

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

2. The Canon of Discipline - Commentaries (2. Vinaya
Piṭaka - Aṭṭhakathā)

3. Commentary on the Great Chapter (3. Mahāvagga-
aṭṭhakathā)

1. The Great Section (1. Mahākhandhakam)

[Kd 1, PTS 1.1-1.100]



PaliVerse

3. Commentary on the Great Chapter

In the Canon of Monastic Discipline

Commentary on the Great Book

1. The Great Chapter

The Talk on Enlightenment

Of both Pātimokkhas, immediately after the recitation;
The great elders, skilled in the Khandhakas, recited the Khandhaka.

Since the order of commentary has now arrived at that;
Therefore this is the explanation of the meanings that are not clear therein.

The meanings which have been made clear in the word-analysis, by which and
for which;

If we were to state those again, when would there be an end?

And as for those meanings that are clear, what need is there for their
commentary?

But those which, through intentions, connections, and wording,

Are not clear - since they cannot be understood without commentary;
Therefore this is the method of commentary for those alone.

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" - here, although there is no special reason for the instrumental case as in passages such as "At that time the Buddha, the Blessed One, at Verañjā" and so forth, having reached the Vinaya, however, this expression was established in the instrumental case itself; therefore it should be understood that from the beginning this was stated by way of the established expression. This same method applies to others of this kind that follow hereafter.

But what is the purpose of this statement? The showing of the origin from the very beginning of Vinaya acts such as the going forth and so on. For the going forth and the full ordination that were permitted by the Blessed One thus: "I allow, monks, the going forth and full ordination by these three goings for refuge," and the preceptors, preceptor's duties, teachers, teacher's duties, and so on that were permitted at Rājagaha and elsewhere - these were laid down having attained full enlightenment, having spent seven weeks at the seat of enlightenment, having set in motion the Wheel of the Dhamma at Bārāṇasī, and having reached this and that place in this

gradual sequence, and in this and that matter. Thus it should be understood that the showing of the origin from the very beginning of Vinaya acts such as the going forth and so on is the purpose of this statement.

Therein, "at Uruvelā" means at the great shore; the meaning is "at the great heap of sand." Or alternatively, "urū" is a word for sand; "velā" means boundary; the sand brought on account of exceeding the boundary is "uru" - thus "Uruvelā" - thus the meaning here should be seen. In the past, it is said, when no Buddha had arisen, ten thousand sons of good families, having gone forth into the ascetic life, dwelling in that region, assembled together one day and made an agreement: "Bodily actions and verbal actions are indeed evident even to others, but mental action is not evident; therefore, whoever thinks a thought of sensual desire, or a thought of ill will, or a thought of cruelty, there is no other accuser for him; he should accuse himself by himself, bring sand in a bowl-leaf, and scatter it in this place - this shall be his penalty." From then on, whoever thought such a thought would scatter sand there in a bowl-leaf. Thus gradually a great heap of sand arose there, and later generations enclosed it and made it a shrine. With reference to that it was said - "'At Uruvelā' means at the great shore; the meaning is 'at the great heap of sand.'" With reference to that very thing it was said - "Or alternatively, 'urū' is a word for sand; 'velā' means boundary; the sand brought on account of exceeding the boundary is 'uru' - thus 'Uruvelā' - thus the meaning here should be seen."

"At the foot of the Bodhi tree" - "bodhi" is called the knowledge in the four paths; because the Blessed One attained that enlightenment here, the tree too received the name "Bodhi tree"; at the foot of that Bodhi tree means at the foot of the Bodhi tree. "Newly fully enlightened" means having first fully awakened; the meaning is at the very first time after having become fully enlightened. "In a single cross-legged posture" means without rising even once, in the very same cross-legged posture as originally assumed. "Experiencing the bliss of liberation" means experiencing the bliss of liberation, the bliss of fruition attainment.

"Dependent origination" means the structure of conditions. For the structure of conditions is called "dependent origination" because it produces phenomena that are combined, dependent upon one another. This is the summary here. But the detail should be taken from the Visuddhimagga by one who wishes for a complete investigation in all aspects. "In forward and reverse order" means both in forward order and in reverse order. Therein, the structure of conditions beginning with ignorance, stated by the method "with ignorance as condition, activities come to be" and so forth, is called "forward order" because it performs the function that is to be performed by it. That very same structure, stated by the method "from the complete fading away and cessation of ignorance comes the cessation of activities" and so forth, ceasing through cessation of arising, does not perform that function - because of its non-performance, it is called "reverse order." Or alternatively, that stated by the former method is the forward order of occurrence, the other is its reverse order - thus the meaning here should be seen. However, since it has not been stated from the beginning to the end and from the end reaching back to the beginning, the forward and reverse order in any other sense than this is not fitting.

"Attended in mind" means he attended in mind. Therein, to show how he attended in mind in forward order, "with ignorance as condition, activities come to be" etc. was

stated. Therein, ignorance and that is a condition - thus "ignorance-condition." Therefore, "with ignorance as condition, activities come to be" - by this method the meaning should be understood in all the terms. This is the summary here. But the detailed account should be taken from the Visuddhimagga by one who wishes for a judgement complete in all aspects.

But to show how he attended in mind in reverse order, "but from the complete fading away and cessation of ignorance comes the cessation of activities" etc. was stated. Therein, "avijjāya tveva" means "of ignorance, but indeed." "With the remainderless fading away and cessation" means by the remainderless cessation through the path termed as fading away. "Cessation of activities" means there is the cessation of non-arising of activities. But to show that from the cessation of activities thus ceased, consciousness has ceased, and from the cessation of consciousness and so forth, mentality-materiality and so forth have indeed ceased, "from the cessation of activities comes the cessation of consciousness" etc. was stated, and "thus is the cessation of this whole mass of suffering" was said. Therein, "of the whole" means of the entire; or of the pure, devoid of a being - this is the meaning. "Of the mass of suffering" means of the heap of suffering. "Cessation comes to be" means non-arising comes to be.

"Having understood this matter" means that which was stated as "the origin of the mass of suffering beginning with activities by way of ignorance and so forth, and its cessation by way of the cessation of ignorance and so forth" - having understood this matter in all aspects. "At that time" means at that time when that matter was understood. "Uttered this inspired utterance" means he uttered this inspired utterance beginning with "when indeed phenomena become manifest," which illuminates the power of understanding the cause and the phenomena arisen from the cause, which arose from knowledge accompanied by joy regarding that understood matter; it is said that he expressed a joyful utterance.

Its meaning is - "When indeed" means at whatever time. "Become manifest" means they arise. "Phenomena" means the qualities conducive to enlightenment that accomplish the penetration of the mode of dependent conditions in forward order. Or alternatively, "become manifest" means they become clear; they become evident and apparent by way of full comprehension. "Phenomena" means the phenomena of the four noble truths. "Ardour" is called energy in the sense of burning up defilements; "to the ardent" means to one possessing the energy of right striving. "Meditating" means to one who meditates with meditation characterised by contemplation of the object and contemplation of characteristics. "Of the brahmin" means of one who has warded off evil, one who has eliminated the mental corruptions. "Then his uncertainties vanish" means then the uncertainties of one to whom phenomena have thus become manifest vanish. "All" means those which were stated beginning with "who, venerable sir, makes contact? That is not a fitting question, said the Blessed One" etc., and likewise "what, venerable sir, is ageing and death? And to whom does this ageing and death belong? That is not a fitting question, said the Blessed One" etc. - the uncertainties stated regarding the conditional process in this manner, and the sixteen uncertainties that have arisen beginning with "was I in the past time?" due to not having penetrated the conditional process itself - all those vanish, depart, and cease. Why? "Since he understands phenomena with their cause" means because he

understands, knows, and penetrates this entire mass of suffering consisting of activities and so forth, which has its cause in ignorance and so forth, as having a cause.

2. In the second case - "Uttered this inspired utterance" means he uttered this inspired utterance of the aforementioned kind, which illuminates the power of realisation of the elimination of conditions, reckoned as nibbāna, proclaimed thus: "With the complete fading away and cessation of ignorance, there is cessation of activities" - when that meaning was understood. This is the meaning. Therein this is the meaning in brief - Since he understood, knew, and penetrated nibbāna, which is reckoned as the elimination of conditions, therefore when phenomena of the aforementioned kind become manifest to the ardent, meditating brahmin, then all those uncertainties that would arise due to not having understood nibbāna - all those vanish.

3. In the third case - "Uttered this inspired utterance" means: he uttered this inspired utterance of the aforementioned kind, which illuminates the power of that noble path by which the matter designated as the origin and cessation of the mass of suffering was understood both by way of function and by way of making it an object of contemplation. This is the meaning. Herein, the brief meaning is as follows - "When indeed phenomena become manifest to the ardent, meditating brahmin" - then that brahmin, either by those arisen qualities pertaining to enlightenment, or by that noble path through which the phenomena of the four truths have become manifest, by that noble path he stands dispelling Māra's army - the army of Māra described in the manner beginning with "sensual desires are your first army" - dispelling, scattering, destroying it, he stands. How? "Like the sun illuminating the sky" - just as the sun, having risen, illuminating the sky with its own radiance, stands dispelling the darkness, so too that brahmin, by those phenomena or by that path, while penetrating the truths, stands dispelling Māra's army.

Thus here it should be understood that the first inspired utterance arose by way of reviewing the mode of conditionality, the second by way of reviewing nibbāna, and the third by way of reviewing the path. However, in the Udāna it is stated: "During the first watch of the night, dependent origination in forward order; during the second watch, in reverse order; during the third watch, in forward and reverse order." That was stated with reference to the attention aroused during the night when, after the passing of the seven days, he thought: "Tomorrow I shall rise from my seat." For at that time the Blessed One attended in mind to one portion each during the first watch and the middle watch, by virtue of that understanding of the mode of conditionality and the attainment of the destruction of conditions, which the two former inspired utterance verses illuminate; but here he attended in mind thus during the night following the full-moon day. For the Blessed One, during the first watch of the night of the full moon of Vesākha, recollected his former abodes; during the middle watch, he purified the divine eye; during the last watch, having attended in mind to dependent origination in forward and reverse order, at the thought "Now the dawn will arise," he attained omniscience. And immediately upon the attainment of omniscience, the dawn arose. Then, having spent that day in that very cross-legged posture, during the three watches of the night following the full-moon day that had arrived, having attended in mind thus, he uttered these inspired utterances. Thus, having attended in

mind in this way during the night following the full-moon day, he spent the seven days spoken of as "he sat at the foot of the Bodhi tree for seven days in a single cross-legged posture" right there.

The talk on the Bodhi tree is concluded.

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" - here, the Blessed One, having risen from that concentration, did not go immediately from the foot of the Bodhi tree to the goatherd's banyan tree. Just as when it is said "having eaten, he lies down," it is not said that "without washing his hands, without rinsing his mouth, without going near the bed, without engaging in any conversation, he lies down," but what is indicated here is that after eating he lies down, not that he does not lie down. So too here, what is said is "he did not depart immediately after rising from that concentration," but what is indicated here is that after rising he departed, not that he did not depart.

But without departing immediately, what did the Blessed One do? He spent three more weeks in the very vicinity of the Bodhi tree. Herein this is the progressive discourse - It is said that when the Blessed One, having attained Buddhahood, sat for a week in a single cross-legged posture, "the Blessed One does not rise; are there perhaps other qualities that constitute Buddhahood?" - thus doubt arose among certain deities. Then the Blessed One, on the eighth day, having risen from his attainment, knowing the doubt of the deities, rising up into the sky for the purpose of dispelling their doubt, displaying the twin miracle, having dispelled their doubt, standing slightly to the east-leaning northern side of the cross-legged seat, gazing with unblinking eyes at the cross-legged seat and the Bodhi tree - the place where the perfections accumulated over four incalculable periods and a hundred thousand aeons had reached their strength - he spent a week; that place became known as the Unblinking Shrine. Then, between the cross-legged seat and the standing place, walking back and forth on the jewelled walkway extending from east to west, he spent a week; that place became known as the Jewelled Walkway Shrine. Then, in the western quarter, the deities created a jewelled house. There, having sat cross-legged, investigating the Abhidhamma Piṭaka, especially the Paṭṭhāna of infinite methods herein, he spent a week; that place became known as the Jewelled House Shrine.

Thus, having spent four weeks in the very vicinity of the Bodhi tree, in the fifth week he went from the foot of the Bodhi tree to the goatherd's banyan tree. It is said that goatherds would go and sit in the shade of that banyan tree; therefore the name "goatherd's banyan tree" arose for it. "For a week, experiencing the bliss of liberation" means that there too, while investigating the Dhamma, he sat experiencing the bliss of liberation. This tree is in the eastern quarter from the Bodhi tree. And while the Blessed One was thus seated there, a brahmin went and asked a question. Therefore it was said "Then a certain one" and so on. Therein, "of disdainful nature" means he was indeed one who believed in auspicious signs, and through pride and anger he went about making the sound "huṃ hu"; therefore he is called "of disdainful nature." Some also read "huhukkajātiko."

"Having understood this matter" means having understood the essential meaning of the words spoken by him, at that time he uttered this inspired utterance. Its meaning is - He who is a brahmin by having discarded evil qualities, not by belief in auspicious signs - one who, being endowed with evil qualities such as disdainfulness, claims brahminhood merely by birth - that brahmin, through having discarded evil qualities, is not disdainful by the abandonment of disdainfulness; free from corruption through the absence of defilements such as lust; self-controlled through the state of mind devoted to the practice of mental development, or self-controlled through the state of mind restrained by moral discipline; one who has reached the end of knowledge through the knowledges reckoned as the four path-knowledges, or one who has reached the end of the Vedas, thus a vedantagū; one who has lived the holy life through having completed the holy life of the path. He may righteously speak the supreme word; he may righteously speak this claim "I am a brahmin" - for whom in the entire world, even with respect to a single object, these swellings - the swelling of lust, the swelling of hatred, the swelling of delusion, the swelling of conceit, the swelling of views - do not exist.

The talk on the goatherd is concluded.

The Talk on Mucalinda

5. "Unseasonable storm cloud" means a cloud that arose when the rainy season had not yet arrived. This, however, arose in the last month of summer. "A week of heaping rain clouds" means when that arose, there was uninterrupted rain for seven days. "Cold wind and overcast days" means that week of heaping rain clouds, due to cold wind mixed with water droplets whirling about on all sides, spoiling the days, was called "cold wind and overcast days." "Then Mucalinda the king of serpents" means the king of serpents of great power, born in a pond near that very Mucalinda tree. "Having encircled seven times with his coils" means having thus encircled with his coils and having made a great hood over the top of his head, he stood; When he stood thus, the interior of his encirclement was the size of a treasury chamber in a bronze palace, therefore the Blessed One was as if seated in a gabled chamber sheltered from the wind with doors and windows shut. "May cold not afflict the Blessed One" and so on is the explanation of the reason for his standing having done thus. For he, having done thus, stood thinking "May cold not afflict the Blessed One, may heat not, may the contact of gadflies and so on not afflict." Therein, although during the week of heaping rain clouds there is indeed no heat, yet if from time to time the clouds were to disperse, there would be heat, and it was fitting for him to think "may that too not afflict him." "Clear" means risen high; the meaning is that it had become distant through the departure of the clouds. "Free from clouds" means the clouds have departed. "The sky" (deva) means space. "His own form" means his own appearance.

"Seclusion is happiness" means the seclusion from the substrata of existence, which is called nibbāna, is happiness. "For one who is content" means for one who is satisfied through contentment with the knowledge of the four paths. "Who has heard the Teaching" means one whose Teaching has been made known. "Who sees" means for one who sees that seclusion, or whatever is to be seen, all of that, with the eye of knowledge attained through the power of his own energy. "Non-affliction" means the

state of being unshakeable; by this the preliminary aspect of friendliness is shown. "Self-control towards living beings" means restraint towards beings; the meaning is that the state of non-harming is happiness. By this the preliminary part of compassion is shown. "Dispersion in the world is happiness" indicates that even the state of being free from passion is happiness. "The transcendence of sensual pleasures" means that which is called "the transcendence of sensual pleasures"; the meaning is that even that state of being free from passion is happiness. By this the path of non-returning is spoken of. "The removal of the conceit 'I am'" - by this, however, arahantship is spoken of; for arahantship is called "the removal through tranquillisation" of the conceit "I am." Beyond this there is no such thing as happiness, therefore he said: "This indeed is the supreme happiness."

The talk on Mucalinda is concluded.

The Talk on the Rājāyatana Tree

6. "From the foot of the Mucalinda tree" means from the foot of the Mucalinda tree standing at the eastern corner of the Great Bodhi tree. "Rājāyatana" means he approached the rājāyatana tree standing in the southern quarter. "Now at that time" means at which time. It is said that on the day of emerging from concentration, while the Blessed One had been sitting at the foot of the rājāyatana tree for seven days in a single cross-legged posture, at the very time of the break of dawn, knowing that "the matter of food must be attended to," Sakka, the king of the devas, brought a medicinal myrobalan fruit. The Blessed One consumed it, and as soon as it was consumed, the bodily functions were attended to. Sakka gave water for rinsing the mouth. The Blessed One, having washed his mouth, sat at the very foot of that tree. Thus, when the dawn had risen, the Blessed One was sitting.

"Now at that time the merchants Tapussa and Bhallika" means Tapussa and Bhallika were two brothers who were merchants. "From Ukkalā" means from the Ukkalā country. "To that region" means to the region where the Blessed One was dwelling. And in which region was the Blessed One dwelling? In the Middle Country. Therefore the meaning here is that they were travelling on the highway to go to the Middle Country. "A deity who was a blood-relative" means a deity who had formerly been a relative of theirs. "Said this" means that deity, it is said, caused all their carts to become immovable. Then they, thinking "What is this?", made an offering to the deities of the road. At the time of their making the offering, that deity said this with a visible body. "With parched corn-flour and honey-balls" means with unbound corn-flour and with bound corn-flour mixed with ghee, honey, molasses and so forth. "Honour" means attend upon. "That will be for you" means that honouring will be for your welfare and happiness for a long time. "Which would be for us" means which acceptance would be for our welfare and happiness for a long time. "This occurred to the Blessed One" means the bowl which he had during the time of the practice of striving, it is said, disappeared when Sujātā was coming to offer milk-rice. Therefore this occurred to him - "I have no bowl, and moreover Truth-finders do not accept in their hands, in what then should I accept the parched corn-flour and honey-balls?"

"Having known the reflection" means prior to this, the food given by Sujātā to the Blessed One had sustained him by the continuation of its nutriment; for that entire period there was neither hunger, nor thirst, nor bodily weakness. But now, due to his

wish to accept food, a reflection arose in the manner beginning with "Truth-finders do not." Having thus arisen, having known with their own minds the reflection in the mind of the Blessed One. "From the four directions" means from the four quarters. "Stone bowls" means bowls made of mung-bean-coloured stone. The Blessed One accepted just these; it was said with reference to those very ones. But the four great kings first offered bowls made of sapphire gems; the Blessed One did not accept them. Then they offered these four bowls made of mung-bean-coloured stone; the Blessed One accepted all four bowls for the purpose of preserving their faith, not out of great desire. And having taken them, he resolved that all four become as if one single bowl; for all four the fruit of merit was equal. Thus, having made them into one by his resolution, the Blessed One accepted the parched corn-flour and honey-balls in the costly stone bowls. "Costly" means in the costly; the meaning is individually of great value. Alternatively, "costly" means new, fresh; the meaning is produced at that very moment. "Two utterances were theirs" means with the double announcement. Alternatively, the meaning is that they attained the state of lay followers by means of two utterances. They, having thus declared their state as lay followers, said to the Blessed One - "To whom, venerable sir, should we from today onwards pay respect and rise for?" Then the Blessed One touched his head, and hairs clung to his hand. He gave those to them saying "You should keep these." They, having received the hair relics, as if anointed with the deathless, delighted and pleased, having paid homage to the Blessed One, departed.

The talk on the Rājāyatana tree is concluded.

The Discussion of Brahmā's Request

7. Then the Blessed One, after the elapse of a week, having risen from that concentration, having completed all the tasks of the aforementioned kind, went again from the foot of the rājāyatana tree to the goatherd's banyan tree. "A reflection arose" means that as soon as he sat down there, this reflection of mind, practised and well-practised by all Buddhas, arose. But why does this arise for all Buddhas? For the purpose of reviewing the greatness, weightiness and profundity of the Teaching, and because of the desire to teach when requested by Brahmā. For the Buddhas know: "When such a reflection has arisen, Brahmā will come and request the proclamation of the Teaching, and then beings will develop reverence for the Teaching, for the world's inhabitants hold Brahmā in high regard." Thus this thought arises for these two reasons.

Therein, "adhigato kho myāyaṃ" means "attained indeed by me is this." "Ālayarāmā" means beings cling to the five strands of sensual pleasure, therefore those are called "attachments" (ālayā). They delight in those attachments - thus "delighting in attachment." Devoted to attachments - thus "rejoicing in attachment." "Thoroughly pleased with attachments" means ālayasammuditā. "Yadidaṃ" is a particle. With reference to "tḥānaṃ" as "yaṃ idaṃ" and with reference to dependent origination as "yo ayaṃ," the meaning should be understood thus.

"Idappaccayatāpaṭiccasamuppādo" means the conditions of these are specific conditions (idappaccayā); specific conditionality (idappaccayatā) is just specific conditions; and that specific conditionality and dependent origination together make idappaccayatāpaṭiccasamuppādo. "So mamassa kilamatho" means that which is

called teaching to those who do not understand, that would be weariness for me; "that would be harming for me" is the meaning. "Bhagavantam" means "of the Blessed One" (bhagavato). "Anacchariyā" means following upon what is wonderful (anu acchariyā). "Paṭibhaṃsu" means they became the domain of the knowledge called intuitive understanding; they reached the state of being worthy of reflection.

"Halaṃ" - here the syllable "ha" is merely a particle; "alaṃ" (enough) is the meaning. "Pakāsitum" means to teach. It is said: "Enough now for me to teach this Teaching attained with difficulty." "Paṭisotagāmiṃ" means paṭisotaṃ is called Nibbāna; "going towards Nibbāna" is the meaning. "Rāgarattā" means infatuated with sensual lust, lust for existence and lust of wrong views. "Na dakkhanti" means they will not see. "Enveloped by a mass of darkness" (tamokhandhena āvuṭṭhā) means overpowered by the heap of ignorance. "Appossukkatāya" means by the state of being without eagerness; "by the lack of desire to teach" is the meaning.

8. "Where indeed" means in whatever world. "Appeared before the Blessed One" means having brought the great Brahmās from the ten thousand world-systems, he came for the purpose of requesting the teaching of the Dhamma and appeared before the Blessed One. "Apparajakkhajātikā" means those who have little dust of lust, hate and delusion in the eye made of wisdom - such is their nature, thus they are "of the nature of having little dust." "There will be those who understand the Teaching" means those who will penetrate it.

"Appeared" means became manifest. "Devised by those with stains" means devised by the six teachers who are stained with the stains of lust and the like. "Open" means open up this. "The door to the Deathless" means the noble path that is the door to the Deathless, to Nibbāna. "Let them hear the Teaching awakened to by the Stainless One" means let these beings hear the Teaching of the Four Truths, awakened to by the Perfectly Enlightened One who is stainless due to the absence of stains of lust and the like.

"Just as one standing on a rocky mountain peak" means just as one standing on a rocky, solid mountain peak, just as a man with sight might see the populace all around, so too you, O wise one of beautiful wisdom, the Blessed One, the all-seeing one through omniscient knowledge, having ascended the palace made of the Teaching, made of wisdom, yourself free from sorrow, look upon, consider the populace sunk in sorrow and overcome by birth and ageing.

"Rise up" - he speaks requesting the Blessed One to undertake a wandering journey for the purpose of expounding the Teaching. Among "hero" and so on, the Blessed One is a hero because of possessing energy. He is a victor in battle because of having conquered the Māras of the deity's son, death, defilements and activities. He is a caravan leader because of the ability to bring beings across the wilderness of birth and the like. He is free from debt because of the absence of the debt of sensual desire.

9. "Request" means entreaty. "With the Buddha-eye" means with the knowledge of the diversity of faculties and with the knowledge of the inclinations and underlying tendencies. For the name "Buddha-eye" applies to these two knowledges. "With little dust in their eyes" means those for whom the dust of lust and so forth upon the eye of wisdom is little - they are those with little dust in their eyes. Those for whom that is

great - they are those with much dust in their eyes. Those whose faculties such as faith are sharp - they are those with sharp faculties. Those whose faculties are soft - they are those with soft faculties. Those whose dispositions such as faith are good - they are those of good disposition. Those whose dispositions such as faith are not good - they are those of poor disposition. Those who observe the reason that has been explained, who are able to be instructed with ease, they are easy to instruct. Those who see the world beyond and fault as dangerous - they are those dwelling seeing the danger in the world beyond and in fault. "In a pond of water lilies" means in a waterlily pond. The same method applies to the others as well. "Nourished while submerged within" means those which nourish themselves while remaining submerged within the water. "Standing level with the water" means standing at the same level as the water. "Having risen above the water, standing" means having surpassed the water, standing.

"Open" means opened. "Doors to the Deathless" means the noble path. For that is the door to Nibbāna, which is termed the Deathless. "Let them release their faith" means let all release their own faith. The meaning of the last two lines is this: I did not speak among humans, among devas and humans, this sublime, supreme Teaching, well-practised and familiar to me, perceiving weariness of body and speech.

The talk on Brahmā's request is concluded.

The Talk on the Group of Five

10. "Wise" means possessed of erudition. "Experienced" means possessed of lucidity. "Intelligent" means endowed with wisdom that arises on each occasion. "One who has long had little dust in his eyes" means a purified being, one of defilement-free nature, because of the suppression by attainment. "Will understand" means will discern, will penetrate. "Knowledge also arose in the Blessed One" means omniscient knowledge arose: "Having died within the past seven days, he was reborn in the base of nothingness." "Has suffered a great loss" means that, having fallen away from the path and fruit that could have been attained within seven days, there was a great loss for him, because he was reborn at an inopportune time. "Died last evening" means he died yesterday; and he saw that he too was reborn in the base of neither-perception-nor-non-perception. "Of great service" means of great benefit. "Attended on me when I was resolute in striving" means they attended on one whose self was directed towards the purpose of striving, by offering water for washing the face and so forth.

11. "Between Gayā and the Bodhi tree" means Upaka saw the Blessed One between the Bodhi seat and Gayā. "Travelling on the highway" means having set out upon the highway.

"The all-conquering one" means one who stands having overcome all phenomena of the three planes. "The all-knowing one" means I have known, I have understood all phenomena of the four planes. "Untainted by all phenomena" means untainted by the stain of defilements in all phenomena of the three planes. "Having abandoned all" means one who stands having abandoned all phenomena of the three planes. "Liberated through the elimination of craving" means liberated by taking Nibbāna, the

elimination of craving, as object. "Having directly known by myself" means having known all phenomena of the four planes by oneself. "Whom should I point to as teacher" means whom else should I point to saying "this is my teacher."

"I have no teacher" means in supramundane states there is no one called a teacher for me. "There is no one who is my match" means there is no one called a counterpart person for me. "Become cool" means become cool through the quenching of the fire of all mental defilements. Quenched because of the very quenching of mental defilements.

"The city of Kāsi" means the city in the Kāsi kingdom. "I will beat the drum of the Deathless" means I am going to strike the drum of the Deathless for the attainment of the Wheel of the Teaching.

"You deserve to be the infinite conqueror" means fit to be the infinite conqueror. "May it be so, friend" means friend, such a thing might indeed be so. "Having shaken his head" means having nodded his head.

12. "They made an agreement" means they made an agreement. "One given to luxurious living" means one practising for the purpose of abundance of robes and so on. "Strayed from striving" means strayed, dropped, fallen away from striving. "Reverted to luxurious living" means reverted for the purpose of abundance of robes and the like. "Lend an ear, monks" means bring forward your ear, monks; the meaning is: direct the faculty of the ear towards the hearing of the Teaching. "The Deathless has been attained" indicates that the Deathless, Nibbāna, has been attained by me. "By that conduct" means by that difficult conduct. "By that practice" means by that practice of austerity. "Do you recall of me" means do you recall, do you perceive of me. "Spoken in such a way as this" means the meaning is: such a statement as this has been spoken. "The Blessed One was able to convince the group of five monks" means he was able to make them understand that "I am the Buddha."

13. "Giving vision" is said with reference to the eye of wisdom. Beyond this, everything is clear in terms of the meaning of the words. However, in terms of the distinctions of intention, connection, construction, and so forth, it should be understood in the manner stated in the Papañcasūdanī, the commentary on the Majjhima. For from this point onwards, guarding the minds of the great multitude who are averse to excessive elaboration, without expounding the discourse on the suttas, we shall expound only the discourse on the Vinaya.

18. "That itself was that venerable one's full ordination" means that for him who was established in the fruit of stream-entry on the full moon day of Āsāḷhī together with eighteen crores of deities, produced by the word of the Blessed One "Come, monk" - that itself was that venerable one's full ordination by the "Come, monk" method.

19. In the passage beginning with "Then, of the Venerable Vappa," the eye of the Teaching arose for the Elder Vappa on the first day of the fortnight, for the Elder Bhaddiya on the second day, for the Elder Mahānāma on the third day, and for the Elder Assaji on the fourth day. For the purpose of purifying the defilements that arose in the meditation subjects of these monks, the Blessed One remained within the monastery itself. Whenever defilements arose in their meditation subjects, he went through the air and removed the defilements. On the fifth day of the fortnight,

however, having assembled all of them together, he instructed them with the Discourse on Non-self. Therefore it is said, "Then the Blessed One, the group of five," etc.

24. "Now at that time there were six Worthy Ones in the world" means that on the fifth day of the fortnight, there were six human Worthy Ones in the world.

The talk on the group of five is concluded.

The Talk on Going Forth

31. "Of successive generations" means of ancient lineage after ancient lineage by way of tradition - this is the meaning. "Now at that time there were sixty-one Worthy Ones in the world" means the former six and these fifty-five - thus within the rainy season itself sixty-one human beings were Worthy Ones - this is the meaning.

Herein, this is the previous connection of the sons of good family beginning with Yasa - In the past, it is said, fifty-five companions, acting as a group, were going about performing meritorious deeds and tending to the bodies of the destitute. One day, having seen a pregnant woman who had died, thinking "We shall cremate her," they carried her out to the charnel ground. Having left five persons at the charnel ground, saying "You cremate her," the rest entered the village. The young man Yasa, while piercing and turning over that body and cremating it, attained the perception of foulness. He showed the other four persons also, saying "Look, friends, at this impure and repulsive thing." They too obtained the perception of foulness there. All five persons, having gone to the village, told the remaining friends. The young man Yasa, having gone home as well, told his mother and father and his wife. They all too developed the foulness meditation. This was their previous connection. Therefore, in the Venerable Yasa, the perception of a charnel ground arose regarding the dancing women, and through that very endowment of decisive support, the distinctive attainment of all of them came about.

"Then the Blessed One addressed the monks" means the Blessed One, while dwelling at Bārāṇasī until the last full moon day of Kattika, one day addressed those sixty monks who had destroyed the mental corruptions.

32. "Divine" means snares of desire in divine sense objects. "Human" means snares of desire in human sense objects. "Let not two go by one" means let not two go by one path. "Through not hearing" means by reason of not hearing. "They are declining" means not attaining what has not been attained, they are declining from the attainment of distinction.

33. "O Death" means a lowly, inferior being. "Moving through the sky" is said referring to the snare of lust. For he said it thinking of that as "moving through the sky."

34. "From various directions, from various countries" means from various directions and from various countries. In the passage beginning with "I allow, monks, now you yourselves in those various directions, in those various countries, give the going forth," when giving the going forth to a clansman who is a candidate for going forth, those persons who have been rejected further on, beginning with "Monks, one afflicted with five diseases should not be given the going forth," up to "one who is

blind, dumb, or deaf should not be given the going forth" - excluding those, a person free from defects for going forth should be given the going forth. And he too must be one permitted by his mother and father. The characteristic of that permission we shall explain in the discourse: "Monks, a son not permitted by his mother and father should not be given the going forth; whoever should give the going forth, there is an offence of wrong-doing."

Even when giving the going forth to one who is thus free from defects for going forth and permitted by his mother and father, if he has unshaven hair and there are other monks within the same boundary, permission for the tonsure should be sought for the purpose of cutting the hair. The manner of that seeking permission we shall explain at the passage: "I allow, monks, to inform the Community for the tonsure." If there is opportunity, one should give the going forth oneself. If one is occupied with recitation, questioning, and so forth, and does not find the opportunity, a junior monk should be told: "Give this one the going forth." Even if not told, if a junior monk gives the going forth designating the preceptor, it is valid. If there is no junior monk, even a novice should be told: "Take this one to a detached boundary, give the going forth, clothe him in ochre robes, and come back." But the refuges should be given by oneself. Thus he has been given the going forth by a monk alone. For a man, no one other than a monk is permitted to give the going forth; for a woman, no one other than a nun. But a novice or a female novice is permitted to give the ochre robes by instruction. The shaving of the hair, done by anyone, is well done.

But if he is of suitable nature, with good roots, well-known, distinguished, a clansman, one should make the opportunity and give the going forth oneself. And he should not be sent away with the words: "Take a lump of clay, bathe, wet the hair, and come back." For those wishing to go forth, at first there is strong enthusiasm, but afterwards, seeing the ochre robes and the razor for removing the hair, they become frightened and run away right then. Therefore, one should personally take him to the bathing place, and if he is not too young, he should be told: "Bathe." But his hair should be washed by oneself, taking the clay. A young boy, however, should be bathed by having him enter the water himself and rubbing him with cow-dung and clay. If he has scabies or boils, just as a mother does not feel disgust towards her son, even so, without feeling disgust, one should bathe him by thoroughly rubbing his hands, feet, and head. Why? For by this much assistance, clansmen develop strong affection and keen respect towards their teachers and preceptors and towards the dispensation, become of a nature not to turn back, dispel arisen discontent and attain the state of an elder, and become grateful and appreciative.

Thus, during the time of bathing or during the time of shaving the hair and beard, one should not say: "You are well-known and distinguished; now, depending on you, we shall not be troubled for requisites," nor should any other talk not leading to liberation be spoken. Then, having said to him: "Friend, pay careful attention, establish mindfulness," the meditation subject of the five-fold skin group should be explained, and in explaining it, one should explain it by making evident the impure, disgusting, and repulsive nature by way of colour, shape, smell, source, and location, or the lifeless and soulless nature. For if he has previously had his activities examined and has developed meditation, like a ripe boil awaiting the prick of a thorn, and like a mature lotus awaiting the rising of the sun, then when the attention to the meditation

subject has barely begun, his knowledge proceeds crushing the mountain of defilements just as a thunderbolt crushes a mountain, and he attains arahantship at the very edge of the razor. For all those who have attained arahantship at the edge of the razor, all of them, having received such instruction, did so relying on the method given by a good friend as teacher, not without relying on it. Therefore, such a talk should be spoken to him from the very beginning.

When the hair has been shaved off, having rubbed the head and body with turmeric powder or scented powder and removed the household scent, he should be made to receive the ochre robes three times, or twice, or once. Then, even without placing them in his hands, if the teacher or the preceptor himself clothes him, it is valid. Even if he instructs another junior monk, or a novice, or a lay follower, saying: "Friend, take these ochre robes and clothe this one," or instructs that very person, saying: "Take these and clothe yourself" - all is valid. All of it is as though given by that monk alone.

But whatever lower robe or upper robe he puts on without being instructed, that should be removed and given again. For only an ochre robe given by a monk with his own hand or by his instruction is valid; one not given is not valid, even if it belongs to that very person - how much more so when it belongs to the preceptor! This is the determination regarding "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" means having had him pay homage at the feet of those monks who have assembled there. Then, for the purpose of taking refuge, having had him sit down squatting, having had him raise joined palms, he should be told "say thus." He should be told: "Say what I say." Then the refuges should be given to him by the preceptor or the teacher in the manner beginning with "I go for refuge to the Buddha," in the order as stated, not in a reversed order. For if he gives even one word or one syllable in a reversed order, or gives "I go for refuge to the Buddha" alone three times and then gives each of the others three times, the refuges have not been given.

But having rejected this full ordination by going for refuge, the authorised full ordination is valid with one-sided purity. But the novice's going forth is valid only with purity on both sides, not with one-sided purity. Therefore, for full ordination, if the teacher performs the act avoiding both the fault of the motion and the fault of the formal act, it is well done. But for the going forth, these three refuges must be spoken by both the teacher and the pupil without diminishing the correct articulation of the syllables such as 'ba,' 'dha,' and so forth. If the teacher is able to speak but the pupil is not able; or the pupil is able but the teacher is not able; or both are not able, it is not valid. But if both are able, it is valid.

And when giving these, they should be given either making them continuous with nasal endings, as in "Buddhaṃ saraṇaṃ gacchāmi," or they should be given by breaking them, making them end with 'ma,' as in "Buddhaṃ saraṇaṃ gacchāmi." In the Andhaka Commentary it is stated that after announcing the name, one should say "I, venerable sir, Buddharakkhita, for as long as life lasts, go for refuge to the

Buddha." That is not found in any other commentary, nor is it stated in the canonical text; it is merely their preference, therefore it should not be adopted. For the refuge is not invalidated for one who does not speak thus.

"I allow, monks, the going forth and full ordination by these three goings for refuge" means: by these three goings for refuge beginning with "I go for refuge to the Buddha," spoken three times with purity on both sides, I allow both the going forth and the full ordination - this is the meaning. Therein, since full ordination was rejected later, therefore it does not stand by mere refuge-going at present. But since the going forth was later allowed thus: "I allow, monks, the novice's going forth by these three goings for refuge," therefore it stands even now by mere refuge-going alone. For by this much one is established in the stage of a novice.

But if he is intelligent, of a wise nature, then the training rules should be recited to him in that very place. How? As they were recited by the Blessed One. For this was said:

"I allow, monks, ten training rules for novices, and that novices should train in them. Abstinence from the destruction of life, abstinence from taking what is not given, abstinence from unchastity, abstinence from false speech, abstinence from intoxicating drinks and drugs that cause heedlessness, abstinence from eating at improper times, abstinence from dancing, singing, music, and watching shows, abstinence from wearing garlands, using perfumes, and beautifying with cosmetics, abstinence from high and luxurious beds, abstinence from accepting gold and silver."

In the Andhakaṭṭha Commentary, however, "I, Venerable Sir, named so-and-so, undertake for life the training rule of abstaining from the destruction of life"

It has been said that the giving of the training rules should be done like the giving of the refuges, with "I undertake," but that is found neither in the canonical text nor in the commentaries; therefore they should be recited just as in the canonical text. For the going forth is accomplished by the goings for refuge alone; the training rules, however, should be understood as merely for the fulfilment of the training. Therefore, for one who is unable to learn them in the manner given in the canonical text, it is permissible to explain them by meaning in whatever language. But as long as he does not know the training rules to be trained in by himself, and is not skilled in the procedures regarding the wearing of the outer robe, bowl, and robes, standing, sitting, and so forth, and in the rules concerning drinks, food, and the like, he should not be sent to the dining hall, or the place for distributing tickets, or any such place; he should be kept in the vicinity, he should be looked after like a young child, all that is allowable and not allowable should be explained to him, and he should be trained in the rules of proper conduct regarding the lower robe, upper robe, and so forth. Therefore, by him too, having kept well away from the ten grounds for expulsion stated later thus: "I allow, monks, that a novice possessed of ten factors be expelled," and fulfilling the rules of proper conduct, he should train well in the tenfold virtue.

The account of the going forth is finished.

The Second Talk on Māra

35. "For me, monks" means "by me." Alternatively, "that wise attention which is mine, by that cause" is the meaning. Furthermore, regarding "has been attained," here, by converting the case ending, it should be stated as "by me."

The second talk on Māra is concluded.

The Account of the Bhaddavaggiya

36. "Bhaddavaggiya" means that those princes were auspicious in form and mind, and they wandered about in a group; therefore they are called "Bhaddavaggiya." In "tena hi vo," the word "vo" is merely a particle. "The eye of the Teaching arose" means that for some the path of stream-entry arose, for some the path of once-returning arose, and for some the path of non-returning arose. For these three paths too are called "the eye of the Teaching." They, it is said, were thirty rogues in the Tuṇḍila Jātaka, and then, having heard the admonition of Tuṇḍila, they observed the five precepts; this was their previous kamma.

The account of the Bhadda group is finished.

The Talk on the Wonder at Uruvelā

37. "Chief" means the forerunner. "Eminent one" means the highest, one of purified wisdom.

38. "Without damaging" means without destroying. "The fire with fire" means the fire of the serpent with one's own fire. "I would overcome" means I would overpower, or I would destroy. "Contempt" means anger. "But yet he is not a Worthy One as I am" means he speaks thinking of himself thus: "I am a Worthy One."

39. The verses beginning with "At the Nerañjarā, the Blessed One" were added later.

44-49. "Should spread out" means the meaning is: having spread out for the purpose of drying, one should place it. "Brought down its branch" means it bent down as if saying "Venerable sir, bring your hand here." "Having dismissed" means having sent away. "Fire vessels" are what are called fire receptacles.

51. "Long since" means from a long time ago.

52. In "kesamissaṃ" and so forth, "kesamissaṃ" means hair itself. This same method applies everywhere. "Khārikājaṃ" means a carrying-pole load.

The account of the miracles at Uruvelā is finished.

The Talk on the Meeting with Bimbisāra

55. "Palm Grove" means the palm tree garden. "At the Suppatiṭṭha shrine" means at a certain banyan tree; that, it is said, was its name. "With twelve myriads" - here one myriad is ten thousand. "Addressed" means he spoke for the purpose of cutting off their doubt.

"Instructor of the emaciated ones" means: the meaning is that he was an adviser and counsellor of ascetics who had obtained the name "emaciated ones" due to having thin bodies through the practice of austerities. Or alternatively, the meaning is that he himself, being an emaciated ascetic and being eloquent, was one who advised and

counselled others. "For what reason abandoned" means abandoned for what reason. This is what is meant - "You yourself, being the advisory teacher of the ascetics who tend the fire dwelling at Uruvelā, having seen what did you abandon it? I ask you about this matter - for what reason has your fire sacrifice been abandoned?"

The meaning of the second verse is this - Sacrifices assert these sensual pleasures beginning with forms, and women; and I, having known that all this variety of sensual pleasures beginning with forms is a stain in the clings of the aggregates, since these sacrifices of the variety of what is sacrificed and offered assert nothing but stain, therefore I did not delight in what is sacrificed or offered; the meaning is: I did not delight in either what is sacrificed or what is offered.

In the third verse - "Then in what now" means then where now. The remainder is clear in itself.

In the fourth verse - "State" means the state of Nibbāna. "Peaceful" because of its nature of peace. "Without clinging" because of the absence of clings. "One who owns nothing" because of the absence of lust, impediments and the like. "Non-attached to sensual existence" because of non-attachment to the three existences - that sensual existence which sacrifices assert, even in that sensual existence non-attached. "Not subject to change" because of the absence of birth, ageing and death. "Not to be led by another" means it is to be attained only by the path developed by oneself, not to be attained by anyone else. Because I saw such a state, therefore I did not delight in what is sacrificed or offered. What does he show by that? I who did not delight in what is sacrificed or offered, which accomplish the attainment of the world of gods and humans, how could I say "my mind is indeed delighted here in the world of gods and humans"?

56. Having thus made known the state of non-delight in the entire world, then the Venerable Uruvelakassapa made known his state as a disciple of the Blessed One, saying "I am a disciple." And that, indeed, having displayed various miracles in the sky. "The eye of the Teaching" means the knowledge of the path of stream-entry.

57. "Wishes" means aspirations; the meaning is longings. Regarding "I, venerable sir" - although his going for refuge was already accomplished through the penetration of the path, he had only arrived at the going by way of determination; now he makes a self-declaration by speech. He, having attained the state of definite refuge by the power of the path, making it known to others by speech and also going by way of prostration, speaks thus.

58. "With the colour of refined gold" means having the same colour as a gold coin made of refined gold. "Dwelling in the ten" means one who has dwelt in the ten noble dwellings. "Knowing the ten teachings" means one who knows the ten courses of action. "Endowed with the ten" means endowed with the ten qualities of one beyond training. "Tamed in every way" means tamed in all respects; for there is nothing whatsoever untamed among the Blessed One's eye and other faculties.

59. "He sat down to one side when the Blessed One had finished eating and had removed his hand from the bowl" means: having observed that the Blessed One had eaten and had removed his hand from the bowl, he sat down in one place - this is the meaning. "For those who are desirous" means: for those desirous of going to pay

homage to the Buddha and of hearing the Dhamma. "Approachable" means: able to be reached. "Uncrowded" means: not crowded. "With little noise" means: with little noise from the sound of speech. "With little disturbance" means: with little disturbance from the sound of the city's clamour. "With an atmosphere of solitude" means: free from the bodily breeze of people passing about. "Vijanavāda" is also a reading; free from the chatter of people within - this is the meaning. "Vijanapāta" is also a reading; devoid of the movement of people - this is the meaning. "Remote from people" means: a place suitable for people's private activities. "Suitable for seclusion" means: befitting solitude.

The Discussion on the Going Forth of Sāriputta and Moggallāna

60. "Sāriputtamoggallānā" means Sāriputta and Moggallāna. "An agreement had been made by them - 'Whoever first attains the Deathless, let him inform the other'" - it is said that both of them, in their lay life, known by the names Upatissa and Kolita, accompanied by two hundred and fifty young men, went to the hilltop festival. There, having seen the great multitude of people, this occurred to them: "This great mass of beings, not having reached a hundred years, will fall into the jaws of death." Then both of them, when the assembly had risen, having questioned each other and being of one mind, with the perception of death established, discussed: "Friend, since there is death, there must also be the Deathless; come, let us seek the Deathless." For the purpose of seeking the Deathless, they went forth with their retinue in the presence of Sañcaya, the clothed wandering ascetic, and within a few days, having reached the far end of his range of knowledge and not seeing the Deathless, they asked: "Is there, teacher, any further essence here?" Having heard "There is not, friend, this is all there is," they made an agreement: "This is empty, friend, without essence; whoever among us first attains the Deathless, let him inform the other." Therefore it was said - "An agreement had been made by them" etc.

In "with pleasing going forward" and so forth, the instrumental case should be understood as denoting the characteristic of being in that state. "The path known by those who seek" - this is the instrumental case expressing the reason for following; For this is what is said: "What if I were to follow behind this monk, step by step? Why? Because this following step by step is a path known by those who seek, a path both recognised and resorted to" - this is the meaning. Alternatively, "known by those who seek" means: by us who seek, thinking 'since there is death, there must also be the Deathless,' what is merely known to exist through inferential knowledge is called Nibbāna; seeking that, searching for it - thus should the meaning here be understood.

"Taking his almsfood, he returned" means he approached a certain wall-base of the kind described in the Sudinna section and sat down. Sāriputta too, thinking "It is not yet the right time to ask a question," waiting for the right time, stood to one side, and for the purpose of fulfilling the duty of proper conduct, having offered water from his own water-pot to the Elder who had completed his meal, and having exchanged friendly greetings with the Elder whose hands and feet were washed, he asked his question. Therefore it was said - "Then the wandering ascetic Sāriputta" etc. "Na tāhaṃ sakkomī" means "I am not able to you." Here, however, the Elder who had attained the analytical knowledges was not unable to do even this much. But thinking "I shall arouse in this one reverence for the Dhamma," he took up the position that in every respect the domain of the Buddha is beyond one's own domain, and spoke

thus.

"Whatever phenomena arise from a cause" - those arising from a cause are the five aggregates; By this he shows the truth of suffering. "The Truth-finder has declared their cause" - their cause is the truth of the origin; And the Truth-finder has declared that - thus he shows. "And whatever is their cessation" - the cessation of non-occurrence of both those truths; And the Truth-finder has declared that - this is the meaning. By this he shows the truth of cessation. The truth of the path, though not shown here in its own form, is shown by implication, for when cessation is stated, the path that leads to its attainment is as good as stated. Alternatively, in "and whatever is their cessation," both truths are shown thus: whatever is their cessation and the means to cessation. Now, establishing that very meaning, he said: "Thus speaks the Great Ascetic."

"This is indeed the Teaching, if only so much" means even if there is nothing beyond this, even if only this much - merely the fruit of stream-entry - is to be attained, still this is indeed the Teaching; that is the meaning. "You have penetrated the sorrowless state" means that which we were wandering about seeking, that sorrowless state you have penetrated; it has been attained by you; that is the meaning. "Unseen, passed by, for many myriads of aeons" means this state has indeed passed by unseen by us for many myriads of aeons; thus, by the unseen nature of that state, he indicates his own great loss over a long period.

62. "In the profound domain of knowledge" means both profound and being the domain of profound knowledge. "In the unsurpassed extinction of clinging" means in Nibbāna. "Liberated" means liberated through liberation that has that as its object. "Declared" means he declared through the knowledge of the perfection of disciples, saying "This will be my pair of disciples, the foremost, the auspicious pair." "That itself was those venerable ones' full ordination" means that their full ordination was the 'Come, monks' ordination itself. And when they had been thus fully ordained, the Elder Mahāmoggallāna became established in arahantship within seven days, and the Elder Sāriputta within a fortnight.

In the past, it is said, a Buddha named Anomadassī arose in the world. His ascetic named Sarada, having made a pavilion with various flowers in his own hermitage and having seated the Blessed One on a flower seat itself, and having likewise made a pavilion for the community of monks and having prepared flower seats, aspired to the state of chief disciple. And having aspired, he sent word to a merchant named Sirīvaḍḍha: "I have aspired to the position of chief disciple; you too come and aspire to a position." The merchant, having made a pavilion of blue lotuses, having fed the community of monks headed by the Buddha there, aspired to the state of second disciple. Among those, the ascetic Sarada was born as the Elder Sāriputta, and Sirīvaḍḍha as the Elder Mahāmoggallāna - this was their previous deed.

63. In the passage beginning with "for making men sonless" - for those whose sons go forth, it is for making them sonless. For those whose husbands go forth, it is for making them widows, for the state of widowhood. By both, it is for the destruction of families. "Sañcaya's followers" means the pupils of Sañcaya. "Giribbaja of the Magadhans" means the city of Giribbaja in the country of the Magadhans. "Great heroes" means those of great energy. "Of those being led" means among those being

led. The possessive case is used in the locative sense, or in the accusative sense. "What envy is there for those who understand" - for those who understand that they lead by the Teaching, what jealousy is there?

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

The Discussion on Duties to the Preceptor

64-65. "Without a preceptor" means devoid of a teacher who scrutinises what is faulty and what is not faulty. "Not decently attired" means not endowed with proper deportment; the meaning is devoid of conduct befitting a recluse. "Over the food" means over the food. "Bowl for offering" means the bowl used for going on almsround. For people regard that as leftover, therefore it is said "bowl for offering." Or alternatively, the meaning here should be understood as: they offer the bowl having stood up. "I allow, monks, a preceptor" means the meaning is: I allow taking a preceptor. "He shall establish the mind of a son" means he shall establish the mind through affection based on the household relationship, thinking "This one is my son." This same method applies to the second term as well. "Respectful and deferential" means having established a sense of reverence and a sense of seniority. "Of shared livelihood" means of shared way of living. "It is good" and so forth - these five terms are synonyms for the acceptance of the preceptor status. "He makes known by body" means thus, when the co-resident has said three times "Venerable sir, be my preceptor," if the preceptor, by means of any one of the five terms beginning with "It is good," makes known the taking of a preceptor by body, or by speech, or by body and speech, saying "The preceptor has been taken by you," the preceptor is taken. For this alone is the taking of a preceptor herein, namely, the preceptor's announcing by speech any one of these five terms, or making the meaning known by body. But some say this with reference to the acceptance "It is good." That is not the standard, for the preceptor is taken merely by the request and the granting; acceptance is not a factor herein. Even by the co-resident, it is fitting to know not merely "By this term of mine the preceptor has been taken." It is also fitting to know: "From this day forth the elder is my responsibility, and I too am the elder's responsibility."

66. "Therein this is the proper conduct" means: what was stated as "one should conduct oneself properly" - therein this is the proper conduct. "Having risen early, having taken off his sandals" means: if at the time before dawn, sandals that had been put on for the purpose of walking meditation or for the purpose of wearing after washing the feet are on his feet, those should be removed having risen early. "A wooden toothbrush should be given" means: having brought three wooden toothbrushes - a large, a medium and a small - whichever he takes for three days, from the fourth day onwards the same kind should be given. If without making a fixed choice he takes whichever one, then whatever kind he obtains, that kind should be given.

"Water for washing the face should be given" means: having brought both cold and hot water, whichever he uses for three days, from the fourth day onwards the same kind of water for washing the face should be given. If without making a fixed choice he takes whichever one, then whatever kind he obtains, that kind should be given. If he uses both kinds, both kinds should be brought. Having placed the water at the place for washing the face, sweeping should be done starting from the toilet. While he

has gone to the toilet, the residential compound should be swept; in this way the residential compound is not left unattended. While he has not yet come out from the toilet, the seat should be prepared. When he has attended to his bodily needs and come back and sat down there, the duty stated in the manner beginning with "if there is rice gruel" should be performed. "Dirty" means soiled with some rubbish; but if there is no other rubbish and there are only water drops, it should be wiped even with the hand.

"Having folded them together" means having put the two robes together; those two robes put together - both double robes - should be given. For every robe, because it is folded together, is called a "double robe." Therefore it was said - "The double robes should be given." "One should not go too far, one should not go too near" - herein, if turning back and looking at the preceptor, one can reach him in one or two steps, to that extent one should be understood as having gone neither too far nor too near. "The bowl and its contents should be received" means: if during the alms round the preceptor has received rice gruel or food and the bowl is hot or heavy, having given one's own bowl to him, that bowl should be taken - this is the meaning. "While the preceptor is speaking, talk should not be interrupted now and then" means: whether speaking in a house or elsewhere, while his speech is not finished, another conversation should not be initiated. And from this point onwards, wherever a prohibition is made with the negative particle, an offence of wrong-doing should be understood in every case. For this is the nature of the Khandhaka rules. "Speaking on the verge of an offence" means speaking words close to an offence by way of terms, investigation of offences, serious matters and so forth. "Should be prevented" means he should be restrained as if asking: "Venerable sir, is it proper to say such a thing? Would there not be an offence?" But one should not, having decided "I will restrain him," say "Elder, do not speak thus."

"Having come first" means: if the village is nearby, or if there is a sick monk in the monastery, one should come back from the village first. If the village is far away, there is no coming back together with the preceptor; having left the village together with him, having wrapped the bowl with the robe, one should come first by a shortcut. Thus, when returning, having come first, all duties beginning with preparing the seat should be performed. "Is wet" means damp, soaked with perspiration. "Having raised the corner by four inches" means having made the corner exceed by the measure of four inches, the robe should thus be folded. Why? So that there may be no crease in the middle. For when folded evenly, a crease occurs in the middle; from that, being constantly broken at the same place, it becomes weak - this was stated for the purpose of preventing that. Therefore, so that where the crease is today, it does not break there tomorrow, each day it should be folded having raised it by four inches. "The waistband should be placed in the fold" means: having folded the waistband, it should be placed inside the fold of the robe and stored.

"If there is almsfood" - herein, one who eats either in the village itself, or in a house, or in the refectory and then comes back, or who does not obtain alms, for him there is no almsfood; but for one who has not eaten in the village, or for one who has obtained alms, there is; therefore "if there is almsfood" etc. was stated. Even if he himself has none, but wishes to eat, having given water, almsfood should be offered even from what one has obtained oneself. "Should be asked about drinking water"

means while eating, three times he should be asked about drinking water thus: "Venerable sir, let drinking water be brought." If there is time, when the preceptor has eaten, one should eat oneself. If the time is pressing, having placed the drinking water near the preceptor, one should eat oneself as well.

"On uncovered ground" means the bowl should not be placed on ground mixed with dust and gravel that is uncovered by any of the broken tiles, broken pieces of plaster, and the like. But if the ground is finished with a black coating, or plastered with lime, and is dust-free clay, it is proper to place it on such ground. It is also proper to place it on washed sand. On dust, dirt, gravel, and the like, it is not proper. But there, having placed a leaf or a stand, the bowl should be set down thereon. "The edge on the far side, the fold on the near side" - this is stated for the purpose of inserting the hand beneath the robe-pole and the like and gently placing it down with the hand facing towards oneself. But if one takes it by the edge and places it on top of the robe-pole and the like with the fold, the fold strikes against the wall; therefore it should not be done thus.

"Bath powder should be kneaded" means bathing powder should be moistened with water and made into a lump. "Should be put aside" means it should be placed in a smoke-free spot. "Rubbing in the sweat room" means all duties such as giving charcoal, clay, hot water, and the like. "Rubbing in the water too" means all duties such as rubbing the limbs and the like. "Should be asked about drinking water" means in the sweat room thirst arises due to the heat, therefore he should be asked.

"If he is able" means if he is capable; he is not overcome by any illness; for even a co-resident pupil of sixty years, if not ill, should perform all the duties towards the preceptor; for one who neglects them out of disregard, there is an offence of wrong-doing for each breach of duty. But in the clauses connected with the negative particle, even for one who is ill, if he performs the prohibited action, it is an offence of wrong-doing. "Without scraping" means without scraping against the ground. "The door and doorpost" means without touching the door and the doorpost assembly. "Cobweb cloth" means any insect nests, spider webs, and the like. "It should first be removed from the ceiling" means it should be removed starting first from the ceiling, beginning with the ceiling. "The window corners" means the window areas and the corner areas, and the inner and outer shutters and panels, and the four corners of the room should be wiped.

"Should be laid down as it was laid down before" means it should be laid down just as it was first laid down. For this very purpose, the earlier duty was prescribed: "having noted how it was laid down, it should be taken out and put aside." But if it was first laid down by someone who did not know, it should be laid down leaving a gap of about two or three finger-breadths from the wall all around. For this is the duty regarding laying down. If there is a reed mat and it is too large, it should be cut, the edge folded back, tied, and laid down. If one does not know how to fold back the edge and tie it, it should not be cut. "The eastern windows should be closed" means the windows on the eastern side should be closed. Likewise the remaining windows should also be closed.

"Should withdraw him" means he should be led elsewhere. "Should have him withdrawn" means another monk should be told "Take the elder and go elsewhere"; "should be dissuaded" means he should be made to relinquish it. "Should have him dissuaded" means another monk should be told "Make the elder relinquish his wrong view." "Should make an effort" means for the purpose of giving probation, he should approach each monk and request. If he is capable himself, he should give it himself. If he is not capable, he should have another give it. "How indeed" means by what means indeed. This same method applies everywhere. "Or might divert it to a lighter one" means without performing suspension, one might perform censure or guidance - this is the meaning. Therefore, having known that "the Community wishes to perform an act of suspension against the preceptor," each monk should be approached and requested: "Venerable sir, please do not perform a legal act against our preceptor." If they proceed nonetheless, they should be requested: "Please perform censure or guidance instead." If they proceed nonetheless, then the preceptor should be requested: "Venerable sir, please conduct yourself properly." Thus, having made him conduct himself properly, the monks should be requested: "Venerable sirs, please revoke the legal act."

"Turning over and over" means having turned it over again and again. "One should not depart while the drops are still falling" means if even a small amount of dye is dripping, one should not depart yet. "Without asking permission from the preceptor, a bowl should not be given to a certain person" and so forth - all this is stated with reference to a person who is disagreeable to the preceptor. "Without asking permission from the preceptor, the village should not be entered" means one wishing to enter for alms or for any other business should enter only after asking permission. If the preceptor, having risen early, wishes to go on a distant alms round, he should say "Let the young ones enter for alms" and then go. If he has gone without saying so, having gone to the preceptor's residential compound and not seeing the preceptor, it is proper to enter the village. If one sees him even while entering the village, it is proper to ask permission from the place where one sees him.

"The cemetery should not be gone to" means one should not go either for the purpose of dwelling or for the purpose of seeing. "One should not depart to another direction" - here, one wishing to depart should explain the matter and request up to three times. If he gives permission, good; if he does not give permission, and while dwelling dependent on him one's recitation or questioning or meditation subject does not succeed, and the preceptor is foolish and incompetent, and merely out of desire to have one dwell near him he does not allow one to go, in such a case it is proper to go even though he prevents it. "His recovery should be awaited" means his recovery from illness should be awaited; one should not go anywhere. If there is another monk as attendant, having sought medicine and having given it into his hands, having said "Venerable sir, this one will attend," one may go.

The account of the duties towards a preceptor is finished.

The Discussion on Duties to the Co-Resident Pupil

67. Regarding the proper conduct of the preceptor towards the co-resident pupil - "Should be supported and helped" means that support and help should be given to him through recitation and so forth. Therein, "recitation" means the recitation of the

text. "Questioning" means the explanation of the meaning of the text. "Exhortation" means the words "do this, do not do that" regarding a matter not yet transgressed. "Instruction" means regarding a matter already transgressed. Furthermore, whether regarding a matter transgressed or not transgressed, the first words are exhortation; repeated words are instruction. "If the preceptor has a bowl" means if he has an extra bowl. This same method applies everywhere. "Requisite" means any other ascetic's requisite as well. Here, "effort" means seeking a means of obtaining something through a lawful method. From here onwards, the duties beginning with giving a wooden toothbrush and ending with pouring water into the vessel for rinsing should be performed only for a co-resident pupil who is sick. However, withdrawing from discontent and so forth should be done even for one who is not sick. "When dyeing the robe" means when dyeing it having heard the method from the preceptor thus: "You should dye it thus." The remainder should be understood by the method already stated.

The account of the duties towards a co-resident is finished.

The Account Beginning with Improper Conduct

68. "Do not behave properly" means they do not fulfil the duties towards the preceptor as prescribed. "Whoever should not behave properly" means whoever should not fulfil the duties as prescribed; the meaning is that he commits an offence of wrong-doing. "Should be dismissed" means should be sent away. "There is no exceeding love" means there is no exceeding love based on household attachment towards the preceptor. "There is no exceeding development" means there is no exceeding development of friendliness; the positive side should be understood by the method of the opposite of what has been stated. "Fit to be dismissed" means suitable to be dismissed.

"A preceptor not dismissing is at fault" means he is blameworthy, he commits an offence; therefore one who does not behave properly should indeed be dismissed. And regarding not behaving properly, when the duties up to the dyeing of robes are not performed, there is deterioration for the preceptor. Therefore for one who does not perform those duties, whether released from dependence or not released from dependence, there is indeed an offence. For some, there is an offence only for one not released from dependence, starting from the giving of the bowl.

When the co-resident pupils behave properly but the preceptor does not behave properly, there is an offence for the preceptor. When the preceptor behaves properly but the co-resident pupils do not behave properly, there is an offence for them. When the preceptor accepts the duties, even if the co-resident pupils are many, there is an offence for all of them. If the preceptor says "I have an attendant, you should apply yourselves to your own recitation, attention, and so forth," there is no offence for the co-resident pupils. If the preceptor does not know whether he accepts or does not accept, he is foolish, and the co-resident pupils are many. Among them, if one monk accomplished in duties, having taken the burden upon himself saying "I shall perform the duties for the preceptor, you dwell without concern," releases the others, from the time of his taking on the burden there is no offence for them.

The account beginning with improper conduct is finished.

The Account of the Story of the Brahmin Rādha

69. In the account of the brahmin Rādha - Although the Venerable Sāriputta knew of the going forth and the full ordination allowed by the Blessed One at Bārāṇasī by the three goings for refuge, the Blessed One, however, wished to reject that lighter form of full ordination and, having made it weighty, to allow full ordination by a legal act at which a motion is put and is followed by three proclamations. Then the Elder, having understood his intention, said: "How, venerable sir, shall I give that brahmin the going forth, give him full ordination?" For the assemblies of Buddhas are skilled in understanding intentions, and he was the foremost in the assembly of the Buddha.

"By an experienced and competent monk" - herein, "experienced" means one for whom the Vinaya Piṭaka together with its commentary is mastered and proceeds fluently; in the absence of such a one, one for whom even just this much - the formal act of a motion followed by three proclamations - is well learnt and proceeds fluently, he too is "experienced" in this matter. But one who, due to illness such as coughing, consumption, phlegm and the like, or due to deficiency of lips, teeth, tongue and the like, or due to lack of familiarity with the texts, is unable to recite the formal act with complete words and syllables, or who omits a syllable or a word, or who says something other than what should be said - this one is incompetent. The opposite of that should be understood as "competent" in this matter. "The Community should be informed" means the Community should be made to know. To show what the Community should be made to know thereafter, he said beginning with "Let the venerable Community hear me" etc.

71. "Immediately after full ordination" means having received full ordination, immediately thereafter. "Engaged in misconduct" means he commits a transgression of the rules. "May he raise me up" means may he lift me up, having raised me from the unwholesome, may he establish me in the wholesome; or having lifted me from the state of a novice, may he establish me in the state of a monk. "Out of compassion" means on account of sympathy; the meaning is "having shown compassion towards me."

73. "Was established" means it was continuously occurring. "The four resources" means the four requisites. Because individual existence continues in dependence on the four requisites, therefore they are called "resources."

The account of the case of the brahmin Rādha is finished.

The Discussion on Duties to the Teacher

75. "What is this monk to you" means "what is this monk to you?" "Who should be exhorted and instructed by others" means one who should be exhorted as well as instructed by others. "Reverted to luxurious living, that is to say, the forming of a group" means that this luxurious living has the forming of a group, thus it is "the forming of a group," that is, luxurious living. The meaning conveyed is: "You have too quickly fallen into that which is called luxurious living consisting in the forming of a group, for that very purpose."

76. "Inexperienced" means devoid of the proficiency of wisdom. "A certain one too, formerly of another sect" means the wandering ascetic Pasūra. He, it is said, having gone forth in the presence of the Elder Udāyī thinking "I shall steal the Dhamma," when being spoken to legitimately by him, refuted his doctrine. In the passage beginning with "I allow, monks, by an experienced monk," "experienced" has the very same characteristics as stated previously in the explanation of the instructor of nuns. But whoever is able to perform attendance and so forth for a pupil or a co-resident pupil who is ill, this is what is intended here by "competent." And this too was said -

"Upāli, full ordination should be given by a monk endowed with five factors, dependence should be given, a novice should be taken on. Which five? He is competent to attend to or to have attended to a pupil or a co-resident pupil who is ill, to lead away or to have led away one who is dissatisfied, to dispel by the Dhamma remorse that has arisen, to train in the higher Dhamma, to train in the higher Discipline."

77. "Had gone over to another faction" means had gone over to the faction of sectarians. "I allow, monks, a teacher" means I allow a teacher who trains in conduct and good conduct. "The teacher, monks, for the pupil" and so forth - all should be understood in the same manner as stated beginning with "the preceptor, monks, for the co-resident" and so forth. For herein the difference is merely in name.

The account of the duties towards a teacher is finished.

The Account of Dismissal and Forgiveness

80. Regarding "pupils did not behave properly towards their teachers," here, the characteristic previously stated - "for not behaving properly, when the duty from the beginning up to the dyeing of robes is not performed, there is decline for the preceptor, therefore for one who does not perform it, whether released from dependence or not released, there is indeed an offence" and "for some, starting from the offering of the bowl, there is an offence only for one whose dependence has not been released" - the offence for a pupil under dependence should not be understood by that same characteristic. For a pupil under dependence, as long as he lives depending on the teacher, all the duties towards the teacher must be performed. However, by the ordination pupils, the higher ordination pupils, and the Dhamma pupils, even those released from dependence, the duty must be performed from the beginning up to the dyeing of robes. But for these there is no offence in the matter of offering the bowl and so forth without asking permission. And among these, the ordination pupil and the higher ordination pupil are the teacher's responsibility for life. The dependence pupil and the Dhamma pupil, only as long as they live nearby. Therefore, the teacher too should behave properly towards them. For among teachers and pupils, whoever does not behave properly, for each of them there is an offence.

The account of banishment and forgiveness is finished.

The Discussion on the Cessation of Guidance

83. Regarding the cessations of dependence from a preceptor -in the cases beginning with "the preceptor has departed," this is the determination: "Departed" means he has departed from that dwelling, wishing to live elsewhere, and has gone to

another direction. When he has thus gone, if there is a dependence-giver in the monastery, in whose presence dependence has been taken before on another occasion, or who shares the same communal use, dependence should be taken in his presence; there is no exemption even for a single day. If there is no such person, but there is another conscientious and agreeable monk, one who knows his conscientious and agreeable nature should request dependence on that very day. If he grants it, that is good. But if he asks "Will your preceptor return soon?" and the preceptor has said so, one should reply "Yes, venerable sir." If he says "Then wait for the preceptor's return," that is proper. But if one does not know his agreeable nature by ordinary means, one should observe that monk's conduct for four or five days, seek permission, and then take dependence.

But if there is no dependence-giver in the monastery, and the preceptor has gone saying "I shall return in a few days, do not be anxious," an exemption is obtained until his return. Moreover, if the people there detain him even five or ten days beyond the appointed time, he should send word to the monastery: "Let the junior monks not be anxious; I shall return on such and such a day." In this way too, an exemption is obtained. Then if, while he is coming, a danger arises on the road from a river flood or from robbers and the like, and the elder waits for the waters to recede or seeks companions, if the junior monks hear that news, an exemption is obtained until his return. But if he sends word "I shall stay right here," there is no exemption. One should go to where dependence can be obtained.

But when he has left the monastic community, or has died, or has gone over to another faction, there is no exemption even for a single day. One should go to where dependence can be obtained. "By command" means the dismissal from dependence. Therefore, one who has been dismissed by the dismissal from dependence, whether by the canonical method such as "I dismiss you," or "Do not enter here," or "Remove your bowl and robe," or "I am not to be attended upon by you," or by the extra-canonical method such as "Do not ask me for permission to enter the village" and so forth - by him the preceptor should be asked for forgiveness.

If he does not forgive from the very beginning, one should perform a formal act of penance and ask for forgiveness oneself three times. If he does not forgive, one should take the senior elders in that monastery and ask for forgiveness. If he does not forgive, one should take monks from neighbouring monasteries and ask for forgiveness. If he still does not forgive, one should go elsewhere and dwell in the presence of those who are of the same persuasion as the preceptor, thinking "Perhaps knowing that he dwells in the presence of those of my persuasion, he may forgive." If he still does not forgive, one should dwell right there. If one is unable to dwell there due to faults such as famine, it is proper to come back to that very monastery and dwell having taken dependence in the presence of another. This is the determination regarding command.

Regarding the cessations of dependence from a teacher - in the case "the teacher has departed": some teachers depart having asked permission, some without asking permission. Likewise for the pupil. Therein, if the pupil asks permission of the teacher saying "Venerable sir, I wish to go to such and such a place on some business," and when asked by the teacher "When will you go?" he says "I shall set out in the evening or at night," and the teacher accepts saying "Very well," the dependence ceases at

that very moment.

But if, when he has said "Venerable sir, I wish to go to such and such a place," the teacher says "After walking for alms in such and such a village, you will know afterwards," and he agrees saying "Very well," if he then goes, he has gone well. But if he does not go, the dependence does not cease. And also if, when he has said "I am going," the teacher says "Do not go yet, we shall know after deliberating at night," and having deliberated he goes, he has gone well. If he does not go, the dependence does not cease. But for one who departs without taking leave of the teacher, the dependence ceases when he passes beyond the boundary of the vicinity. For one who turns back from within the boundary of the vicinity, it does not cease.

But if the teacher takes leave of the pupil saying "Friend, I shall go to such and such a place," and when the pupil asks "When?" he says "In the evening or during the night," and the pupil also agrees saying "Very well," the dependence ceases at that very moment.

But if the teacher says "I shall go after walking for alms tomorrow," and the other agrees saying "Very well," the dependence does not cease for one day, but on the following day it has ceased. Having said "After walking for alms in such and such a village, I shall know whether I go or do not go," if he does not go, the dependence does not cease. And also if, when he has said "I am going," the pupil says "Do not go yet, you will know after deliberating at night," and having deliberated he does not go, the dependence does not cease.

If both teacher and pupil go outside the boundary for some business, and then the teacher, when the intention to go has arisen, goes without taking leave and turns back within the range of two stone-throws, the dependence does not cease. If he turns back after passing beyond two stone-throws, it has ceased. If the teacher and preceptor pass beyond two stone-throws and dwell in another monastery, the dependence ceases.

When the teacher has left the monastic community, has died, or has gone over to another faction, it ceases at that very moment. But regarding command, even if the teacher, wishing only to release him, dismisses him by the dismissal of dependence, and the pupil, thinking "Although the teacher dismisses me, yet he is soft at heart," remains attached, the dependence does not cease at all. Even if the teacher is attached and the pupil is unattached, thinking "I shall no longer dwell depending on this one," and relinquishes the responsibility, even so it does not cease. But when both are attached, it does not cease at all. By the relinquishment of responsibility by both, it ceases. The one who has been dismissed should perform an act of penance and ask for forgiveness three times. If he does not forgive, one should proceed in the manner stated regarding the preceptor.

Regarding "or he has come together with the preceptor," here the coming together should be understood by means of seeing and hearing. For if a co-resident dwelling in dependence on a teacher sees the preceptor paying homage at a shrine in the same monastery or walking for alms in the same village, the dependence ceases. If the preceptor sees him but the co-resident does not see the preceptor, it does not cease. Having seen the preceptor travelling on the road or going through the air, if due to the distance he knows him to be a monk but does not know him to be the preceptor,

it does not cease. If he knows, it ceases. If the preceptor dwells in the upper storey of the mansion and the co-resident below, and he departs after drinking gruel without having seen him, or departs after eating to one side without having seen him seated in the assembly hall, or departs after hearing the Dhamma without having seen him seated in the Dhamma-listening pavilion, the dependence does not cease. Thus far, the coming together should be understood by means of seeing.

But by means of hearing, if having heard the voice of the preceptor teaching the Dhamma or giving thanks in the monastery or in a house, he recognises it thinking "This is the voice of my preceptor," the dependence ceases. For one who does not recognise it, it does not cease - this is the determination regarding the coming together.

The account of the relinquishment of dependence is finished.

The Account of the Group of Five to Be Ordained

84. Now, what was previously stated in brief as the characteristic of preceptors and teachers - "I allow, monks, a monk who is competent and capable, with ten years' seniority or more than ten years' seniority, to give full ordination and to give guidance" - in order to show that in detail, he said beginning with "Monks, possessed of five factors." Therein, "with five factors" means with five factors of lack of quality. For he is possessed of factors of lack of quality precisely because of not being endowed with the aggregate of morality and so forth. "Should not give full ordination" means he should not give full ordination by acting as a preceptor. "Guidance should not be given" means he should not give guidance by acting as a teacher. And here, in the three pentads beginning with "not with the aggregate of morality of one beyond training," "oneself not with that of one beyond training," and "faithless," the prohibition is made on the basis of unsuitability, not on the basis of an offence factor. For one who is not endowed with the aggregates of morality and so forth of one beyond training, and is unable to encourage others therein, and who looks after a following while being possessed of faults such as faithlessness, his following only declines in morality and so forth, and does not grow. Therefore, "he should not give full ordination" and so forth is stated on the basis of unsuitability, not on the basis of an offence factor. For the status of preceptor and teacher was not permitted by the Blessed One only for one whose taints are destroyed. If it had been permitted only for such a one, he would not have said "if discontent has arisen in the preceptor" and so forth. But because the following of one whose taints are destroyed does not decline in morality and so forth, therefore "Monks, full ordination should be given by a monk possessed of five factors" and so forth was stated.

In the passage beginning with "failing in morality regarding higher morality," one who has committed a pārajika or a saṅghādisesa offence is called one failing in morality regarding higher morality. One who has committed offences in the other five categories of offences is called one failing in good conduct regarding transgression. One who, having abandoned right view, is possessed of an extreme-grasping view, is called one failing in view regarding extreme views. One of little learning is so called because of being devoid of the amount of learning that is desirable for one who looks

after a following. One who is unwise is so called because of not knowing what should be known by him, such as offences and so forth. In this pentad, the first three terms are stated on the basis of unsuitability, the last two on the basis of an offence factor.

"He does not know an offence" means that when someone says "I have done such and such," he does not know "this one has committed such and such an offence." "He does not know emergence" means he does not know that from an offence requiring rehabilitation or from an offence requiring confession, such and such is the emergence. In this pentad, the first two terms are stated on the basis of unsuitability, the last three on the basis of an offence factor.

"In the training in the fundamentals of conduct" means he is not competent to instruct in the duties of the Khandhakas. "In the fundamentals of holy life" means he is not competent to instruct in the training rules laid down for trainees. "In the higher teaching" means he is not competent to instruct in the discernment of mind and matter. "In the higher discipline" means he is not competent to instruct in the entire Vinaya Piṭaka. And "not competent to instruct" everywhere means he is unable to train. "To dissuade by means of the Teaching" means to cause to relinquish by means of the Teaching and by reason. In this pentad, there is an offence in all the terms. In the pentad beginning with "he does not know an offence" also, there is an offence in all the terms. The same method applies to the pentad ending with less than ten years' seniority. Thus, the first three pentads, three terms in the fourth, and two terms in the fifth - all four pentads are stated on the basis of unsuitability. Two terms in the fourth pentad, three in the fifth, and the sixth, seventh, and eighth - three pentads - all four pentads are stated on the basis of an offence factor. In the positive counterparts, in all eight there is no offence whatsoever.

The account of the group of five who may grant full ordination is finished.

The Account of the Group of Six to Be Ordained

85. In the sets of six, the clause regarding less than ten years seniority is the distinction; that renders an offence in every case. The remainder should be understood by the method already stated. Therein, "and both Pātimokkhas are not well learnt by him in detail" means not well learnt by way of the analysis of both codes. "Not well divided" means by way of the matrix and analysis. "Not well recited" means by way of verbal recitation. "Not well determined, by rule and by feature" means not properly determined by way of the matrix and by way of the analysis.

The account of the group of six who may grant full ordination is finished.

The Account of the Story of Former Adherents of Other Sects

86. Regarding the case of one formerly of another sect -As for this Pasūra, because he had gone over to the sectarians, he should not be given full ordination. But as for any other who was not formerly gone forth here and comes, to show what should be done regarding him, he said beginning with "Whoever, monks, is another one" etc. Therein, "he should be given probation for four months" - this is called the sectarian probation; it is also called the unconcealed probation. But this should be given only to a naked wandering ascetic, or to an Ājīvaka, or to a naked ascetic. If even he comes having dressed in a cloth or having put on one of the sectarian emblems such as a

hair blanket and the like, probation should not be given to him. But for another, such as a fire-worshipping ascetic or a white-clad one and the like, it should certainly not be given.

By the phrase beginning with "first, having had the hair and beard shaved off," he shows the novice ordination for him from the very beginning. But when giving the going forth in this way, while he is seated right in the midst of the Community, the elder monks should not be told "You give the going forth, you be the teacher, you be the preceptor." For if, when spoken to thus, they do not accept because they are averse to being his teacher or preceptor, then he might become angry thinking "These ones do not trust me" and leave. Therefore, having taken him aside, a teacher and preceptor should be sought for him.

87. "Thus, monks, one formerly of another sect is one who fulfils, thus one who does not fulfil" - this is the summary for the purpose of showing the probationary duties. "And how, monks" and so forth is the detailed explanation of that very matter. Therein, "enters the village too early" means he enters the village for alms at the very time when monks are performing their duties. "Returns too late in the day" means he comes back having engaged in household talk with women, men, boys, girls and others in family homes, having eaten right there, while the monks have put away their bowls and robes and are engaged in recitation, questioning and the like, or are in seclusion; he does not perform the duties towards the preceptor nor the duties towards the teacher; rather, he enters his dwelling place and sleeps. "Thus also, monks, one formerly of another sect is one who does not fulfil" means that one acting thus is not an accomplisher or fulfiller of the probationary duties.

In "frequents prostitutes" and so forth, "prostitutes" means women who earn their living by their beauty, who are easily accessible through the giving of even a trifling material gift and the like. "Widows" means women whose husbands have died or whose husbands have departed; they seek friendship with anyone at all. "Unmarried grown-up women" means maidens who have reached or passed their youth; they go about with the intention of finding men, seeking friendship with anyone at all. "Eunuchs" means those of impotent sex who have strong defilements and unquelled burning passion; they, overcome by the force of their burning passion, seek friendship with anyone at all. "Nuns" means women who have gone forth in the same dispensation; with them intimacy arises quickly, and from that, morality is broken.

Therein, one who becomes a family supporter in the households of prostitutes, or using the alms round and the like as a pretext, with a heart born of affection and intimacy, approaches them out of desire for frequent seeing and conversing, is called "one who frequents prostitutes"; he before long reaches the point where it is said "he has gone with such-and-such a prostitute." This same method applies everywhere. But if prostitutes and the like offer meals by ticket and the like, it is proper to go together with monks and to eat together or to take and come back together. It is proper to go together with monks who are going to admonish sick nuns, or to teach the Dhamma, or to give recitation and questioning and the like. But whoever, having come thus, goes on account of friendly intimacy, this one is one who does not fulfil.

"High and low duties" means great and small tasks. Therein, tasks that are to be done by the harmonious Community having assembled after striking the bell, such as the restoration of shrines, great buildings and the like, are called "high." Tasks such as washing and dyeing robes and the like, and those included in the Khandhakas, and proper conduct duties such as the fire-hall duties and the like, are called "low." Therein, "is not skilled" means he is not clever or well-trained in those tasks. "Not energetic" means he is not endowed with initiative and energy; having heard "there is work for the community of monks," he finishes his meal beforehand, enters his inner room, sleeps as much as he likes, and comes out in the evening. "Into the means for that" means into the means pertaining to those tasks. "Investigation" means investigation that arises on the spot. He is not endowed with wisdom arising at that very moment, thinking "this should be done thus, this should not be done thus." "Not able to do, not able to arrange" means he is not capable of doing even with his own hands; he is not capable of generating enthusiasm by saying "take hold, venerable sir; take hold, young one; take hold, novice; if you will not do it, or we will not do it, who then will do this?" and thus arranging and getting others to do it. When monks say "we shall do the work," he makes an excuse of some illness; he wanders about right near the monks who are doing the work, merely showing his face - this one too is one who does not fulfil.

"Does not have acute desire" means does not have strong desire. "In recitation" means in learning the texts. "In questioning" means in listening to the meaning. "In higher morality" means in the morality of the Pātimokkha. "In higher consciousness" means in the development of mundane concentration. "In higher wisdom" means in the development of the supramundane path.

"Has come over" means has come here. "Of that teacher" means of the owner of that sphere of sectarian doctrines. "Of that view" means of the doctrine belonging to him. Now, since that very doctrine is accepted and approved by that founder of the sect, and is held with firm grasping as "this alone is the truth"; therefore it is called "his acceptance, his approval, his adherence." Therefore it was said - "of that acceptance, of that approval, of that adherence." "When blame is being spoken" means when censure is being spoken. "Not satisfied" means one whose intention is unfulfilled; whose mind is not uplifted. "Elated" means one whose body and mind are exalted. "This, monks, is the decisive sign for one formerly of another sect regarding not fulfilling" means, monks, this displeasure that produces bodily and verbal disturbance when blame is being spoken of that teacher and of that very doctrine, thinking "Why are these people censuring others?", and the delight when blame is being spoken of the Buddha and others, and the delight when praise is being spoken of that very teacher and of that very doctrine, and the displeasure when praise is being spoken of the Buddha and others - this is the decisive sign for one formerly of another sect regarding not fulfilling; in the action of not fulfilling the probationary duties, this is the mark, this is the characteristic, this is the unshakeable criterion - so it is said. "One formerly of another sect who does not fulfil thus, monks, having come, should not be given full ordination" means one who is endowed with even one of these factors should not be given full ordination. In the bright side, everything should be understood by the reverse of what has been stated.

"One who fulfils thus, monks" means thus: not entering the village too early, not returning too late in the day, not frequenting prostitutes and the like, being skilled and so forth in the duties of fellows in the holy life, having acute desire in recitation and the rest, being delighted when blame is spoken of the sectarians, being displeased when blame is spoken of the Buddha and others, being displeased when praise is spoken of the sectarians, being delighted when praise is spoken of the Buddha and others - by the fulfilment of these eight probationary duties, one formerly of another sect who has come, having satisfied the monks, should be given full ordination.

But if he breaks even one duty even at the ordination pavilion, he must undergo probation again for four months. However, just as for a trainee nun whose training has been broken, the training rules and the training agreement are given again, in this case there is nothing that needs to be given again in that manner. For the probation previously given to him is itself his probation. Therefore he must undergo probation again for four months. If while undergoing probation he attains the eight attainments in the meantime, since mundane states are of a nature to be disturbed, he should not be given full ordination. He should be given full ordination only after fulfilling the duties for four months. But if while undergoing probation he discerns the four great elements, defines derived materiality, determines mentality-materiality, and applying the three characteristics begins insight meditation, since mundane states are of a nature to be disturbed, he should certainly not be given full ordination. But if having developed insight he attains the path of stream-entry, the duty is indeed fulfilled. All wrong views have been removed, the dart of doubt has been pulled out - he should be given full ordination on that very day. Even if while standing in the guise of a sectarian he becomes a stream-enterer, there is no need for the probationary procedure; he should be given the going forth and full ordination on that very day.

"A robe should be sought through the preceptor" means that a robe should be sought for him by making the preceptor the authority. The same applies to the bowl as well. Therefore, if the preceptor has a bowl and robe, he should be told: "Give it to this one." If he does not have one, and others wish to give, they too should give it to the preceptor, saying: "Having made this yours, give it to this one." Why? Those formerly of other sects are indeed contrary; having said: "The Community gave me the bowl and robe, why should I be dependent on you?" they would not follow admonition and instruction. But because his livelihood is dependent on the preceptor, he will be one who acts according to his word. Therefore it is said: "A robe should be sought through the preceptor." "For shaving" means for the purpose of shaving the hair. The discussion on shaving will come later.

"Fire-worshippers" means those who tend the sacred fire. "Matted-hair ascetics" means ascetics. "These, monks, are believers in the efficacy of deeds" means they do not deny the efficacy of action; they hold the view that "there is action, there is the result of action." For all Buddhas, while fulfilling the perfection of renunciation, fulfilled it by going forth into precisely this form of going forth. It was fulfilled by me in the same way as well. Going forth in their religion is not contrary; therefore they should be given full ordination, and probation should not be given to them. "This, monks, is the special privilege I give to my relatives" means: "This individual, specific privilege I give to them." Why did he say thus? For even when they have gone forth in

a sphere of sectarian doctrines, they do not wish to disparage the Dispensation; they are speakers of praise, saying: "It is the Dispensation of our foremost kinsman." Therefore he said thus.

The account of the case of those formerly of other sects is finished.

The Account of the Story of the Five Afflictions

88. "Among the Magadhans five diseases were abundant" means in the country named Magadha, five diseases of both humans and non-humans were abundant, having reached growth, having reached proliferation. The account of Jīvaka Komārabhacca will appear in the Cīvarakkhandhaka. "Monks, one afflicted by the five diseases should not be given the going forth" means one who is afflicted, overcome by those five abundant diseases beginning with leprosy, should not be given the going forth.

Therein, "leprosy" - whether it be red leprosy or black leprosy, it is said that whatever variety including scabies, ringworm, itch and so forth, all is indeed leprosy. If even a fingernail-sized amount of it is in a growing state, he should not be given the going forth. But if in a place normally covered by the lower and upper garments, a fingernail-sized amount is in a non-growing state, it is allowable. But on the face or on the backs of the hands and feet, even if it is in a non-growing state and even smaller than a fingernail, it is not allowable - so it is said in the Kurundī. Even when giving the going forth after having had treatment, he should be given the going forth only when the normal complexion has appeared. It is not allowable to give the going forth to one whose body is sprinkled with powder resembling the back of a monitor lizard.

"Boils" - whether it be a fatty boil or any other, if a boil even the size of a jujube stone is in a growing state, he should not be given the going forth. But in a concealed place, one the size of a jujube stone in a non-growing state is allowable. In an unconcealed place such as the face, even one in a non-growing state is not allowable. Even when giving the going forth after having had treatment, he should be given the going forth only after the body has been made to have healed skin. There are what are called fibrous tumours; like udder-growths, like finger-like growths, they hang here and there - these too are indeed boils. When these are present, it is not allowable to give the going forth. In childhood there are milk-pimples and in youth there are what are called rough pimples on the face; they disappear in old age. These do not come under the classification of boils; when these are present, it is allowable to give the going forth. But other rough pimples on the body, others called lotus-seed pimples, and others called mustard-seed pimples which, being only the size of mustard seeds, spread over the entire body - all these are of the nature of leprosy. When these are present, he should not be given the going forth.

"Eczema" - a skin disease that does not break open, does not ooze, having the colour of red and white lotus petals, by which the body becomes mottled like that of cattle; regarding this skin disease, the determination should be understood in the same manner as stated for leprosy. "Consumption" means the wasting disease; when this is present, he should not be given the going forth. "Epilepsy" means either bile-induced

seizure or spirit-induced seizure; therein, one seized by a non-human being who is a former enemy is difficult to treat. But even when there is a slight degree of epilepsy, he should not be given the going forth.

The account of the case of the five afflictions is finished.

The Account of the Story of the King's Soldiers

90. In the matter of the royal soldier - "Subdue the borderland" means develop the borderland. Having driven away the thieves, having settled the villages that had been abandoned through fear of thieves, having provided protection, having set in motion farming and other activities - this is what is meant. However, the king, being a stream-enterer, does not command "Kill the thieves, slay them." Regarding the entire passage beginning with "The preceptor's head, Sire, should be cut off" - having considered that "For the going forth, the preceptor is the chief, then the teacher, then the group," they said that this has come down in the legal tradition, in the judicial precedents. Regarding "Monks, a royal soldier should not be given the going forth" - here, whether he be a minister, a chief minister, a servant, whether he has attained any rank or has not attained one, whoever is a soldier receiving food and wages from the king, all are reckoned as royal soldiers, and he should not be given the going forth. However, his sons, grandsons, and brothers who do not receive food and wages from the king - it is proper to give them the going forth. But whoever returns to the king the permanent income or the monthly and yearly allowance received from the king, or having had his sons or brothers accept that position and takes leave of the king saying "I am no longer Your Majesty's soldier," or whoever has completed the work for which the wages were taken, or whoever has been permitted by the king saying "Go forth" - it is proper to give the going forth to him as well.

The account of the case of the king's soldiers is finished.

The Account of the Story of Thieves

91. In the cases concerning thieves - "People, having seen him" means those by whom he had been previously seen during his lay life, and those who hear from others "this is he," having seen him, were agitated, etc. They also closed their doors. But those who do not know him, he obtains almsfood at their houses. "Monks" - the Blessed One, being himself the master of the Dhamma, therefore, laying down a training rule for the monks for the purpose of non-repetition in the future, spoke thus. Therein, "one who wears an emblem" means one who goes about as if having tied on a banner. What is meant is that he is well-known in the world, like Mūladeva and others. Therefore, whoever goes about committing village raids, highway robbery, or housebreaking and such deeds in a town, and it is known that "the one named so-and-so does this and that," he should not be given the going forth. But a prince who commits village raids and the like while aspiring to the kingdom, he may be given the going forth. For kings are pleased when such a one has gone forth; but if they are not pleased, he should not be given the going forth. A thief formerly well-known among the people who later abandons thieving and undertakes the five precepts and the like - if people know this about him, he may be given the going forth. But those who are

thieves of mangoes and lotuses and the like, or those who are housebreakers and such thieves who steal unseen, and even afterwards it is not known that "this one named so-and-so did this" - it is proper to give them the going forth as well.

92. "Having broken out of the prison" means having broken the bone-binding and so forth. "Free from fear" - here, those who desist through fear are "fear-desisters"; but these, having obtained freedom from fear, are not "fear-desisters," thus they are "free from fear"; and here it should be understood that the letter "pa" has been replaced by "va." "Monks, a prison-breaker should not be given the going forth" - "prison" is called the place of confinement. Here, whether it be binding by fetters, or binding by chains, or binding by ropes, or confinement to a village, or confinement to a town, or confinement to a city, or guarding by men, or confinement to a district, or confinement to an island - whoever, having broken, or cut, or loosened, or opened any of these bonds, flees whether seen or unseen, he is reckoned as a "prison-breaker." Therefore, such a prison-breaking thief, even if he has broken the island-confinement and gone to another island, should not be given the going forth. But one who is not a thief, merely not performing manual labour, bound by royal officers and others thinking "Thus, not fleeing, he will work for us" - he, even having broken out of prison and fled, may be given the going forth. But one who, having taken goods from villages, towns, ports and the like on credit and not repaying them, has been put into the place of confinement - he, having fled and come, should not be given the going forth. Also one who, living by earning wealth through farming and the like, has been caused to be bound by someone through bringing a false accusation that "treasure has been found by this person" - it is not proper to give him the going forth right there, but having fled and gone elsewhere, it is proper to give him the going forth at the place where he has gone.

93. "Monks, a registered thief should not be given the going forth" - here, one called "registered" means not merely one of whom it is said "wherever he is seen, there he should be killed," but rather whoever, having committed theft or another serious offence against the king and fled, and the king has had it written on a leaf or in a book: "The one named such-and-such, wherever he is seen, should be seized and put to death," or "his hands and feet should be cut off," or "such-and-such a penalty should be imposed on him" - this one is called "registered," and he should not be given the going forth.

94. "Flogged and punished" - herein, one who is beaten without having carried out verbal messages and the like is not one who has been punished. But one who, having taken something by way of fraud or otherwise, having consumed it, and being unable to give it back, is beaten with whips with the words "let this itself be your punishment" - this is one flogged and punished. Whether he has been beaten with whips or by any one of half-rods and the like, as long as his wounds are fresh, he should not be given the going forth. But when the wounds have become ordinary, he should be given the going forth. But if he has been struck with knees, elbows, coconuts, stones, or the like and released, and swellings are apparent on his body, he should not be given the going forth. Only when he has been made comfortable and the swellings have subsided should he be given the going forth.

95. "Branded as punishment" - here, the state of having been punished should be understood in the same manner as before. However, one whose forehead or thighs

and so forth have been branded with heated iron, if he is a free man, should not be given the going forth as long as the wound is still fresh. If his wounds have healed, are level with the skin, and the brand is not discernible, if it is in a place covered when the upper robe of the three-circle cloth is worn, it is proper to give the going forth; if it is in an uncovered place, it is not proper.

The account of the case of robbers is finished.

The Account of the Story of Debtors

96. "Monks, a debtor should not be given the going forth" - herein, a debtor is one whose father or grandfathers have taken a debt, or who has himself taken a debt, or on whose behalf something has been taken by his mother and father having pledged him; he bears that debt to others - thus he is a debtor. But when other relatives, having pledged him, take something, he is not a debtor. For they are not masters to pledge him, therefore it is proper to give him the going forth; the other it is not proper. If, however, his kinsmen and blood-relatives take the debt upon themselves as their own burden, saying "We shall pay, give him the going forth," or if some other person, having seen his excellence of conduct, says "Give him the going forth, I shall pay the debt," it is proper to give the going forth. In the absence of such persons, the monk should inform even a suitable supporter, saying "A being with good cause does not go forth due to the obstacle of debt." If he agrees, the going forth should be given. Even if he has his own allowable goods, saying "I shall give these," the going forth should be given. If, however, neither relatives nor others agree, and he has no wealth of his own, it is not proper to give the going forth thinking "Having given the going forth, I shall free him by going on alms-round." If he gives the going forth, it is an offence of wrong-doing. Even if he has fled, he should be brought back and the debt should be paid. If he does not pay, the entire debt falls upon his neck. For one who gives the going forth without knowing, there is no offence. But if he sees him, he should bring him and show him to the creditors. For one who does not see him, there is no liability.

If a debtor, having gone to another region, even when questioned says "I do not owe anything to anyone" and goes forth, and the creditor goes there searching for him, and the junior monk, having seen him, flees, and the creditor approaches the elder and says "Venerable sir, by whom was this one given the going forth? He took such and such wealth of mine and fled," the elder should say "Lay follower, he was given the going forth by me when he declared 'I am free from debt.' What can I do now? Look, I have only my bowl and robes." This is the proper conduct therein. But when he has fled, there is no liability.

If, however, having seen him right in the presence of the elder, he says "This is my debtor," he should be told "You yourself deal with your debtor." Even thus there is no liability. Even if he says "This one has gone forth, where will he go now?" the elder should say "You yourself deal with it." Even thus, when he has fled, there is no liability. If, however, the elder says "Where will he go now? Let him stay right here," and if he then flees, there is liability. If that being has good cause and is endowed with good conduct, the elder should say "He is of such a nature." If the creditor releases him saying "Very well," that is good. If, however, he says "Pay little by little," it should be paid. At a later time, if he becomes exceedingly troublesome, even if he

says "Pay everything," it should indeed be paid. If, however, he is skilled in recitation, questioning, and so forth, and is of great benefit to the monks, even by seeking through the practice of going on alms-round, the debt should indeed be paid.

The account of the case of debtors is finished.

Discussion on the Case of Slaves

97. "A slave, monks, should not be given the going forth" - herein there are four kinds of slaves: one born in the household, one bought with wealth, one brought by force, and one who has entered into slavery of his own accord. Therein, one born in the household means a hereditary slave, the son of a female household slave. One bought with wealth means one bought by giving wealth to the parents for a son, or to the masters for a slave, and imposing the practice of slavery upon him. Both of these should not be given the going forth. The one giving the going forth should first make them non-slaves according to the practice in each place, and then give the going forth.

One brought by force means they either plunder a foreign country or entice people away, and bring free persons from the foreign country; or within the country itself, the king commands regarding some village that has committed an offence, "Plunder it," and from there they also bring people. Therein, all the men become slaves and the women become female slaves. Such a slave brought by force, while dwelling in the presence of those who brought him, or bound in a prison, or being guarded by men, should not be given the going forth. But if he has fled and gone away, he may be given the going forth at the place where he has gone. When the king, being pleased, has said "Release those brought by force," or when release from bondage has been made by a general method, he should indeed be given the going forth.

One who has entered into slavery of his own accord means one who, for the sake of livelihood or for the sake of protection, has entered into the state of slavery by himself, saying "I am your slave." Like the elephant keepers, horse keepers, cow herders, buffalo herders, and goatherds of kings - such a slave should not be given the going forth. The sons of the king's pleasure slaves are like the sons of ministers; they too should not be given the going forth. Free women who are unrestrained associate with pleasure slaves; it is allowable to give the going forth to their sons. If they themselves register the deed of slavery, it is not allowable. The slaves of groups of hired servants and the like, if not given by them, should not be given the going forth. In monasteries, kings give what are called monastery-servant slaves; it is not allowable to give the going forth to them either. But having made them free, it is allowable to give the going forth. In the Mahāpaccarī it is said: "When they bring those born in the household and those bought with wealth and give them saying 'We give them as monastery servants to the community of monks,' they are like those whose heads have been anointed with buttermilk; it is allowable to give the going forth to them." But in the Kurundī it is said: "They give them by the allowable expression 'We give a monastery servant'; by whatever expression he may be given, he should not be given the going forth." Destitute people who become attendants doing allowable services in monasteries thinking "We shall live depending on the Community" - it is allowable to give the going forth to them too. One whose mother and father are slaves, or whose mother alone is a slave and father is not a slave - it is

not allowable to give the going forth to him. But one whose mother is not a slave and father is a slave - it is allowable to give the going forth to him. When relatives or supporters of a monk give a slave saying "Give the going forth to this one, he will do service for you," or if he has a slave of his own - he should be given the going forth only after being made free. In the Kurundī it is said: "Masters give a slave saying 'Give the going forth to this one; if he is content, he is a non-slave; if he disrobes, he shall be our slave' - this is called temporary; it is not allowable to give the going forth to him." There is a masterless slave; he too should be given the going forth only after being made free. If one, not knowing, gives the going forth or the higher ordination and learns afterwards, it is proper to make him free.

To illustrate this matter, they tell this story: A certain family slave woman, it is said, having fled from Anurādhapura with a man and living in Rohaṇa, obtained a son. He, having gone forth, at the time of his higher ordination became conscientious and scrupulous. Then one day he asked his mother: "Lady, do you have no brother or sister? I do not see any relative." "Dear son, I am a family slave in Anurādhapura. Having fled with your father, I live here." The virtuous monk, having gained a sense of urgency thinking "My going forth is impure, it seems," asked his mother the name and clan of that family, came to Anurādhapura, and stood at the door of that family's house. Even when told "Please pass by, venerable sir," he did not move on. They came and asked "What is it, venerable sir?" "Do you have a slave woman named so-and-so who has fled?" "Yes, venerable sir." "I am her son. If you give me permission, I obtain the going forth. You are my masters." They, being delighted and pleased, saying "Your going forth is pure, venerable sir," made him free and had him dwell in the Mahāvihāra, supporting him with the four requisites. The elder, dwelling depending on that family, attained arahantship.

The account of the case of slaves is finished.

Discussion on the Case of Kammārabhaṇḍu and Others

98-99. "Smith's shaven son" means a bald scale-bearer, a goldsmith's son, a young boy with five topknots - this is what is said. "To ask permission from the Community for the shaving" means the sense is: I allow to seek permission from the Community for the purpose of the shaving. Herein, this is the procedure for seeking permission - Having assembled the monks within the boundary, having brought the candidate for going forth there, one should say three times, or twice, or once: "Venerable sirs, I seek permission from the Community for the shaving of this boy." And here, it is proper to say "I seek permission for the shaving of this boy," or "I seek permission for the making of this one an ascetic," or "I seek permission for the going forth of this one," or "This one wishes to become an ascetic," or "This one wishes to go forth."

If there is a common meeting place, and it is known that ten, or twenty, or thirty monks are residing there, one should go to the place where they are standing or sitting and seek permission in the same manner as before. It is proper to have permission sought even without the candidate for going forth, by sending junior monks or novices, in such a manner as: "Venerable sirs, there is one candidate for going forth; we seek permission for his shaving."

If some monks have entered their dwelling places or thickets and the like, and are sleeping or practising the ascetic duty, and those seeking permission, even after searching, not having seen them, are of the perception that "all have been asked by us" - since going forth is indeed a light procedure, therefore there is no offence for the one giving the going forth, as the one gone forth is well gone forth.

If, however, it is a great monastery with many thousands of monks residing there, it is difficult even to assemble all the monks, let alone to seek permission from each in turn; one should give the going forth either by standing in a detached boundary or by going to a river, sea, and the like. But whoever is newly shaven, or a disrobed one, or one belonging to the Nigaṇṭhas and the like, or one whose hair is two finger-breadths long, or one whose hair is less than two finger-breadths long - for him there is no need for the act of cutting hair; therefore it is proper to give such a one the going forth even without seeking permission for the shaving. But whoever has hair exceeding two finger-breadths, even one bearing merely a single topknot, he should be given the going forth only after seeking permission for the shaving. The account of Upāli is according to the method stated in the Mahāvibhaṅga itself.

100. "From bubonic plague" means from a deadly disease; for wherever that disease arises, that family - both bipeds and quadrupeds - all perish; whoever escapes by breaking through a wall or a roof, or whoever has gone beyond the village and so forth, that one is saved. And so here the father and son were saved. Therefore it was said - "A father and son remained."

"Who can scare away crows" means one who, having taken a clod of earth with his left hand, while sitting, is able to scare away crows as they come again and again and eat the rice placed before him - this one is called "one who can scare away crows"; it is proper to give the going forth to such a one.

102. "Brief" means small in amount; the meaning is that the stay will be only for a few days.

103. "With a reduced group" means with a diminished group; the meaning is with a small Community of monks. Regarding "an inexperienced one for as long as life lasts," here, if he does not obtain a more senior teacher, whether he be sixty years or seventy years from his higher ordination, he should sit squatting before even a more junior experienced monk, raise his hands in añjali, and say three times thus: "Friend, be my teacher; I shall dwell in dependence on the venerable one" - thus dependence must indeed be taken. Even when asking permission to enter a village, one should sit squatting, raise one's hands in añjali, and say: "I ask permission to enter the village, teacher." This is the method for all cases of asking permission. And here, regarding the sets of five and six, whatever learning should be desired by one freed from dependence, that has been stated in the description of the exhortation of monks. And through the absence of that, he is of little learning; through the presence of that, he should be understood as very learned. The remainder is according to the method already stated.

The account beginning with the case of the smith Bhaṇḍu is finished.

Discussion on the Case of Rāhula

105. "He set out on a journey towards Kapilavatthu" - here is the following sequential account. It is said that the Great King Suddhodana, from the day of the Bodhisatta's going forth, dwelt with ear inclined for the purpose of hearing news, thinking: "My son went forth saying 'I shall become a Buddha' - has he indeed become a Buddha?" He, hearing of the Blessed One's practice of striving, his full awakening, the turning of the wheel of the Teaching and so forth, and hearing that "Now, it seems, my son is dwelling in dependence on Rājagaha," commanded a minister - "Dear sir, I am old and aged. Please show me my son while I am still alive." He, having agreed saying "Very well," went to Rājagaha accompanied by a thousand men, paid homage at the feet of the Blessed One, and sat down. Then the Blessed One gave him a talk on the Teaching. He, having gained confidence, requested both the going forth and the full ordination. Then the Blessed One gave him the full ordination by the "Come, monk" ordination. He, together with his retinue, having attained arahantship, dwelt right there experiencing the happiness of fruition attainment. The king, by that very same means, sent eight further messengers. They too, all together with their retinues, likewise having attained arahantship, dwelt right there. There was no one to report even the mere news to the king, thinking: "It is for this very reason that they do not come."

Then the king, wishing to send a minister named Kāḷudāyī, who was born on the same day as the Bodhisatta, made the same request as before. He said: "If I am allowed to go forth, I shall show him to you." The king sent him saying: "Even after going forth, show me my son." He too, having gone accompanied by a thousand men, likewise together with his retinue attained arahantship. He, one day, when all the crops had been gathered, when the country people had finished their work, when the land and water flowers were in bloom, when the road was fit for travelling, having paid homage to the Blessed One, described the beauty of the journey in about sixty verses. The Blessed One asked: "What is this?" "Venerable sir, your father, the Great King Suddhodana, sent me saying: 'I am old. Show me my son while I am still alive.' It would be good, venerable sir, if the Blessed One would show kindness to his relatives. It is the time to set out on a journey." "Then announce to the Community: 'The monks will fulfil the duties for travelling.'" "Very well, venerable sir," the elder did accordingly. The Blessed One, surrounded by twenty thousand arahants in all - ten thousand sons of good families dwelling in Aṅga and Magadha and ten thousand dwelling in Kapilavatthu - having departed from Rājagaha, set out on an unhurried journey, travelling one yojana each day, thinking: "I shall reach Kapilavatthu, which is sixty yojanas from Rājagaha, in two months." Therefore it was said - "He set out on a journey towards Kapilavatthu."

And when the Blessed One had thus departed, the Elder Udāyī, from the day of departure, performed the meal duty at the house of the Great King Suddhodana. The king, having served the elder, having rubbed the bowl with scented powder and filled it with the finest food, placed it in the elder's hands saying: "Give it to the Blessed One." The elder did likewise. Thus the Blessed One partook of the almsfood of the king along the way. The elder also, at the conclusion of the meal duty, day by day informed the king: "Today the Blessed One has come this far," and by a discourse connected with the virtues of the Buddha, he aroused faith in the Blessed One among the Sakyans. For that very reason the Blessed One established him in the foremost position, saying "This is the foremost, monks, of my disciples who are monks, of those

who inspire confidence in families, that is to say, Kāḷudāyī."

The Sakyans too, when the Blessed One had not yet arrived, having assembled thinking: "We shall see the chief of our kinsmen," and investigating a place for the Blessed One to stay, having ascertained that the park of Nigrodha the Sakyan was delightful, having had all the preparations made there, with perfumes, flowers and the like in hand, going out to welcome him, they first sent the young boys and girls of the city, fully adorned with all ornaments, then the princes and princesses, and after them, going themselves, making offerings with perfumes, flowers, powder and the like, they took the Blessed One and went to the Nigrodha Monastery itself. There the Blessed One, attended by twenty thousand who had eliminated the mental corruptions, sat down on the excellent Buddha-seat that had been prepared. The Sakyans were proud by nature, stiff with pride. They, having thought: "Prince Siddhattha is younger than us, he is our junior, our nephew, our son, our grandson," said to the young princes - "You pay homage; we shall sit behind you."

When they were thus seated, the Blessed One, having observed their disposition, thinking "My relatives do not pay homage to me, come, I shall make them pay homage," attained the fourth absorption which is the basis for direct knowledge, and having emerged from it, rose up into the sky by psychic power, and as if showering the dust of his feet upon their heads, performed a marvel similar to the Twin Marvel at the foot of the kaṇḍamba tree. The king, having seen that marvel, said - "When on your auspicious day you were brought forward to pay homage to the brahmin, having seen your feet turn over and become established upon the brahmin's head, I paid homage to you. This was my first homage. On the day of the ploughing festival, having seen that the shadow of the rose-apple tree did not turn away from you as you lay on the royal couch in the shade of the rose-apple tree, I paid homage at your feet. This was my second homage. Now, having seen this wonder never seen before, I pay homage at your feet. This is my third homage."

When the Great King Suddhodana had paid homage to the Blessed One, there was not a single Sakyan who stood without paying homage; they all paid homage. Thus the Blessed One, having caused his relatives to pay homage, descended from the sky and sat down on the prepared seat. When the Blessed One was seated, the gathering of relatives reached its peak; all assembled with single-pointed attention. Then a great cloud rained a lotus-shower; copper-coloured water flowed away beneath making a sound. Not even a single drop fell upon anyone's body; having seen this, all were filled with wonder and amazement. The Blessed One, saying "It is not only now that a lotus-shower rains at a gathering of my relatives; it rained in the past too," related the Vessantara Jātaka on account of this occasion. Having heard the teaching of the Dhamma, all rose, paid homage, circumambulated keeping him on their right, and departed. There was not even a single king or chief minister who said "Tomorrow accept our almsfood" and went away.

On the second day, the Blessed One, attended by twenty thousand monks, entered Kapilavatthu for alms; no one came forward to invite him or took his bowl. The Blessed One, standing at the threshold stone, reflected - "How did the Buddhas of the past walk for alms in their clan's city? Did they go to the houses of prominent people out of sequence, or did they walk for alms house by house in order?" Then, not seeing that even a single Buddha had gone out of sequence, thinking "I too should now

uphold this very lineage, this very tradition, and in the future my disciples too, following my example, will fulfil the practice of walking for alms," he walked for alms house by house in order, starting from the house situated at the corner. Hearing "The noble Prince Siddhattha is walking for alms," the great crowd opened the lattice windows of the four-storeyed and other mansions and was occupied with watching. Queen Rāhulamātā too, thinking "The noble son, it seems, having formerly moved about in this very city with great royal splendour in golden palanquins and the like, now having shaved off his hair and beard, wearing ochre robes, with a bowl in hand, walks for alms - does he look handsome or not?" opened the lattice window and looking out, having seen the Blessed One illuminating the city streets with the radiance of his body shining with various colours of detachment, resplendent with the glory of a Buddha, praised him from the crown of his head down to the soles of his feet with eight verses known as the Lion among Men verses, and having gone to the king's presence, informed the king "Your son is walking for alms." The king, with an agitated heart, arranging his robe with his hand, went out in great haste, and going swiftly, stood before the Blessed One and said - "Why, venerable sir, do you put us to shame? For what purpose do you walk for alms? Were you of such a mind that it is not possible to obtain food for so many monks?" "This is the practice of our lineage, great king." "But, venerable sir, is not our lineage the Mahāsammata warrior lineage? And in that lineage not a single warrior has ever practised the alms-round." "That lineage, great king, is your lineage, but the lineage of the Buddhas is our lineage, and all Buddhas have been alms-walkers." Standing right there in the middle of the street -

"One should not be negligent in what is to be undertaken, one should practise the Teaching as good conduct;
One who practises the Teaching sleeps happily, in this world and the next.'

He spoke this verse. At the conclusion of the verse, the king realised the fruit of stream-entry.

"One should practise the Teaching as good conduct, one should not practise it as misconduct;
One who practises the Teaching sleeps happily, in this world and the next.'

Having heard this verse, however, he became established in the fruit of once-returning, having heard the Dhammapāla Jātaka he became established in the fruit of non-returning, and at the time of death, lying upon the royal bed beneath the white parasol, he attained arahantship. There was no task of pursuit of striving through dwelling in the forest for the king.

And having realised the fruit of stream-entry, he took the Blessed One's bowl, led the Blessed One together with his retinue up to the great palace, and served him with excellent hard and soft food. At the conclusion of the meal, the entire women's quarters came and paid respect to the Blessed One, except for Rāhulamātā. She, however, even when told by her attendants "Go and pay respect to the young lord," said "If I have any virtue, the young lord himself will come; when he comes, I shall pay respect to him," and did not go. Then the Blessed One, having had the king take the bowl, went together with the two chief disciples to the princess's splendid chamber,

and having said "The princess, paying respect as she pleases, should not be told anything," sat down on the prepared seat. She came quickly, grasped his ankles, placed her head upon the tops of his feet, turning it again and again, and paid respect according to her disposition.

The king spoke of the princess's accomplishment of virtues such as affection and great respect towards the Blessed One. The Blessed One said "It is no wonder, great king, that now, when her knowledge is mature, the princess, being protected by you, protected herself; formerly, unprotected, wandering at the foot of a mountain, when her knowledge was immature, she protected herself," and related the Candakinnarī Jātaka.

On that very day, there were five great auspicious ceremonies for Prince Nanda: the hair-releasing, the turban-binding, the house-ceremony, the marriage-ceremony, and the parasol-ceremony. The Blessed One, having had Nanda take the bowl, having spoken a blessing, rose from his seat and departed. The Beauty of the Land, seeing the prince departing, said "Come back quickly, young lord," and stretching out her neck, looked on. He too, being unable to say to the Blessed One "Please take the bowl," went all the way to the monastery. The Blessed One gave the going forth to him, unwilling though he was. Thus the Blessed One, having come to the city of Kapila, on the second day had Nanda ordained.

On the seventh day, Rāhula's mother, having adorned the boy, sent him to the presence of the Blessed One - "Look, dear, at this ascetic of golden complexion, of the appearance of Brahmā, surrounded by twenty thousand ascetics. This is your father. He had great treasures; from the time of his departure we do not see them. Go, ask him for your inheritance. I, dear boy, having raised the parasol, shall become a wheel-turning monarch. I have need of wealth. Give me wealth, for a son is the owner of his father's property." The boy Rāhula, having gone to the presence of the Blessed One, having received his father's affection, with a joyful heart said "Your shadow is pleasant, ascetic," and stood there saying much else befitting himself. The Blessed One, having finished the meal, having given thanksgiving, rose from his seat and departed. The boy too followed the Blessed One saying "Give me my inheritance, ascetic; give me my inheritance, ascetic." Therefore it was said - "Wandering on a journey gradually, towards Kapilavatthu - etc. give me my inheritance, ascetic."

"Then the Blessed One addressed the Venerable Sāriputta" - the Blessed One did not turn the boy back, and the attendants too were unable to turn back one going with the Blessed One. Then, having gone to the monastery, thinking "What he desires as his father's wealth is bound up with the round of existence and fraught with harm; come, I shall give him the sevenfold noble wealth obtained at the seat of enlightenment, I shall make him the owner of a supramundane inheritance," he addressed the Venerable Sāriputta. And having addressed him, he said - "If so, Sāriputta, give the going forth to the boy Rāhula." The meaning is: since he asks for an inheritance, therefore give him the going forth for the attainment of a supramundane inheritance.

Now, that going forth and full ordination which had been allowed by the Blessed One at Bārāṇasī by the three goings for refuge - since thereafter, having rejected that full ordination, having established it among the weighty matters, full ordination was

allowed by a formal act with a motion and three announcements, but the going forth was neither rejected nor again allowed, therefore in the future doubt would arise among the monks - "This going forth was formerly similar to full ordination; should it now too be performed by a formal act of announcement just like full ordination, or by the goings for refuge?" And having understood this matter, the Blessed One, wishing to again allow the novice ordination by the three goings for refuge, therefore the General of the Teaching, having understood that intention of the Blessed One, wishing to have the Blessed One again allow the going forth, said - "How, venerable sir, shall I give the going forth to the boy Rāhula?"

"Then the Venerable Sāriputta gave the going forth to the boy Rāhula" - the Elder Mahāmoggallāna cut the boy's hair, gave him ochre robes, and administered the refuges. The Elder Mahākassapa was the exhortation teacher. But since the going forth and the full ordination are rooted in the preceptor, and the preceptor alone is the authority therein, not the teacher, therefore it was said - "Then the Venerable Sāriputta gave the going forth to the boy Rāhula."

Having thus heard "the boy has gone forth," with a heart arisen in spiritual urgency, "then Suddhodana the Sakyan" - all that follows should be stated. Therein, since for one who has gone forth and lives by gleanings for alms, when one says without distinction "I ask a boon," the reply "ask then" would be unfitting, and it is not the custom of Buddhas, therefore it was said "Truth-finders have gone beyond boons, Gotama." "That which, venerable sir, is allowable and that which is blameless" - the meaning is: that which is allowable for you to give, and which is blameless, and which on account of my acceptance would not be censured by the wise - that I ask.

"Likewise with Nanda, exceedingly so with Rāhula" - just as with the Bodhisatta, so too with Nanda and Rāhula, on the auspicious day the sign-readers declared "he will become a wheel-turning monarch." Then the king, having generated enthusiasm thinking "I shall see the glory of a wheel-turning monarch in my son," suffered a great frustration of his desire through the Blessed One's going forth. Then he generated enthusiasm thinking "I shall see the glory of a wheel-turning monarch in Nanda," but the Blessed One gave him the going forth too. Thus, having endured that suffering too, he generated enthusiasm thinking "now I shall see the glory of a wheel-turning monarch in Rāhula," but the Blessed One gave him the going forth too. Therefore even greater suffering arose in him, thinking "now the family lineage too is cut off; whence the glory of a wheel-turning monarch?" Therefore it was said - "Likewise with Nanda, exceedingly so with Rāhula." The king's attainment of the fruit of non-returning should be understood as occurring after this.

"It would be good, venerable sir, if the noble ones" - why did he say this? It is said that he thought - "When even I, being one devoted to the Buddha, devoted to the Dhamma, devoted to the Community, am unable to endure the suffering of separation from relatives when my own dearest sons are being given the going forth, how will other people endure it when their sons and grandsons are given the going forth? Therefore let such suffering not befall others too" - thus he spoke. The Blessed One, thinking "the king speaks of a reason for deliverance in the dispensation," gave a talk on the Teaching and laid down the training rule: "Monks, a son not permitted by his mother and father should not be given the going forth."

Therein, "by mother and father" is said with reference to the birth mother and birth

father. If both are living, both should be asked permission. If the father has died, or the mother, whoever is living should be asked permission. Even if they have gone forth, they should still be asked permission. The one asking permission should either go himself and ask, or send another, or he himself should be sent with the words "go, ask permission from your mother and father, and come back." If he says "I have been permitted," one who trusts him should give him the going forth. If the father himself has gone forth and wishes to give the going forth to his son too, he should give the going forth only after asking permission from the mother. Or if the mother wishes to give the going forth to her daughter, she should give the going forth only after asking permission from the father. If the father has fled, having no interest in his son and wife, and the mother gives the son to the monks saying "give this one the going forth," and when asked "where is his father?" she says "he has fled to amuse himself with pleasures," it is proper to give him the going forth. If the mother has fled with some man, but the father gives him saying "give him the going forth," here too the same principle applies. If the father is living away, and the mother permits the son's going forth saying "give him the going forth," and when asked "where is his father?" she says "what concern is his father to you? I shall take responsibility" - it is proper to give the going forth. Thus it was said in the Kurundī.

When the mother and father are dead, and the boy has been brought up in the presence of a lesser mother and so forth, when he is being given the going forth, relatives either make a quarrel or complain; therefore, for the purpose of cutting off disputes, he should be given the going forth only after asking permission. However, for one who gives the going forth without asking permission, there is no offence. Those who, having taken him in childhood, are his fosterers are called mother and father; in their case too, the same method applies. The son lives depending on himself, not on the mother and father. Even if he is a king, he should be given the going forth only after asking permission. If one permitted by the mother and father, having gone forth, then disrobes, even if he goes forth and disrobes a hundred times, each time he comes back, he should be given the going forth only after asking permission again and again. If they say thus - "This one, having disrobed and come home, does not do our work; having gone forth, he does not fulfil your duties; there is no need to ask permission for this one; whenever he comes, you may give him the going forth" - one thus released may be given the going forth even without asking permission again.

Also one who in childhood has been given thus: "This one is given to you; whenever you wish, you may give him the going forth" - he too, each time he comes back, should be given the going forth without asking permission again. However, one whom they permitted in childhood saying "Venerable sir, please give this one the going forth," but later, when he has reached maturity, they do not permit - this one should not be given the going forth without asking permission. If one, having quarrelled with his mother and father, comes saying "Give me the going forth," and when told "Go, ask permission and come back," says "I will not go; if you do not give me the going forth, I will either burn down the monastery, or strike you with a weapon, or cause harm to your relatives and supporters by cutting down the park and so forth, or I will fall from a tree and die, or I will enter among bandits, or I will go to another country" - it is proper to give him the going forth for the very purpose of protecting his life. If, however, his mother and father come and say "Why did you give our son the going

forth?" they should be informed of that matter and told: "We gave him the going forth for the purpose of protection; be known by your son." Even one who, having climbed up saying "I will fall from a tree," is releasing his hands and feet - it is indeed proper to give him the going forth.

If someone, having gone to a foreign land, asks for the going forth, if he went having asked permission, he should be given the going forth. If not, a young monk should be sent to have permission asked and then he should be given the going forth, if it is too far away; even after giving the going forth, it is proper to send him with monks to show him to them. But in the Kurundī it is said - "If the distance is far and the road is a great wilderness, it is proper to give the going forth thinking 'We will go and ask permission.'" If, however, the mother and father have many sons, and they say thus - "Venerable sir, whichever of these boys you wish, you may give him the going forth." Having examined the boys, whichever one he wishes, that one should be given the going forth. If permission has been given by the whole family or by the village thus: "Venerable sir, whichever one in this family or in this village you wish, you may give him the going forth." Whichever one he wishes, that one should be given the going forth.

"Or as many as he is able" means as many as he is capable of.

The account of the case of Rāhula is finished.

Discussion on the Case of Disciplinary Action Regarding Training Rules

106. Among the ten training rules, transgression of the first five is a ground for expulsion, and transgression of the latter is a ground for disciplinary action.

107. "Not deferential" means they do not place monks in the position of seniority or in the position of authority. "Not courteous" means they do not live with the same way of life; the meaning is that they live with a dissimilar way of life. "He tries for material loss" means he strives in such a way that they do not obtain gains. Thus he makes effort. "For harm" means for causing trouble. "For non-residence" means he strives thinking "How might they not dwell in this dwelling?" "He reviles and abuses" means he reviles and also threatens by showing danger. "He causes division" means he causes division by resorting to tale-bearing. "To impose a prohibition" means to make a restriction saying "Do not enter here." "Where he dwells or where he returns" means where he dwells or where he enters; by both is meant one's own quarters and the lodging obtained by seniority.

"They impose a prohibition on food at the entrance" means they prohibit thus: "Today do not eat, do not consume." "Monks, a prohibition should not be imposed on food at the entrance" - here, whether one says "Do not eat, do not consume," or whether one places the bowl and robe inside thinking "I shall prohibit the food," in all such attempts there is an offence of wrong-doing. However, having imposed a punishment on a novice of bad conduct who is difficult to admonish, it is proper to show him rice gruel or a meal or a bowl and robe and say "When such and such a punishment has been carried out, you will receive this." For the Blessed One stated that the punishment is indeed a prohibition. However, by the elders who compiled the Dhamma it was stated that making him fetch water, firewood, sand and the like, in proportion to the offence, should also be done; therefore that too should be done.

And that should be done out of compassion, thinking "He will desist, he will refrain," and not with an evil intention proceeding in the manner of "He will perish, he will leave the monastic community"; nor is it proper, thinking "I am imposing a punishment," to make him lie on a hot stone, or to make him place stones, bricks and the like on his head, or to make him enter water.

The discussion on the matter of disciplinary action regarding training rules is concluded.

Discussion on the Case of Prohibition Without Permission and Others

108. Regarding "Monks, without asking permission from the preceptor" - here, when it has been said three times "This novice of yours has committed such and such an offence, impose a disciplinary action upon him," if the preceptor does not impose the disciplinary action, it is proper to do it oneself. Even if the preceptor says from the very beginning "When there is a fault in my novices, you impose the disciplinary action," it is indeed proper to do so. And just as for novices, so too it is proper to impose disciplinary action upon co-residents and pupils.

Regarding "entice" - they win them over for the purpose of making them attend upon themselves, saying "We shall give you a bowl, we shall give you a robe." Regarding "Monks, another's following should not be enticed" - here, whether they are novices or fully ordained, it is not proper to break away and take even those belonging to the following of a monk of bad conduct, down to the least; but it is proper to point out the danger, saying "By you who came to bathe, it is as though smearing with dung has been done, dwelling in dependence upon one of bad conduct." If he, having come to know by himself, requests a preceptor or a dependence, it is proper to give it.

Regarding "I allow, monks, to remove a novice possessed of ten factors" - here, among the three removals stated in the description of the Kaṇṭhaka training rule, only removal of status is intended; therefore, whoever commits even one act among killing living beings and so forth, he should be removed by removal of status. And just as for monks there are various offences regarding killing living beings and so forth, it is not so for novices. For a novice, even by killing a louse or an ant, or by crushing a frog's egg, reaches the state of being liable to removal; at that very point his going for refuge, his acceptance by a preceptor, and his claim to lodging cease, he does not receive the gains of the Community, and only the mere outward form alone remains. If he is one whose faults are habitual and does not stand in restraint for the future, he should be expelled. But if, having suddenly transgressed, he thinks "An evil deed has been done by me" and wishes to stand in restraint again, there is no need for the procedure of removal of status. The refuges should be given to him just as he is, dressed in his robes, a preceptor should be given, and the training rules are accomplished by the going for refuge itself. For the going for refuge of novices is similar to the formal act of the ordination formula for monks; therefore, just as the fourfold purification of virtue for monks, by this too the ten precepts are already undertaken; even so, for the purpose of strengthening and for the purpose of establishing in restraint for the future, they should be given again. If the refuges are taken again during the former rains residence, he will receive the rains-residence allowance for the latter. If they are taken during the latter, the Community, having given consent, should give the allowance.

In the case of taking what is not given, even with an object as small as a blade of grass or a stick; in the case of unchastity, by transgression in any of the three orifices; in the case of false speech, even when speaking falsely with the intention of joking - one becomes a non-recluse and incurs the state of being liable to removal. But in the case of drinking intoxicants, for a monk who drinks intoxicants from the seed onwards even without knowing, there is a pācittiya offence. A novice who drinks knowingly incurs a breach of virtue, but not when unknowing. But as for his other five training rules, when those are broken, he should not be removed; a disciplinary action should be imposed. Whether the training rules are given again or not, it is proper. But having pressed him with a disciplinary action, they should indeed be given for the purpose of establishing him in restraint for the future. For novices, drinking intoxicants when done intentionally is a matter of defeat; this is the distinction.

Regarding dispraise - one who speaks dispraise of the Buddha by way of the opposite of "Worthy One, Perfectly Enlightened One" and so forth, or of the Dhamma by way of the opposite of "well-proclaimed" and so forth, or of the Community by way of the opposite of "practising well" and so forth, blaming and censuring the Triple Gem, should be restrained by teachers, preceptors and others, having shown the danger in speaking dispraise, saying "Do not speak thus." If, when admonished up to the third time, he does not desist, he should be removed by the Kaṇṭhaka removal - so it is stated in the Kurundī. But in the Great Commentary it is stated: "If, when spoken to thus, he relinquishes that view, a disciplinary action should be imposed and the transgression should be made to be confessed. If he does not relinquish it, but continues to hold and uphold it just so, he should be removed by removal of status" - that is fitting. For it is this very removal that is intended here.

The same method applies also to one holding wrong view. For one who holds any one of the views of eternalism or annihilationism, if when admonished by teachers and others he relinquishes it, a disciplinary action should be imposed and the transgression should be made to be confessed. One who does not relinquish it should be removed. And here, a seducer of nuns is indeed already included under the factor of unchastity; but one who is unchaste, if wishing to stand in restraint for the future, it is proper to give the refuges and to ordain him fully. It should be understood that "a seducer of nuns" is stated separately as the tenth factor in order to show this meaning: a seducer of nuns, even if wishing to stand in restraint for the future, does not obtain even the going forth, let alone the full ordination.

The discussion on the matter of prohibition without permission, etc. is concluded.

Discussion on the Case of the Paṇḍaka

109. "Young monks one after another" means young ones, young ones. "With topknots" means with large bodies. "Elephant keepers and horse keepers" means elephant guardians and horse guardians.

In the phrase "A eunuch, monks," there are five types of eunuchs: the sprinkled eunuch, the voyeuristic eunuch, the castrated eunuch, the half-month eunuch, and the neuter eunuch. Therein, one whose burning passion subsides when he has been sprinkled with semen after taking the genital organ of others into his mouth - this is

the sprinkled eunuch. One whose burning passion subsides when envy arises upon seeing the sexual misconduct of others - this is the voyeuristic eunuch. One whose seeds have been removed by means of an operation - this is the castrated eunuch. But a certain one, through the power of unwholesome resultant kamma, is a eunuch during the dark fortnight, while during the bright fortnight his burning passion subsides - this is the half-month eunuch. But one who has arisen as one lacking either nature from the moment of rebirth-linking itself - this is the neuter eunuch. Among these, the going forth of the sprinkled eunuch and the voyeuristic eunuch is not prohibited; that of the other three is prohibited. Among those too, regarding the half-month eunuch, it is stated in the Kurundī that his going forth is prohibited during the fortnight in which he is a eunuch. And with reference to the one whose going forth is prohibited here, this is stated - "One who is not fully ordained should not be given full ordination; one who is fully ordained should be removed." He too should be removed only through the disappearance of the characteristic mark. The same method applies also to those stated hereafter as "should be removed."

The discussion on the matter of eunuchs is concluded.

Discussion on the Case of One Living in Theft

110. "Son of a formerly good family" means the son of a family that had gradually come to ruin. "Whose lineage had become extinct" means one whose relatives on both the mother's side and the father's side had been exhausted, destroyed, and died. "Not yet acquired" means not yet attained. "To make prosper" means to increase. "Come" is a particle used in the sense of urging. "Being questioned" means being taken aside and asked about the matters of shaving of hair and beard, receiving of ochre robes, going for refuge, taking a preceptor, the formal act of ordination, and the dependence. "Reported this matter" means he declared from the beginning his self-ordained status.

"One who is in communion by theft, monks" - herein there are three types of those in communion by theft: the thief of the outward appearance, the thief of the communion, and the thief of both. Therein, one who has ordained himself and gone to a monastery but does not count monks' rains retreats, does not accept homage according to seniority, does not exclude others from seats, and does not appear at the observance day and invitation ceremonies etc. - this one, because of stealing only the outward appearance, is called a thief of the outward appearance.

But one who, though being a novice ordained by monks, goes to a foreign place and falsely saying "I have ten rains retreats" or "I have twenty rains retreats," counts monks' rains retreats, accepts homage according to seniority, excludes others from seats, and appears at the observance day and invitation ceremonies etc. - this one, because of stealing only the communion, is called a thief of the communion. For all the various activities such as counting monks' rains retreats etc. should be understood as "communion" in this context. Even for one who, having renounced the training, conducts himself thinking "nobody knows me," the same principle applies.

But one who has ordained himself and gone to a monastery and counts monks' rains retreats, accepts homage according to seniority, excludes others from seats, and appears at the observance day and invitation ceremonies etc. - this one, because of

stealing both the outward appearance and the communion, is called a thief of both. This threefold one in communion by theft, if not fully ordained, should not be given full ordination; if fully ordained, should be removed; even if requesting the going forth again, should not be given the going forth.

And here, for the purpose of avoiding confusion, this miscellaneous matter should be understood:

"Due to fears of kings, famine, wilderness, disease, or enemies;
Or for the purpose of carrying away robes, one who here assumes the outward appearance,

Does not consent to communion, so long as he is of pure mind;
He is not called one in communion by theft."

Herein, this is the detailed method - Here a king is angry with a certain person. He, thinking "In this way there will be safety for me," takes the outward appearance himself and flees. Having seen him, they inform the king. The king, thinking "If he has gone forth, nothing can be done to him," abandons his anger towards him. He, thinking "The danger from the king has subsided for me," without having entered the midst of the Community, having taken back the lay appearance and come, should be given the going forth. And also if, thinking "Through the dispensation I have obtained my life; come now, I shall go forth," having arisen spiritual urgency, he comes with that same outward appearance and does not accept the duties of a visitor, whether asked or not asked by monks, having revealed himself as he truly is and requesting the going forth, the outward appearance should be removed and he should be given the going forth. But if he accepts the duties, shows inclination towards the life of one gone forth, and follows all the procedures previously mentioned such as the counting of rains retreats etc., this one should not be given the going forth.

Here, however, a certain person, being unable to live during a famine, takes the outward appearance himself and, eating the food given to all ascetics, when the famine has passed, without having entered the midst of the Community, having taken back the lay appearance and come - everything is the same as before.

Another wishes to cross a great wilderness, and a caravan leader takes those who have gone forth and travels. He, thinking "In this way the caravan leader will take me and go," takes the outward appearance himself and, together with the caravan leader, having crossed the wilderness and reached a place of safety, without having entered the midst of the Community, having taken back the lay appearance and come - everything is the same as before.

Another, being unable to survive when danger of disease has arisen, having himself taken the outward sign, eating food given to all sects, when the danger of disease has subsided, without having entered the midst of the Community, having taken the sign of a layperson and come - everything is the same as before.

Another has an enemy who is angry; wishing to kill him, he goes about seeking him. He, thinking "In this way there will be safety for me," having himself taken the outward sign, flees. The enemy, searching "Where is he?", having heard "He has fled after going forth," thinking "If he has gone forth, nothing can be done to him,"

abandons his anger towards him. He, thinking "The danger from my enemy has subsided," without having entered the midst of the Community, having taken the sign of a layperson and come - everything is the same as before.

Another, having gone to his relatives' family, having renounced the training, having become a layperson, thinking "These robes will be destroyed here; even if I take these and go to the monastery, they will seize me on the way saying 'A thief'; what if I were to wear them as body coverings and go?" - for the purpose of carrying the robes, having dressed in and draped them, he goes to the monastery. Seeing him coming from afar, novices and young monks come forward and show him the duties. He does not accept, and reveals himself as he truly is. If the monks, thinking "We shall not let him go now," wish to give him the going forth by force, the ochre robes should be removed and he should be given the going forth again. If, however, thinking "These do not know of my reversion to the lower state," he claims that very status of a monk and follows all the previously stated procedure of counting rains retreats and so forth, this one should not be given the going forth.

Another, a senior novice, having gone to his relatives' family and having disrobed, being oppressed by the undertaking of work, thinking "Now I shall be an ascetic again; the elder does not know of my disrobed state," taking that same bowl and robes, comes to the monastery, and does not report this matter to the monks, but claims the status of a novice - this one is indeed one in communion by theft and does not obtain the going forth. If at the time of taking the outward sign he thinks thus, "I shall not tell anyone," but having gone to the monastery he reports it, he is one in communion by theft by the very act of taking. But if at the time of taking the thought arises in him, "I shall tell at the time of taking," and having gone to the monastery, when asked "Where did you go, friend?", he deceives them thinking "They do not know about me now" and does not tell, then from the moment of abandoning the responsibility with the thought "I shall not tell," this one too is indeed one in communion by theft. If, however, at the time of taking too the thought arises in him, "I shall tell," and having gone to the monastery he does tell, this one obtains the going forth again.

Another, a young novice, or one who is grown but incompetent, having disrobed in the same manner as before, does not wish to do work such as tending calves at home. His relatives, having clothed him in those same ochre robes, having given a dish or a bowl into his hands, saying "Go, be an ascetic," send him out from the house. He goes to the monastery. Neither do the monks know "This one, having disrobed, has gone forth again by himself," nor does he himself know "One who goes forth in this way is called one in communion by theft." If they give him full ordination when he has completed his years, he is well ordained. If, however, while still not fully ordained, he hears during a Vinaya adjudication being conducted, "One who goes forth in this way is called one in communion by theft." He should tell the monks "I have done thus"; in this way he obtains the going forth again. If, thinking "No one knows about me now," he does not report it, from the mere moment of abandoning the responsibility, he is one in communion by theft.

A monk, having renounced the training but not having removed the outward sign, whether having done or not having done immoral deeds, then follows all the previously stated procedure of counting rains retreats and so forth, he is one in

communion by theft. One who, not having renounced the training, remaining in the outward sign, having engaged in sexual intercourse, follows the procedure of counting rains retreats and so forth, is not one in communion by theft; he obtains mere going forth. In the Andhaka Commentary, however, it is said that this one is one in communion by theft; that should not be accepted.

A certain monk, while still intent on the ochre robes, having dressed in white and engaged in sexual intercourse, then having dressed again in ochre robes, follows all the procedure of counting rains retreats and so forth - this one too is not one in communion by theft; he obtains mere going forth. If, however, having abandoned the responsibility for the ochre robes, having dressed in white and engaged in sexual intercourse, then having dressed again in ochre robes, he follows all the procedure of counting rains retreats and so forth, he is one in communion by theft.

A novice, remaining in the outward sign, even having committed acts such as sexual intercourse that make one not an ascetic, is not one in communion by theft. Even if, while still intent on the ochre robes, having removed the ochre robes and engaged in sexual intercourse, he puts on the ochre robes again, he is not one in communion by theft. If, however, having abandoned the responsibility for the ochre robes, being naked or clothed in white, having become not an ascetic through engaging in sexual intercourse and so forth, he puts on the ochre robes, he is one in communion by theft. Even if, desiring the state of a layperson, having made the ochre robe into a loincloth or in some other manner dressing in lay clothing, thinking "Does the sign of a layperson suit me or not?" - for the purpose of testing, it still protects him for the time being. But having accepted thinking "It suits," then accepting the outward sign again, he is one in communion by theft. The same principle applies in the case of testing and accepting after dressing in white.

But if, having put on white cloth over the already worn ochre robes, one examines or accepts, one is still protected. For a nun too, the same method applies. For if she too, desiring the lay state, puts on a lay garment over the ochre robes, for the purpose of examining whether "my lay appearance looks good or does not look good," she is still protected. If she accepts thinking "it looks good," she is not protected. The same principle applies in the case of testing and accepting after dressing in white. But if, having put on white cloth over the already worn ochre robes, one examines or accepts, one is still protected.

If any elder who has gone forth, without counting rains retreats, even standing in the queue, coming from one side, bringing his bowl near to the lumps of food scooped up with a ladle from the large baskets and so forth, takes them like a hawk seizing a piece of meat and goes, he is not one in communion by theft. But one who takes after counting monks' rains retreats is one in communion by theft.

One who is himself just a novice, taking after counting fraudulent rains retreats in the novices' order, is not one in communion by theft. A monk who takes after counting fraudulent rains retreats in the monks' order should be made to pay the value of the goods.

The discussion on the matter of those living in theft is concluded.

Discussion on the Case of One Who Has Gone Over to Another Sect

Regarding "one gone over to other sects, monks" - herein, one who has gone over to and entered among the other sects is one gone over to other sects. He should not only not be given full ordination, but should not be given the going forth either. Herein this is the determination - A fully ordained monk, thinking "I will become a follower of another sect," goes in his own robes to their dwelling place; at every step there is an offence of wrong-doing. At the mere moment of taking up their outward sign, he becomes one gone over to other sects. Even one who himself puts on grass garments and the like, thinking "I will become a follower of another sect," indeed becomes one gone over to other sects. But one who, while bathing naked, looking at himself, thinks "the state of an Ājīvaka suits me, I will become an Ājīvaka," and without taking his ochre robes goes naked to the dwelling place of the Ājīvakas - at every step there is an offence of wrong-doing. But if on the way a sense of moral shame and moral dread arises in him, he is freed after confessing the offences of wrong-doing. Even having gone to their dwelling place, if being admonished by them or by himself thinking "the going forth of these is too painful," he turns back, he is indeed freed.

But if, having asked "what is the highest practice in your going forth?" and being told "the plucking out of hair and beard and so forth," he has even a single hair plucked out, or takes up the practices of squatting exertion and the like, or puts on peacock feathers and the like, or takes up their outward sign, or accepts the superiority thinking "this going forth is the best" - he is not freed, he becomes one gone over to other sects. But if, for the purpose of examining whether "the going forth of the other sects suits me or does not suit me," he puts on grass garments and the like, or ties matted hair, or takes up a carrying pole, as long as he does not accept, his religious affiliation protects him; at the mere moment of accepting, he becomes one gone over to other sects. But one whose robes have not been taken away, who puts on grass garments and the like, or who takes up the outward sign of other sects due to fear of the king and so forth, because of the absence of the religious conviction, is not one gone over to other sects.

And this one gone over to other sects is spoken of with reference to a fully ordained monk; therefore, a novice who has gone to the abode of another sect in his own robes can still obtain the going forth and the full ordination - thus it is stated in the Kurundī. But the former one in communion by theft is spoken of with reference to one not fully ordained; therefore, a fully ordained monk, even counting fraudulent rains retreats, does not become a non-ascetic. One who, while still having his robes, commits a defeat offence and counts monks' rains retreats and so forth, is not one in communion by theft.

The discussion on those who have gone over to other sects is concluded.

Discussion on the Case of an Animal

111. "Is troubled with the serpent realm of rebirth" - here, although in the course of existence he experiences sovereign prosperity similar to the prosperity of devas through the result of wholesome kamma, yet for him whose rebirth-linking is the result of unwholesome kamma, when engaging in sexual intercourse with one of his own kind and when relaxing and falling into sleep, the serpent body manifests - one that moves about in water and feeds on frogs; therefore he is troubled with that

serpent realm of rebirth. "Is ashamed" means he is embarrassed. "Is disgusted" means he is disgusted with his own existence. "When that monk had departed" means when that monk had gone out. Or alternatively, the meaning is "upon that monk's departing." "Relaxed and fell into sleep" means while that monk had not departed, through fear of being discovered, not letting go of mindfulness, he slept only with the sleep of a monkey; but when the monk departed, having let go of mindfulness, relaxed and without apprehension, he fell into deep sleep. "Let out a cry of distress" means through the power of fear, abandoning the perception of an ascetic, he made a loud, dreadful sound.

"You are indeed" means "you indeed are" (tumhe kho attha); It is stated by eliding the letter "a." "You serpents, being incapable of meditative absorption, insight, path and fruit, are not subject to growth in this Teaching and Discipline; you do not become subject to growth" - this is the summary meaning here. "With one of its own kind" means with a female serpent only. But when it engages with one of another kind, such as a human woman and so forth, then it appears like a young deva. And here, "two conditions" is stated with reference to the frequent manifestation of the true nature in the course of existence. However, the manifestation of a serpent's true nature occurs on five occasions - at the time of rebirth-linking, at the time of shedding its skin, at the time of sexual intercourse with one of its own kind, at the time of relaxing and falling into sleep, and at the time of death.

"An animal, monks" - here, whether it be a serpent, or any one among young garuḷas and so forth, even including Sakka, the king of devas, any being of non-human birth whatsoever should be understood as "an animal" in this context. Such a one should neither be given full ordination nor given the going forth; even if already fully ordained, he should be removed.

The discussion on the matter of animals is concluded.

Discussion on the Case of a Matricide and Others

112. Regarding the cases of the matricide and so forth - "Would make an escape" means would make a departure, an exit, a removal - this is the meaning. "A matricide, monks" - here, one by whom a birth-mother who was a human female was deliberately deprived of life while he himself was also of human birth, this one is a matricide through the matricidal action that constitutes an offence with immediate retribution; for him both the going forth and the full ordination are prohibited. But one by whom a mother who was a human female but not the birth-mother - a foster mother, a grandmother, or a lesser mother - or even a birth-mother who was not a human female was killed, for him the going forth is not prohibited, nor does he incur an offence with immediate retribution. One by whom, while himself being in an animal state, a mother who was a human female was killed, he too does not incur an offence with immediate retribution; however, because of his animal state, the going forth is prohibited for him. The remainder is clear in itself. The same method applies also in the case of a patricide. For even if one is the son of a courtesan and does not know "this is my father," if the one by whose conception he was born is killed by him, he is reckoned as a patricide, and he incurs an offence with immediate retribution.

114. "A killer of a Worthy One" should be understood only in terms of a human Worthy One. For one who deliberately deprives of life a destroyer of taints who is of human birth, even as far as an unordained boy or girl, is indeed a killer of a Worthy One, and incurs an immediate-result deed, and the going forth is barred for him. However, having killed a Worthy One of non-human birth, or a remaining noble person of human birth, one does not incur an immediate-result deed, nor is the going forth barred for him, but the kamma is powerful. An animal, even having killed a human Worthy One, does not incur an immediate-result deed, but the kamma is weighty - this is the determination herein. "They were being led away for murder" means they were being led away for the purpose of killing; the meaning is they were being taken to be killed. Now as for what is said in the text "sacā ca maya," the meaning of that is just "sace maya" (if we). For where "sace" should be said, here the particle "sacā ca" is used. Or the reading is just "sace ca." Therein, "sace" is a particle in the sense of supposition. "Ca" is merely a word-filler. "Sacajja maya" is also a reading. The meaning of that is "sace ajja maya" (if today we).

115. Regarding "a seducer of nuns, monks," herein, one who violates a nun of regular standing through any one of the three passages - this one is called a seducer of nuns. For him, both going forth and full ordination are prohibited. But one who causes the destruction of virtue through bodily contact - for him, both going forth and full ordination are not prohibited. Even one who, having forcibly made her wear white garments, violates her against her will, is still a seducer of nuns. But one who, having forcibly made her wear white garments, violates her when she is willing, is not a seducer of nuns. Why? Because at the very moment of consenting in the lay state, she becomes a non-nun. But one who subsequently violates one whose virtue has already been lost, or one who transgresses with trainee nuns or female novices, is not a seducer of nuns, and obtains both going forth and full ordination.

Regarding "a schismatic, monks," herein, one who, like Devadatta, having made the dispensation contrary to the Dhamma and contrary to the Vinaya, splits the Community by means of any one of the four formal acts - this one is called a schismatic. For him, both going forth and full ordination are prohibited.

Regarding "one who wounds, monks," here too, one who, like Devadatta, with a corrupt mind, with a murderous mind, draws even so much blood as a small fly could drink from the living body of the Truth-finder - this one is called one who wounds. For him, both going forth and full ordination are prohibited. But one who, for the purpose of curing illness, like Jīvaka, having cut open with a lancet and having removed putrid flesh and blood, makes him comfortable - he generates much merit.

The discussion on the matter of matricides, etc. is concluded.

Discussion on the Case of One with Dual Sexual Characteristics

116. "A hermaphrodite, monks": because of the kamma that produces the female characteristic and the kamma that produces the male characteristic, there are characteristics of both in this one - thus "a hermaphrodite." "He does it": by means of the male characteristic, he commits sexual transgression with women. "He causes it

to be done": having induced another, he causes it to be done upon his own female characteristic. That one is of two kinds - a female hermaphrodite and a male hermaphrodite.

Therein, for the female hermaphrodite, the female characteristic is manifest and the male characteristic is concealed. For the male hermaphrodite, the male characteristic is manifest and the female characteristic is concealed. For the female hermaphrodite, when acting as a male with women, the female characteristic becomes concealed and the male characteristic becomes manifest. For the male hermaphrodite, when assuming the female role with men, the male characteristic becomes concealed and the female characteristic becomes manifest. The female hermaphrodite both conceives a child herself and causes another to conceive. The male hermaphrodite, however, does not conceive himself but causes another to conceive - this is the distinction between them. But in the Kurundī it is said - "If at rebirth-linking the male sign arises, in the course of existence the female sign is produced; if at rebirth-linking the female sign arises, in the course of existence the male sign is produced." Therein, the method of investigation should be understood in detail from the Atthasālinī, the commentary on the Dhammasaṅgaṇī. But for this hermaphrodite of both kinds, there is neither going forth nor full ordination - this should be understood here.

The discussion on the matter of hermaphrodites is concluded.

Discussion on the Case of One Without a Preceptor and Others

117. "Now at that time" means at the time when the training rule had not yet been laid down by the Blessed One. "Without a preceptor" means without having had a preceptor accepted, entirely devoid of a preceptor. Those thus fully ordained receive neither support in the Dhamma nor in material requisites; they only decline, they do not grow. "Monks, one without a preceptor should not" means one without a preceptor, without having had a preceptor accepted, should not be given full ordination. "Whoever should give full ordination, there is an offence of wrong-doing" means that from the time of the laying down of the training rule, there is an offence for one who gives full ordination in this way. However, the act of ordination is not invalidated. Some say it is invalidated, but that should not be accepted. In the cases beginning with "with the Community as preceptor" and ending with "with a hermaphrodite as preceptor," the same method applies.

The discussion on the matter of those without a preceptor, etc. is concluded.

Discussion on the Case of One Without a Bowl and Others

118. "They went for almsfood in their hands" means they go about for the purpose of obtaining almsfood in their hands. "Just as adherents of other religions" means just as the sectarians called Ājīvakas; for they eat almsfood placed in their hands mixed with soups and curries. "There is an offence of wrong-doing" means the offence is only for the one giving full ordination in this way, but the act itself is not invalidated. The same method applies also in the cases of being without a robe and so forth.

"With a borrowed" means obtained by requesting "Please give it until we perform the full ordination"; the meaning is "for that period only." For with such a bowl, or robe, or bowl and robes, the offence is only for the one giving full ordination, but the act itself

is not invalidated; therefore one should be given full ordination only when complete with bowl and robes. If he does not have them, his preceptor and teacher, or other monks, should relinquish without attachment and give bowl and robes suitable for determination. However, it is allowable to give the going forth to a candidate for ordination who is a yellow-leaf even with a borrowed bowl and robes, and it is allowable to give the going forth having taken them on trust from a communal place.

But if he has come having brought an unfired bowl and cloths suitable for robes, it is allowable to give him almsfood that has not been formally received while he stays at the monastery until the bowl is fired and the robes are made; it is allowable to eat from a dish; and before the meal it is allowable to give a share of material requisites equal to a novice's share. However, the allocation of lodgings, ticket-food, designated food, invitations, and so forth are not allowable. After the meal too, a share of medicines such as oil, honey, sugar, and so forth equal to a novice's share is allowable. If he is ill, it is allowable to prepare medicine for him, and all duties of care are as for a novice.

The discussion on the matter of those without a bowl, etc. is concluded.

Discussion on the Case of One with a Severed Hand and Others

119. Regarding the cases of those with cut off hands and so forth -"One with a cut off hand" means one whose one or both hands have been cut off at the palm, or at the wrist, or at the elbow, or at any place whatsoever. "One with a cut off foot" means one whose one or both feet have been cut off at the forefoot, or at the ankles, or at the shin, or at any place whatsoever. "One with cut off hands and feet" means one whose two, or three, or all hands and feet have been cut off among the four hands and feet in the manner already stated. "One with cut off ears" means one whose one or both ears have been cut off at the base of the ear or at the ear lobe. But if one whose pierced ears are cut, and it is possible to join them together, he should be given the going forth after joining the ear together. "One with a cut off nose" means one whose nose has been cut off at the goat-foot shaped part, or at the tip, or at one nostril, or at any place whatsoever. But if one's nose is possible to be joined, he should be given the going forth after making it comfortable. "One with cut off ears and nose" should be understood in both senses. "One with cut off fingers" means one whose one or many fingers have been cut off without leaving any nail remainder visible. But if even a thread-like remainder of a nail is discernible, it is proper to give him the going forth. "One with cut off thumbs" means one whose one or many thumbs have been cut off among the four thumbs, in the same manner as stated for fingers. "One with cut tendons" means one whose great sinews called tendons have been cut in front or behind; due to the cutting of even one of which, he walks on the forefoot, or walks on the heel, or is unable to place the foot down.

"One with webbed hands" means one whose fingers are joined together like the wings of a bat; if one wishes to give him the going forth, the spaces between the fingers should be split, all the skin in between removed, and after making it comfortable, he should be given the going forth. Even if one has six fingers, if one wishes to give him the going forth, the extra finger should be cut off, and after making it comfortable, he should be given the going forth.

"A humpback" means one whose body is hunchbacked due to a protrusion of the chest, or the back, or the side. But if any limb or minor limb is slightly crooked, it is proper to give him the going forth. For only a Great Man has a body straight like Brahmā; there is no being among the rest who is not a humpback.

"A dwarf" means a shin-dwarf, or a hip-dwarf, or a dwarf in both. For a shin-dwarf, the lower body from the hips downward is short, while the upper body is complete. For a hip-dwarf, the upper body from the hips upward is short, while the lower body is complete. For a dwarf in both, both parts of the body are short; due to their shortness, their person is round like that of spirits, resembling a large pot-bellied vessel. It is not proper to give the going forth to all three types.

"One with a goitre" means one who has a swelling on the throat like a gourd. This is merely a designation; but if there is a swelling in any place whatsoever, he should not be given the going forth. The determination therein - should be understood in the same manner as stated in the passage "Monks, one afflicted with the five diseases should not be given the going forth." What is to be said regarding those branded, flogged, and outlawed has already been stated in the passages beginning with "Monks, one branded should not be given the going forth" and so forth.

"One with elephantiasis" means one whose foot is heavy. One whose foot is swollen, with growths that have arisen, and hardened - he should not be given the going forth. But for one whose condition has not yet become hardened, if it is possible to bind a poultice, place the foot in a water pit, fill it with wet sand until the veins become visible, and the shin becomes like an oil tube, thus being able to reduce it - having made his foot like this, it is proper to give him the going forth. If it grows again, even the one giving the higher ordination should do likewise before giving the higher ordination.

"One with a bad disease" means one who is constantly afflicted by any disease among piles, fistula, bile disorders, phlegm disorders, cough, consumption, and so forth - an incurable disease, disgusting and unpleasant. This one should not be given the going forth.

"One who defiles an assembly" means one who defiles an assembly by his own deformity. He is either excessively tall, with his navel region at the level of others' heads; or excessively short, like the form of a double dwarf; or excessively dark, like a stump in a burnt field; or excessively fair, with the colour of polished smooth copper rubbed with curds and buttermilk and such; or excessively thin, with little flesh and blood, like a body of mere bones, sinews, and skin; or excessively fat, with heavy flesh; or with a huge belly, like a great spirit; or with an excessively large head, as if standing with a basket on his head; or with an excessively small head, endowed with a head disproportionately small for his body; or with a peaked head, endowed with a head resembling a palmyra fruit cluster; or with a pointed head, endowed with a head gradually tapering upwards; or with a tube-shaped head, endowed with a head resembling a large bamboo joint; or with a lopsided head or an overhanging head, endowed with a head tilted to any one of the four sides; or with a sore-covered head or a putrid head; or with patchy hair, endowed with hair growing here and there like crops in a field eaten by insects; or with a hairless head; or with thick coarse hair, endowed with hair resembling palmyra fibres; or with a white head from hair grey

from birth; or with naturally red hair, endowed with hair as if ablaze; or with a swirled head, endowed with hair whorls with upward-pointing tips resembling the whorls on the bodies of cattle; or with eyebrow hair joined as one with the head hair, endowed with a forehead as if bound with a net.

Or with joined eyebrows, or with hairless eyebrows, or with monkey-like eyebrows, or with excessively large eyes, or with excessively small eyes, endowed with eyes resembling holes made by striking a buffalo hide with the corner of an adze; or with uneven eyes, endowed with one large and one small eye; or with uneven pupils, endowed with eye-pupils unevenly placed, one up and one down; or cross-eyed; or with deep-set eyes, whose eye-pupils appear like water bubbles in a deep well. Or with protruding eyes, whose eye-pupils protrude like those of a crab. Or with elephant ears, endowed with large ear lobes; or with mouse ears, or with bat ears, endowed with small ear lobes; or with mere ear-holes, one who has only ear-holes without ear lobes. Or with unpierced ears - but one of Greek descent is not one who defiles an assembly. For that is simply his nature. Or one with an ear fistula, endowed with a constantly putrid ear; or one with a tumour ear, endowed with an ear constantly discharging pus; or one with chipped ears, endowed with ears resembling the tip of a cow-feeding trough; or one with excessively tawny eyes - but it is proper to give the going forth to one with honey-tawny eyes. Or one without eyelashes, or one with watering eyes, or one with clouded eyes, or one endowed with eyes affected by eye disease.

Or one with an excessively large nose, or one with an excessively small nose, or one with a flat nose, or one with a crooked nose standing to one side without being centred; or one with a long nose, endowed with a nose that could be licked by a tongue resembling a parrot's beak; or one with a constantly dripping mucus nose.

Or one with a large mouth, whose mouth-feature alone is large like that of a grasshopper-frog, but whose mouth is excessively small like a gourd; or one with a split mouth, or one with a crooked mouth; or one with large lips, endowed with lips resembling the rim of a cooking pot; or one with thin lips, endowed with lips like drum-skin unable to cover the teeth; or one with a large lower lip, or one with a thin upper lip, or one with a thin lower lip, or one with a large upper lip; or one with cut lips; or one with a drooling mouth; or one with an upturned mouth; or one with a conch-beak, endowed with lips white on the outside and excessively red on the inside; or one with a foul-smelling corpse-like mouth.

Or one with large teeth, endowed with teeth resembling a skeleton's teeth; or one with demon teeth, with teeth protruding outward either below or above - but if it is possible to cover them with the lips and they are noticeable only when speaking and not when not speaking, it is proper to give him the going forth. Or one with rotten teeth, or one without teeth - but one who has fine teeth like squirrel teeth between the other teeth, it is proper to give him the going forth.

Or one with a large jaw, endowed with a jaw resembling a cow's jaw; or one with a long jaw; or one with a flat jaw, endowed with an excessively short jaw as if sunken inward; or one with a split jaw, or one with a crooked jaw; or one without canine teeth, with a mouth resembling a nun's; or one with a long neck, endowed with a neck resembling a crane's neck; or one with a short neck, endowed with a neck as if

sunken inward; or one with a split neck; or one with dislocated shoulders; or one without hands, or one with one hand, or one with excessively short hands, or one with excessively long hands; or one with a split chest, or one with a split back; or one with a scabby body, or one with an itchy body, or one with an eczematous body, or one with a monitor-lizard body, from whose body flakes fall like those of a monitor lizard - all this is stated in an expanded manner with reference to disfigurement. The determination herein should be understood in the same manner as stated in "Monks, one afflicted with the five diseases."

Or one with dislocated hips; or one with large buttocks, endowed with excessively protruding buttock flesh resembling the top of a stove; or one with large thighs; or one with a hydrocele; or one with large knees; or one with knocking knees; or one with long shins; or one with stick-like shins; or one who walks with feet turned outward; or one who walks with feet turned inward; or one with raised calves - he is of two kinds, endowed with large calf muscles either descended below or risen above; or one with large shins, or one with thick calf muscles; or one with large feet, or one with large heels; or one with flat feet; or one with shins rising from the middle of the feet; or one with crooked feet - he is of two kinds. Either inwardly or outwardly turned feet; or one with knotted toes, endowed with toes resembling ginger rhizomes; or one with blind nails, endowed with dark-coloured putrid nails - all of these are ones who defile an assembly. Such a one who defiles an assembly should not be given the going forth.

"One-eyed" means either one blind in one eye with clear vision lost, or one whose clear vision is impaired by a cataract and such. One who does not see with either both or one eye - he should not be given the going forth. In the Mahāpaccarī, however, one blind in one eye is called "one-eyed," and one blind in both eyes is included under "blind." In the Mahā-aṭṭhakathā, one blind from birth is called "blind," therefore both are fitting by way of method. "Cripple" means one with a crippled hand, or one with a crippled foot, or one with crippled fingers. One in whom any crookedness is discerned in these hands and so forth - he is called a cripple. "Lame" means one with a bent knee, or one with a broken shin, or one with club feet due to the foot being contracted in the middle, walking on the middle of the sole; or one with club feet due to the foot being contracted at the tip, walking on the tip of the sole; or one lame walking only on the front of the foot; or one lame walking on the heel; or one lame walking on the outer edge of the foot; or one lame walking on the inner edge of the foot; or one lame walking on the entire sole due to a break above the ankles. All of these are indeed lame - he should not be given the going forth.

"Paralytic" means one whose one hand, or foot, or half of the body does not function properly. "One unable to walk" refers to one who moves on a seat. "One feeble with age" means one who is weak due to old age, unable even to perform such tasks as dyeing one's own robes. But one who, though elderly, is strong and able to look after oneself, should be given the going forth. "Blind" refers to one blind from birth.

"Dumb" means one whose speech does not function; even one whose speech does function, but who is unable to recite the going for refuge completely, such a stammerer too is not suitable to be given the going forth. But one who is able to recite just the going for refuge completely, it is suitable to give the going forth to such a person.

"Deaf" means one who does not hear anything at all. But one who hears loud sounds, it is suitable to give the going forth to such a person. "One blind and dumb" and the rest are stated by way of both defects. And for those for whom the going forth is refused, the full admission too is refused for them. But if the Sangha gives them the full admission, all those with cut off hands and so forth are well admitted, but the acting Sangha and the teacher and preceptor are not freed from the offence. And it will be stated: "There is, monks, a person who has not attained reinstatement; if the Sangha reinstates him, one is well reinstated, one is badly reinstated." The meaning of that will become clear at the place where it occurs.

The discussion on the matter of those with hands cut off, etc. is concluded.

Discussion on the Case of Dependence on a Shameless One

120. "Living in dependence on shameless ones" - the possessive case is used in the sense of the objective case; the meaning is "living in dependence on shameless persons." "Until I know the monk's similar nature" means: until I know the state of having shame, which is the similar nature with monks, of the monk who gives guidance. Therefore, even when one who has gone to a new place is told "Come, monk, take guidance," one should take guidance only after examining for four or five days the state of having shame of the one who gives guidance.

If, having heard from monks that "the elder has shame," one wishes to take it on the very day of arrival, but the elder, having examined his conduct for a few days, gives guidance saying "Wait for now, by living here you will come to know," this is allowable. One who has gone to a place where guidance is normally to be taken should take it on that very day; there is no exemption even for a single day. If during the first watch the teacher has no opportunity, and not obtaining an opportunity, one lies down thinking "I shall take it at the time before dawn," and does not know that dawn has risen, there is no offence. But if one lies down without making the mental resolve "I shall take it," there is a wrong-doing at the break of dawn. One who has gone to a place not previously visited, having stayed for two or three days and wishing to depart, may stay without dependence. But one who is making an attachment thinking "I shall stay for seven days" should take guidance. If the elder says "What is the need of guidance for one staying only seven days?" from the time of refusal, one has obtained an exemption.

The discussion on the matter of dependence on the shameless is concluded.

Discussion on the Case of Dependence on a Traveller and Others

121. "One for whom dependence is to be done" means dependence that is to be done, dependence is to be done by me; the meaning is "it is to be taken." "Not obtaining dependence" means that when among those travelling on the highway together with him there is no dependence-giver, he does not obtain dependence. One not obtaining thus, being independent, must travel even for many days. If he enters a residence where he has previously lived having taken dependence before, even if staying for one night, dependence must be taken. If one resting along the way or seeking a caravan stays for a few days, there is no offence. But during the rains, one must dwell in a fixed residence, and dependence must be taken. But for one travelling by boat, even when the rains have arrived, if he does not obtain

dependence, there is no offence.

"Being requested" means that being requested by that sick monk, one should dwell independently. If the sick monk, even when told "Ask me," does not ask out of pride, one should depart.

"It is comfortable" means it is comfortable by way of attaining calm and insight. For neither a stream-enterer, nor a once-returner, a non-returner, nor an arahant obtains this allowance; nor one who has attained firm concentration or insight; and as for a foolish worldling who has abandoned his meditation subject, there is no question at all. But one whose calm or insight is still fresh, he obtains this allowance, and the inclusion in the invitation ceremony is also permitted for him alone. Therefore, even when this person has invited the teacher and he has departed, having made the resolution "When a suitable dependence-giver comes, I will dwell in dependence on him," it is proper to dwell independently until the full moon of Āsāḷhī. But if the teacher does not come in the month of Āsāḷhī, one should go to where dependence can be obtained.

122. "To proclaim also by clan" means: "the candidate for full ordination of Mahākassapa" - thus having stated the clan, "I allow to proclaim" - this is the meaning.

123. "Two in one proclamation" means two together in one proclamation; "by one for one, by another for the other" - thus the meaning is: I allow full ordination to be conferred by two or by one teacher making the proclamation of the formal act at one time.

"To do two or three in one proclamation, and that indeed with one preceptor" means: I allow two or three persons to be done together in one proclamation in the same manner as before; and that act of proclamation indeed with one preceptor - this is the meaning. Therefore, two or three should be proclaimed by one teacher. By two or three teachers, separately, one for each - thus two or three formal acts should be performed at one stroke. But if there are different teachers and different preceptors, the Elder Tissa proclaims for the co-resident of the Elder Sumana, and the Elder Sumana proclaims for the co-resident of the Elder Tissa, and they are quorum-fillers for each other, it is allowable. But if there are different preceptors and one teacher, because it is prohibited by "but not with different preceptors," it is not allowable. For this prohibition is made with reference to this.

The discussion on the matter of dependence on travellers, etc. is concluded.

Discussion on the Procedure for Full Ordination

126. "First, he should be made to take a preceptor" - here, one who closely observes what is faulty and what is not faulty is a preceptor (upajjhā); that is the preceptor (upajjham). He should be made to take a preceptor by having him say thus: "Venerable sir, be my preceptor." "Became embarrassed" means they become stiff-bodied. "Whatever has arisen" means whatever has arisen, come into being, and exists in your body - when asked in the midst of the Community, if it exists, it should be said "it is," and so forth. "May raise me up" means may he lift me up.

The discussion on the procedure of ordination is concluded.

Discussion on the Four Dependences and Others

128. "At that very moment" means immediately after the full ordination. "The shadow should be measured" means the shadow should be measured as either one person's length or two persons' lengths. "The measure of the season should be declared" means the measure of the season should be declared thus: "the rainy season, the cold season, the hot season." And here the season itself is the measure of the season. If the rainy season and so on are incomplete, having noted by how many days whichever season is incomplete, that portion of days should be declared. Or else the measure of the season should be declared thus: "This is such-and-such a season, and it is either complete or incomplete." The part of the day should be declared thus: "Either the forenoon or the afternoon." "The rehearsal" means having brought all this together, when asked "What do you receive? What is your shadow? What is the measure of the season? What is the part of the day?" one should say "I receive this - the rainy season or the cold season or the hot season, this is my shadow, this is the measure of the season, this is the part of the day." Thus it should be declared.

129. "Having left behind" means having abandoned. "To give a companion" means the meaning is: I allow giving a companion to one going from the ordination hall to the dwelling, and declaring the four things not to be done. "A withered leaf" means a leaf of yellowish colour. "Released from its binding" means fallen from its stalk. "Incapable of becoming green again" means incapable of becoming green again. "A broad stone" means a large stone.

130. "When concord is not obtainable, there is no offence in sharing and in communion" means that as long as concord for carrying out the act of suspension against him cannot be obtained, there is no offence in sharing and in communion, which is the distinction in the observance of the Uposatha, the Pavāraṇā, and other proceedings. The remainder is evident everywhere, being easily understood in accordance with what has been stated in the Mahāvibhaṅga.

The discussion on the four dependences, etc. is concluded.

In the Samantapāsādikā, the commentary on the Vinaya,

Of the Great Chapter, adorned with one hundred and seventy-two subject matters,

The explanation of the meaning is concluded.

The commentary on the Great Chapter is concluded.



ABOUT THIS TRANSLATION

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