

56. Then the Venerable Uruvelakassapa, having risen from his seat, having arranged his upper robe on one shoulder, having fallen at the Blessed One's feet with his head, said this to the Blessed One - "The Blessed One is my Teacher, venerable sir, I am his disciple; The Blessed One is my Teacher, venerable sir, I am his disciple." Then this occurred to those twelve myriads of Magadhan brahmins and householders - "Uruvelakassapa lives the holy life under the Great Ascetic." Then the Blessed One, having known with his mind the reflection in the minds of those twelve myriads of Magadhan brahmins and householders, gave a progressive discourse, as follows - a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew them to be of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered: suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye, even so, in eleven myriads of Magadhan brahmins and householders, with Bimbisāra at their head, in that very seat, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation." One myriad declared their state as lay followers.

57. Then King Seniya Bimbisāra of Magadha, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One - "Formerly, venerable sir, when I was a boy, I had five wishes, and they have now been fulfilled for me. Formerly, venerable sir, when I was a boy, this occurred to me - 'Oh, may they consecrate me in the kingdom!' - this, venerable sir, was my first wish, and it has now been fulfilled for me. 'And may the Worthy One, the Perfectly Enlightened One, enter my realm' - this, venerable sir, was my second wish, and it has now been fulfilled for me. 'And may I attend upon that Blessed One' - this, venerable sir, was my third wish, and it has now been fulfilled for me. 'And may that Blessed One expound to me the Teaching' - this, venerable sir, was my fourth wish, and it has now been fulfilled for me. 'And may I understand the Teaching of that Blessed One' - this, venerable sir, was my fifth wish, and it has now been fulfilled for me. Formerly, venerable sir, when I was a boy, I had these five wishes, and they have now been fulfilled for me. Excellent, venerable sir, excellent, venerable sir! Just as, venerable sir, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness so that those with eyes might see forms - just so, the Teaching has been made clear by the Blessed One in many ways. I, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life, and may the Blessed One consent to accept a meal from me tomorrow together with the Community of monks, venerable sir." The Blessed One consented by silence. Then King Seniya Bimbisāra of Magadha, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then King Seniya Bimbisāra of Magadha, after that night had passed, having had superior solid and soft food prepared, announced the time to the Blessed One - "It is time, venerable sir, the meal is ready."

58. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha together with a large Community of monks, with a thousand monks, all of them former matted-hair ascetics. Now at that time Sakka, the lord of the gods, having created the form of a young man, went in front of the Community of monks headed by the Buddha, again and again in front, singing these verses -

"Tamed, together with the tamed, the former matted-hair ascetics, free,
together with the free;
With the colour of refined gold, the Blessed One entered Rājagaha.

"Released, together with the released, the former matted-hair ascetics, free,
together with the free;
With the colour of refined gold, the Blessed One entered Rājagaha.

"One who has crossed over, together with those who have crossed over, the
former matted-hair ascetics;
Free, together with the free;
With the colour of refined gold;

The Blessed One entered Rājagaha.

"Peaceful, together with the peaceful, the former matted-hair ascetics;
Free, together with the free;
With the colour of refined gold;
The Blessed One entered Rājagaha.

"Dwelling in the ten, possessing the ten powers, knowing the ten teachings,
endowed with the ten;
He, with a retinue of a thousand, the Blessed One entered Rājagaha."

People, having seen Sakka, the lord of the gods, said thus - "Handsome indeed is this young man, beautiful to behold indeed is this young man, pleasing indeed is this young man. Whose indeed is this young man?" When this was said, Sakka, the lord of the gods, addressed those people in verse -

"He who is wise, tamed in every way, pure, without equal;
The Worthy One, the Fortunate One in the world, I am his attendant."

59. Then the Blessed One approached the dwelling of King Seniya Bimbisāra of Magadha; having approached, he sat down on the prepared seat together with the Community of monks. Then King Seniya Bimbisāra of Magadha, with his own hand, satisfied and served the Community of monks headed by the Buddha with superior solid and soft food, and when the Blessed One had finished eating and had removed his hand from the bowl, he sat down to one side. To King Seniya Bimbisāra of Magadha seated to one side, this occurred - "Where indeed might the Blessed One dwell? Which would be neither too far from the village nor too near, accessible for coming and going, approachable for people who are desirous, uncrowded by day, with little noise at night, with little disturbance, with an atmosphere of solitude, remote from people, suitable for seclusion." Then this occurred to King Seniya Bimbisāra of Magadha - "This Bamboo Grove park of ours is neither too far from the village nor too near, accessible for coming and going, approachable for people who are desirous, uncrowded by day, with little noise at night, with little disturbance, with an atmosphere of solitude, remote from people, suitable for seclusion. What if I were to give the Bamboo Grove park to the Community of monks headed by the Buddha?" Then King Seniya Bimbisāra of Magadha, having taken a golden pitcher, dedicated it to the Blessed One - "I give this Bamboo Grove park, venerable sir, to the Community of monks headed by the Buddha." The Blessed One accepted the park. Then the Blessed One, having instructed, encouraged, inspired, and gladdened King Seniya Bimbisāra of Magadha with a talk on the Teaching, rose from his seat and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, a park."

The talk on the meeting with Bimbisāra is concluded.

14. The Discussion on the Going Forth of Sāriputta and Moggallāna

60. Now at that time the wandering ascetic Sañcaya was dwelling at Rājagaha together with a great assembly of wandering ascetics, with two hundred and fifty wandering ascetics. Now at that time Sāriputta and Moggallāna were living the holy

life under the wandering ascetic Sañcaya. An agreement had been made by them - "Whoever first attains the Deathless, let him inform the other." Then the Venerable Assaji, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha for almsfood, with pleasing going forward and going back, looking ahead and looking around, bending and stretching, with eyes downcast, accomplished in deportment. The wandering ascetic Sāriputta saw the Venerable Assaji walking for almsfood in Rājagaha, with pleasing going forward and going back, looking ahead and looking around, bending and stretching, with eyes downcast, accomplished in deportment. Having seen him, this occurred to him: "Those indeed who in the world are Worthy Ones or have attained the path of arahantship, this monk is one of them. What if I were to approach this monk and ask him - 'With reference to whom have you gone forth, friend, or who is your Teacher, or whose Teaching do you approve of?'" Then this occurred to the wandering ascetic Sāriputta - "It is not the right time to ask this monk, he has entered the inhabited area and is walking for almsfood. What if I were to follow behind this monk, the path known by those who seek." Then the Venerable Assaji, having walked for almsfood in Rājagaha, taking his almsfood, returned. Then the wandering ascetic Sāriputta approached the Venerable Assaji; having approached, he exchanged friendly greetings with the Venerable Assaji, and having concluded the pleasant and memorable talk, he stood to one side. Standing to one side, the wandering ascetic Sāriputta said this to the Venerable Assaji - "Your faculties are indeed very clear, friend, your complexion is pure and bright. With reference to whom have you gone forth, friend, or who is your Teacher, or whose Teaching do you approve of?" "There is, friend, the Great Ascetic, a Sakyan son who has gone forth from the Sakyan clan; with reference to that Blessed One I have gone forth, and that Blessed One is my Teacher, and I approve of the Teaching of that Blessed One." "What does the venerable one's Teacher assert, what does he proclaim?" "I indeed, friend, am new, recently gone forth, newly come to this Teaching and discipline; I am not able to expound the Teaching in detail, but I will tell you the meaning in brief." Then the wandering ascetic Sāriputta said this to the Venerable Assaji - "Let it be so, friend -

"Whether little or much you speak, tell me just the meaning;
The meaning alone is my need, what will you do with many phrases?"

Then the Venerable Assaji spoke this exposition of the Teaching to the wandering ascetic Sāriputta -

"Whatever phenomena arise from a cause, the Truth-finder has declared their cause;
And whatever is their cessation, thus speaks the Great Ascetic."

Then, having heard this exposition of the Teaching, the stainless, spotless eye of the Teaching arose in the wandering ascetic Sāriputta - "Whatever has the nature of arising, all that has the nature of cessation."

This is indeed the teaching, if only so much, you have penetrated the sorrowless state;
Unseen, passed by, for many myriads of aeons.

61. Then the wandering ascetic Sāriputta approached the wandering ascetic Moggallāna. The wandering ascetic Moggallāna saw the wandering ascetic Sāriputta coming from afar; having seen the wandering ascetic Sāriputta, he said this - "Your faculties are indeed very clear, friend, your complexion is pure and bright. Have you perhaps attained the Deathless, friend?" "Yes, friend, I have attained the Deathless." "But in what way have you attained the Deathless, friend?" "Here, friend, I saw the monk Assaji walking for almsfood in Rājagaha, with pleasing going forward and going back, looking ahead and looking around, bending and stretching, with eyes downcast, accomplished in deportment. Having seen him, this occurred to me: 'Those indeed who in the world are Worthy Ones or have attained the path of arahantship, this monk is one of them. What if I were to approach this monk and ask him - With reference to whom have you gone forth, friend, or who is your Teacher, or whose Teaching do you approve of?'" This occurred to me, friend - "It is not the right time to ask this monk, he has entered the inhabited area and is walking for almsfood. What if I were to follow behind this monk, the path known by those who seek." Then, friend, the monk Assaji, having walked for almsfood in Rājagaha, taking his almsfood, returned. Then I, friend, approached the monk Assaji; having approached, I exchanged friendly greetings with the monk Assaji, and having concluded the pleasant and memorable talk, I stood to one side. Standing to one side, friend, I said this to the monk Assaji - "Your faculties are indeed very clear, friend, your complexion is pure and bright. With reference to whom have you gone forth, friend, or who is your Teacher, or whose Teaching do you approve of?" "There is, friend, the Great Ascetic, a Sakyan son who has gone forth from the Sakyan clan; with reference to that Blessed One I have gone forth, and that Blessed One is my Teacher, and I approve of the Teaching of that Blessed One." "What does the venerable one's Teacher assert, what does he proclaim?" "I indeed, friend, am new, recently gone forth, newly come to this Teaching and discipline; I am not able to expound the Teaching in detail, but I will tell you the meaning in brief." Then I, friend, said this to the monk Assaji - "Let it be so, friend -

Whether little or much you speak, tell me just the meaning;
The meaning alone is my need, what will you do with many phrases?"

Then, friend, the monk Assaji spoke this exposition of the Teaching -

"Whatever phenomena arise from a cause, the Truth-finder has declared their cause;
And whatever is their cessation, thus speaks the Great Ascetic."

Then, having heard this exposition of the Teaching, the stainless, spotless eye of the Teaching arose in the wandering ascetic Moggallāna - "Whatever has the nature of arising, all that has the nature of cessation."

This is indeed the teaching, if only so much, you have penetrated the
sorrowless state;
Unseen, passed by, for many myriads of aeons.

62. Then the wandering ascetic Moggallāna said this to the wandering ascetic Sāriputta: "We are going, friend, to the presence of the Blessed One; that Blessed One is our Teacher." "These two hundred and fifty wandering ascetics, friend, dwell here in dependence on us, looking to us; let us first consult with them. As they think, so

they will do." Then Sāriputta and Moggallāna approached those wandering ascetics; having approached, they said this to those wandering ascetics - "We are going, friend, to the presence of the Blessed One; that Blessed One is our Teacher." "We dwell here in dependence on the venerable ones, looking to the venerable ones; if the venerable ones will live the holy life under the Great Ascetic, all of us too will live the holy life under the Great Ascetic." Then Sāriputta and Moggallāna approached the wandering ascetic Sañcaya; having approached, they said this to the wandering ascetic Sañcaya - "We are going, friend, to the presence of the Blessed One; that Blessed One is our Teacher." "Enough, friends, do not go; all three of us together will look after this community." For the second time, etc. For the third time Sāriputta and Moggallāna said this to the wandering ascetic Sañcaya - "We are going, friend, to the presence of the Blessed One; that Blessed One is our Teacher." "Enough, friends, do not go; all three of us together will look after this community." Then Sāriputta and Moggallāna, taking those two hundred and fifty wandering ascetics, approached the Bamboo Grove. But right there hot blood gushed from the mouth of the wandering ascetic Sañcaya.

The Blessed One saw Sāriputta and Moggallāna coming from afar; having seen them, he addressed the monks - "These two friends are coming, monks, Kolita and Upatissa. This will be my pair of disciples, the foremost, the auspicious pair."

In the profound domain of knowledge, in the unsurpassed extinction of clinging;
When the liberated ones had not yet arrived at the Bamboo Grove, then the Teacher declared concerning them.

These two friends are coming, Kolita and Upatissa;
This will be my pair of disciples, the foremost, the auspicious pair.

Then Sāriputta and Moggallāna approached the Blessed One; having approached

Having fallen at the Blessed One's feet with their heads, they said this to the Blessed One - "May we, venerable sir, receive the going forth in the presence of the Blessed One, may we receive the full ordination." "Come, monks" - the Blessed One said - "Well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." That itself was those venerable ones' full ordination.

The Going Forth of the Well-Known

63. Now at that time well-known sons of good family from Magadha were living the holy life under the Blessed One. People grumbled, criticised, and complained - "The ascetic Gotama is practicing for making men sonless, the ascetic Gotama is practicing for making widows, the ascetic Gotama is practicing for the destruction of families. Now by him a thousand matted-hair ascetics have been given the going forth, and these two hundred and fifty wandering ascetics, followers of Sañcaya, have been given the going forth. And these well-known sons of good family from Magadha are living the holy life under the ascetic Gotama." So much so that having seen monks, they accused them with this verse -

"The Great Ascetic has come, to Giribbaja of the Magadhans;
Having led away all of Sañcaya's followers, whom will he lead away now?"

The monks heard those people grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. Etc. "Monks, that sound will not last long; it will last only seven days. After the elapse of seven days, it will disappear. Therefore, monks, those who accuse you with this verse -

"The Great Ascetic has come, to Giribbaja of the Magadhans;
Having led away all of Sañcaya's followers, whom will he lead away now?"

Reprove them with this verse -

"Great heroes indeed lead, Truth-finders by the Good Teaching;
For those being led by the Teaching, what envy is there for those who understand?"

Now at that time people, having seen monks, accused them with this verse -

"The Great Ascetic has come, to Giribbaja of the Magadhans;
Having led away all of Sañcaya's followers, whom will he lead away now?"

The monks reproved those people with this verse -

"Great heroes indeed lead, Truth-finders by the Good Teaching;
For those being led by the Teaching, what envy is there for those who understand?"

People said, "It seems the ascetics, disciples of the Sakyan, lead by the Teaching, not by what is contrary to the Teaching." That sound lasted only seven days; after the elapse of seven days, it disappeared.

The talk on the going forth of Sāriputta and Moggallāna is concluded.

The fourth recitation section is concluded.

15. The Discussion on Duties to the Preceptor

64. Now at that time monks, without a preceptor, without a teacher, not being admonished, not being instructed, improperly dressed, improperly clothed, not decently attired, were going for almsfood; while people were eating, they offered their bowl over the food, offered their bowl over the solid food, offered their bowl over the savoury food, offered their bowl over the drinking water; having asked for lentil curry and cooked rice by themselves, they ate; even in the refectory they dwelt making loud sounds and great sounds. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, improperly dressed, improperly clothed, not decently attired, go for almsfood; while people are eating, offer their bowl over the food, offer their bowl over the solid food, offer their bowl over the savoury food, offer their bowl over the drinking water; having asked for lentil curry and cooked rice by themselves, eat; even in the refectory dwell making loud sounds and great sounds, just like brahmins at a brahmin feast!"

The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, content, having shame, scrupulous, eager to train, grumbled, criticised, and complained - "How indeed could monks, improperly dressed,

improperly clothed, not decently attired, go for almsfood; while people are eating, offer their bowl over the food, offer their bowl over the solid food, offer their bowl over the savoury food, offer their bowl over the drinking water; having asked for lentil curry and cooked rice by themselves, eat; even in the refectory dwell making loud sounds and great sounds!" Then those monks... etc. They reported this matter to the Blessed One.

Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the monks in return - "Is it true, monks, that monks, improperly dressed, improperly clothed, not decently attired, go for almsfood, while people are eating, offer their bowl over the food, offer their bowl over the solid food, offer their bowl over the savoury food, offer their bowl over the drinking water, having asked for lentil curry and cooked rice by themselves, eat, even in the refectory dwell making loud sounds and great sounds?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, monks, for those foolish men, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could those foolish men, monks, improperly dressed, improperly clothed, not decently attired, go for almsfood, while people are eating, offer their bowl over the food, offer their bowl over the solid food, offer their bowl over the savoury food, offer their bowl over the drinking water, having asked for lentil curry and cooked rice by themselves, eat, even in the refectory dwell making loud sounds and great sounds. This, monks, is not for the confidence of those without confidence, nor for the increase of those with confidence. Rather, monks, this is for the distrust of those without confidence, and for the alteration of some of those with confidence." Then the Blessed One, having rebuked those monks in many ways, having spoken dispraise of being difficult to support, being difficult to maintain, great desire, discontent, company, and idleness, having spoken in many ways praise of being easy to support, being easy to maintain, fewness of wishes, contentment, detachment, austerity, graciousness, unmaking, and arousal of energy, having given a suitable and appropriate talk on the Teaching to the monks, addressed the monks -

65. "I allow, monks, a preceptor. The preceptor, monks, should establish a mind like towards a son for the co-resident pupil, the co-resident pupil should establish a mind like towards a father for the preceptor. Thus they, dwelling respectful towards one another, deferential, with common livelihood, will attain growth, increase, and expansion in this Teaching and discipline. And thus, monks, a preceptor should be taken - having arranged the upper robe on one shoulder, having paid homage at the feet, having sat down squatting, having raised joined palms, he should address him thus - 'Venerable sir, be my preceptor; venerable sir, be my preceptor; venerable sir, be my preceptor.' If he intimates by body, intimates by speech, intimates by body and speech, saying 'Good' or 'Agreed' or 'Suitable' or 'Proper' or 'Accomplish it with pleasing conduct,' the preceptor is taken; if he does not intimate by body, does not intimate by speech, does not intimate by body and speech, the preceptor is not taken.

66. "Monks, a co-resident pupil should conduct himself rightly towards his preceptor. Therein this is the proper conduct -

"Having risen early, having taken off his sandals, having arranged his upper robe on one shoulder, a wooden toothbrush should be given, water for washing the face should be given, a seat should be prepared. If there is rice gruel, having washed the

vessel, the rice gruel should be offered. Having given water to one who has drunk the rice gruel, having received the vessel, having lowered it, having washed it well without scraping, it should be put away. When the preceptor has risen, the seat should be removed. If that place is dirty, that place should be swept.

"If the preceptor wishes to enter the village, the inner robe should be given, the inner clothing should be received back, the waistband should be given, having folded them together the double robes should be given, having washed it the bowl with water should be given. If the preceptor wishes for an attendant monk, having covered the three circles, having dressed all round, having tied the waistband, having folded them together, having put on the double robes, having fastened the knot, having washed the bowl and taken it, one should be the attendant monk of the preceptor. One should not go too far, one should not go too near, the bowl and its contents should be received. While the preceptor is speaking, talk should not be interrupted now and then. The preceptor speaking on the verge of an offence should be prevented.

"When returning, having come first, a seat should be prepared, water for washing the feet, a footstool, a footstand should be set out, having gone forward to meet him, the bowl and robes should be received, the inner clothing should be given, the inner robe should be received back. If the robe is wet, it should be dried in the sun for a moment, but the robe should not be stored in the sun; the robe should be folded, when folding the robe, having raised the corner by four inches, the robe should be folded - so that there may be no crease in the middle. The waistband should be placed in the fold.

"If there is almsfood, and the preceptor wishes to eat, having given water, the almsfood should be offered. The preceptor should be asked about drinking water. Having given water to one who has finished eating, having received the bowl, having lowered it, having washed it well without scraping, having dried it, it should be dried in the sun for a moment, but the bowl should not be stored in the sun. The bowl and robes should be put away. When putting away the bowl, having taken the bowl with one hand, having touched underneath the bed or underneath the chair with the other hand, the bowl should be put away. The bowl should not be put away on uncovered ground. When putting away the robe, having taken the robe with one hand, having wiped the bamboo pole for robes or the cord for robes with the other hand, having made the edge on the far side and the fold on the near side, the robe should be put away. When the preceptor has risen, the seat should be removed, the water for washing the feet, the footstool, the footstand should be put away. If that place is dirty, that place should be swept.

"If the preceptor wishes to bathe, the bath should be prepared. If there is need for cold water, cold water should be prepared. If there is need for hot water, hot water should be prepared.

"If the preceptor wishes to enter the sweat room, bath powder should be kneaded, clay should be moistened, and having taken the sauna chair, having gone behind the preceptor step by step, having given the sauna chair, having received the robe, it should be put aside; bath powder should be given, clay should be given. If he is able, he should enter the sweat room. When entering the sweat room, having smeared the face with clay, having covered the front and the back, he should enter the sweat

room. One should not sit down having intruded upon elder monks. Junior monks should not be prevented from their seats. In the sweat room, a rubbing should be done for the preceptor. When leaving the sweat room, having taken the sauna chair, having covered the front and the back, he should leave the sweat room.

"In the water too, a rubbing should be done for the preceptor. Having bathed, having come out first, having dried one's own body, having dressed, the water should be wiped from the preceptor's body, the inner robe should be given, the double robe should be given, having taken the sauna chair, having come first, a seat should be prepared, water for washing the feet, a footstool, and a footstand should be set out, the preceptor should be asked about drinking water. If he wishes to have a recitation, he should recite for him. If he wishes to ask questions, he should be questioned.

"In whatever dwelling the preceptor dwells, if that dwelling is dirty, if he is able, it should be cleaned. When cleaning the dwelling, first the bowl and robes should be taken out and put aside. The sitting-cloth cover should be taken out and put aside. The mattress and pillow should be taken out and put aside. The bed, having lowered it, carefully without scraping, without knocking against the door and doorpost, should be taken out and put aside. The chair, having lowered it, carefully without scraping, without knocking against the door and doorpost, should be taken out and put aside. The supports for the bed should be taken out and put aside. The spittoon should be taken out and put aside. The bolster slab should be taken out and put aside. The floor covering, having noted how it was laid down, should be taken out and put aside. If there is cobweb cloth in the dwelling, it should first be removed from the ceiling, the window corners should be wiped. If a wall with a coating of red chalk is mildewed, having moistened and wrung out a cloth, it should be wiped. If a floor with a black finish is mildewed, having moistened and wrung out a cloth, it should be wiped. If the floor is unfinished, having sprinkled it with water, it should be swept - lest the dwelling be spoiled by dust. Having collected the refuse, it should be thrown aside.

"The floor covering, having dried it in the sun, having cleaned it, having shaken it out, having brought it back, should be laid down as it was laid down before. The supports for the bed, having dried them in the sun, having wiped them, having brought them back, should be placed in their proper place. The bed, having dried it in the sun, having cleaned it, having shaken it out, having lowered it, carefully without scraping, without knocking against the door and doorpost, having brought it back, should be laid down as it was laid down before. The chair, having dried it in the sun, having cleaned it, having shaken it out, having lowered it, carefully without scraping, without knocking against the door and doorpost, having brought it back, should be laid down as it was laid down before. The mattress and pillow, having dried them in the sun, having cleaned them, having shaken them out, having brought them back, should be laid down as they were laid down before. The sitting-cloth cover, having dried it in the sun, having cleaned it, having shaken it out, having brought it back, should be laid down as it was laid down before. The spittoon, having dried it in the sun, having wiped it, having brought it back, should be placed in its proper place. The bolster slab, having dried it in the sun, having wiped it, having brought it back, should be placed in its proper place. The bowl and robes should be put away. When putting away the bowl, having taken the bowl with one hand, having touched underneath the bed or underneath the chair with the other hand, the bowl should be put away. The

bowl should not be put away on uncovered ground. When putting away the robe, having taken the robe with one hand, having wiped the bamboo pole for robes or the cord for robes with the other hand, having made the edge on the far side and the fold on the near side, the robe should be put away.

"If dusty winds blow from the east, the eastern windows should be closed. If dusty winds blow from the west, the western windows should be closed. If dusty winds blow from the north, the northern windows should be closed. If dusty winds blow from the south, the southern windows should be closed. If it is the cold season, the windows should be opened by day and closed at night. If it is the hot season, the windows should be closed by day and opened at night.

"If the residential compound is dirty, the residential compound should be swept. If the porch is dirty, the porch should be swept. If the assembly hall is dirty, the assembly hall should be swept. If the fire hall is dirty, the fire hall should be swept. If the toilet is dirty, the toilet should be swept. If there is no drinking water, drinking water should be set out. If there is no water for washing, water for washing should be set out. If there is no water in the vessel for rinsing, water should be poured into the vessel for rinsing.

"If discontent has arisen in the preceptor, the co-resident pupil should withdraw him, or have him withdrawn, or a talk on the Teaching should be given to him. If remorse has arisen in the preceptor, the co-resident pupil should dispel it, or have it dispelled, or a talk on the Teaching should be given to him. If wrong view has arisen in the preceptor, the co-resident pupil should dissuade him, or have him dissuaded, or a talk on the Teaching should be given to him. If the preceptor has become guilty of a serious offence and is deserving of probation, the co-resident pupil should make an effort: "How indeed might the Community give probation to the preceptor?" If the preceptor is deserving of being sent back to the beginning, the co-resident pupil should make an effort: "How indeed might the Community send the preceptor back to the beginning?" If the preceptor is deserving of penance, the co-resident pupil should make an effort: "How indeed might the Community give penance to the preceptor?" If the preceptor is deserving of rehabilitation, the co-resident pupil should make an effort: "How indeed might the Community rehabilitate the preceptor?" If the Community wishes to perform a legal act against the preceptor, whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension, the co-resident pupil should make an effort: "How indeed might the Community not perform the legal act against the preceptor, or might divert it to a lighter one?" Or if a legal act has been performed against him by the Community, whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension, the co-resident pupil should make an effort: "How indeed might the preceptor behave properly, be subdued, make amends, and the Community revoke that legal act?"

"If the preceptor's robe is to be washed, the co-resident pupil should wash it, or make an effort: "How indeed might the preceptor's robe be washed?" If the preceptor's robe is to be made, the co-resident pupil should make it, or make an effort: "How indeed might the preceptor's robe be made?" If the preceptor's dye is to be boiled, the co-resident pupil should boil it, or make an effort: "How indeed might the preceptor's dye be boiled?" If the preceptor's robe is to be dyed, the co-resident pupil should dye it, or make an effort: "How indeed might the preceptor's robe be dyed?" When dyeing

the robe, it should be dyed well, turning it over and over, and one should not depart while the drops are still falling.

Without asking permission from the preceptor, a bowl should not be given to a certain person, nor should a bowl be accepted from a certain person; a robe should not be given to a certain person, nor should a robe be accepted from a certain person; a requisite should not be given to a certain person, nor should a requisite be accepted from a certain person; hair should not be cut for a certain person, nor should one have one's hair cut by a certain person; a rubbing should not be done for a certain person, nor should one have a rubbing done by a certain person; service should not be done for a certain person, nor should one have service done by a certain person; one should not be an attendant monk for a certain person, nor should a certain person be taken as an attendant monk; almsfood should not be brought out for a certain person, nor should one have almsfood brought out by a certain person; without asking permission from the preceptor, the village should not be entered; the cemetery should not be gone to; one should not depart to another direction. If the preceptor is sick, he should be attended upon for as long as life lasts; his recovery should be awaited.

The duties to the preceptor are concluded.

16. The Discussion on Duties to the Co-Resident Pupil

67. "Monks, a preceptor should conduct himself rightly towards his co-resident pupil. Therein this is the proper conduct -

"Monks, a co-resident pupil should be supported and helped by the preceptor with recitation, with questioning, with exhortation, with instruction. If the preceptor has a bowl and the co-resident pupil does not have a bowl, the preceptor should give a bowl to the co-resident pupil, or make an effort: 'How indeed might a bowl arise for the co-resident pupil?' If the preceptor has a robe and the co-resident pupil does not have a robe, the preceptor should give a robe to the co-resident pupil, or make an effort: 'How indeed might a robe arise for the co-resident pupil?' If the preceptor has a requisite and the co-resident pupil does not have a requisite, the preceptor should give a requisite to the co-resident pupil, or make an effort: 'How indeed might a requisite arise for the co-resident pupil?'

"If the co-resident pupil is sick, having risen early, a wooden toothbrush should be given, water for washing the face should be given, a seat should be prepared. If there is rice gruel, having washed the vessel, the rice gruel should be offered. Having given water to one who has drunk the rice gruel, having received the vessel, having lowered it, having washed it well without scraping, it should be put away. When the co-resident pupil has risen, the seat should be removed. If that place is dirty, that place should be swept.

"If the co-resident pupil wishes to enter the village, the inner robe should be given, the inner clothing should be received back, the waistband should be given, having folded them together the double robes should be given, having washed it the bowl with water should be given. Thinking 'He will return by this much,' a seat should be prepared, water for washing the feet, a footstool, a footstand should be set out, having gone forward to meet him, the bowl and robes should be received, the inner

clothing should be given, the inner robe should be received back. If the robe is wet, it should be dried in the sun for a moment, but the robe should not be stored in the sun; the robe should be folded, when folding the robe, having raised the corner by four inches, the robe should be folded - so that there may be no crease in the middle. The waistband should be placed in the fold.

"If there is almsfood, and the co-resident pupil wishes to eat, having given water, the almsfood should be offered. The co-resident pupil should be asked about drinking water. Having given water to one who has finished eating, having received the bowl, having lowered it, having washed it well without scraping, having dried it, it should be dried in the sun for a moment, but the bowl should not be stored in the sun. The bowl and robes should be put away. When putting away the bowl, having taken the bowl with one hand, having touched underneath the bed or underneath the chair with the other hand, the bowl should be put away. The bowl should not be put away on uncovered ground. When putting away the robe, having taken the robe with one hand, having wiped the bamboo pole for robes or the cord for robes with the other hand, having made the edge on the far side and the fold on the near side, the robe should be put away. When the co-resident pupil has risen, the seat should be removed, the water for washing the feet, the footstool, the footstand should be put away. If that place is dirty, that place should be swept.

"If the co-resident pupil wishes to bathe, the bath should be prepared. If there is need for cold water, cold water should be prepared. If there is need for hot water, hot water should be prepared.

"If the co-resident pupil wishes to enter the sweat room, bath powder should be kneaded, clay should be moistened, and having taken the sauna chair, having gone, having given the sauna chair, having received the robe, it should be put aside; bath powder should be given, clay should be given. If he is able, he should enter the sweat room. When entering the sweat room, having smeared the face with clay, having covered the front and the back, he should enter the sweat room. One should not sit down having intruded upon elder monks. Junior monks should not be prevented from their seats. In the sweat room, a rubbing should be done for the co-resident pupil. When leaving the sweat room, having taken the sauna chair, having covered the front and the back, he should leave the sweat room.

"In the water too, a rubbing should be done for the co-resident pupil. Having bathed, having come out first, having dried one's own body, having dressed, the water should be wiped from the co-resident pupil's body, the inner robe should be given, the double robe should be given. Having taken the sauna chair, having come first, a seat should be prepared, water for washing the feet, a footstool, and a footstand should be set out. The co-resident pupil should be asked about drinking water.

"In whatever dwelling the co-resident pupil dwells, if that dwelling is dirty, if he is able, it should be cleaned. When cleaning the dwelling, first the bowl and robes should be taken out and put aside; the sitting-cloth cover should be taken out and put aside; the mattress and pillow should be taken out and put aside; the bed, having lowered it, carefully without scraping, without knocking against the door and doorpost, should be taken out and put aside; the chair, having lowered it, carefully without scraping, without knocking against the door and doorpost, should be taken

out and put aside; the supports for the bed should be taken out and put aside; the spittoon should be taken out and put aside; the bolster slab should be taken out and put aside; the floor covering, having noted how it was laid down, should be taken out and put aside. If there is cobweb cloth in the dwelling, it should first be removed from the ceiling, the window corners should be wiped. If a wall with a coating of red chalk is mildewed, having moistened and wrung out a cloth, it should be wiped. If a floor with a black finish is mildewed, having moistened and wrung out a cloth, it should be wiped. If the floor is unfinished, having sprinkled it with water, it should be swept - lest the dwelling be spoiled by dust. Having collected the refuse, it should be thrown aside.

"The floor covering, having dried it in the sun, having cleaned it, having shaken it out, having brought it back, should be laid down as it was laid down before. The supports for the bed, having dried them in the sun, having wiped them, having brought them back, should be placed in their proper place. The bed, having dried it in the sun, having cleaned it, having shaken it out, having lowered it, carefully without scraping, without knocking against the door and doorpost, having brought it back, should be laid down as it was laid down before. The chair, having dried it in the sun, having cleaned it, having shaken it out, having lowered it, carefully without scraping, without knocking against the door and doorpost, having brought it back, should be laid down as it was laid down before. The mattress and pillow, having dried them in the sun, having cleaned them, having shaken them out, having brought them back, should be laid down as they were laid down before. The sitting-cloth cover, having dried it in the sun, having cleaned it, having shaken it out, having brought it back, should be laid down as it was laid down before. The spittoon, having dried it in the sun, having wiped it, having brought it back, should be placed in its proper place. The bolster slab, having dried it in the sun, having wiped it, having brought it back, should be placed in its proper place. The bowl and robes should be put away. When putting away the bowl, having taken the bowl with one hand, having touched underneath the bed or underneath the chair with the other hand, the bowl should be put away. The bowl should not be put away on uncovered ground. When putting away the robe, having taken the robe with one hand, having wiped the bamboo pole for robes or the cord for robes with the other hand, having made the edge on the far side and the fold on the near side, the robe should be put away.

"If dusty winds blow from the east, the eastern windows should be closed. If dusty winds blow from the west, the western windows should be closed. If dusty winds blow from the north, the northern windows should be closed. If dusty winds blow from the south, the southern windows should be closed. If it is the cold season, the windows should be opened by day and closed at night. If it is the hot season, the windows should be closed by day and opened at night.

"If the residential compound is dirty, the residential compound should be swept. If the porch is dirty, the porch should be swept. If the assembly hall is dirty, the assembly hall should be swept. If the fire hall is dirty, the fire hall should be swept. If the toilet is dirty, the toilet should be swept. If there is no drinking water, drinking water should be set out. If there is no water for washing, water for washing should be set out. If there is no water in the vessel for rinsing, water should be poured into the vessel for rinsing.

"If discontent has arisen in the co-resident pupil, the preceptor should withdraw him, or have him withdrawn, or a talk on the Teaching should be given to him. If remorse has arisen in the co-resident pupil, the preceptor should dispel it, or have it dispelled, or a talk on the Teaching should be given to him. If wrong view has arisen in the co-resident pupil, the preceptor should dissuade him, or have him dissuaded, or a talk on the Teaching should be given to him. If the co-resident pupil has become guilty of a serious offence and is deserving of probation, the preceptor should make an effort: "How indeed might the Community give probation to the co-resident pupil?" If the co-resident pupil is deserving of being sent back to the beginning, the preceptor should make an effort: "How indeed might the Community send the co-resident pupil back to the beginning?" If the co-resident pupil is deserving of penance, the preceptor should make an effort: "How indeed might the Community give penance to the co-resident pupil?" If the co-resident pupil is deserving of rehabilitation, the preceptor should make an effort: "How indeed might the Community rehabilitate the co-resident pupil?" If the Community wishes to perform a legal act against the co-resident pupil, whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension, the preceptor should make an effort: "How indeed might the Community not perform the legal act against the co-resident pupil, or might divert it to a lighter one?" Or if a legal act has been performed against him by the Community, whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension, the preceptor should make an effort: "How indeed might the co-resident pupil behave properly, be subdued, make amends, and the Community revoke that legal act?"

"If the co-resident pupil's robe is to be washed, the preceptor should instruct him: 'You should wash it thus,' or make an effort: 'How indeed might the co-resident pupil's robe be washed?' If the co-resident pupil's robe is to be made, the preceptor should instruct him: 'You should make it thus,' or make an effort: 'How indeed might the co-resident pupil's robe be made?' If the co-resident pupil's dye is to be boiled, the preceptor should instruct him: 'You should boil it thus,' or make an effort: 'How indeed might the co-resident pupil's dye be boiled?' If the co-resident pupil's robe is to be dyed, the preceptor should instruct him: 'You should dye it thus,' or make an effort: 'How indeed might the co-resident pupil's robe be dyed?' When dyeing the robe, it should be dyed well, turning it over and over. And one should not depart while the drops are still falling. If the co-resident pupil is sick, he should be attended upon for as long as life lasts; his recovery should be awaited."

The duties of the co-resident pupil are concluded.

17. The Discussion on Dismissal

68. Now at that time co-resident pupils did not behave properly towards their preceptors. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could co-resident pupils not behave properly towards their preceptors!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that co-resident pupils do not behave properly towards their preceptors?" "It is true, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could, monks, co-resident pupils not behave properly towards their preceptors!" Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "Monks, a co-resident pupil should not fail to behave properly

towards his preceptor. Whoever should not behave properly, there is an offence of wrong-doing." They indeed did not behave properly. They reported this matter to the Blessed One. "I allow, monks, to dismiss one who does not behave properly. And thus, monks, he should be dismissed - Saying 'I dismiss you,' or 'Do not come back here,' or 'Take away your bowl and robes,' or 'I am not to be attended upon by you,' if he intimates by body, intimates by speech, intimates by body and speech, the co-resident pupil is dismissed; if he does not intimate by body, does not intimate by speech, does not intimate by body and speech, the co-resident pupil is not dismissed."

Now at that time co-resident pupils who had been dismissed did not ask forgiveness. They reported this matter to the Blessed One. "I allow, monks, to ask forgiveness." They indeed did not ask forgiveness. They reported this matter to the Blessed One. "Monks, one who has been dismissed should not fail to ask forgiveness. Whoever should not ask forgiveness, there is an offence of wrong-doing."

Now at that time preceptors, when being asked for forgiveness, did not forgive. They reported this matter to the Blessed One. "I allow, monks, to forgive." They indeed did not forgive. Co-resident pupils departed, left the monastic community, and went over to the sectarians. They reported this matter to the Blessed One. "Monks, when being asked for forgiveness, one should not fail to forgive. Whoever should not forgive, there is an offence of wrong-doing."

Now at that time preceptors dismiss one who is conducting properly, and do not dismiss one who is not conducting properly. They reported this matter to the Blessed One. "Monks, one who is conducting properly should not be dismissed. Whoever should dismiss him, there is an offence of wrong-doing. And, monks, one who is not conducting properly should not be not dismissed. Whoever should not dismiss him, there is an offence of wrong-doing."

"Monks, a co-resident pupil possessed of five factors should be dismissed. There is no exceeding love towards the preceptor, there is no exceeding confidence, there is no exceeding shame, there is no exceeding respect, there is no exceeding development - monks, a co-resident pupil possessed of these five factors should be dismissed."

"Monks, a co-resident pupil possessed of five factors should not be dismissed. There is exceeding love towards the preceptor, there is exceeding confidence, there is exceeding shame, there is exceeding respect, there is exceeding development - monks, a co-resident pupil possessed of these five factors should not be dismissed."

"Monks, a co-resident pupil possessed of five factors is fit to be dismissed. There is no exceeding love towards the preceptor, there is no exceeding confidence, there is no exceeding shame, there is no exceeding respect, there is no exceeding development - monks, a co-resident pupil possessed of these five factors is fit to be dismissed."

"Monks, a co-resident pupil possessed of five factors is not fit to be dismissed. There is exceeding love towards the preceptor, there is exceeding confidence, there is exceeding shame, there is exceeding respect, there is exceeding development - monks, a co-resident pupil possessed of these five factors is not fit to be dismissed."

"Monks, a preceptor not dismissing a co-resident pupil possessed of five factors is at fault, dismissing him is not at fault. There is no exceeding love towards the preceptor,

there is no exceeding confidence, there is no exceeding shame, there is no exceeding respect, there is no exceeding development - monks, a preceptor not dismissing a co-resident pupil possessed of these five factors is at fault, dismissing him is not at fault.

"Monks, a preceptor dismissing a co-resident pupil possessed of five factors is at fault, not dismissing him is not at fault. There is exceeding love towards the preceptor, there is exceeding confidence, there is exceeding shame, there is exceeding respect, there is exceeding development - monks, a preceptor dismissing a co-resident pupil possessed of these five factors is at fault, not dismissing him is not at fault."

69. Now at that time a certain brahmin, having approached the monks, requested the going forth. The monks did not wish to give him the going forth. He, not obtaining the going forth among the monks, became lean, rough, discoloured, become quite pale, with veins showing all over the body. The Blessed One saw that brahmin lean, rough, discoloured, become quite pale, with veins showing all over the body; having seen, he addressed the monks - "Why is that brahmin, monks, lean, rough, discoloured, become quite pale, with veins showing all over the body?" This brahmin, venerable sir, having approached the monks, requested the going forth. The monks did not wish to give him the going forth. He, not obtaining the going forth among the monks, became lean, rough, discoloured, become quite pale, with veins showing all over the body. Then the Blessed One addressed the monks: "Who now, monks, remembers a service done by that brahmin?" When this was said, the Venerable Sāriputta said this to the Blessed One - "I, venerable sir, remember a service done by that brahmin." "But what service done by that brahmin do you remember, Sāriputta?" "Here, venerable sir, that brahmin gave me a ladle of almsfood as I was walking for almsfood in Rājagaha. This, venerable sir, is the service done by that brahmin that I remember." "Good, good, Sāriputta, for good persons, Sāriputta, are grateful and thankful. Well then, Sāriputta, give that brahmin the going forth, give him full ordination." "How, venerable sir, shall I give that brahmin the going forth, give him full ordination?" Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - That full ordination, monks, which was allowed by me by the three goings for refuge, I reject from this day forth. I allow, monks, to give full ordination by a legal act at which a motion is put and is followed by three proclamations. And thus, monks, one should be given full ordination. An experienced and competent monk should inform the Community -

70. "Let the Community hear me, venerable sir. This one of such and such a name is a candidate for full ordination of the venerable one of such and such a name. If it is the proper time for the Community, the Community should give full ordination to the one of such and such a name with the one of such and such a name as preceptor. This is the motion.

"Let the Community hear me, venerable sir. This one of such and such a name is a candidate for full ordination of the venerable one of such and such a name. The Community gives full ordination to the one of such and such a name with the one of such and such a name as preceptor. If the full ordination of the one of such and such a name with the one of such and such a name as preceptor is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter -Let the Community hear me, venerable sir. This one of such and such a name is a candidate for full ordination of the venerable one of such and such a name. The Community gives full ordination to the one of such and such a name with the one of such and such a name as preceptor. If the full ordination of the one of such and such a name with the one of such and such a name as preceptor is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the third time I say this matter -Let the Community hear me, venerable sir. This one of such and such a name is a candidate for full ordination of the venerable one of such and such a name. The Community gives full ordination to the one of such and such a name with the one of such and such a name as preceptor. If the full ordination of the one of such and such a name with the one of such and such a name as preceptor is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The one of such and such a name is fully ordained by the Community with the one of such and such a name as preceptor. It is agreeable to the Community, therefore they are silent, thus I remember it."

71. Now at that time a certain monk, immediately after full ordination, engaged in misconduct. The monks said thus - "Friend, do not do such a thing, this is not allowable." He speaks thus: "Indeed I did not request the venerable ones 'give me full ordination'. Why did you give me full ordination without being requested?" They reported this matter to the Blessed One. One should not be given full ordination without being requested, monks. Whoever should give full ordination, there is an offence of wrong-doing. I allow, monks, to give full ordination to one who has requested. And thus, monks, he should request. That candidate for full ordination, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the monks, having sat down squatting, having raised joined palms, should address them thus - "Venerable sir, I request full ordination from the Community. May the Community, venerable sir, raise me up, out of compassion." For the second time he should request. For the third time he should request. An experienced and competent monk should inform the Community -

72. "Let the Community hear me, venerable sir. This one of such and such a name is a candidate for full ordination of the venerable one of such and such a name. The one of such and such a name requests full ordination from the Community with the one of such and such a name as preceptor. If it is the proper time for the Community, the Community should give full ordination to the one of such and such a name with the one of such and such a name as preceptor. This is the motion.

"Let the Community hear me, venerable sir. This one of such and such a name is a candidate for full ordination of the venerable one of such and such a name. The one of such and such a name requests full ordination from the Community with the one of such and such a name as preceptor. The Community gives full ordination to the one of such and such a name with the one of such and such a name as preceptor. If the full ordination of the one of such and such a name with the one of such and such a name as preceptor is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter, etc.

"The one of such and such a name is fully ordained by the Community with the one of such and such a name as preceptor. It is agreeable to the Community, therefore they are silent, thus I remember it."

73. Now at that time at Rājagaha a succession of meals of superior food was established. Then a certain brahmin had this thought - "These ascetics, disciples of the Sakyan, are of comfortable habits, of comfortable conduct; having eaten good food, they sleep in sheltered beds. What if I were to go forth among the ascetics, disciples of the Sakyan?" Then that brahmin, having approached the monks, requested the going forth. The monks gave him the going forth and gave him the full ordination. When he had gone forth, the succession of meals came to an end. The monks said thus - "Come now, friend, let us go for almsfood." He speaks thus: "I did not go forth for this reason, that I should go for almsfood. If you give to me, I will eat; if you do not give to me, I will leave the monastic community." "But did you, friend, go forth for the sake of the belly?" "Yes, friend." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a monk go forth for the sake of the belly in such a well-proclaimed Teaching and discipline?" Those monks reported this matter to the Blessed One. Etc. "Is it true, monk, that you went forth for the sake of the belly?" "It is true, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish man, go forth for the sake of the belly in such a well-proclaimed Teaching and discipline? This, foolish man, is not for the confidence of those without confidence, nor for the increase of those with confidence." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "I allow, monks, the one giving full ordination to declare the four resources - The going forth is in dependence on a meal consisting of mouthfuls of almsfood; therein you should make effort for as long as life lasts; extra gain - a meal for the Community, a meal by invitation, an invitation, a ticket meal, a fortnightly meal, an observance day meal, a first day of the fortnight meal. The going forth is in dependence on a rag-robe; therein you should make effort for as long as life lasts; extra gain - linen, cotton, silk, woollen blanket, hempen, hemp. The going forth is in dependence on lodging at the root of a tree; therein you should make effort for as long as life lasts; extra gain - a dwelling, a lean-to, a mansion, a long building, a cave. The going forth is in dependence on fermented urine as medicine; therein you should make effort for as long as life lasts; extra gain - ghee, butter, oil, honey, molasses."

The Discussion on Dismissal is concluded.

The Recitation Section on Duties to the Preceptor is concluded as fifth.

The Fifth Recitation Section

18. The Discussion on Duties to the Teacher

74. Now at that time a certain young man, having approached the monks, requested the going forth. The monks declared the resources to him beforehand. He speaks thus: "If, venerable sir, you were to declare the resources to me after I have gone forth, I would be delighted. Now I will not go forth, venerable sir; the resources are

loathsome and repulsive to me." They reported this matter to the Blessed One. "Monks, the resources should not be declared beforehand. Whoever should declare them, there is an offence of wrong-doing. I allow, monks, to declare the resources immediately after full ordination."

Now at that time monks were giving full ordination with a group of two or with a group of three. They reported this matter to the Blessed One. "Monks, one should not be given full ordination with a group of less than ten. Whoever should give full ordination, there is an offence of wrong-doing. I allow, monks, to give full ordination with a group of ten or with a group of more than ten."

75. Now at that time monks were giving full ordination to a co-resident pupil even with one rains retreat or with two rains retreats. The Venerable Upasena Vaṅgantaputta also, with one rains retreat, gave full ordination to a co-resident pupil. He, having completed the rains retreat, with two rains retreats, taking the co-resident pupil with one rains retreat, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Now it is habitual for the Buddhas, the Blessed Ones, to exchange friendly greetings with visiting monks. Then the Blessed One said this to the Venerable Upasena Vaṅgantaputta: "Is it bearable, monk, is it endurable, have you come the journey with little fatigue?" "It is bearable, Blessed One, it is endurable, Blessed One. We, venerable sir, have come the journey with little fatigue." Even knowing, Truth-finders ask; even knowing, they do not ask; having understood the time, they ask; having understood the time, they do not ask; Truth-finders ask what is connected with benefit; not what is unconnected with benefit. For Truth-finders there is destruction of the bridge regarding what is unconnected with benefit. For two reasons the Buddhas, the Blessed Ones, question monks in return - "We will expound the Teaching, or we will lay down a training rule for disciples." Then the Blessed One said this to the Venerable Upasena Vaṅgantaputta: "How many rains retreats have you, monk?" "I have two rains retreats, Blessed One." "And how many rains retreats has this monk?" "One rains retreat, Blessed One." "What is this monk to you?" "He is my co-resident pupil, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, foolish man, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, foolish man, who should be exhorted and instructed by others, think to exhort and instruct another? Too quickly indeed have you, foolish man, reverted to luxurious living, that is to say, the forming of a group. This, foolish man, is not for the confidence of those without confidence, nor for the increase of those with confidence." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "One should not, monks, give full ordination to one with less than ten rains retreats. Whoever should give full ordination, there is an offence of wrong-doing. I allow, monks, one with ten rains retreats or more than ten rains retreats to give full ordination."

76. Now at that time monks - "from ten years seniority, from ten years seniority" - foolish and inexperienced, were giving full ordination. Preceptors are seen who are foolish, while co-resident pupils are wise. Preceptors are seen who are inexperienced, while co-resident pupils are experienced. Preceptors are seen who are of little learning, while co-resident pupils are very learned. Preceptors are seen who are lacking wisdom, while co-resident pupils are wise. A certain one too, formerly of

another sect, when being spoken to legitimately by his preceptor, having refuted his preceptor's doctrine, went over to that very sphere of sectarian doctrines. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks - "from ten years seniority, from ten years seniority" - foolish and inexperienced, give full ordination. Preceptors are seen who are foolish while co-resident pupils are wise, preceptors are seen who are inexperienced while co-resident pupils are experienced, preceptors are seen who are of little learning while co-resident pupils are very learned, preceptors are seen who are lacking wisdom, while co-resident pupils are wise." Then those monks reported this matter to the Blessed One. "Is it true, monks, that monks - "from ten years seniority, from ten years seniority" - foolish and inexperienced, were giving full ordination. Preceptors are seen who are foolish, while co-resident pupils are wise, preceptors are seen who are inexperienced while co-resident pupils are experienced, preceptors are seen who are of little learning, while co-resident pupils are very learned, preceptors are seen who are lacking wisdom, while co-resident pupils are wise?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could those foolish men, monks - "from ten years seniority, from ten years seniority" - foolish and inexperienced, give full ordination. Preceptors are seen who are foolish, while co-resident pupils are wise, preceptors are seen who are inexperienced while co-resident pupils are experienced, preceptors are seen who are of little learning, while co-resident pupils are very learned, preceptors are seen who are lacking wisdom, while co-resident pupils are wise. This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "One should not be given full ordination by one who is foolish and inexperienced. Whoever should give full ordination, there is an offence of wrongdoing. I allow, monks, an experienced monk who is competent, with ten rains retreats or more than ten rains retreats, to give full ordination."

77. Now at that time monks, when their preceptors had departed, or had left the monastic community, or had died, or had gone over to another faction, without a teacher, not being admonished, not being instructed, improperly dressed, improperly clothed, not decently attired, were going for almsfood; while people were eating, they offered their bowl over the food, over the solid food - over the savoury food - over the drinking water they offered their bowl; having asked for lentil curry and cooked rice by themselves, they ate; even in the refectory they dwelt making loud sounds and great sounds. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, improperly dressed, improperly clothed, not decently attired, go for almsfood; while people are eating, offer their bowl over the food, over the solid food - over the savoury food - over the drinking water offer their bowl; having asked for lentil curry and cooked rice by themselves, eat; even in the refectory dwell making loud sounds and great sounds, just like brahmins at a brahmin feast!" The monks heard those people grumbling, criticising, and complaining, etc. Then those monks reported this matter to the Blessed One. "Is it true, monks... etc." "It is true, Blessed One." Etc. Having rebuked them, having given a talk on the Teaching, he addressed the monks -

"I allow, monks, a teacher. The teacher, monks, should establish a mind like towards a son for the pupil; the pupil should establish a mind like towards a father for the teacher. Thus they, dwelling respectful towards one another, deferential, with

common livelihood, will attain growth, increase, and expansion in this Teaching and discipline. I allow, monks, to dwell in dependence for ten rains retreats, to give dependence with ten rains retreats. And thus, monks, a teacher should be taken. Having arranged the upper robe on one shoulder, having paid homage at the feet, having sat down squatting, having raised joined palms, he should address him thus - 'Venerable sir, be my teacher; I shall live in dependence on the venerable one; venerable sir, be my teacher; I shall live in dependence on the venerable one; venerable sir, be my teacher; I shall live in dependence on the venerable one.' If he intimates by body, intimates by speech, intimates by body and speech, saying 'Good' or 'Agreed' or 'Suitable' or 'Proper' or 'Accomplish it with pleasing conduct,' the teacher is taken; if he does not intimate by body, does not intimate by speech, does not intimate by body and speech, the teacher is not taken.

78. "Monks, a pupil should conduct himself rightly towards his teacher. Therein this is the proper conduct -

"Having risen early, having taken off his sandals, having arranged his upper robe on one shoulder, a wooden toothbrush should be given, water for washing the face should be given, a seat should be prepared. If there is rice gruel, having washed the vessel, the rice gruel should be offered. Having given water to one who has drunk the rice gruel, having received the vessel, having lowered it, having washed it well without scraping, it should be put away. When the teacher has risen, the seat should be removed. If that place is dirty, that place should be swept.

"If the teacher wishes to enter the village, the inner robe should be given, the inner clothing should be received back, the waistband should be given, having folded them together the double robes should be given, having washed it the bowl with water should be given. If the teacher wishes for an attendant monk, having covered the three circles, having dressed all round, having tied the waistband, having folded them together, having put on the double robes, having fastened the knot, having washed the bowl and taken it, one should be the attendant monk of the teacher. One should not go too far, one should not go too near, the bowl and its contents should be received. While the teacher is speaking, talk should not be interrupted now and then. The teacher speaking on the verge of an offence should be prevented.

"When returning, having come first, a seat should be prepared, water for washing the feet, a footstool, a footstand should be set out, having gone forward to meet him, the bowl and robes should be received, the inner clothing should be given, the inner robe should be received back. If the robe is wet, it should be dried in the sun for a moment, but the robe should not be stored in the sun. The robe should be folded. When folding the robe, having raised the corner by four inches, the robe should be folded - so that there may be no crease in the middle. The waistband should be placed in the fold.

"If there is almsfood, and the teacher wishes to eat, having given water, the almsfood should be offered. The teacher should be asked about drinking water. Having given water to one who has finished eating, having received the bowl, having lowered it, having washed it well without scraping, having dried it, it should be dried in the sun for a moment, but the bowl should not be stored in the sun. The bowl and robes should be put away. When putting away the bowl, having taken the bowl with one

hand, having touched underneath the bed or underneath the chair with the other hand, the bowl should be put away. The bowl should not be put away on uncovered ground. When putting away the robe, having taken the robe with one hand, having wiped the bamboo pole for robes or the cord for robes with the other hand, having made the edge on the far side and the fold on the near side, the robe should be put away. When the teacher has risen, the seat should be removed, the water for washing the feet, the footstool, the footstand should be put away. If that place is dirty, that place should be swept.

"If the teacher wishes to bathe, the bath should be prepared. If there is need for cold water, cold water should be prepared. If there is need for hot water, hot water should be prepared.

"If the teacher wishes to enter the sweat room, bath powder should be kneaded, clay should be moistened, and having taken the sauna chair, having gone behind the teacher step by step, having given the sauna chair, having received the robe, it should be put aside; bath powder should be given, clay should be given. If he is able, he should enter the sweat room. When entering the sweat room, having smeared the face with clay, having covered the front and the back, he should enter the sweat room. One should not sit down having intruded upon elder monks. Junior monks should not be prevented from their seats. In the sweat room, a rubbing should be done for the teacher. When leaving the sweat room, having taken the sauna chair, having covered the front and the back, he should leave the sweat room.

"In the water too, a rubbing should be done for the teacher. Having bathed, having come out first, having dried one's own body, having dressed, the water should be wiped from the teacher's body, the inner robe should be given, the double robe should be given, having taken the sauna chair, having come first, a seat should be prepared, water for washing the feet, a footstool, and a footstand should be set out. The teacher should be asked about drinking water. If he wishes to have a recitation, he should recite for him. If he wishes to ask questions, he should be questioned.

"In whatever dwelling the teacher dwells, if that dwelling is dirty, if he is able, it should be cleaned. When cleaning the dwelling, first the bowl and robes should be taken out and put aside; the sitting-cloth cover should be taken out and put aside; the mattress and pillow should be taken out and put aside; the bed, having lowered it, carefully without scraping, without knocking against the door and doorpost, should be taken out and put aside; the chair, having lowered it, carefully without scraping, without knocking against the door and doorpost, should be taken out and put aside; the supports for the bed should be taken out and put aside; the spittoon should be taken out and put aside; the bolster slab should be taken out and put aside; the floor covering, having noted how it was laid down, should be taken out and put aside. If there is cobweb cloth in the dwelling, it should first be removed from the ceiling, the window corners should be wiped. If a wall with a coating of red chalk is mildewed, having moistened and wrung out a cloth, it should be wiped. If a floor with a black finish is mildewed, having moistened and wrung out a cloth, it should be wiped. If the floor is unfinished, having sprinkled it with water, it should be swept - lest the dwelling be spoiled by dust. Having collected the refuse, it should be thrown aside.

"The floor covering, having dried it in the sun, having cleaned it, having shaken it out, having brought it back, should be laid down as it was laid down before. The supports for the bed, having dried them in the sun, having wiped them, having brought them back, should be placed in their proper place. The bed, having dried it in the sun, having cleaned it, having shaken it out, having lowered it, carefully without scraping, without knocking against the door and doorpost, having brought it back, should be laid down as it was laid down before. The chair, having dried it in the sun, having cleaned it, having shaken it out, having lowered it, carefully without scraping, without knocking against the door and doorpost, having brought it back, should be laid down as it was laid down before. The mattress and pillow, having dried them in the sun, having cleaned them, having shaken them out, having brought them back, should be laid down as they were laid down before. The sitting-cloth cover, having dried it in the sun, having cleaned it, having shaken it out, having brought it back, should be laid down as it was laid down before. The spittoon, having dried it in the sun, having wiped it, having brought it back, should be placed in its proper place. The bolster slab, having dried it in the sun, having wiped it, having brought it back, should be placed in its proper place. The bowl and robes should be put away. When putting away the bowl, having taken the bowl with one hand, having touched underneath the bed or underneath the chair with the other hand, the bowl should be put away. The bowl should not be put away on uncovered ground. When putting away the robe, having taken the robe with one hand, having wiped the bamboo pole for robes or the cord for robes with the other hand, having made the edge on the far side and the fold on the near side, the robe should be put away.

"If dusty winds blow from the east, the eastern windows should be closed. If dusty winds blow from the west, the western windows should be closed. If dusty winds blow from the north, the northern windows should be closed. If dusty winds blow from the south, the southern windows should be closed. If it is the cold season, the windows should be opened by day and closed at night. If it is the hot season, the windows should be closed by day and opened at night.

"If the residential compound is dirty, the residential compound should be swept. If the porch is dirty, the porch should be swept. If the assembly hall is dirty, the assembly hall should be swept. If the fire hall is dirty, the fire hall should be swept. If the toilet is dirty, the toilet should be swept. If there is no drinking water, drinking water should be set out. If there is no water for washing, water for washing should be set out. If there is no water in the vessel for rinsing, water should be poured into the vessel for rinsing.

"If discontent has arisen in the teacher, the pupil should withdraw him, or have him withdrawn, or a talk on the Teaching should be given to him. If remorse has arisen in the teacher, the pupil should dispel it, or have it dispelled, or a talk on the Teaching should be given to him. If wrong view has arisen in the teacher, the pupil should dissuade him, or have him dissuaded, or a talk on the Teaching should be given to him. If the teacher has become guilty of a serious offence and is deserving of probation, the pupil should make an effort: "How indeed might the Community give probation to the teacher?" If the teacher is deserving of being sent back to the beginning, the pupil should make an effort: "How indeed might the Community send the teacher back to the beginning?" If the teacher is deserving of penance, the pupil

should make an effort: "How indeed might the Community give penance to the teacher?" If the teacher is deserving of rehabilitation, the pupil should make an effort: "How indeed might the Community rehabilitate the teacher?" If the Community wishes to perform a legal act against the teacher, whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension, the pupil should make an effort: "How indeed might the Community not perform the legal act against the teacher, or might divert it to a lighter one?" Or if a legal act has been performed against him by the Community, whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension, the pupil should make an effort: "How indeed might the teacher behave properly, be subdued, make amends, and the Community revoke that legal act?"

"If the teacher's robe is to be washed, the pupil should wash it, or make an effort: "How indeed might the teacher's robe be washed?" If the teacher's robe is to be made, the pupil should make it, or make an effort: "How indeed might the teacher's robe be made?" If the teacher's dye is to be boiled, the pupil should boil it, or make an effort: "How indeed might the teacher's dye be boiled?" If the teacher's robe is to be dyed, the pupil should dye it, or make an effort: "How indeed might the teacher's robe be dyed?" When dyeing the robe, it should be dyed well, turning it over and over, and one should not depart while the drops are still falling.

"Without asking permission from the teacher, a bowl should not be given to a certain person, nor should a bowl be accepted from a certain person; a robe should not be given to a certain person; a robe should not be accepted from a certain person; a requisite should not be given to a certain person; a requisite should not be accepted from a certain person; hair should not be cut for a certain person; one should not have one's hair cut by a certain person; a rubbing should not be done for a certain person; one should not have a rubbing done by a certain person; service should not be done for a certain person; one should not have service done by a certain person; one should not be an attendant monk for a certain person; a certain person should not be taken as an attendant monk; almsfood should not be brought out for a certain person; one should not have almsfood brought out by a certain person. Without asking permission from the teacher, the village should not be entered, the cemetery should not be gone to, one should not depart to another direction. If the teacher is sick, he should be attended upon for as long as life lasts; his recovery should be awaited."

The Duties to the Teacher are concluded.

19. The Discussion on Duties to the Pupil

79. "Monks, a teacher should conduct himself rightly towards a pupil. Therein this is the proper conduct -

"Monks, a pupil should be supported and helped by the teacher with recitation, with questioning, with exhortation, with instruction. If the teacher has a bowl and the pupil does not have a bowl, the teacher should give a bowl to the pupil, or make an effort: 'How indeed might a bowl arise for the pupil?' If the teacher has a robe and the pupil does not have a robe, the teacher should give a robe to the pupil, or make an effort:

'How indeed might a robe arise for the pupil?' If the teacher has a requisite and the pupil does not have a requisite, the teacher should give a requisite to the pupil, or make an effort: 'How indeed might a requisite arise for the pupil?'

"If the pupil is sick, having risen early, a wooden toothbrush should be given, water for washing the face should be given, a seat should be prepared. If there is rice gruel, having washed the vessel, the rice gruel should be offered. Having given water to one who has drunk the rice gruel, having received the vessel, having lowered it, having washed it well without scraping, it should be put away. When the pupil has risen, the seat should be removed. If that place is dirty, that place should be swept.

"If the pupil wishes to enter the village, the inner robe should be given, the inner clothing should be received back, the waistband should be given, having folded them together the double robes should be given, having washed it the bowl with water should be given.

Thinking 'He will return by this much,' a seat should be prepared, water for washing the feet, a footstool, a footstand should be set out, having gone forward to meet him, the bowl and robes should be received, the inner clothing should be given, the inner robe should be received back. If the robe is wet, it should be dried in the sun for a moment, but the robe should not be stored in the sun. The robe should be folded. When folding the robe, having raised the corner by four inches, the robe should be folded - so that there may be no crease in the middle. The waistband should be placed in the fold.

"If there is almsfood, and the pupil wishes to eat, having given water, the almsfood should be offered. The pupil should be asked about drinking water. Having given water to one who has finished eating, having received the bowl, having lowered it, having washed it well without scraping, having dried it, it should be dried in the sun for a moment, but the bowl should not be stored in the sun. The bowl and robes should be put away. When putting away the bowl, having taken the bowl with one hand, having touched underneath the bed or underneath the chair with the other hand, the bowl should be put away. The bowl should not be put away on uncovered ground. When putting away the robe, having taken the robe with one hand, having wiped the bamboo pole for robes or the cord for robes with the other hand, having made the edge on the far side and the fold on the near side, the robe should be put away. When the pupil has risen, the seat should be removed, the water for washing the feet, the footstool, the footstand should be put away. If that place is dirty, that place should be swept.

"If the pupil wishes to bathe, the bath should be prepared. If there is need for cold water, cold water should be prepared. If there is need for hot water, hot water should be prepared.

"If the pupil wishes to enter the sweat room, bath powder should be kneaded, clay should be moistened, and having taken the sauna chair, having gone, having given the sauna chair, having received the robe, it should be put aside; bath powder should be given, clay should be given. If he is able, he should enter the sweat room. When entering the sweat room, having smeared the face with clay, having covered the front and the back, he should enter the sweat room. One should not sit down having intruded upon elder monks, junior monks should not be prevented from their seats. In

the sweat room, a rubbing should be done for the pupil. When leaving the sweat room, having taken the sauna chair, having covered the front and the back, he should leave the sweat room.

"In the water too, a rubbing should be done for the pupil. Having bathed, having come out first, having dried one's own body, having dressed, the water should be wiped from the pupil's body, the inner robe should be given, the double robe should be given, having taken the sauna chair, having come first, a seat should be prepared, water for washing the feet, a footstool, and a footstand should be set out. The pupil should be asked about drinking water.

"In whatever dwelling the pupil dwells, if that dwelling is dirty, if he is able, it should be cleaned. When cleaning the dwelling, first the bowl and robes should be taken out and put aside; the sitting-cloth cover should be taken out and put aside; the mattress and pillow should be taken out and put aside; the bed, having lowered it, carefully without scraping, without knocking against the door and doorpost, should be taken out and put aside; the chair, having lowered it, carefully without scraping, without knocking against the door and doorpost, should be taken out and put aside; the supports for the bed should be taken out and put aside; the spittoon should be taken out and put aside; the bolster slab should be taken out and put aside; the floor covering, having noted how it was laid down, should be taken out and put aside. If there is cobweb cloth in the dwelling, it should first be removed from the ceiling, the window corners should be wiped. If a wall with a coating of red chalk is mildewed, having moistened and wrung out a cloth, it should be wiped. If a floor with a black finish is mildewed, having moistened and wrung out a cloth, it should be wiped. If the floor is unfinished, having sprinkled it with water, it should be swept - lest the dwelling be spoiled by dust. Having collected the refuse, it should be thrown aside.

"The floor covering, having dried it in the sun, having cleaned it, having shaken it out, having brought it back, should be laid down as it was laid down before. The supports for the bed, having dried them in the sun, having wiped them, having brought them back, should be placed in their proper place. The bed, having dried it in the sun, having cleaned it, having shaken it out, having lowered it, carefully without scraping, without knocking against the door and doorpost, having brought it back, should be laid down as it was laid down before. The chair, having dried it in the sun, having cleaned it, having shaken it out, having lowered it, carefully without scraping, without knocking against the door and doorpost, having brought it back, should be laid down as it was laid down before. The mattress and pillow, having dried them in the sun, having cleaned them, having shaken them out, having brought them back, should be laid down as they were laid down before. The sitting-cloth cover, having dried it in the sun, having cleaned it, having shaken it out, having brought it back, should be laid down as it was laid down before. The spittoon, having dried it in the sun, having wiped it, having brought it back, should be placed in its proper place. The bolster slab, having dried it in the sun, having wiped it, having brought it back, should be placed in its proper place. The bowl and robes should be put away. When putting away the bowl, having taken the bowl with one hand, having touched underneath the bed or underneath the chair with the other hand, the bowl should be put away. The bowl should not be put away on uncovered ground. When putting away the robe,

having taken the robe with one hand, having wiped the bamboo pole for robes or the cord for robes with the other hand, having made the edge on the far side and the fold on the near side, the robe should be put away.

"If dusty winds blow from the east, the eastern windows should be closed. If dusty winds blow from the west, the western windows should be closed. If dusty winds blow from the north, the northern windows should be closed. If dusty winds blow from the south, the southern windows should be closed. If it is the cold season, the windows should be opened by day and closed at night. If it is the hot season, the windows should be closed by day and opened at night.

"If the residential compound is dirty, the residential compound should be swept. If the porch is dirty, the porch should be swept. If the assembly hall is dirty, the assembly hall should be swept. If the fire hall is dirty, the fire hall should be swept. If the toilet is dirty, the toilet should be swept. If there is no drinking water, drinking water should be set out. If there is no water for washing, water for washing should be set out. If there is no water in the vessel for rinsing, water should be poured into the vessel for rinsing.

"If discontent has arisen in the pupil, the teacher should withdraw him, or have him withdrawn, or a talk on the Teaching should be given to him. If remorse has arisen in the pupil, the teacher should dispel it, or have it dispelled, or a talk on the Teaching should be given to him. If wrong view has arisen in the pupil, the teacher should dissuade him, or have him dissuaded, or a talk on the Teaching should be given to him. If the pupil has become guilty of a serious offence and is deserving of probation, the teacher should make an effort: "How indeed might the Community give probation to the pupil?" If the pupil is deserving of being sent back to the beginning, the teacher should make an effort: "How indeed might the Community send the pupil back to the beginning?" If the pupil is deserving of penance, the teacher should make an effort: "How indeed might the Community give penance to the pupil?" If the pupil is deserving of rehabilitation, the teacher should make an effort: "How indeed might the Community rehabilitate the pupil?" If the Community wishes to perform a legal act against the pupil, whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension, the teacher should make an effort: "How indeed might the Community not perform the legal act against the pupil, or might divert it to a lighter one?" Or if a legal act has been performed against him by the Community, whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension, the teacher should make an effort: "How indeed might the pupil behave properly, be subdued, make amends, and the Community revoke that legal act?"

"If the pupil's robe is to be washed, the teacher should instruct him: 'You should wash it thus,' or make an effort: "How indeed might the pupil's robe be washed?" If the pupil's robe is to be made, the teacher should instruct him: 'You should make it thus,' or make an effort: "How indeed might the pupil's robe be made?" If the pupil's dye is to be boiled, the teacher should instruct him: 'You should boil it thus,' or make an effort: "How indeed might the pupil's dye be boiled?" If the pupil's robe is to be dyed, the teacher should instruct him: 'You should dye it thus,' or make an effort: "How indeed might the pupil's robe be dyed?" When dyeing the robe, it should be dyed well, turning it over and over, and one should not depart while the drops are still falling. If the pupil is sick, he should be attended upon for as long as life lasts; his

recovery should be awaited."

The Duties of the Pupil are concluded.

The Sixth Recitation Section.

20. Dismissal and Asking for Pardon

80. Now at that time pupils did not behave properly towards their teachers, etc. They reported this matter to the Blessed One, etc. "Monks, a pupil should not fail to behave properly towards his teacher. Whoever should not behave properly, there is an offence of wrong-doing." They indeed did not behave properly. They reported this matter to the Blessed One, etc. "I allow, monks, to dismiss one who does not behave properly. And thus, monks, he should be dismissed - 'I dismiss you,' or 'Do not come back here,' or 'Take away your bowl and robes,' or 'I am not to be attended upon by you.' If he intimates by body, intimates by speech, intimates by body and speech, the pupil is dismissed; if he does not intimate by body, does not intimate by speech, does not intimate by body and speech, the pupil is not dismissed."

Now at that time pupils who had been dismissed did not ask forgiveness. They reported this matter to the Blessed One. "I allow, monks, to ask forgiveness." They indeed did not ask forgiveness. They reported this matter to the Blessed One. "Monks, one who has been dismissed should not fail to ask forgiveness. Whoever should not ask forgiveness, there is an offence of wrong-doing."

Now at that time teachers, when being asked for forgiveness, did not forgive. They reported this matter to the Blessed One. "I allow, monks, to forgive." They indeed did not forgive. Pupils departed, left the monastic community, and went over to the sectarians. They reported this matter to the Blessed One. "Monks, when being asked for forgiveness, one should not fail to forgive. Whoever should not forgive, there is an offence of wrong-doing."

Now at that time teachers dismiss one who is conducting properly, and do not dismiss one who is not conducting properly. They reported this matter to the Blessed One. "Monks, one who is conducting properly should not be dismissed. Whoever should dismiss him, there is an offence of wrong-doing. And, monks, one who is not conducting properly should not be dismissed. Whoever should not dismiss him, there is an offence of wrong-doing."

81. "Monks, a pupil possessed of five factors should be dismissed. There is no exceeding love towards the teacher, there is no exceeding confidence, there is no exceeding shame, there is no exceeding respect, there is no exceeding development - monks, a pupil possessed of these five factors should be dismissed."

"Monks, a pupil possessed of five factors should not be dismissed. There is exceeding love towards the teacher, there is exceeding confidence, there is exceeding shame, there is exceeding respect, there is exceeding development - monks, a pupil possessed of these five factors should not be dismissed."

"Monks, a pupil possessed of five factors is fit to be dismissed. There is no exceeding love towards the teacher, there is no exceeding confidence, there is no exceeding shame, there is no exceeding respect, there is no exceeding development - monks, a

pupil possessed of these five factors is fit to be dismissed.

"Monks, a pupil possessed of five factors is not fit to be dismissed. There is exceeding love towards the teacher, there is exceeding confidence, there is exceeding shame, there is exceeding respect, there is exceeding development - monks, a pupil possessed of these five factors is not fit to be dismissed.

"Monks, a teacher not dismissing a pupil possessed of five factors is at fault, dismissing him is not at fault. There is no exceeding love towards the teacher, there is no exceeding confidence, there is no exceeding shame, there is no exceeding respect, there is no exceeding development - monks, a teacher not dismissing a pupil possessed of these five factors is at fault, dismissing him is not at fault.

"Monks, a teacher dismissing a pupil possessed of five factors is at fault, not dismissing him is not at fault. There is exceeding love towards the teacher, there is exceeding confidence, there is exceeding shame, there is exceeding respect, there is exceeding development - monks, a teacher dismissing a pupil possessed of these five factors is at fault, not dismissing him is not at fault."

The Dismissal and Asking for Pardon are concluded.

21. The Case of the Ignorant and Inexperienced

82. Now at that time monks, thinking "from ten rains retreats, from ten rains retreats," foolish and inexperienced, were giving guidance. Teachers are seen who are foolish, while pupils are wise. Teachers are seen who are inexperienced, while pupils are experienced. Teachers are seen who are of little learning, while pupils are very learned. Teachers are seen who are lacking wisdom, while pupils are wise. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks, thinking 'from ten rains retreats, from ten rains retreats,' foolish and inexperienced, give guidance. Teachers are seen who are foolish while pupils are wise, teachers are seen who are inexperienced while pupils are experienced, teachers are seen who are of little learning while pupils are very learned, teachers are seen who are lacking wisdom while pupils are wise." Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that monks, thinking 'from ten rains retreats, from ten rains retreats,' foolish and inexperienced, give guidance?" Etc. "It is true, Blessed One." The Buddha, the Blessed One, rebuked them, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "Monks, guidance should not be given by one who is foolish and inexperienced. Whoever should give it, there is an offence of wrong-doing. I allow, monks, an experienced monk who is competent, with ten rains retreats or more than ten rains retreats, to give guidance."

The Case of the Ignorant and Inexperienced is concluded.

22. The Discussion on the Cessation of Guidance

83. Now at that time monks did not know the cessations of dependence when their teachers and preceptors had departed, or had left the monastic community, or had died, or had gone over to another faction. They reported this matter to the Blessed One.

"There are these five cessations of dependence from a preceptor, monks -the preceptor has departed, or has left the monastic community, or has died, or has gone over to another faction, or by command as the fifth. These, monks, are the five cessations of dependence from a preceptor.

"There are these six cessations of dependence from a teacher, monks -the teacher has departed, or has left the monastic community, or has died, or has gone over to another faction, or by command as the fifth, or he has come together with the preceptor. These, monks, are the six cessations of dependence from a teacher."

The Discussion on the Revocation of Dependence is concluded.

23. The Pentad on Those Who Should Be Given Full Ordination

84. "Monks, a monk possessed of five factors should not give full ordination, should not give guidance, should not cause a novice to attend. He is not endowed with the aggregate of morality of one beyond training, he is not endowed with the aggregate of concentration of one beyond training, he is not endowed with the aggregate of wisdom of one beyond training, he is not endowed with the aggregate of liberation of one beyond training, he is not endowed with the aggregate of knowledge and vision of liberation of one beyond training - monks, a monk possessed of these five factors should not give full ordination, should not give guidance, should not cause a novice to attend.

"Monks, a monk possessed of five factors should give full ordination, should give guidance, should cause a novice to attend. He is endowed with the aggregate of morality of one beyond training, he is endowed with the aggregate of concentration of one beyond training, he is endowed with the aggregate of wisdom of one beyond training, he is endowed with the aggregate of liberation of one beyond training, he is endowed with the aggregate of knowledge and vision of liberation of one beyond training - monks, a monk possessed of these five factors should give full ordination, should give guidance, should cause a novice to attend.

"Furthermore, monks, a monk possessed of five factors should not give full ordination, should not give guidance, should not cause a novice to attend. He himself is not endowed with the aggregate of morality of one beyond training, and does not encourage others in the aggregate of morality of one beyond training; he himself is not endowed with the aggregate of concentration of one beyond training, and does not encourage others in the aggregate of concentration of one beyond training; he himself is not endowed with the aggregate of wisdom of one beyond training, and does not encourage others in the aggregate of wisdom of one beyond training; he himself is not endowed with the aggregate of liberation of one beyond training, and does not encourage others in the aggregate of liberation of one beyond training; he himself is not endowed with the aggregate of knowledge and vision of liberation of one beyond training, and does not encourage others in the aggregate of knowledge and vision of liberation of one beyond training - monks, a monk possessed of these five factors should not give full ordination, should not give guidance, should not cause a novice to attend.

"Monks, a monk possessed of five factors should give full ordination, should give guidance, should cause a novice to attend. He himself is endowed with the aggregate of morality of one beyond training, and encourages others in the aggregate of morality of one beyond training; he himself is endowed with the aggregate of concentration of one beyond training, and encourages others in the aggregate of concentration of one beyond training; he himself is endowed with the aggregate of wisdom of one beyond training, and encourages others in the aggregate of wisdom of one beyond training; he himself is endowed with the aggregate of liberation of one beyond training, and encourages others in the aggregate of liberation of one beyond training; he himself is endowed with the aggregate of knowledge and vision of liberation of one beyond training, and encourages others in the aggregate of knowledge and vision of liberation of one beyond training - monks, a monk possessed of these five factors should give full ordination, should give guidance, should cause a novice to attend.

"Furthermore, monks, a monk possessed of five factors should not give full ordination, should not give guidance, should not cause a novice to attend. He is faithless, is shameless, has no moral fear, is lazy, is unmindful - monks, a monk possessed of these five factors should not give full ordination, should not give guidance, should not cause a novice to attend.

"Monks, a monk possessed of five factors should give full ordination, should give guidance, should cause a novice to attend. He has faith, has shame, has moral fear, is putting forth strenuous energy, is mindful - monks, a monk possessed of these five factors should give full ordination, should give guidance, should cause a novice to attend.

"Furthermore, monks, a monk possessed of five factors should not give full ordination, should not give guidance, should not cause a novice to attend. He is failing in morality regarding higher morality, is failing in good conduct regarding transgression, is failing in view regarding extreme views, is of little learning, is unwise - monks, a monk possessed of these five factors should not give full ordination, should not give guidance, should not cause a novice to attend.

"Monks, a monk possessed of five factors should give full ordination, should give guidance, should cause a novice to attend. He is not failing in morality regarding higher morality, he is not failing in good conduct regarding transgression, he is not failing in view regarding extreme views, he is very learned, he is wise - monks, a monk possessed of these five factors should give full ordination, should give guidance, should cause a novice to attend.

"Furthermore, monks, a monk possessed of five factors should not give full ordination, should not give guidance, should not cause a novice to attend. He is not competent to attend a pupil or co-resident who is sick or to have them attended, to dispel discontent or to have it dispelled, to dispel arisen remorse by means of the Teaching, he does not know an offence, he does not know emergence from an offence - monks, a monk possessed of these five factors should not give full ordination, should not give guidance, should not cause a novice to attend.

"Monks, a monk possessed of five factors should give full ordination, should give guidance, should cause a novice to attend. He is competent to attend a pupil or co-

resident who is sick or to have them attended, to dispel discontent or to have it dispelled, to dispel arisen remorse by means of the Teaching, he knows an offence, he knows emergence from an offence - monks, a monk possessed of these five factors should give full ordination, should give guidance, should cause a novice to attend.

"Furthermore, monks, a monk possessed of five factors should not give full ordination, should not give guidance, should not cause a novice to attend. He is not competent to train a pupil or co-resident in the training in the fundamentals of conduct, to instruct in the training in the fundamentals of holy life, to instruct in the higher teaching, to instruct in the higher discipline, to dissuade from arisen wrong view by means of the Teaching - monks, a monk possessed of these five factors should not give full ordination, should not give guidance, should not cause a novice to attend.

"Monks, a monk possessed of five factors should give full ordination, should give guidance, should cause a novice to attend. He is competent to train a pupil or co-resident in the training in the fundamentals of conduct, to instruct in the training in the fundamentals of holy life, to instruct in the higher teaching, to instruct in the higher discipline, to dissuade from arisen wrong view by means of the Teaching - monks, a monk possessed of these five factors should give full ordination, should give guidance, should cause a novice to attend.

"Furthermore, monks, a monk possessed of five factors should not give full ordination, should not give guidance, should not cause a novice to attend. He does not know an offence, he does not know no offence, he does not know a light offence, he does not know a heavy offence, and both Pātimokkhas are not well learnt by him in detail, not well divided, not well recited, not well determined, by rule and by feature - monks, a monk possessed of these five factors should not give full ordination, should not give guidance, should not cause a novice to attend.

"Monks, a monk possessed of five factors should give full ordination, should give guidance, should cause a novice to attend. He knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, and both Pātimokkhas are well learnt by him in detail, well divided, well recited, well determined, by rule and by feature - monks, a monk possessed of these five factors should give full ordination, should give guidance, should cause a novice to attend.

"Furthermore, monks, a monk possessed of five factors should not give full ordination, should not give guidance, should not cause a novice to attend. He does not know an offence, he does not know no offence, he does not know a light offence, he does not know a heavy offence, he has less than ten years seniority - monks, a monk possessed of these five factors should not give full ordination, should not give guidance, should not cause a novice to attend.

"Monks, a monk possessed of five factors should give full ordination, should give guidance, should cause a novice to attend. He knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, he has ten years

seniority or more than ten years seniority - Monks, full ordination should be given by a monk possessed of these five factors, guidance should be given, a novice should be caused to attend."

The Pentad on Those Who Should Be Given Full Ordination is concluded.

24. The Hexad on Those Who Should Be Given Full Ordination

85. "Monks, a monk possessed of six factors should not give full ordination, should not give guidance, should not cause a novice to attend. He is not endowed with the aggregate of morality of one beyond training, he is not endowed with the aggregate of concentration of one beyond training, he is not endowed with the aggregate of wisdom of one beyond training, he is not endowed with the aggregate of liberation of one beyond training, he is not endowed with the aggregate of knowledge and vision of liberation of one beyond training, he has less than ten years seniority - monks, a monk possessed of these six factors should not give full ordination, should not give guidance, should not cause a novice to attend.

"Monks, a monk possessed of six factors should give full ordination, should give guidance, should cause a novice to attend. He is endowed with the aggregate of morality of one beyond training, he is endowed with the aggregate of concentration of one beyond training, he is endowed with the aggregate of wisdom of one beyond training, he is endowed with the aggregate of liberation of one beyond training, he is endowed with the aggregate of knowledge and vision of liberation of one beyond training, he has ten years seniority or more than ten years seniority - monks, a monk possessed of these six factors should give full ordination, should give guidance, should cause a novice to attend.

"Furthermore, monks, a monk possessed of six factors should not give full ordination, should not give guidance, should not cause a novice to attend. He himself is not endowed with the aggregate of morality of one beyond training, and does not encourage others in the aggregate of morality of one beyond training; he himself is not endowed with the aggregate of concentration of one beyond training, and does not encourage others in the aggregate of concentration of one beyond training; he himself is not endowed with the aggregate of wisdom of one beyond training, and does not encourage others in the aggregate of wisdom of one beyond training; he himself is not endowed with the aggregate of liberation of one beyond training, and does not encourage others in the aggregate of liberation of one beyond training; he himself is not endowed with the aggregate of knowledge and vision of liberation of one beyond training, and does not encourage others in the aggregate of knowledge and vision of liberation of one beyond training; he has less than ten years seniority - monks, a monk possessed of these six factors should not give full ordination, should not give guidance, should not cause a novice to attend.

"Monks, a monk possessed of six factors should give full ordination, should give guidance, should cause a novice to attend. He himself is endowed with the aggregate of morality of one beyond training, and encourages others in the aggregate of morality of one beyond training; he himself is endowed with the aggregate of concentration of one beyond training, and encourages others in the aggregate of concentration of one beyond training. He himself is endowed with the aggregate of

wisdom of one beyond training, and encourages others in the aggregate of wisdom of one beyond training. He himself is endowed with the aggregate of liberation of one beyond training, and encourages others in the aggregate of liberation of one beyond training. He himself is endowed with the aggregate of knowledge and vision of liberation of one beyond training, and encourages others in the aggregate of knowledge and vision of liberation of one beyond training; he has ten years seniority or more than ten years seniority - monks, a monk possessed of these six factors should give full ordination, should give guidance, should cause a novice to attend.

"Furthermore, monks, a monk possessed of six factors should not give full ordination, should not give guidance, should not cause a novice to attend. He is faithless, is shameless, has no moral fear, is lazy, is unmindful, he has less than ten years seniority - monks, a monk possessed of these six factors should not give full ordination, should not give guidance, should not cause a novice to attend.

"Monks, a monk possessed of six factors should give full ordination, should give guidance, should cause a novice to attend. He has faith, has shame, has moral fear, is putting forth strenuous energy, is mindful, he has ten years seniority or more than ten years seniority - monks, a monk possessed of these six factors should give full ordination, should give guidance, should cause a novice to attend.

"Furthermore, monks, a monk possessed of six factors should not give full ordination, should not give guidance, should not cause a novice to attend. He is failing in morality regarding higher morality, is failing in good conduct regarding transgression, is failing in view regarding extreme views, is of little learning, is unwise, he has less than ten years seniority - monks, a monk possessed of these six factors should not give full ordination, should not give guidance, should not cause a novice to attend.

"Monks, a monk possessed of six factors should give full ordination, should give guidance, should cause a novice to attend. He is not failing in morality regarding higher morality, he is not failing in good conduct regarding transgression, he is not failing in view regarding extreme views, he is very learned, he is wise, he has ten years seniority or more than ten years seniority - monks, a monk possessed of these six factors should give full ordination, should give guidance, should cause a novice to attend.

"Furthermore, monks, a monk possessed of six factors should not give full ordination, should not give guidance, should not cause a novice to attend. He is not competent to attend a pupil or co-resident who is sick or to have them attended, to dispel discontent or to have it dispelled, to dispel arisen remorse by means of the Teaching, he does not know an offence, he does not know emergence from an offence, he has less than ten years seniority - monks, a monk possessed of these six factors should not give full ordination, should not give guidance, should not cause a novice to attend.

"Monks, a monk possessed of six factors should give full ordination, should give guidance, should cause a novice to attend. He is competent to attend a pupil or co-resident who is sick or to have them attended, to dispel discontent or to have it dispelled, to dispel arisen remorse by means of the Teaching, he knows an offence, he knows emergence from an offence, he has ten years seniority or more than ten years seniority - monks, a monk possessed of these six factors should give full

ordination, should give guidance, should cause a novice to attend.

"Furthermore, monks, a monk possessed of six factors should not give full ordination, should not give guidance, should not cause a novice to attend. He is not competent to train a pupil or co-resident in the training in the fundamentals of conduct, to instruct in the training in the fundamentals of holy life, to instruct in the higher teaching, to instruct in the higher discipline, to dissuade from arisen wrong view by means of the Teaching, he has less than ten years seniority - monks, a monk possessed of these six factors should not give full ordination, should not give guidance, should not cause a novice to attend.

"Monks, a monk possessed of six factors should give full ordination, should give guidance, should cause a novice to attend. He is competent to train a pupil or co-resident in the training in the fundamentals of conduct, to instruct in the training in the fundamentals of holy life, to instruct in the higher teaching, to instruct in the higher discipline, to dissuade from arisen wrong view by means of the Teaching, he has ten years seniority or more than ten years seniority - monks, a monk possessed of these six factors should give full ordination, should give guidance, should cause a novice to attend.

"Furthermore, monks, a monk possessed of six factors should not give full ordination, should not give guidance, should not cause a novice to attend. He does not know an offence, he does not know no offence, he does not know a light offence, he does not know a heavy offence, and both Pātimokkhas are not well learnt by him in detail, not well divided, not well recited, not well determined, by rule and by feature, he has less than ten years seniority - monks, a monk possessed of these six factors should not give full ordination, should not give guidance, should not cause a novice to attend.

"Monks, a monk possessed of six factors should give full ordination, should give guidance, should cause a novice to attend. He knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, and both Pātimokkhas are well learnt by him in detail, well divided, well recited, well determined, by rule and by feature, he has ten years seniority or more than ten years seniority - Monks, a monk possessed of these six factors should give full ordination, should give guidance, should cause a novice to attend."

The Hexad on Those Who Should Be Given Full Ordination is concluded.

25. The Discussion on Former Adherents of Other Sects

86. Now at that time, that one who was formerly of another sect, when being spoken to legitimately by his preceptor, having refuted his preceptor's doctrine, went over to that very sphere of sectarian doctrines. He, having returned again, requested full ordination from the monks. The monks reported this matter to the Blessed One.

"Whoever, monks, was formerly of another sect, when being spoken to legitimately by his preceptor, having refuted his preceptor's doctrine, went over to that very sphere of sectarian doctrines, he, having come back, should not be given full ordination. Whoever, monks, is another one formerly of another sect who wishes for the going forth in this Teaching and discipline, wishes for full ordination, he should be given probation for four months. And thus, monks, it should be given: First, having had the hair and beard shaved off, having had ochre robes put on, having had the

upper robe arranged on one shoulder, having had him pay homage at the feet of the monks, having had him sit down squatting, having had him raise joined palms, he should be told to say thus: 'I go for refuge to the Buddha, I go for refuge to the Teaching, I go for refuge to the Community. For the second time I go for refuge to the Buddha, for the second time I go for refuge to the Teaching, for the second time I go for refuge to the Community. For the third time I go for refuge to the Buddha, for the third time I go for refuge to the Teaching, for the third time I go for refuge to the Community.'

That one formerly of another sect, monks, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the monks, having sat down squatting, having raised joined palms, should address them thus: 'I, venerable sirs, formerly of another sect, wish for full ordination in this Teaching and discipline. I, venerable sirs, request the Community for probation for four months.' For the second time he should request. For the third time he should request. An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. This one of such and such a name, formerly of another sect, wishes for full ordination in this Teaching and discipline. He requests the Community for probation for four months. If it is the proper time for the Community, the Community should give probation for four months to the one of such and such a name, formerly of another sect. This is the motion.

"Let the Community hear me, venerable sir. This one of such and such a name, formerly of another sect, wishes for full ordination in this Teaching and discipline. He requests the Community for probation for four months. The Community gives probation for four months to the one of such and such a name, formerly of another sect. If the giving of probation for four months to the one of such and such a name, formerly of another sect, is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

'Probation for four months has been given by the Community to the one of such and such a name, formerly of another sect. It is agreeable to the Community, therefore they are silent, thus I remember it.'

87. "Thus, monks, one formerly of another sect is one who fulfils, thus one who does not fulfil. And how, monks, is one formerly of another sect one who does not fulfil? Here, monks, one formerly of another sect enters the village too early, returns too late in the day. Thus also, monks, one formerly of another sect is one who does not fulfil.

"Furthermore, monks, one formerly of another sect frequents prostitutes, or frequents widows, or frequents unmarried grown-up women, or frequents eunuchs, or frequents nuns. Thus also, monks, one formerly of another sect is one who does not fulfil.

"Furthermore, monks, one formerly of another sect, regarding whatever high and low duties there are to be done for his fellows in the holy life, therein he is not skilled, not energetic, not endowed with investigation into the means for that, not able to do, not able to arrange. Thus also, monks, one formerly of another sect is one who does not fulfil.

"Furthermore, monks, one formerly of another sect does not have acute desire in recitation, in questioning, in higher morality, in higher consciousness, in higher wisdom. Thus also, monks, one formerly of another sect is one who does not fulfil.

"Furthermore, monks, one formerly of another sect, from whatever sphere of sectarian doctrines he has come over, when blame is being spoken of that teacher, of that view, of that acceptance, of that approval, of that adherence, he is angry, displeased, not satisfied; but when blame is being spoken of the Buddha, or of the Teaching, or of the Community, he is delighted, elated, satisfied. Or from whatever sphere of sectarian doctrines he has come over, when praise is being spoken of that teacher, of that view, of that acceptance, of that approval, of that adherence, he is delighted, elated, satisfied; but when praise is being spoken of the Buddha, or of the Teaching, or of the Community, he is angry, displeased, not satisfied. This, monks, is the decisive sign for one formerly of another sect regarding not fulfilling. Thus also, monks, one formerly of another sect is one who does not fulfil. One formerly of another sect who does not fulfil thus, monks, having come, should not be given full ordination.

"And how, monks, is one formerly of another sect one who fulfils? Here, monks, one formerly of another sect does not enter the village too early, does not return too late in the day. Thus also, monks, one formerly of another sect is one who fulfils.

"Furthermore, monks, one formerly of another sect does not frequent prostitutes, does not frequent widows, does not frequent unmarried grown-up women, does not frequent eunuchs, does not frequent nuns. Thus also, monks, one formerly of another sect is one who fulfils.

"Furthermore, monks, one formerly of another sect, regarding whatever high and low duties there are to be done for his fellows in the holy life, therein he is skilled, energetic, endowed with investigation into the means for that, able to do, able to arrange. Thus also, monks, one formerly of another sect is one who fulfils.

"Furthermore, monks, one formerly of another sect has acute desire in recitation, in questioning, in higher morality, in higher consciousness, in higher wisdom. Thus also, monks, one formerly of another sect is one who fulfils.

"Furthermore, monks, one formerly of another sect, from whatever sphere of sectarian doctrines he has come over, when blame is being spoken of that teacher, of that view, of that acceptance, of that approval, of that adherence, he is delighted, elated, satisfied; but when blame is being spoken of the Buddha, or of the Teaching, or of the Community, he is angry, displeased, not satisfied. Or from whatever sphere of sectarian doctrines he has come over, when praise is being spoken of that teacher, of that view, of that acceptance, of that approval, of that adherence, he is angry, displeased, not satisfied; but when praise is being spoken of the Buddha, or of the Teaching, or of the Community, he is delighted, elated, satisfied. This, monks, is the decisive sign for one formerly of another sect regarding fulfilling. Thus also, monks, one formerly of another sect is one who fulfils. One formerly of another sect who fulfils thus, monks, having come, should be given full ordination.

"If, monks, one formerly of another sect comes naked, a robe should be sought through the preceptor. If he comes with unshaven hair, the Community should be asked for permission for shaving. Those, monks, who are fire-worshipping matted-hair ascetics, they, having come, should be given full ordination; probation should not be given to them. What is the reason for this? These, monks, are believers in action, believers in the efficacy of deeds. If, monks, one formerly of another sect who is a Sakyan by birth comes, he, having come, should be given full ordination; probation should not be given to him. This, monks, is the special privilege I give to my relatives."

The Discussion on Former Adherents of Other Sects is concluded.

The Seventh Recitation Section.

26. The Case of the Five Afflictions

88. Now at that time among the Magadhans five diseases were abundant -leprosy, boils, eczema, consumption, epilepsy. People afflicted by the five diseases, having approached Jīvaka Komārabhacca, said thus - "It would be good, teacher, if you would treat us." "I indeed, sirs, have much to do, have many duties; and King Seniya Bimbisāra of Magadha is to be attended upon by me, and the women's quarters, and the Community of monks headed by the Buddha; I am not able to treat you." "Let all our property be yours, teacher; and we will be your slaves; it would be good, teacher, if you would treat us." "I indeed, sirs, have much to do, have many duties; and King Seniya Bimbisāra of Magadha is to be attended upon by me, and the women's quarters, and the Community of monks headed by the Buddha; I am not able to treat you." Then this occurred to those people - "These ascetics, disciples of the Sakyan, are of comfortable habits, of comfortable conduct; having eaten good food, they sleep in sheltered beds. What if we were to go forth among the ascetics, disciples of the Sakyan? There the monks will attend upon us, and Jīvaka Komārabhacca will treat us." Then those people, having approached the monks, requested the going forth. The monks gave them the going forth and gave them the full ordination. The monks attended upon them and Jīvaka Komārabhacca treated them. Now at that time monks, attending upon many sick monks, dwelt much given to begging, much given to asking - "Give meal for the sick, give meal for the attendant of the sick, give medicine for the sick." Jīvaka Komārabhacca too, treating many sick monks, neglected a certain royal duty.

89. A certain man too, afflicted by the five diseases, having approached Jīvaka Komārabhacca, said this - "It would be good, teacher, if you would treat me." "I indeed, sir, have much to do, have many duties; and King Seniya Bimbisāra of Magadha is to be attended upon by me, and the women's quarters, and the Community of monks headed by the Buddha; I am not able to treat you." "Let all my property be yours, teacher, and I will be your slave; it would be good, teacher, if you would treat me." "I indeed, sir, have much to do, have many duties; and King Seniya Bimbisāra of Magadha is to be attended upon by me, and the women's quarters, and the Community of monks headed by the Buddha; I am not able to treat you." Then this occurred to that man - "These ascetics, disciples of the Sakyan, are of comfortable habits, of comfortable conduct; having eaten good food, they sleep in sheltered beds. What if I were to go forth among the ascetics, disciples of the

Sakyan? There the monks will attend upon me, and Jīvaka Komārabhacca will treat me. When I am healthy, I will leave the monastic community." Then that man, having approached the monks, requested the going forth. The monks gave him the going forth and gave him the full ordination. The monks attended upon him, and Jīvaka Komārabhacca treated him. He, being healthy, left the monastic community. Jīvaka Komārabhacca saw that man who had left the monastic community; having seen him, he said this to that man - "Were you not, sir, one who had gone forth among the monks?" "Yes, teacher." "But why, sir, did you do such a thing?" Then that man reported this matter to Jīvaka Komārabhacca. Jīvaka Komārabhacca grumbled, criticised, and complained - "How indeed could the venerable ones give the going forth to one afflicted by the five diseases!" Then Jīvaka Komārabhacca approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, Jīvaka Komārabhacca said this to the Blessed One - "It would be good, venerable sir, if the noble ones would not give the going forth to one afflicted by the five diseases." Then the Blessed One instructed, encouraged, inspired, and gladdened Jīvaka Komārabhacca with a talk on the Teaching. Then Jīvaka Komārabhacca, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "One afflicted by the five diseases, monks, should not be given the going forth. Whoever should give the going forth, there is an offence of wrong-doing."

The Case of the Five Afflictions is concluded.

27. The Case of the Royal Soldier

90. Now at that time the borderland of King Seniya Bimbisāra of Magadha was in revolt. Then King Seniya Bimbisāra of Magadha commanded the army commanders, the chief ministers - "Go, my good men, subdue the borderland." "Yes, Sire," the army commanders, the chief ministers, assented to King Seniya Bimbisāra of Magadha. Then this occurred to the well-known warriors - "We indeed, delighting in battle, going, do evil and generate much demerit. By what means indeed might we abstain from evil and do good?" Then this occurred to those warriors - "These ascetics, disciples of the Sakyan, are practitioners of the Teaching, practitioners of righteousness, practitioners of the holy life, speakers of truth, moral, of good character. If we were to go forth among the ascetics, disciples of the Sakyan, thus we would abstain from evil and do good." Then those warriors, having approached the monks, requested the going forth. The monks gave them the going forth and gave them the full ordination. The army commanders, the chief ministers, asked the royal soldiers - "Why indeed, my good men, are the warriors of such and such a name and such and such a name not seen?" "The warriors of such and such a name and such and such a name, master, have gone forth among the monks." The army commanders, the chief ministers, grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, give the going forth to a royal soldier!" The army commanders, the chief ministers, reported this matter to King Seniya Bimbisāra of Magadha. Then King Seniya Bimbisāra of Magadha asked the chief ministers who were judges - "Whoever, my good man, gives the going forth to a royal

soldier, what does he generate?" "The preceptor's head, Sire, should be cut off, the announcer's tongue should be pulled out, half the ribs of the group should be broken." Then King Seniya Bimbisāra of Magadha approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, King Seniya Bimbisāra of Magadha said this to the Blessed One - "There are, venerable sir, kings who are faithless, without confidence. They might harass the monks even for a trifle. It would be good, venerable sir, if the noble ones would not give the going forth to a royal soldier." Then the Blessed One instructed, encouraged, inspired, and gladdened King Seniya Bimbisāra of Magadha with a talk on the Teaching. Then King Seniya Bimbisāra of Magadha, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "Monks, a royal soldier should not be given the going forth. Whoever should give the going forth, there is an offence of wrong-doing."

The Case of the Royal Soldier is concluded.

28. The Case of the Thief Aṅgulimāla

91. Now at that time the thief Aṅgulimāla had gone forth among the monks. People, having seen him, were agitated, were alarmed, fled, went another way, turned their faces away, closed their doors. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, give the going forth to a thief who wears an emblem!" The monks heard those people grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. Etc. "Monks, a thief who wears an emblem should not be given the going forth. Whoever should give the going forth, there is an offence of wrong-doing."

The Case of the Thief Aṅgulimāla is concluded.

29. The Case of the Prison-Breaking Thief

92. Now at that time it had been permitted by King Seniya Bimbisāra of Magadha - "Those who go forth among the ascetics, disciples of the Sakyan, nothing can be done to them; well proclaimed is the Teaching, let them live the holy life for the rightly making an end of suffering." Now at that time a certain man, having committed theft, was bound in prison. He, having broken out of the prison and fled, had gone forth among the monks. People, having seen him, said thus - "This is that prison-breaking thief. Come, let us take him." Some said thus - "Do not, sirs, speak thus. It has been permitted by King Seniya Bimbisāra of Magadha - "Those who go forth among the ascetics, disciples of the Sakyan, nothing can be done to them; well proclaimed is the Teaching, let them live the holy life for the rightly making an end of suffering." People grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, are free from fear, nothing can be done to them. How indeed could the ascetics, disciples of the Sakyan, give the going forth to a prison-breaking thief!" They reported this matter to the Blessed One. "Monks, a prison-breaking thief should not be given the going forth. Whoever should give the going forth, there is an offence of wrong-doing."

The Case of the Prison-Breaking Thief is concluded.

30. The Case of the Registered Thief

93. Now at that time a certain man, having committed theft and fled, had gone forth among the monks. And he had been registered in the king's inner palace - "Wherever he is seen, there he should be killed." People, having seen him, said thus - "This is that registered thief. Come, let us kill him." Some said thus - "Do not, sirs, speak thus. It has been permitted by King Seniya Bimbisāra of Magadha - 'Those who go forth among the ascetics, disciples of the Sakyan, nothing can be done to them; well proclaimed is the Teaching, let them live the holy life for the rightly making an end of suffering.'" People grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, are free from fear, nothing can be done to them. How indeed could the ascetics, disciples of the Sakyan, give the going forth to a registered thief!" They reported this matter to the Blessed One. Monks, a registered thief should not be given the going forth. Whoever should give the going forth, there is an offence of wrong-doing."

The Case of the Registered Thief is concluded.

31. The Case of the Flogged Criminal

94. Now at that time a certain man who had been flogged and punished had gone forth among the monks. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, give the going forth to one punished by flogging!" They reported this matter to the Blessed One. "Monks, one punished by flogging should not be given the going forth. Whoever should give the going forth, there is an offence of wrong-doing."

The Case of the Flogged Criminal is concluded.

32. The Case of the Branded Criminal

95. Now at that time a certain man who had been branded as punishment had gone forth among the monks. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, give the going forth to one branded as punishment!" They reported this matter to the Blessed One. "Monks, one branded as punishment should not be given the going forth. Whoever should give the going forth, there is an offence of wrong-doing."

The Case of the Branded Criminal is concluded.

33. The Case of the Debtor

96. Now at that time a certain man who was a debtor, having fled, had gone forth among the monks. The creditors, having seen him, said thus - "This is our debtor. Come, let us take him." Some said thus - "Do not, sirs, speak thus. It has been permitted by King Seniya Bimbisāra of Magadha - "Those who go forth among the ascetics, disciples of the Sakyan, nothing can be done to them; well proclaimed is the Teaching, let them live the holy life for the rightly making an end of suffering." People grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, are free from fear. Nothing can be done to them. How indeed could the ascetics, disciples

of the Sakyan, give the going forth to a debtor!" They reported this matter to the Blessed One. "Monks, a debtor should not be given the going forth. Whoever should give the going forth, there is an offence of wrong-doing."

The Case of the Debtor is concluded.

34. The Case of the Slave

97. Now at that time a certain slave, having run away, had gone forth among the monks. The masters, having seen him, said thus - "This is our slave. Come, let us take him." Some said thus - "Do not, sirs, speak thus. It has been permitted by King Seniya Bimbisāra of Magadha - 'Those who go forth among the ascetics, disciples of the Sakyan, nothing can be done to them; well proclaimed is the Teaching, let them live the holy life for the rightly making an end of suffering.'" People grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, are free from fear, nothing can be done to them. How indeed could the ascetics, disciples of the Sakyan, give the going forth to a slave!" They reported this matter to the Blessed One. "A slave, monks, should not be given the going forth. Whoever should give the going forth, there is an offence of wrong-doing."

The Case of the Slave is concluded.

35. The Case of the Smith's Shaven One

98. Now at that time a certain smith's shaven son, having quarrelled with his mother and father, having gone to the monastery, had gone forth among the monks. Then the mother and father of that smith's shaven son, searching for that smith's shaven son, having gone to the monastery, asked the monks - "Have you, venerable sirs, perhaps seen such a boy?" The monks, though knowing, said - "We do not know," though seeing, said - "We do not see." Then the mother and father of that smith's shaven son, searching for that smith's shaven son, having seen him gone forth among the monks, grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, are shameless, immoral, liars. Though knowing, they said - 'We do not know,' though seeing, they said - 'We do not see.' This boy has gone forth among the monks." The monks heard the mother and father of that smith's shaven son grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. I allow, monks, to ask permission from the Community for the shaving.

The Case of the Smith's Shaven One is concluded.

36. The Case of the Boy Upāli

99. Now at that time in Rājagaha there were seventeen boys who were friends. The boy Upāli was their leader. Then Upāli's mother and father had this thought: "By what means indeed might Upāli, after our passing, live happily and not become weary?" Then Upāli's mother and father had this thought: "If Upāli were to learn writing, thus Upāli, after our passing, would live happily and would not become weary." Then Upāli's mother and father had this thought: "If Upāli learns writing, his fingers will become painful. If Upāli were to learn arithmetic, thus Upāli, after our passing, would live happily and would not become weary." Then Upāli's mother and father had this thought: "If Upāli learns arithmetic, his chest will become painful. If Upāli were to

learn money-changing, thus Upāli, after our passing, would live happily and would not become weary." Then Upāli's mother and father had this thought: "If Upāli learns money-changing, his eyes will become painful. These ascetics, disciples of the Sakyan, are of comfortable habits, of comfortable conduct; having eaten good food, they sleep in sheltered beds. If Upāli were to go forth among the ascetics, disciples of the Sakyan, thus Upāli, after our passing, would live happily and would not become weary."

The boy Upāli heard this friendly conversation of his mother and father. Then the boy Upāli approached those boys; having approached, he said this to those boys: "Come, sirs, let us go forth among the ascetics, disciples of the Sakyan." "If you, sir, will go forth, thus we too will go forth." Then those boys, having approached each one's mother and father, said this: "Allow me to go forth from home into homelessness." Then the mother and father of those boys, thinking "All these boys are of the same desire and of good intention," gave permission. They approached the monks and requested the going forth. The monks gave them the going forth and gave them the full ordination. They, having risen towards the break of dawn, wept: "Give us rice gruel, give us food, give us solid food." The monks said thus - "Wait, friends, until the night becomes light. If there is rice gruel, you will drink; if there is food, you will eat; if there is solid food, you will eat; if there is no rice gruel or food or solid food, having gone for almsfood, you will eat." Even when spoken to thus by the monks, those monks just kept weeping: "Give us rice gruel, give us food, give us solid food"; they defecated and urinated in the lodging.

The Blessed One, having risen towards the break of dawn, heard the sound of boys. Having heard, he addressed the Venerable Ānanda - "What is that sound of boys, Ānanda?" Then the Venerable Ānanda reported this matter to the Blessed One, etc. "Is it true, monks, that monks knowingly give full ordination to a person less than twenty years old?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could those foolish men, monks, knowingly give full ordination to a person less than twenty years old! A person less than twenty years old, monks, is not patient with cold and heat, with hunger and thirst, with the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, with ill-spoken and ill-expressed ways of speech; he is one who by nature does not endure arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening. A person of twenty years, monks, is patient with cold and heat, with hunger and thirst, with the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, with ill-spoken and ill-expressed ways of speech; he is one who by nature endures arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening. This, monks, is not for the confidence of those without confidence, nor for the increase of those with confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "A person less than twenty years old, monks, should not knowingly be given full ordination. Whoever should give full ordination, should be dealt with according to the rule."

The Case of the Boy Upāli is concluded.

37. The Case of the Bubonic Plague

100. Now at that time a certain family had died from bubonic plague. A father and son remained of that family. They, having gone forth among the monks, went for almsfood together. Then that boy, having run up when almsfood was given to his father, said this - "Give to me too, father; give to me too, father." People grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, are not practitioners of the holy life. This boy too was born of a nun." The monks heard those people grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. "A boy under fifteen years of age, monks, should not be given the going forth. Whoever should give the going forth, there is an offence of wrong-doing."

Now at that time the supporting family of the Venerable Ānanda, faithful and devoted, had died from bubonic plague, and two boys remained. They, having seen the monks according to their former customary practice, ran up to them. The monks rejected them. They, being rejected by the monks, wept. Then this occurred to the Venerable Ānanda: "It has been laid down by the Blessed One: 'A boy under fifteen years of age should not be given the going forth.' And these boys are under fifteen years of age. By what means indeed might these boys not perish?" Then the Venerable Ānanda reported this matter to the Blessed One. "But are those boys, Ānanda, able to scare away crows?" "They are able, Blessed One." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, a boy under fifteen years of age who can scare away crows to be given the going forth."

The Case of the Bubonic Plague is concluded.

38. The Case of the Thorn

101. Now at that time the Venerable Upananda the Sakyan had two novices - Kaṇṭhaka and Mahaka. They violated each other. Monks grumbled, criticised, and complained - "How indeed could novices engage in such misconduct!" They reported this matter to the Blessed One. "Monks, two novices should not be caused to attend by one. Whoever should cause to attend, there is an offence of wrong-doing."

The Case of the Thorn is concluded.

39. The Case of the Crowded Situation

102. Now at that time the Blessed One dwelt right there at Rājagaha for the rains retreat, there for the winter, there for the summer. People grumbled, criticised, and complained - "The directions are crowded for the ascetics, disciples of the Sakyan, the directions are dark, the directions do not appear clear for them." The monks heard those people grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. Then the Blessed One addressed the Venerable Ānanda - "Go, Ānanda, having taken a key, announce to the monks from dwelling to dwelling - 'The Blessed One wishes, friends, to set out on a journey to the Southern Hills. Let him for whom there is need come.'" "Yes, venerable sir," the Venerable Ānanda, having replied to the Blessed One, having taken a key, announced to the monks from dwelling to dwelling - "The Blessed One wishes, friends, to set out on a journey to the Southern Hills. Let him for whom there is need come." The monks said thus - "It has been laid down by the Blessed One, friend Ānanda, to dwell in dependence for ten

rains retreats, to give dependence with ten rains retreats. We will have to go there, and dependence will have to be taken, and the stay will be brief, and we will have to return again, and dependence will have to be taken again. If our teachers and preceptors will go, we too will go; if our teachers and preceptors will not go, we too will not go. Fickleness of mind will become known of us, friend Ānanda." Then the Blessed One set out on a journey to the Southern Hills with a reduced Community of monks.

The Case of the Crowded Situation is concluded.

40. The Discussion on Release from Dependence

103. Then the Blessed One, having dwelt in the Southern Hills as long as he liked, returned again to Rājagaha. Then the Blessed One addressed the Venerable Ānanda - "Why indeed, Ānanda, did the Truth-finder set out on a journey to the Southern Hills with a reduced Community of monks?" Then the Venerable Ānanda reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, an experienced and competent monk to dwell in dependence for five rains retreats, an inexperienced one for as long as life lasts.

"Monks, a monk possessed of five factors should not dwell independently. He is not endowed with the aggregate of morality of one beyond training, he is not endowed with the aggregate of concentration of one beyond training, he is not endowed with the aggregate of wisdom of one beyond training, he is not endowed with the aggregate of liberation of one beyond training, he is not endowed with the aggregate of knowledge and vision of liberation of one beyond training - monks, a monk possessed of these five factors should not dwell independently.

"Monks, a monk possessed of five factors may dwell independently. He is endowed with the aggregate of morality of one beyond training, he is endowed with the aggregate of concentration of one beyond training. With the aggregate of wisdom of one beyond training... with the aggregate of liberation of one beyond training... is endowed with the aggregate of knowledge and vision of liberation of one beyond training - monks, a monk possessed of these five factors may dwell independently.

"Furthermore, monks, a monk possessed of five factors should not dwell independently. He is faithless, is shameless, has no moral fear, is lazy, is unmindful - monks, a monk possessed of these five factors should not dwell independently.

"Monks, a monk possessed of five factors may dwell independently. He has faith, has shame, has moral fear, is putting forth strenuous energy, is mindful - monks, a monk possessed of these five factors may dwell independently.

"Furthermore, monks, a monk possessed of five factors should not dwell independently. He is failing in morality regarding higher morality, is failing in good conduct regarding transgression, is failing in view regarding extreme views, is of little learning, is unwise - monks, a monk possessed of these five factors should not dwell independently.

"Monks, a monk possessed of five factors may dwell independently. He is not failing in morality regarding higher morality, he is not failing in good conduct regarding transgression, he is not failing in view regarding extreme views, he is very learned, he is wise - monks, a monk possessed of these five factors may dwell independently.

"Furthermore, monks, a monk possessed of five factors should not dwell independently. He does not know an offence, he does not know no offence, he does not know a light offence, he does not know a heavy offence, and both Pātimokkhas are not well learnt by him in detail, not well divided, not well recited, not well determined, by rule and by feature - monks, a monk possessed of these five factors should not dwell independently.

"Monks, a monk possessed of five factors may dwell independently. He knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, and both Pātimokkhas are well learnt by him in detail, well divided, well recited, well determined, by rule and by feature - monks, a monk possessed of these five factors may dwell independently.

"Furthermore, monks, a monk possessed of five factors should not dwell independently. He does not know an offence, he does not know no offence, he does not know a light offence, he does not know a heavy offence, he has less than five rains retreats - monks, a monk possessed of these five factors should not dwell independently.

"Monks, a monk possessed of five factors may dwell independently. He knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, he has five rains retreats or more than five rains retreats - monks, a monk possessed of these five factors may dwell independently.

The Discussion on Release from Dependence is concluded.

The Section on Pentads and Decads is concluded.

104. "Monks, a monk possessed of six factors should not dwell independently. He is not endowed with the aggregate of morality of one beyond training, he is not endowed with the aggregate of concentration of one beyond training, he is not endowed with the aggregate of wisdom of one beyond training, he is not endowed with the aggregate of liberation of one beyond training, he is not endowed with the aggregate of knowledge and vision of liberation of one beyond training, he has less than five rains retreats - Monks, a monk possessed of these six factors should not dwell independently.

"Monks, a monk possessed of six factors may dwell independently. He is endowed with the aggregate of morality of one beyond training, he is endowed with the aggregate of concentration of one beyond training, he is endowed with the aggregate of wisdom of one beyond training, he is endowed with the aggregate of liberation of one beyond training, he is endowed with the aggregate of knowledge and vision of liberation of one beyond training, he has five rains retreats or more than five rains retreats - Monks, a monk possessed of these six factors may dwell independently.

"Furthermore, monks, a monk possessed of six factors should not dwell independently. He is faithless, is shameless, has no moral fear, is lazy, is unmindful,

he has less than five rains retreats - Monks, a monk possessed of these six factors should not dwell independently.

"Monks, a monk possessed of six factors may dwell independently. He has faith, has shame, has moral fear, is putting forth strenuous energy, is mindful, he has five rains retreats or more than five rains retreats - Monks, a monk possessed of these six factors may dwell independently.

"Furthermore, monks, a monk possessed of six factors should not dwell independently. He is failing in morality regarding higher morality, is failing in good conduct regarding transgression, is failing in view regarding extreme views, is of little learning, is unwise, he has less than five rains retreats - Monks, a monk possessed of these six factors should not dwell independently.

"Monks, a monk possessed of six factors may dwell independently. He is not failing in morality regarding higher morality, he is not failing in good conduct regarding transgression, he is not failing in view regarding extreme views, he is very learned, he is wise, he has five rains retreats or more than five rains retreats - Monks, a monk possessed of these six factors may dwell independently.

"Furthermore, monks, a monk possessed of six factors should not dwell independently. He does not know an offence, he does not know no offence, he does not know a light offence, he does not know a heavy offence, and both Pātimokkhas are not well learnt by him in detail, not well divided, not well recited, not well determined, by rule and by feature, he has less than five rains retreats - Monks, a monk possessed of these six factors should not dwell independently.

"Monks, a monk possessed of six factors may dwell independently. He knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, and both Pātimokkhas are well learnt by him in detail, well divided, well recited, well determined, by rule and by feature, he has five rains retreats or more than five rains retreats - Monks, a monk possessed of these six factors may dwell independently."

The Abhayūvara Recitation Section is concluded as eighth.

The eighth recitation section.

41. The Case of Rāhula

105. Then the Blessed One, having dwelt at Rājagaha as long as he liked, set out on a journey towards Kapilavatthu. Wandering on a journey gradually, he arrived at Kapilavatthu. There the Blessed One stayed among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of Suddhodana the Sakyan; having approached, he sat down on the prepared seat. Then Queen Rāhulamātā said this to the boy Rāhula - "This, Rāhula, is your father. Go, ask for your inheritance." Then the boy Rāhula approached the Blessed One; having approached, he stood before the Blessed One - "Your shadow is pleasant, ascetic." Then the Blessed One rose from his seat and departed. Then the boy Rāhula followed closely behind the Blessed One - "Give me my inheritance, ascetic; give me my inheritance, ascetic." Then the Blessed One addressed the Venerable Sāriputta - "Well then, Sāriputta, give the going forth to the boy Rāhula." "How, venerable sir, shall I give the

going forth to the boy Rāhula?" Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, the novice ordination by the three goings for refuge. And thus, monks, one should be given the going forth - First, having had the hair and beard shaved off, having had ochre robes put on, having had the upper robe arranged on one shoulder, having had him pay homage at the feet of the monks, having had him sit down squatting, having had him raise joined palms, he should be told to say thus: 'I go for refuge to the Buddha, I go for refuge to the Teaching, I go for refuge to the Community. For the second time I go for refuge to the Buddha, for the second time I go for refuge to the Teaching, for the second time I go for refuge to the Community. for the third time I go for refuge to the Buddha, for the third time I go for refuge to the Teaching, for the third time I go for refuge to the Community.' I allow, monks, the novice ordination by these three goings for refuge." Then the Venerable Sāriputta gave the going forth to the boy Rāhula.

Then Suddhodana the Sakyan approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, Suddhodana the Sakyan said this to the Blessed One - "I ask one boon of the Blessed One, venerable sir." "Truth-finders have gone beyond boons, Gotama." "That which, venerable sir, is allowable and that which is blameless." "Speak, Gotama." "When the Blessed One went forth, venerable sir, there was no small suffering for me, likewise with Nanda, and exceedingly so with Rāhula. Love for a son, venerable sir, cuts the skin, having cut the skin it cuts the hide, having cut the hide it cuts the flesh, having cut the flesh it cuts the sinews, having cut the sinews it cuts the bones, having cut the bones it remains having reached the bone marrow. It would be good, venerable sir, if the noble ones would not give the going forth to a son not permitted by his mother and father." Then the Blessed One instructed, encouraged, inspired, and gladdened Suddhodana the Sakyan with a talk on the Teaching. Then Suddhodana the Sakyan, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "A son not permitted by his mother and father, monks, should not be given the going forth. Whoever should give the going forth, there is an offence of wrong-doing."

Then the Blessed One, having dwelt at Kapilavatthu as long as he liked, set out on a journey towards Sāvattthī. Wandering on a journey gradually, he arrived at Sāvattthī. There the Blessed One stayed at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the supporting family of the Venerable Sāriputta sent a boy to the presence of the Venerable Sāriputta: "May the elder give this boy the going forth." Then this occurred to the Venerable Sāriputta: "It has been laid down by the Blessed One: 'Two novices should not be caused to attend by one.' And this Rāhula is my novice. How should I proceed?" He reported this matter to the Blessed One. "I allow, monks, an experienced monk who is competent to cause two novices to attend by one, or as many as he is able to exhort and instruct, that many he may cause to attend."

The case of Rāhula is concluded.

42. The Discussion on Training Rules

106. Then this occurred to the novices - "How many training rules are there for us, and in what should we train?" They reported this matter to the Blessed One, etc. I allow, monks, ten training rules for novices, and for novices to train in them - abstention from killing living beings, abstention from taking what is not given, abstention from not practising the holy life, abstention from lying, abstention from spirits, liquor and intoxicants that cause negligence, abstention from eating at the improper time, abstention from watching dancing, singing, music and shows, abstention from wearing garlands, using perfumes, cosmetics, ornaments and decorations, abstention from high and luxurious beds, abstention from accepting gold and silver. I allow, monks, these ten training rules for novices, and for novices to train in them.

The discussion on training rules is concluded.

43. The Case of Imposing Punishment

107. Now at that time novices dwelt disrespectful, not deferential, and not courteous towards the monks. Monks grumbled, criticised, and complained - "How indeed could novices dwell disrespectful, not deferential, and not courteous towards the monks!" They reported this matter to the Blessed One, etc. I allow, monks, to impose a punishment on a novice possessed of five factors. He tries for material loss of monks, he tries for harm of monks, he strives for non-residence of monks, he reviles and abuses monks, he causes division of monks from monks - I allow, monks, to impose a punishment on a novice possessed of these five factors.

Then this occurred to the monks - "What punishment should be imposed?" They reported this matter to the Blessed One. I allow, monks, to impose a prohibition.

Now at that time monks imposed a prohibition on novices from the entire monastery of the Community. Novices, not being allowed to enter the monastery, departed, left the monastic community, and went over to the sectarians. They reported this matter to the Blessed One. Monks, a prohibition should not be imposed on the entire monastery of the Community. Whoever should impose one, there is an offence of wrong-doing. I allow, monks, to impose a prohibition where he dwells or where he returns.

Now at that time monks imposed a prohibition on food at the entrance for novices. People, when preparing rice gruel or a meal for the Community, said thus to the novices - "Come, venerable sirs, drink the rice gruel; come, venerable sirs, eat the meal." The novices said thus - "It is not allowed, friends. A prohibition has been imposed by the monks." People grumbled, criticised, and complained - "How indeed could the venerable ones impose a prohibition on food at the entrance for novices!" They reported this matter to the Blessed One. Monks, a prohibition should not be imposed on food at the entrance. Whoever should impose one, there is an offence of wrong-doing.

The case of imposing punishment is concluded.

44. The Case of Prohibition Without Asking Permission

108. Now at that time the group of six monks, without asking permission from the preceptors, imposed a prohibition on novices. The preceptors searched - "How is it that our novices are not seen?" The monks said thus - "A prohibition has been imposed by the group of six monks, friend." The preceptors grumbled, criticised, and complained - "How indeed could the group of six monks, without asking permission from us, impose a prohibition on our novices!" They reported this matter to the Blessed One. Monks, a prohibition should not be imposed without asking permission from the preceptor. Whoever should impose one, there is an offence of wrong-doing.

The case of prohibition without asking permission is concluded.

45. The Case of Not Coaxing

Now at that time the group of six monks enticed the novices of the elder monks. The elders, having to fetch the wooden toothbrush and water for washing the face themselves, became wearied. They reported this matter to the Blessed One. Monks, another's following should not be enticed. Whoever should entice, there is an offence of wrong-doing.

The case of not coaxing is concluded.

46. The Case of the Novice Kaṇṭaka

Now at that time a novice named Kaṇṭaka of the Venerable Upananda the Sakyan seduced a nun named Kaṇṭakī. Monks grumbled, criticised, and complained - "How indeed could a novice engage in such misconduct!" They reported this matter to the Blessed One. I allow, monks, to remove a novice possessed of ten factors. One is a killer of living beings, one takes what is not given, one is not a practitioner of the holy life, one is a liar, one drinks intoxicants, one dispraises the Buddha, one dispraises the Teaching, one dispraises the Community, one holds wrong view, one is a seducer of nuns - I allow, monks, to remove a novice possessed of these ten factors.

47. The Case of the Eunuch

109. Now at that time a certain eunuch had gone forth among the monks. He, having approached young monks one after another, said thus - "Come, venerable ones, violate me." The monks rejected him - "Perish, eunuch, be destroyed, eunuch, what use are you?" He, rejected by the monks, having approached very large novices with topknots, said thus - "Come, friends, violate me." The novices rejected him - "Perish, eunuch, be destroyed, eunuch, what use are you?" He, rejected by the novices, having approached elephant keepers and horse keepers, said thus - "Come, friends, violate me." The elephant keepers and horse keepers violated him. They grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, are eunuchs. Even those among them who are not eunuchs, they too violate these eunuchs. Thus all of them are not practitioners of the holy life." The monks heard those elephant keepers and horse keepers grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. "A eunuch, monks, who is not fully ordained should not be given full ordination; one who is fully ordained should be removed."

48. The Case of One Who is in Communion by Theft

110. Now at that time a certain son of a formerly good family, whose lineage had become extinct, was delicate. Then this occurred to that son of a formerly good family whose lineage had become extinct - "I am delicate, not competent either to acquire wealth not yet acquired, or to make prosper wealth already acquired. By what means indeed might I live happily and not become weary?" Then this occurred to that son of a formerly good family whose lineage had become extinct - "These ascetics, disciples of the Sakyan, are of comfortable habits, of comfortable conduct; having eaten good food, they sleep in sheltered beds. What if I myself, having prepared a bowl and robes, having shaved off my hair and beard, having put on ochre robes, having gone to the monastery, were to live together with the monks?" Then that son of a formerly good family whose lineage had become extinct, having himself prepared a bowl and robes, having shaved off his hair and beard, having put on ochre robes, having gone to the monastery, paid respect to the monks. The monks said thus - "How many rains retreats have you, friend?" "What is this, friend, called 'how many rains retreats'?" "But who, friend, is your preceptor?" "What is this, friend, called 'preceptor'?" The monks said this to the Venerable Upāli - "Come, friend Upāli, question this one who has gone forth." Then that son of a formerly good family whose lineage had become extinct, being questioned by the Venerable Upāli, reported this matter. The Venerable Upāli reported this matter to the monks. The monks reported this matter to the Blessed One. "One who is in communion by theft, monks, who is not fully ordained should not be given full ordination; one who is fully ordained should be removed." "One gone over to other sects, monks, who is not fully ordained should not be given full ordination; one who is fully ordained should be removed."

49. The Case of an Animal

111. Now at that time a certain serpent was troubled, ashamed, and disgusted with the serpent realm of rebirth. Then this occurred to that serpent - "By what means indeed might I be released from the serpent realm of rebirth and quickly obtain human existence?" Then this occurred to that serpent - "These ascetics, disciples of the Sakyan, are practitioners of the Teaching, practitioners of righteousness, practitioners of the holy life, speakers of truth, moral, of good character. If I were to go forth among the ascetics, disciples of the Sakyan, thus I would be released from the serpent realm of rebirth and quickly obtain human existence." Then that serpent, in the appearance of a young man, having approached the monks, requested the going forth. The monks gave him the going forth and gave him the full ordination. Now at that time that serpent was dwelling together with a certain monk in a dwelling in a border region. Then that monk, having risen towards the break of dawn, was walking up and down in the open air. Then that serpent, when that monk had departed, relaxed and fell into sleep. The whole dwelling was filled with a snake, its coils were protruding from the windows. Then that monk, thinking "I shall enter the dwelling," pushing open the door panel, saw the whole dwelling filled with a snake, its coils protruding from the windows; having seen this, frightened, he let out a cry of distress. The monks, having run up, said this to that monk - "Why did you, friend, let out a cry of distress?" "This, friend, whole dwelling is filled with a snake, its coils are protruding from the windows." Then that serpent, having awakened at that sound, sat down on his own seat. The monks said thus - "Who are you, friend?" "I, venerable sir, am a serpent." "But why, friend, did you do such a thing?" Then that serpent reported this matter to the monks. The monks reported this matter to the Blessed One. Then

the Blessed One, on this occasion, in this connection, having assembled the Community of monks, said this to that serpent - "You serpents are indeed not subject to growth in this Teaching and discipline. Go, serpent, right there on the fourteenth, the fifteenth, and the eighth of the fortnight, observe the Observance; thus you will be released from the serpent realm of rebirth and quickly obtain human existence." Then that serpent, thinking "I am indeed not subject to growth in this Teaching and discipline," afflicted, unhappy, shedding tears, having let out a cry of distress, departed. Then the Blessed One addressed the monks: "There are these two conditions, monks, for the manifestation of a serpent's true nature. When it engages in sexual intercourse with one of its own kind, and when it relaxes and falls into sleep - these, monks, are the two conditions for the manifestation of a serpent's true nature. An animal, monks, who is not fully ordained should not be given full ordination; one who is fully ordained should be removed."

50. The Case of a Matricide

112. Now at that time a certain young man deprived his mother of life. He was troubled, ashamed, and disgusted by that evil action. Then this occurred to that young man - "By what means indeed might I make an escape from this evil action?" Then this occurred to that young man - "These ascetics, disciples of the Sakyan, are practitioners of the Teaching, practitioners of righteousness, practitioners of the holy life, speakers of truth, moral, of good character. If I were to go forth among the ascetics, disciples of the Sakyan, thus I would make an escape from this evil action." Then that young man, having approached the monks, requested the going forth. The monks said this to the Venerable Upāli - "Formerly also, friend Upāli, a serpent in the appearance of a young man went forth among the monks. Come, friend Upāli, question this young man." Then that young man, being questioned by the Venerable Upāli, reported this matter. The Venerable Upāli reported this matter to the monks. The monks reported this matter to the Blessed One, etc. "A matricide, monks, who is not fully ordained should not be given full ordination; one who is fully ordained should be removed."

51. The Case of a Patricide

113. Now at that time a certain young man deprived his father of life. He was troubled, ashamed, and disgusted by that evil action. Then this occurred to that young man: "By what means indeed might I make an escape from this evil action?" Then this occurred to that young man: "These ascetics, disciples of the Sakyan, are practitioners of the Teaching, practitioners of righteousness, practitioners of the holy life, speakers of truth, moral, of good character. If I were to go forth among the ascetics, disciples of the Sakyan, thus I would make an escape from this evil action." Then that young man, having approached the monks, requested the going forth. The monks said this to the Venerable Upāli - "Formerly also, friend Upāli, a serpent in the appearance of a young man went forth among the monks. Come, friend Upāli, question this young man." Then that young man, being questioned by the Venerable Upāli, reported this matter. The Venerable Upāli reported this matter to the monks. The monks reported this matter to the Blessed One. "A patricide, monks, who is not fully ordained should not be given full ordination; one who is fully ordained should be removed."

52. The Case of a Killer of an Arahant

114. Now at that time many monks were travelling on the highway from Sāketa to Sāvattthī. On the road, thieves came out and robbed some monks, and killed some monks. Royal soldiers from Sāvattthī, having gone out, seized some thieves, and some thieves ran away. Those who ran away went forth among the monks, and those who were seized were being led away for murder. Those who had run away and gone forth saw those thieves being led away for murder, and having seen, said thus - "Good indeed that we ran away, for if we had been seized, we too would be killed just so." The monks said thus - "But what did you do, friends?" Then those who had gone forth reported this matter to the monks. The monks reported this matter to the Blessed One. "Those monks were Worthy Ones, monks. A killer of a Worthy One, monks, who is not fully ordained should not be given full ordination; one who is fully ordained should be removed."

53. The Case of a Seducer of Nuns

115. Now at that time many nuns were travelling on the highway from Sāketa to Sāvattthī. On the road, thieves came out and robbed some nuns, and violated some nuns. Royal soldiers from Sāvattthī, having gone out, seized some thieves, and some thieves ran away. Those who ran away went forth among the monks. Those who were seized were being led away for murder. Those who had run away and gone forth saw those thieves being led away for murder, and having seen, said thus: "Good indeed that we ran away, for if we had been seized, we too would be killed just so." The monks said thus: "But what did you do, friends?" Then those who had gone forth reported this matter to the monks. The monks reported this matter to the Blessed One. "A seducer of nuns, monks, who is not fully ordained should not be given full ordination; one who is fully ordained should be removed." "A schismatic, monks, who is not fully ordained should not be given full ordination; one who is fully ordained should be removed." "One who wounds, monks, who is not fully ordained should not be given full ordination; one who is fully ordained should be removed."

54. The Case of a Hermaphrodite

116. Now at that time a certain hermaphrodite had gone forth among the monks. He both does it and causes it to be done. They reported this matter to the Blessed One. "A hermaphrodite, monks, who is not fully ordained should not be given full ordination; one who is fully ordained should be removed."

55. The Cases of One Without a Preceptor and So On

117. Now at that time monks were giving full ordination to one without a preceptor. They reported this matter to the Blessed One. "Monks, one without a preceptor should not be given full ordination. Whoever should give full ordination, there is an offence of wrong-doing."

Now at that time monks were giving full ordination with the Community as preceptor. They reported this matter to the Blessed One. "Monks, one should not be given full ordination with the Community as preceptor. Whoever should give full ordination, there is an offence of wrong-doing."

Now at that time monks were giving full ordination with a group as preceptor. They reported this matter to the Blessed One. "Monks, one should not be given full ordination with a group as preceptor. Whoever should give full ordination, there is an offence of wrong-doing."

Now at that time monks were giving full ordination with a eunuch as preceptor... etc. were giving full ordination with one who is in communion by theft as preceptor... etc. were giving full ordination with one gone over to other sects as preceptor... etc. were giving full ordination with an animal as preceptor... etc. were giving full ordination with a matricide as preceptor... etc. were giving full ordination with a patricide as preceptor... etc. were giving full ordination with a killer of an arahant as preceptor... etc. were giving full ordination with a seducer of nuns as preceptor... etc. were giving full ordination with a schismatic as preceptor... etc. were giving full ordination with one who wounds as preceptor... etc. were giving full ordination with a hermaphrodite as preceptor. They reported this matter to the Blessed One. "Monks, one should not be given full ordination with a eunuch as preceptor... etc. Monks, one should not be given full ordination with one who is in communion by theft as preceptor... etc. Monks, one should not be given full ordination with one gone over to other sects as preceptor... etc. Monks, one should not be given full ordination with an animal as preceptor... etc. Monks, one should not be given full ordination with a matricide as preceptor, etc. Monks, one should not be given full ordination with a patricide as preceptor... etc. Monks, one should not be given full ordination with a killer of an arahant as preceptor... etc. Monks, one should not be given full ordination with a seducer of nuns as preceptor... etc. Monks, one should not be given full ordination with a schismatic as preceptor... etc. Monks, one should not be given full ordination with one who wounds as preceptor... etc. Monks, one should not be given full ordination with a hermaphrodite as preceptor. Whoever should give full ordination, there is an offence of wrong-doing."

56. The Case of One Without a Bowl and So On

118. Now at that time monks were giving full ordination to one without a bowl. They went for almsfood in their hands. People grumbled, criticised, and complained - "Just as adherents of other religions." They reported this matter to the Blessed One. "Monks, one without a bowl should not be given full ordination. Whoever should give full ordination, there is an offence of wrong-doing."

Now at that time monks were giving full ordination to one without a robe. They went for almsfood naked. People grumbled, criticised, and complained - "Just as adherents of other religions." They reported this matter to the Blessed One. "Monks, one without a robe should not be given full ordination. Whoever should give full ordination, there is an offence of wrong-doing."

Now at that time monks were giving full ordination to one without bowl and robes. They went for almsfood naked, in their hands. People grumbled, criticised, and complained - "Just as adherents of other religions." They reported this matter to the Blessed One. "Monks, one without bowl and robes should not be given full ordination. Whoever should give full ordination, there is an offence of wrong-doing."

Now at that time monks were giving full ordination with a borrowed bowl. When fully ordained, they took back the bowl. They went for almsfood in their hands. People

grumbled, criticised, and complained - "Just as adherents of other religions." They reported this matter to the Blessed One. "Monks, one should not be given full ordination with a borrowed bowl. Whoever should give full ordination, there is an offence of wrong-doing."

Now at that time monks were giving full ordination with a borrowed robe. When one was fully ordained, they took back the robe. They went for almsfood naked. People grumbled, criticised, and complained - "Just as adherents of other religions." They reported this matter to the Blessed One. "One should not be given full ordination with a borrowed robe, monks. Whoever should give full ordination, there is an offence of wrong-doing."

Now at that time monks were giving full ordination with a borrowed bowl and robes. When one was fully ordained, they took back the bowl and robes. They went for almsfood naked, in their hands. People grumbled, criticised, and complained - "Just as adherents of other religions." They reported this matter to the Blessed One. "One should not be given full ordination with a borrowed bowl and robes, monks. Whoever should give full ordination, there is an offence of wrong-doing."

The section on twenty-one who should not be given full ordination is concluded.

57. The Section on Thirty-Two Who Should Not Be Given the Going Forth

119. Now at that time monks give the going forth to one with a cut off hand... etc. They give the going forth to one with a cut off foot... etc. They give the going forth to one with cut off hands and feet... etc. They give the going forth to one with cut off ears... etc. They give the going forth to one with a cut off nose... etc. They give the going forth to one with cut off ears and nose... etc. They give the going forth to one with cut off fingers... etc. They give the going forth to one with cut off thumbs... etc. They give the going forth to one with cut tendons... etc. They give the going forth to one with webbed hands... etc. They give the going forth to a humpback... etc. They give the going forth to a dwarf... etc. They give the going forth to one with a goitre... etc. They give the going forth to one branded... etc. They give the going forth to one flogged... etc. They give the going forth to an outlaw... etc. They give the going forth to one with elephantiasis... etc. They give the going forth to one with a bad disease... etc. They give the going forth to one who defiles an assembly... etc. They give the going forth to a one-eyed person... etc. They give the going forth to a cripple... etc. They give the going forth to a lame person... etc. They give the going forth to a paralytic... etc. They give the going forth to one unable to walk... etc. They give the going forth to one feeble with age... etc. They give the going forth to a blind person... etc. They give the going forth to a dumb person... etc. They give the going forth to a deaf person... etc. They give the going forth to one blind and dumb... etc. They give the going forth to one blind and deaf... etc. They give the going forth to one dumb and deaf... etc. They give the going forth to one blind, dumb and deaf. They reported this matter to the Blessed One, etc. "Monks, one with a cut off hand should not be given the going forth... etc. Monks, one with a cut off foot should not be given the going forth... etc. Monks, one with cut off hands and feet should not be given the going forth... etc. Monks, one with cut off ears should not be given the going forth... etc. Monks, one with a cut off nose should not be given the going forth... etc. Monks, one with cut off ears and nose should not be given the going forth... etc. Monks, one with

cut off fingers should not be given the going forth... etc. Monks, one with cut off thumbs should not be given the going forth... etc. Monks, one with cut tendons should not be given the going forth... etc. Monks, one with webbed hands should not be given the going forth... etc. Monks, a humpback should not be given the going forth... etc. Monks, a dwarf should not be given the going forth... etc. Monks, one with a goitre should not be given the going forth... etc. Monks, one branded should not be given the going forth... etc. Monks, one flogged should not be given the going forth... etc. Monks, an outlaw should not be given the going forth... etc. Monks, one with elephantiasis should not be given the going forth... etc. Monks, one with a bad disease should not be given the going forth... etc. Monks, one who defiles an assembly should not be given the going forth... etc. Monks, a one-eyed person should not be given the going forth... etc. Monks, a cripple should not be given the going forth... etc. Monks, a lame person should not be given the going forth... etc. Monks, a paralytic should not be given the going forth... etc. Monks, one unable to walk should not be given the going forth... etc. Monks, one feeble with age should not be given the going forth... etc. Monks, a blind person should not be given the going forth... etc. Monks, a dumb person should not be given the going forth... etc. Monks, a deaf person should not be given the going forth... etc. Monks, one blind and dumb should not be given the going forth... etc. Monks, one blind and deaf should not be given the going forth... etc. Monks, one dumb and deaf should not be given the going forth... etc. Monks, one blind, dumb and deaf should not be given the going forth. Whoever should give the going forth, there is an offence of wrong-doing."

The section on thirty-two who should not be given the going forth is concluded.

The recitation section on inheritance is concluded as ninth.

58. The Cases of Guidance for the Shameless

120. Now at that time the group of six monks gave guidance to shameless ones. They reported this matter to the Blessed One. "Monks, guidance should not be given to shameless ones. Whoever should give it, there is an offence of wrong-doing."

Now at that time monks were living in dependence on shameless ones. They too before long became shameless, bad monks. They reported this matter to the Blessed One. "Monks, one should not live in dependence on shameless ones. Whoever should stay, there is an offence of wrong-doing."

Then this occurred to the monks - "It has been laid down by the Blessed One: 'Guidance should not be given to shameless ones, one should not live in dependence on shameless ones.' How then shall we know whether one has shame or is shameless?" They reported this matter to the Blessed One. "I allow, monks, to wait four or five days until I know the monk's similar nature."

59. The Cases of Dependence on Travellers and Others

121. Now at that time a certain monk was travelling on the highway in the Kosalan country. Then this occurred to that monk - "It has been laid down by the Blessed One: 'One should not dwell independently.' And I am one for whom dependence is to be

done, travelling on the highway; how should I proceed?" They reported this matter to the Blessed One. "I allow, monks, a monk travelling on the highway, not obtaining dependence, to dwell independently."

Now at that time two monks were travelling on the highway in the Kosalan country. They approached a certain residence. There one monk was sick. Then this occurred to that sick monk - "It has been laid down by the Blessed One: 'One should not dwell independently.' And I am one for whom dependence is to be done, and I am sick; how should I proceed?" They reported this matter to the Blessed One. "I allow, monks, a sick monk, not obtaining dependence, to dwell independently."

Then this occurred to the monk who was the attendant of the sick - "It has been laid down by the Blessed One: 'One should not dwell independently.' And I am one for whom dependence is to be done, and this monk is sick; how should I proceed?" They reported this matter to the Blessed One. "I allow, monks, a monk who is an attendant of the sick, not obtaining dependence, being requested, to dwell independently."

Now at that time a certain monk was dwelling in the forest. And in that lodging it was comfortable for him. Then this occurred to that monk - "It has been laid down by the Blessed One: 'One should not dwell independently.' And I am one for whom dependence is to be done, I am dwelling in the forest, and in this lodging it is comfortable for me; how should I proceed?" They reported this matter to the Blessed One. "I allow, monks, a forest-dwelling monk, considering his comfortable abiding, not obtaining dependence, to dwell independently - 'When a suitable dependence-giver comes, then I will dwell in dependence on him.'"

60. The Allowance for Proclamation by Clan

122. Now at that time the Venerable Mahākassapa had a candidate for full ordination. Then the Venerable Mahākassapa sent a messenger to the presence of the Venerable Ānanda - "Let Ānanda come and proclaim this one." The Venerable Ānanda said thus - "I do not dare to take the elder's name, the elder is venerable to me." They reported this matter to the Blessed One. "I allow, monks, to proclaim also by clan."

61. The Case of Two Candidates for Full Ordination and Others

123. Now at that time the Venerable Mahākassapa had two candidates for full ordination. They disputed - "I will be fully ordained first, I will be fully ordained first." They reported this matter to the Blessed One. "I allow, monks, to do two in one proclamation."

Now at that time many elder monks had candidates for full ordination. They disputed - "I will be fully ordained first, I will be fully ordained first." The elder monks said thus - "Come, friends, let us all do them in one proclamation." They reported this matter to the Blessed One. "I allow, monks, to do two or three in one proclamation, and that indeed with one preceptor, but not with different preceptors."

62. The Allowance for Full Ordination at Twenty from the Womb

124. Now at that time the Venerable Kumārakassapa was fully ordained at twenty years counting from conception. Then this occurred to the Venerable Kumārakassapa: "It has been laid down by the Blessed One: 'A person less than twenty years old should not be given full ordination.' And I was fully ordained at twenty years counting

from conception. Am I indeed fully ordained, or am I not fully ordained?"They reported this matter to the Blessed One. "Whatever, monks, is the first consciousness arisen in the mother's womb, the first consciousness become manifest, with reference to that is his birth. I allow, monks, to give full ordination to one who is twenty years counting from conception."

63. The Procedure for Full Ordination

125. Now at that time those who were fully ordained were seen who were lepers, who had boils, who had eczema, who were consumptive, who were epileptic. They reported this matter to the Blessed One. "I allow, monks, the one giving full ordination to ask about the thirteen things that are obstructions. And thus, monks, he should be asked: 'Do you have such diseases as these: leprosy, boils, eczema, consumption, epilepsy? Are you a human being? Are you a man? Are you a freeman? Are you free of debt? Are you not a royal soldier? Are you permitted by your mother and father? Are you fully twenty years old? Is your bowl and robes complete? What is your name? What is your preceptor's name?'"

Now at that time monks were asking candidates for full ordination who had not been instructed about the things that are obstructions. The candidates for full ordination became embarrassed, became ashamed, and were unable to answer. They reported this matter to the Blessed One. "I allow, monks, having first instructed, afterwards to ask about the things that are obstructions."

They instructed right there in the midst of the Community. The candidates for full ordination likewise became embarrassed, became ashamed, and were unable to answer. They reported this matter to the Blessed One. "I allow, monks, having instructed to one side, to ask about the things that are obstructions in the midst of the Community. And thus, monks, he should be instructed:

126. First, he should be made to take a preceptor. Having made him take a preceptor, the bowl and robes should be pointed out - this is your bowl, this is your double robe, this is your upper robe, this is your inner robe. Go, stand in such and such a place.

Foolish and inexperienced ones were instructing. The candidates for full ordination, being badly instructed, became embarrassed, became ashamed, and were unable to answer. They reported this matter to the Blessed One. One should not be instructed, monks, by one who is foolish and inexperienced. Whoever should instruct, there is an offence of wrong-doing. I allow, monks, instruction by an experienced and competent monk.

Those not authorized were instructing. They reported this matter to the Blessed One. One should not be instructed, monks, by one who is not authorized. Whoever should instruct, there is an offence of wrong-doing. I allow, monks, instruction by one who is authorized. And thus, monks, one should be authorized - either one should authorize oneself, or another should be authorized by another.

And how should one authorize oneself? An experienced and competent monk should inform the Community - "Let the Community hear me, venerable sir. The one of such and such a name is a candidate for full ordination of the venerable one of such and

such a name. If it is the proper time for the Community, I would instruct the one of such and such a name." Thus one should authorize oneself.

And how should another be authorized by another? An experienced and competent monk should inform the Community - "Let the Community hear me, venerable sir. The one of such and such a name is a candidate for full ordination of the venerable one of such and such a name. If it is the proper time for the Community, the one of such and such a name would instruct the one of such and such a name." Thus another should be authorized by another.

By that authorised monk, having approached the candidate for full ordination, he should be addressed thus - "Listen, so-and-so, this is your time for truth, your time for what is factual. Whatever has arisen, when asked in the midst of the Community, if it exists, it should be said 'it is'; if it does not exist, it should be said 'it is not.' Do not be embarrassed, do not become ashamed. They will ask you thus - 'Do you have such diseases as these: leprosy, boils, eczema, consumption, epilepsy? Are you a human being? Are you a man? Are you a freeman? Are you free of debt? Are you not a royal soldier? Are you permitted by your mother and father? Are you fully twenty years old? Is your bowl and robes complete? What is your name? What is your preceptor's name?'"

They come together. One should not, monks, come together. The instructor, having come first, should inform the Community - "Let the Community hear me, venerable sir. The one of such and such a name is a candidate for full ordination of the venerable one of such and such a name. He has been instructed by me. If it is the proper time for the Community, let so-and-so come." He should be told "Come."

Having had the upper robe arranged on one shoulder, having had him pay homage at the feet of the monks, having had him sit down squatting, having had him raise joined palms, he should be made to request full ordination - "Venerable sir, I request full ordination from the Community. May the Community, venerable sir, raise me up, out of compassion. For the second time, venerable sir, I request full ordination from the Community. May the Community, venerable sir, raise me up, out of compassion. For the third time, venerable sir, I request full ordination from the Community. May the Community, venerable sir, raise me up, out of compassion." An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. This one of such and such a name is a candidate for full ordination of the venerable one of such and such a name. If it is the proper time for the Community, I would ask the one of such and such a name about the things that are obstructions." Listen, one of such and such a name, this is your time for truth, time for what is factual. I ask about what has arisen. What exists should be said 'there is', what does not exist should be said 'there is not'. Do you have such diseases as these: leprosy, boils, eczema, consumption, epilepsy? Are you a human being? Are you a man? Are you a freeman? Are you free of debt? Are you not a royal soldier? Have you been permitted by your mother and father? Are you fully twenty years of age? Is your bowl and robes complete? What is your name? What is your preceptor's name?' An experienced and competent monk should inform the Community -

127. "Let the Community hear me, venerable sir. This one of such and such a name

is a candidate for full ordination of the venerable one of such and such a name, pure from things that are obstructions, his bowl and robes are complete. The one of such and such a name requests full ordination from the Community with the one of such and such a name as preceptor. If it is the proper time for the Community, the Community should give full ordination to the one of such and such a name with the one of such and such a name as preceptor. This is the motion.

"Let the Community hear me, venerable sir. This one of such and such a name is a candidate for full ordination of the venerable one of such and such a name, pure from things that are obstructions, his bowl and robes are complete. The one of such and such a name requests full ordination from the Community with the one of such and such a name as preceptor. The Community gives full ordination to the one of such and such a name with the one of such and such a name as preceptor. If the full ordination of the one of such and such a name with the one of such and such a name as preceptor is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter -Let the Community hear me, venerable sir. This one of such and such a name is a candidate for full ordination of the venerable one of such and such a name, pure from things that are obstructions, his bowl and robes are complete. The one of such and such a name requests full ordination from the Community with the one of such and such a name as preceptor. The Community gives full ordination to the one of such and such a name with the one of such and such a name as preceptor. If the full ordination of the one of such and such a name with the one of such and such a name as preceptor is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the third time I say this matter -Let the Community hear me, venerable sir. This one of such and such a name is a candidate for full ordination of the venerable one of such and such a name, pure from things that are obstructions, his bowl and robes are complete. The one of such and such a name requests full ordination from the Community with the one of such and such a name as preceptor. The Community gives full ordination to the one of such and such a name with the one of such and such a name as preceptor. If the full ordination of the one of such and such a name with the one of such and such a name as preceptor is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The one of such and such a name is fully ordained by the Community with the one of such and such a name as preceptor. It is agreeable to the Community, therefore they are silent, thus I remember it."

The act of full ordination is concluded.

64. The Four Resources

128. At that very moment the shadow should be measured, the measure of the season should be declared, the part of the day should be declared, the rehearsal should be declared, the four resources should be declared -

"The going forth is in dependence on a meal consisting of mouthfuls of almsfood. Therein you should make effort for as long as life lasts. Extra gain - a meal for the Community, a meal by invitation, an invitation, a ticket meal, a fortnightly meal, an observance day meal, a first day of the fortnight meal.

"The going forth is in dependence on a rag-robe. Therein you should make effort for as long as life lasts. Extra gain - linen, cotton, silk, woollen blanket, hempen, hemp.

"The going forth is in dependence on lodging at the root of a tree. Therein you should make effort for as long as life lasts. Extra gain - a dwelling, a lean-to, a mansion, a long building, a cave.

"The going forth is in dependence on fermented urine as medicine. Therein you should make effort for as long as life lasts. Extra gain - ghee, butter, oil, honey, molasses."

The four resources are concluded.

65. The Four Things Not to Be Done

129. Now at that time monks, having given full ordination to a certain monk, left him alone and departed. He, coming afterwards alone, met his former wife on the road. She spoke thus - "So now you have gone forth?" "Yes, I have gone forth." "Sexual intercourse is rare for those who have gone forth; come, engage in sexual intercourse." He, having engaged in sexual intercourse with her, came after a long time. The monks said thus - "Why did you, friend, delay so long?" Then that monk reported this matter to the monks. The monks reported this matter to the Blessed One. I allow, monks, having given full ordination, to give a companion, and to declare the four things not to be done -

"Sexual intercourse should not be engaged in by a fully ordained monk, even with an animal. Whatever monk engages in sexual intercourse, he is not a recluse, not a disciple of the son of the Sakyan. Just as a man whose head is cut off is incapable of living with that bodily connection, just so a monk having engaged in sexual intercourse is not a recluse, not a disciple of the son of the Sakyan. That is not to be done by you for as long as life lasts.

"What is not given, reckoned a theft, should not be taken by a fully ordained monk, even including a blade of grass. Whatever monk takes what is not given, reckoned a theft, worth a pāda or the value of a pāda or more than a pāda, he is not a recluse, not a disciple of the son of the Sakyan. Just as a withered leaf released from its binding is incapable of becoming green again, just so a monk having taken what is not given, reckoned a theft, worth a pāda or the value of a pāda or more than a pāda, is not a recluse, not a disciple of the son of the Sakyan. That is not to be done by you for as long as life lasts.

"A living being should not be intentionally deprived of life by a fully ordained monk, even including an ant. Whatever monk intentionally deprives a human being of life, even including causing an abortion, he is not a recluse, not a disciple of the son of the Sakyan. Just as a broad stone broken in two is incapable of being joined together, just

so a monk having intentionally deprived a human being of life is not a recluse, not a disciple of the son of the Sakyan. That is not to be done by you for as long as life lasts.

"A super-human achievement should not be extolled by a fully ordained monk, even saying 'I delight in empty houses'. Whatever monk having evil desires, overcome by desire, extols a super-human achievement that is non-existent and not factual - whether meditative absorption or deliverance or concentration or attainment or path or fruit - he is not a recluse, not a disciple of the son of the Sakyan. Just as a palm tree with its crown cut off is incapable of further growth, just so a monk having evil desires, overcome by desire, having extolled a super-human achievement that is non-existent and not factual, is not a recluse, not a disciple of the son of the Sakyan. That is not to be done by you for as long as life lasts."

The four things not to be done are concluded.

66. The Cases of One Suspended for Not Seeing an Offence

130. Now at that time a certain monk who had been suspended for not seeing an offence left the monastic community. He, having returned again, requested full ordination from the monks. They reported this matter to the Blessed One.

Here again, monks, a monk who has been suspended for not seeing an offence leaves the monastic community. He, having returned again, requests full ordination from the monks. He should be addressed thus - "Will you see that offence?" If he says "I will see it," he should be given the going forth. If he says "I will not see it," he should not be given the going forth. Having given the going forth, he should be told - "Will you see that offence?" If he says "I will see it," he should be given full ordination. If he says "I will not see it," he should not be given full ordination. Having given full ordination, he should be told - "Will you see that offence?" If he says "I will see it," he should be reinstated. If he says "I will not see it," he should not be reinstated. Having reinstated him, he should be told - "Do you see that offence?" If he sees it, this is wholesome. If he does not see it, if concord can be obtained, he should be suspended again. If concord cannot be obtained, there is no offence in sharing and in communion.

Here again, monks, a monk who has been suspended for not making amends for an offence leaves the monastic community. He, having returned again, requests full ordination from the monks. He should be addressed thus - "Will you make amends for that offence?" If he says "I will make amends," he should be given the going forth. If he says "I will not make amends," he should not be given the going forth. Having given the going forth, he should be told - "Will you make amends for that offence?" If he says "I will make amends," he should be given full ordination. If he says "I will not make amends," he should not be given full ordination. Having given full ordination, he should be told - "Will you make amends for that offence?" If he says "I will make amends," he should be reinstated. If he says "I will not make amends," he should not be reinstated. Having reinstated him, he should be told - "Make amends for that offence." If he makes amends, this is wholesome. If he does not make amends, if concord can be obtained, he should be suspended again. If concord cannot be obtained, there is no offence in sharing and in communion.

Here, monks, a monk who is a suspended person for not giving up an evil view leaves the monastic community. He, having returned again, requests full ordination from the monks. He should be addressed thus - "Will you give up that evil view?" If he says "I will give up", he should be given the going forth. If he says "I will not give up", he should not be given the going forth. Having given the going forth, he should be told - "Will you give up that evil view?" If he says "I will give up", he should be given full ordination. If he says "I will not give up", he should not be given full ordination. Having given full ordination, he should be told - "Will you give up that evil view?" If he says "I will give up", he should be reinstated. If he says "I will not give up", he should not be reinstated. Having reinstated him, he should be told - "Give up that evil view." If he gives up, this is wholesome. If he does not give up, when concord is obtainable, he should be suspended again. When concord is not obtainable, there is no offence in eating together or living together.

The Great Chapter is first.

67. Its Summary

131. In the monastic discipline, in great matters, bringing happiness to the well-behaved;
And in the refutation of those with evil desires, and in the support of those with shame.

And in the upholding of the Dispensation, in the domain of the Omniscient Conqueror;
In the domain of no other, in security, well laid down, without doubt.

In the chapter, in the monastic discipline, and in the Supplement and the matrix;
The skilled one who acts according to meaning proceeds wisely.

Whoever does not know cattle, he does not protect the herd of cattle;
Thus not knowing morality, how could he protect restraint?

And when the discourses are forgotten, and the higher teaching instantly;
When the monastic discipline is not destroyed, the Dispensation stands again.

Therefore, for the purpose of compilation, the summary in due order;
I shall declare according to the true method, listen to me as I speak.

Case, origin, offence, methods, and abbreviation too;
It is difficult to exhaust that, understand that by the method.

Bodhi, the Rājāyatana tree, the goatherd's, Sahampati;
Brahmā, Ālāra, Udaka, and the monk Upaka the sage.

Koṇḍañña, Vappa, Bhaddiya, Mahānāma and Assaji;
Yasa, four, fifty, he sent all to the directions.

Case, with Māras thirty, Uruvelā, three matted-hair ascetics;
Fire room, great kings, Sakka and Brahmā, entire.

Rag-robe, pond, stone and Kakudha, stone;
Rose-apple, mango and myrobalan, and he brought the full-blown flower.

Let them split, let them blaze up, let them be extinguished, Kassapa;
They dive, the rain cloud with its face, Gayā, staff and the Magadhan.

Upatissa and Kolita, and the well-known went forth;
Improperly dressed, dismissal, lean and rough, and the brahmin.

He engages in misconduct, belly, young man, group;
Rains retreat, departed with fools, ten years of guidance.

They do not behave, to dismiss, fools, tranquillity, five, six;
He who was formerly of another sect and naked, with uncut matted hair, a Sakyan.

In Magadha the five diseases, one king and Aṅgulimāla;
And the Magadhan allowed, prison, branded, flogged.

Branded, debtor, and slave, shaven-headed, Upāli, snake;
Faithful family and thorn, and also crowded.

On the site, boy, training, and they dwell, what indeed;
All, face, regarding preceptors, not enticing, thorn.

Eunuch, one gone forth by theft, snake and mother, father;
Arahant, nun, schism, with blood and characteristic.

Without preceptor, by the Community, group, eunuch, bowl;
Without robe, both of those, even when asked, those three.

Hands, feet, hands and feet, ears, nose, both of those;
Finger, forehead, tendon, hood, hunchback and dwarf.

One with goitre, branded, and flogged, branded, elephantiasis;
Corrupter of an evil assembly, and one-eyed, cripple, likewise.

Lame and paralytic, and with postures cut off;
Blind from old age, dumb, deaf, and blind and dumb, whatever there.

Blind and deaf, what was said, and dumb and deaf only;
And blind, dumb, and deaf, and guidance for the shameless.

And should dwell, likewise the journey, by one asking, characteristics;
Let him come, they dispute, with one preceptor, Kassapa.

Those fully ordained are seen, afflicted by diseases;
Uninstructed they become embarrassed, right there the instruction.

And also in the Community, then foolish, and unauthorized, together;
Ordination by raising up, guidance, alone, three.

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

The Great Chapter is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. 2. The Canon of Discipline. 3. The Great Chapter. 1. The Great Section Retrieved from paliverse.org

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