

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

4. The Minor Chapter (4. Cūḷavaggapāḷi)

12. The Section on the (Recitation with) Seven Hundred Monks (12. Sattasatikakkhandhakam)

[Kd 22, PTS 2.294-2.308]



PaliVerse

4. The Minor Chapter

12. The Section on the (Recitation with) Seven Hundred Monks

1. First recitation section

446. Now at that time, a hundred years after the Blessed One's final Nibbāna, the Vesālian Vajjiputtaka monks were explaining ten cases at Vesālī - the practice concerning a horn for salt is allowable, the practice as to two finger-breadths is allowable, the practice concerning 'among the villages' is allowable, the practice concerning residences is allowable, the practice concerning assent is allowable, the practice concerning what is customary is allowable, the practice concerning unchurned butter-milk is allowable, it is allowable to drink unfermented toddy, it is allowable to have a borderless sitting cloth, it is allowable to accept gold and silver.

Now at that time the Venerable Yasa Kākaṇḍakaputta, wandering on a journey among the Vajjis, arrived at Vesālī. There the Venerable Yasa Kākaṇḍakaputta stayed at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time the Vesālian Vajjiputtaka monks, on the Observance day, having filled a bronze bowl with water, having placed it in the midst of the community of monks, said thus to the Vesālian lay followers as they came and went - "Give, friends, a coin to the Community, or a half, or a quarter, or a māśaka. There will be something to be done for the Community with the requisites." When this was said, the Venerable Yasa Kākaṇḍakaputta said this to the Vesālian lay followers - "Do not, friends, give a coin to the Community, or a half, or a quarter, or a māśaka. It is not allowable for the ascetics, disciples of the Sakyan, to accept gold and silver; the ascetics, disciples of the Sakyan, do not consent to gold and silver; the ascetics, disciples of the Sakyan, do not accept gold and silver; the ascetics, disciples of the Sakyan, have laid aside jewels and gold, are without gold and silver." Yet even when being spoken to thus by the Venerable Yasa Kākaṇḍakaputta, the Vesālian lay followers gave to the Community a coin, or a half, or a quarter, or a māśaka.

Then the Vesālian Vajjiputtaka monks, after that night had passed, having set aside that gold as shares according to the number of monks, distributed it. Then the Vesālian Vajjiputtaka monks said this to the Venerable Yasa Kākaṇḍakaputta - "This is your share of gold, friend Yasa." "There is not, friends, a share of gold for me; I do not consent to gold." Then the Vesālian Vajjiputtaka monks - "This friend Yasa Kākaṇḍakaputta reviles the faithful, devoted lay followers, abuses them, causes distrust; come, let us perform a legal act of reconciliation against him." They performed a legal act of reconciliation against him. Then the Venerable Yasa Kākaṇḍakaputta said this to the Vesālian Vajjiputtaka monks - "It has been laid down by the Blessed One, friends - 'A companion messenger should be given to a monk against whom a legal act of reconciliation has been performed.' Give me, friends, a monk as a companion messenger."

Then the Vesālian Vajjiputtaka monks, having authorised one monk, gave him as a companion messenger to the Venerable Yasa Kākaṇḍakaputta. Then the Venerable Yasa Kākaṇḍakaputta, together with the companion messenger monk, having entered

Vesālī, said this to the Vesālian lay followers - "It seems I revile the venerable lay followers who are faithful and devoted, abuse them, cause distrust; I who say what is not the Teaching is 'not the Teaching', say the Teaching is 'the Teaching', say what is not monastic discipline is 'not monastic discipline', say monastic discipline is 'monastic discipline'.

447. "On one occasion, friends, the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There, friends, the Blessed One addressed the monks - 'Monks, there are these four impurities of the moon and sun, by which impurities impure the moon and sun do not shine, do not glow, do not radiate. Which four? Cloud, monks, is an impurity of the moon and sun, by which impurity impure the moon and sun do not shine, do not glow, do not radiate. Frost, monks, is an impurity of the moon and sun, by which impurity impure the moon and sun do not shine, do not glow, do not radiate. Smoke and dust, monks, is an impurity of the moon and sun, by which impurity impure the moon and sun do not shine, do not glow, do not radiate. Rāhu, monks, the lord of titans, is an impurity of the moon and sun, by which impurity impure the moon and sun do not shine, do not glow, do not radiate. These, monks, are the four impurities of the moon and sun, by which impurities impure the moon and sun do not shine, do not glow, do not radiate. Just so, monks, there are these four impurities of ascetics and brahmins, by which impurities impure some ascetics and brahmins do not shine, do not glow, do not radiate. Which four? There are, monks, some ascetics and brahmins who drink spirits, who drink liquor, who do not abstain from drinking spirits and liquor - this, monks, is the first impurity of ascetics and brahmins, by which impurity impure some ascetics and brahmins do not shine, do not glow, do not radiate. Furthermore, monks, some ascetics and brahmins engage in sexual intercourse, who do not abstain from sexual intercourse - this, monks, is the second impurity of ascetics and brahmins, by which impurity impure some ascetics and brahmins do not shine, do not glow, do not radiate. Furthermore, monks, some ascetics and brahmins consent to gold and silver, who do not abstain from accepting gold and silver - this, monks, is the third impurity of ascetics and brahmins, by which impurity impure some ascetics and brahmins do not shine, do not glow, do not radiate. Furthermore, monks, some ascetics and brahmins maintain their life by wrong livelihood; who do not abstain from wrong livelihood - this, monks, is the fourth impurity of ascetics and brahmins, by which impurity impure some ascetics and brahmins do not shine, do not glow, do not radiate. These, monks, are the four impurities of ascetics and brahmins, by which impurities impure some ascetics and brahmins do not shine, do not glow, do not radiate.' "This, friends, the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"Defiled by lust and hate, some ascetics and brahmins;
Persons hindered by ignorance, delighting in what is pleasing.

"They drink spirits and liquor, they engage in sexual intercourse;
Silver and gold, the foolish consent to.

"By wrong livelihood they live, some ascetics and brahmins;
These impurities have been declared, by the Buddha, kinsman of the sun.

"By which impurities impure, some ascetics and brahmins;

Do not shine, do not glow, impure, dusty, like beasts.

"Enveloped by darkness, slaves of craving, led by craving;
They increase the terrible cemetery, they take up rebirth."

"Speaking thus, it seems I revile the venerable lay followers who are faithful and devoted, abuse them, cause distrust; I who say what is not the Teaching is 'not the Teaching', say the Teaching is 'the Teaching', say what is not monastic discipline is 'not monastic discipline', say monastic discipline is 'monastic discipline'.

448. "On one occasion, friend, the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time in the royal inner palace, when the royal assembly was seated together assembled, this discussion arose - 'It is allowable for the ascetics, disciples of the Sakyan, to accept gold and silver; the ascetics, disciples of the Sakyan, consent to gold and silver; the ascetics, disciples of the Sakyan, accept gold and silver.' Now at that time, friend, the headman Mañicūḷaka was seated in that assembly. Then, friend, the headman Mañicūḷaka said this to that assembly - 'Do not speak thus, noble sirs. It is not allowable for the ascetics, disciples of the Sakyan, to accept gold and silver; the ascetics, disciples of the Sakyan, do not consent to gold and silver; the ascetics, disciples of the Sakyan, do not accept gold and silver; the ascetics, disciples of the Sakyan, have laid aside jewels and gold, are without gold and silver.' The headman Mañicūḷaka, friend, was able to convince that assembly.

"Then, friend, the headman Mañicūḷaka, having convinced that assembly, approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, friend, the headman Mañicūḷaka said this to the Blessed One - 'Here, venerable sir, in the royal inner palace, when the royal assembly was seated together assembled, this discussion arose - It is allowable for the ascetics, disciples of the Sakyan, to accept gold and silver; the ascetics, disciples of the Sakyan, consent to gold and silver; the ascetics, disciples of the Sakyan, accept gold and silver. When this was said, I, venerable sir, said this to that assembly -Do not speak thus, noble sirs. It is not allowable for the ascetics, disciples of the Sakyan, to accept gold and silver; the ascetics, disciples of the Sakyan, do not consent to gold and silver; the ascetics, disciples of the Sakyan, do not accept gold and silver; the ascetics, disciples of the Sakyan, have laid aside jewels and gold, are without gold and silver. I, venerable sir, was able to convince that assembly. Am I, venerable sir, thus answering, one who speaks what has been said by the Blessed One, and do I not misrepresent the Blessed One with what is untrue, and do I explain what is in conformity with the Teaching, and does no reasonable counter-argument come to a blameworthy position?' 'Truly you, headman, thus answering, are one who speaks what has been said by me; and you do not misrepresent me with what is untrue, and you explain what is in conformity with the Teaching, and no reasonable counter-argument comes to a blameworthy position. For indeed, headman, it is not allowable for the ascetics, disciples of the Sakyan, to accept gold and silver; the ascetics, disciples of the Sakyan, do not consent to gold and silver; the ascetics, disciples of the Sakyan, do not accept gold and silver; the ascetics, disciples of the Sakyan, have laid aside jewels and gold, are without gold and silver. For whom, headman, gold and silver is allowable, for him the five types of sensual pleasure are also allowable. For

whom the five types of sensual pleasure are allowable, this, headman, you should definitely remember - not the practice of an ascetic, not the practice of a disciple of the Sakyan. And further, headman, I say thus - grass should be sought by one needing grass; wood should be sought by one needing wood; a cart should be sought by one needing a cart; a man should be sought by one needing a man. But I do not say, headman, that by any method gold and silver should be consented to or sought."

"Speaking thus, it seems I revile the venerable lay followers who are faithful and devoted, abuse them, cause distrust; I who say what is not the Teaching is 'not the Teaching', say the Teaching is 'the Teaching', say what is not monastic discipline is 'not monastic discipline', say monastic discipline is 'monastic discipline'.

449. "On one occasion, friend, the Blessed One at Rājagaha, referring to the Venerable Upananda the Sakyan, rejected gold and silver, and laid down a training rule. Speaking thus, it seems I revile the venerable lay followers who are faithful and devoted, abuse them, cause distrust; I who say what is not the Teaching is 'not the Teaching', say the Teaching is 'the Teaching', say what is not monastic discipline is 'not monastic discipline', say monastic discipline is 'monastic discipline'."

When this was said, the Vesālian lay followers said this to the Venerable Yasa Kākaṇḍakaputta - "Only the noble Yasa Kākaṇḍakaputta, venerable sir, is an ascetic, a disciple of the Sakyan. All these are not ascetics, not disciples of the Sakyan. Let the noble Yasa Kākaṇḍakaputta dwell at Vesālī, venerable sir. We will make effort for the noble Yasa Kākaṇḍakaputta regarding the requisites of robes, almsfood, lodging and medicine for the sick." Then the Venerable Yasa Kākaṇḍakaputta, having informed the Vesālian lay followers, went to the monastery together with the companion messenger monk.

Then the Vesālian Vajjiputtaka monks asked the companion messenger monk - "Friend, were the Vesālian lay followers asked forgiveness by Yasa Kākaṇḍakaputta?" "An evil thing was done to us by the lay followers, friend. Only Yasa Kākaṇḍakaputta was made an ascetic, a disciple of the Sakyan. All of us were made not ascetics, not disciples of the Sakyan." Then the Vesālian Vajjiputtaka monks - "This Yasa Kākaṇḍakaputta, friend, not authorized by us, made an announcement to laypeople; come, let us perform a legal act of suspension against him." They, wishing to perform a legal act of suspension against him, gathered together. Then the Venerable Yasa Kākaṇḍakaputta, having risen up into the sky, appeared at Kosambī.

450. Then the Venerable Yasa Kākaṇḍakaputta sent a messenger to the monks from Pāvā and from the southern region of Avanti - "Let the venerable ones come; we will take up this legal case. Before what is not the Teaching shines forth, the Teaching is obstructed; what is not the monastic discipline shines forth, the monastic discipline is obstructed; before those who speak what is not the Teaching become powerful, those who speak what is the Teaching become weak; those who speak what is not the monastic discipline become powerful, those who speak what is the monastic discipline become weak."

Now at that time the Venerable Sambhūta Sāṇavāsī was dwelling on the Ahogaṅga mountain. Then the Venerable Yasa Kākaṇḍakaputta went to the Ahogaṅga mountain, approached the Venerable Sambhūta Sāṇavāsī; having approached, he paid respect

to the Venerable Sambhūta Sāṇavāsī and sat down to one side. Seated to one side, the Venerable Yasa Kākaṇḍakaputta said this to the Venerable Sambhūta Sāṇavāsī - "These, venerable sir, Vesālian Vajjiputtaka monks are explaining ten cases at Vesālī - the practice concerning a horn for salt is allowable, the practice as to two finger-breadths is allowable, the practice concerning 'among the villages' is allowable, the practice concerning residences is allowable, the practice concerning assent is allowable, the practice concerning what is customary is allowable, the practice concerning unchurned butter-milk is allowable, it is allowable to drink unfermented toddy, it is allowable to have a borderless sitting cloth, it is allowable to accept gold and silver. Come, venerable sir, let us take up this legal case. Before what is not the Teaching shines forth, the Teaching is obstructed; what is not the monastic discipline shines forth, the monastic discipline is obstructed; before those who speak what is not the Teaching become powerful, those who speak what is the Teaching become weak; those who speak what is not the monastic discipline become powerful, those who speak what is the monastic discipline become weak." "Yes, friend," the Venerable Sambhūta Sāṇavāsī assented to the Venerable Yasa Kākaṇḍakaputta. Then about sixty monks from Pāvā - all forest-dwellers, all almsfood eaters, all wearers of rag-robes, all three-robe wearers, all Worthy Ones - gathered together on the Ahogaṅga mountain. About eighty-eight monks from the southern region of Avanti - some forest-dwellers, some almsfood eaters, some wearers of rag-robes, some three-robe wearers, all Worthy Ones - gathered together on the Ahogaṅga mountain. Then this occurred to the elder monks while consulting - "This legal case is indeed hard and fierce; what side might we obtain, by which we might be more powerful in this legal case?"

451. Now at that time the Venerable Revata was dwelling at Soreyya - very learned, who has learnt the collections, a bearer of the Teaching, an expert in monastic discipline, a bearer of the matrices, wise, experienced, intelligent, one who has shame, one who is scrupulous, eager to train. Then this occurred to the elder monks - "This Venerable Revata is dwelling at Soreyya - very learned, who has learnt the collections, a bearer of the Teaching, an expert in monastic discipline, a bearer of the matrices, wise, experienced, intelligent, one who has shame, one who is scrupulous, eager to train. If we obtain the Venerable Revata on our side, thus we would be more powerful in this legal case." The Venerable Revata heard - with the divine ear-element, purified and surpassing the human - the elder monks consulting. Having heard, this occurred to him - "This legal case is indeed hard and fierce. It is not proper for me that I should retreat in such a legal case. But now those monks will come. I, crowded by them, will not travel in comfort. What if I were to go beforehand?" Then the Venerable Revata went from Soreyya to Saṅkassa.

Then the elder monks, having gone to Soreyya, asked - "Where is the Venerable Revata?" They said thus: "This Venerable Revata has gone to Saṅkassa." Then the Venerable Revata went from Saṅkassa to Kaṇṇakujja. Then the elder monks, having gone to Saṅkassa, asked - "Where is the Venerable Revata?" They said thus: "This Venerable Revata has gone to Kaṇṇakujja." Then the Venerable Revata went from Kaṇṇakujja to Udumbara. Then the elder monks, having gone to Kaṇṇakujja, asked - "Where is the Venerable Revata?" They said thus: "This Venerable Revata has gone to Udumbara." Then the Venerable Revata went from Udumbara to Aggaḷapura. Then the elder monks, having gone to Udumbara, asked - "Where is the Venerable

Revata?" They said thus: "This Venerable Revata has gone to Aggaḷapura." Then the Venerable Revata went from Aggaḷapura to Sahajāti. Then the elder monks, having gone to Aggaḷapura, asked - "Where is the Venerable Revata?" They said thus: "This Venerable Revata has gone to Sahajāti." Then the elder monks met with the Venerable Revata at Sahajāti.

452. Then the Venerable Sambhūta Sāṇavāsī said this to the Venerable Yasa Kākaṇḍakaputta - "This, friend, the Venerable Revata is very learned, who has learnt the collections, a bearer of the Teaching, an expert in monastic discipline, a bearer of the matrices, wise, experienced, intelligent, one who has shame, one who is scrupulous, eager to train. If we ask the Venerable Revata a question, the Venerable Revata is competent to spend even the whole night with just one question. But now the Venerable Revata will request his pupil, a monk who recites the sacred texts. You, at the conclusion of that monk's melodic recital, having approached the Venerable Revata, should ask these ten cases." "Yes, venerable sir," the Venerable Yasa Kākaṇḍakaputta assented to the Venerable Sambhūta Sāṇavāsī. Then the Venerable Revata requested his pupil, a monk who recites the sacred texts. Then the Venerable Yasa Kākaṇḍakaputta, at the conclusion of that monk's melodic recital, approached the Venerable Revata; having approached, he paid respect to the Venerable Revata and sat down to one side. Seated to one side, the Venerable Yasa Kākaṇḍakaputta said this to the Venerable Revata - "Is the practice concerning a horn for salt allowable, venerable sir?" "What, friend, is the practice concerning a horn for salt?" "Is it allowable, venerable sir, to carry salt in a horn - 'Where there is unsalted food, there I will consume it'?" "No, friend, it is not allowable." "Is the practice as to two finger-breadths allowable, venerable sir?" "What, friend, is the practice as to two finger-breadths?" "Is it allowable, venerable sir, when the shadow has passed two finger-breadths, to eat food at the improper time?" "No, friend, it is not allowable." "Is the practice concerning 'among the villages' allowable, venerable sir?" "What, friend, is the practice concerning 'among the villages'?" "Is it allowable, venerable sir - thinking 'Now I will go among the villages' - for one who has finished eating and been invited to admonish to eat food that is not leftover?" "No, friend, it is not allowable." "Is the practice concerning residences allowable, venerable sir?" "What, friend, is the practice concerning residences?" "Is it allowable, venerable sir, for many residences within the same boundary to hold separate Observances?" "No, friend, it is not allowable." "Is the practice concerning assent allowable, venerable sir?" "What, friend, is the practice concerning assent?" "Is it allowable, venerable sir, for an incomplete community to perform a legal act - 'We will obtain the assent of monks who have come'?" "No, friend, it is not allowable." "Is the practice concerning what is customary allowable, venerable sir?" "What, friend, is the practice concerning what is customary?" "Is it allowable, venerable sir, 'This was habitually done by my preceptor, this was habitually done by my teacher,' to practise that?" "The practice concerning what is customary, friend, is in some cases allowable, in some cases not allowable." "Is the practice concerning unchurned butter-milk allowable, venerable sir?" "What, friend, is the practice concerning unchurned butter-milk?" "Is it allowable, venerable sir, for one who has finished eating and been invited to admonish to drink that milk which has left the state of milk but has not reached the state of curds, even though it is not leftover?" "No, friend, it is not allowable." "Is it allowable, venerable sir, to drink unfermented toddy?" "What, friend, is unfermented toddy?" "Is it allowable, venerable

sir, to drink that intoxicating liquor which has been brewed but has not reached the state of intoxicant?" "No, friend, it is not allowable." "Is a borderless sitting cloth allowable, venerable sir?" "No, friend, it is not allowable." "Is gold and silver allowable, venerable sir?" "No, friend, it is not allowable." "These, venerable sir, Vesālian Vajjiputtaka monks are explaining these ten cases at Vesālī. Come, venerable sir, let us take up this legal case. Before what is not the Teaching shines forth, the Teaching is obstructed; what is not the monastic discipline shines forth, the monastic discipline is obstructed; before those who speak what is not the Teaching become powerful, those who speak what is the Teaching become weak; those who speak what is not the monastic discipline become powerful, those who speak what is the monastic discipline become weak." "Yes, friend," the Venerable Revata assented to the Venerable Yasa Kākaṇḍakaputta.

The first recitation section is concluded.

2. Second recitation section

453. The Vesālian Vajjiputtaka monks heard - "Yasa Kākaṇḍakaputta, they say, wishing to take up this legal case, seeks a faction, and they say he obtains a faction." Then this occurred to the Vesālian Vajjiputtaka monks - "This legal case is indeed hard and fierce. What faction might we obtain, by which we might be more powerful in this legal case?"

Then this occurred to the Vesālian Vajjiputtaka monks - "This Venerable Revata is very learned, who has learnt the collections, a bearer of the Teaching, an expert in monastic discipline, a bearer of the matrices, wise, experienced, intelligent, one who has shame, one who is scrupulous, eager to train. If we obtain the Venerable Revata on our side, thus we would be more powerful in this legal case."

Then the Vesālian Vajjiputtaka monks prepared abundant requisites worthy for a monk - a bowl, a robe, a sitting cloth, a needle case, a waistband, a water strainer, and a filter waterpot. Then the Vesālian Vajjiputtaka monks, having taken those requisites worthy for a monk, went upstream by boat to Sahajāti; having descended from the boat, they participated in a meal at the foot of a certain tree. Then this reflection arose in the mind of the Venerable Sāḷha, who had gone to a private place and was in seclusion - "Who indeed are those who speak what is the Teaching - the eastern monks or the monks from Pāvā?" Then this occurred to the Venerable Sāḷha, as he was reviewing the Teaching and the monastic discipline with his mind - "The eastern monks are those who speak what is not according to the Teaching, the monks from Pāvā are those who speak what is the Teaching."

Then a certain deity belonging to the Pure Abodes, having known with her mind the reflection in the mind of the Venerable Sāḷha - just as a strong man might extend his bent arm or bend his extended arm, even so, having vanished from among the Pure Abode gods - appeared before the Venerable Sāḷha. Then that deity said this to the Venerable Sāḷha - "Good, venerable Sāḷha, the eastern monks are those who speak what is not according to the Teaching, the monks from Pāvā are those who speak what is the Teaching. If so, venerable Sāḷha, you should stand according to the

Teaching." "Both before and now, O deity, I have stood according to the Teaching;but I do not yet make my view known, perhaps they might authorise me in this legal case."

454. Then the Vesālian Vajjiputtaka monks, having taken those requisites worthy for a monk, approached the Venerable Revata; having approached, they said this to the Venerable Revata - "May the elder monk, venerable sir, accept the requisites worthy for a monk - a bowl, a robe, a sitting cloth, a needle case, a waistband, a water strainer, and a filter waterpot." "Enough, friend, my bowl and robes are complete," he did not wish to accept.

Now at that time a monk named Uttara, of twenty years standing, was the attendant of the Venerable Revata. Then the Vesālian Vajjiputtaka monks approached the Venerable Uttara; having approached, they said this to the Venerable Uttara - "Let the Venerable Uttara accept the requisites worthy for a monk - a bowl, a robe, a sitting cloth, a needle case, a waistband, a water strainer, and a filter waterpot." "Enough, friend, my bowl and robes are complete," he did not wish to accept. "People, friend Uttara, offer requisites worthy for a monk to the Blessed One. If the Blessed One accepts, by that very thing they are delighted. If the Blessed One does not accept, they offer to the Venerable Ānanda - 'May the elder monk, venerable sir, accept the requisites worthy for a monk. Just as if accepted by the Blessed One, so it will be.' Let the Venerable Uttara accept the requisites worthy for a monk. Just as if accepted by the elder monk, so it will be." Then the Venerable Uttara, being pressured by the Vesālian Vajjiputtaka monks, took one robe. "Please say, friends, what you need." "Let the Venerable Uttara say this much to the elder monk; and let the elder monk, venerable sir, say this much in the midst of the Community - 'In the eastern districts the Buddhas, the Blessed Ones, arise. The eastern monks are those who speak what is the Teaching, the monks from Pāvā are those who speak what is not according to the Teaching.'" "Yes, friends," the Venerable Uttara, having promised the Vesālian Vajjiputtaka monks, approached the Venerable Revata; having approached, he said this to the Venerable Revata - "Let the elder monk, venerable sir, say this much in the midst of the Community - 'In the eastern districts the Buddhas, the Blessed Ones, arise. The eastern monks are those who speak what is the Teaching, the monks from Pāvā are those who speak what is not according to the Teaching.'" "You urge me to what is not according to the Teaching, monk," the elder monk dismissed the Venerable Uttara.

Then the Vesālian Vajjiputtaka monks said this to the Venerable Uttara - "What, friend Uttara, did the elder monk say?" "An evil thing was done by us, friend. 'You urge me to what is not according to the Teaching, monk,' the elder monk dismissed me." "Are you not, friend, a senior of twenty years standing?" "Yes, friend, but yet we take guidance from a teacher."

455. Then the Community, wishing to judge that legal case, gathered together. Then the Venerable Revata informed the Community -

"Let the Community hear me, friends. If we settle this legal case here, the monks who are the original donors might reopen it for renewed action. If it is the proper time for the Community, wherever this legal case has arisen, the Community should settle this legal case right there."

Then the elder monks went to Vesālī -wishing to judge that legal case.

Now at that time one named Sabbakāmī, the senior monk of the Community on earth, of one hundred and twenty years since full ordination, the co-resident pupil of the Venerable Ānanda, was dwelling at Vesālī. Then the Venerable Revata said this to the Venerable Sambhūta Sāṇavāsī - "I, friend, am going to the monastery where the Elder Sabbakāmī dwells. You, early in the morning, having approached the Venerable Sabbakāmī, should ask these ten cases."

"Yes, venerable sir," the Venerable Sambhūta Sāṇavāsī assented to the Venerable Revata. Then the Venerable Revata went to the monastery where the Elder Sabbakāmī dwelt. In the inner room a lodging was laid down for the Venerable Sabbakāmī, at the entrance of the inner room for the Venerable Revata. Then the Venerable Revata - thinking "This elder is old and does not lie down" - did not lie down to sleep. The Venerable Sabbakāmī - thinking "This visiting monk is tired and does not lie down" - did not lie down to sleep. Then the Venerable Sabbakāmī, having risen towards the break of dawn, said this to the Venerable Revata - "With which abiding do you, dear one, now frequently dwell?" "I, venerable sir, now frequently dwell in the abiding in friendliness." "You, dear one, truly now frequently dwell in a shallow abiding. This, dear one, is a shallow abiding, namely friendliness." "Even formerly, venerable sir, when I was a householder, friendliness was habitual for me. Therefore I now too frequently dwell in the abiding in friendliness, and yet arahantship was attained by me long ago." "But, venerable sir, with which abiding does the Elder now frequently dwell?" "I, dear one, now frequently dwell in the abiding in emptiness." "The Elder, venerable sir, truly now frequently dwells in the abiding of a great man. This, venerable sir, is the abiding of a great man, namely emptiness." "Even formerly, dear one, when I was a householder, emptiness was habitual for me. Therefore I now too frequently dwell in the abiding in emptiness, and yet arahantship was attained by me long ago." And this discussion among the elder monks was not finished, when the Venerable Sambhūta Sāṇavāsī arrived there. Then the Venerable Sambhūta Sāṇavāsī approached the Venerable Sabbakāmī; having approached, he paid respect to the Venerable Sabbakāmī and sat down to one side. Seated to one side, the Venerable Sambhūta Sāṇavāsī said this to the Venerable Sabbakāmī - "These, venerable sir, Vesālian Vajjiputtaka monks are explaining ten cases at Vesālī - the practice concerning a horn for salt is allowable, the practice as to two finger-breadths is allowable, the practice concerning 'among the villages' is allowable, the practice concerning residences is allowable, the practice concerning assent is allowable, the practice concerning what is customary is allowable, the practice concerning unchurned butter-milk is allowable, it is allowable to drink unfermented toddy, it is allowable to have a borderless sitting cloth, it is allowable to accept gold and silver. The Elder, venerable sir, has learnt much of the Teaching and the monastic discipline at the feet of his preceptor. How does it occur to the Elder, venerable sir, when reviewing the Teaching and the monastic discipline? Who indeed are those who speak what is the Teaching - the eastern monks or the monks from Pāvā?" "You too, friend, have learnt much of the Teaching and the monastic discipline at the feet of your preceptor. But how does it occur to you, friend, when reviewing the Teaching and the monastic discipline? Who indeed are those who speak what is the Teaching - the eastern monks or the monks from Pāvā?" "For me, venerable sir, when reviewing the Teaching and the monastic discipline, it occurs thus - the eastern monks are

those who speak what is not according to the Teaching, the monks from Pāvā are those who speak what is the Teaching; but I do not yet make my view known, perhaps they might authorise me in this legal case." "For me too, friend, when reviewing the Teaching and the monastic discipline, it occurs thus - the eastern monks are those who speak what is not according to the Teaching, the monks from Pāvā are those who speak what is the Teaching; but I do not yet make my view known, perhaps they might authorise me in this legal case."

456. Then the Community, wishing to judge that legal case, gathered together. While that legal case was being judged, pointless speeches arose and the meaning of any statement was not understood. Then the Venerable Revata informed the Community -

"Let the Community hear me, venerable sir. While this legal case of ours is being judged, pointless speeches arise and the meaning of any statement is not understood. If it is the proper time for the Community, the Community should settle this legal case by means of a referendum." The Community selected four eastern monks and four monks from Pāvā. Of the eastern monks - the Venerable Sabbakāmī, the Venerable Sāḷha, the Venerable Khujjasobhita, and the Venerable Vāsabhaḡāmika; of the monks from Pāvā - the Venerable Revata, the Venerable Sambhūta Sāṇavāsī, the Venerable Yasa Kākaṇḍakaputta, and the Venerable Sumana. Then the Venerable Revata informed the Community -

"Let the Community hear me, venerable sir. While this legal case of ours is being judged, pointless speeches arise and the meaning of any statement is not understood. If it is the proper time for the Community, the Community should authorise four eastern monks and four monks from Pāvā by means of a referendum to settle this legal case. This is the motion.

"Let the Community hear me, venerable sir. While this legal case of ours is being judged, pointless speeches arise and the meaning of any statement is not understood. The Community authorises four eastern monks and four monks from Pāvā by means of a referendum to settle this legal case. If the authorisation of the four eastern monks and the four monks from Pāvā by means of a referendum to settle this legal case is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"Four eastern monks and four monks from Pāvā have been authorised by the Community by means of a referendum to settle this legal case. It is agreeable to the Community, therefore they are silent, thus I remember it."

Now at that time a monk named Ajita, with ten years seniority, was the reciter of the Pātimokkha for the Community. Then the Community also authorised the Venerable Ajita - as appointer of seats for the elder monks. Then this occurred to the elder monks - "Where indeed should we settle this legal case?" Then this occurred to the elder monks - "This Vālikārāma is delightful, with little noise and little disturbance. What if we were to settle this legal case at the Vālikārāma?"

457. Then the elder monks went to the Vālikā monastery - wishing to judge that legal case. Then the Venerable Revata informed the Community -

"Let the Community hear me, venerable sir. If it is the proper time for the Community, I would question the Venerable Sabbakāmi about monastic discipline."

The Venerable Sabbakāmi informed the Community -

"Let the Community hear me, friends. If it is the proper time for the Community, I, when asked by Revata about monastic discipline, would answer."

Then the Venerable Revata said this to the Venerable Sabbakāmi - "Is the practice concerning a horn for salt allowable, venerable sir?" "What, friend, is the practice concerning a horn for salt?" "Is it allowable, venerable sir, to carry salt in a horn - 'Where there is unsalted food, there I will consume it'?" "No, friend, it is not allowable." "Where was it rejected?" "At Sāvattī, in the rule analysis." "What offence does one commit?" "An expiation for eating stored food."

"Let the Community hear me, venerable sir. This first case has been judged by the Community. Thus this case is against the Teaching, against the monastic discipline, departed from the Teacher's instruction. I cast this first voting ticket."

"Is the practice as to two finger-breadths allowable, venerable sir?" "What, friend, is the practice as to two finger-breadths?" "Is it allowable, venerable sir, when the shadow has passed two finger-breadths, to eat food at the improper time?" "No, friend, it is not allowable." "Where was it rejected?" "At Rājagaha, in the rule analysis." "What offence does one commit?" "An expiation for eating at the improper time."

"Let the Community hear me, venerable sir. This second case has been decided by the Community. Thus this case is against the Teaching, against the monastic discipline, departed from the Teacher's instruction. I cast this second voting ticket."

"Is the practice concerning 'among the villages' allowable, venerable sir?" "What, friend, is the practice concerning 'among the villages'?" "Is it allowable, venerable sir - thinking 'Now I will go among the villages' - for one who has finished eating and been invited to admonish to eat food that is not leftover?" "No, friend, it is not allowable." "Where was it rejected?" "At Sāvattī, in the rule analysis." "What offence does one commit?" "An expiation for eating food that is not leftover."

"Let the Community hear me, venerable sir. This third case has been decided by the Community. Thus this case is against the Teaching, against the monastic discipline, departed from the Teacher's instruction. I cast this third voting ticket."

"Is the practice concerning residences allowable, venerable sir?" "What, friend, is the practice concerning residences?" "Is it allowable, venerable sir, for many residences within the same boundary to hold separate Observances?" "No, friend, it is not allowable." "Where was it rejected?" "At Rājagaha, in the section connected with the Observance." "What offence does one commit?" "A wrong-doing for transgressing the Discipline."

"Let the Community hear me, venerable sir. This fourth case has been decided by the Community. Thus this case is against the Teaching, against the monastic discipline, departed from the Teacher's instruction. I cast this fourth voting ticket."

"Is the practice concerning assent allowable, venerable sir?" "What, friend, is the practice concerning assent?" "Is it allowable, venerable sir, for an incomplete community to perform a legal act - 'We will obtain the assent of monks who have come'?" "No, friend, it is not allowable." "Where was it rejected?" "In the Campā section, in the subject matter of the discipline." "What offence does one commit?" "A wrong-doing for transgressing the Discipline."

"Let the Community hear me, venerable sir. This fifth case has been judged by the Community. Thus this case is against the Teaching, against the monastic discipline, departed from the Teacher's instruction. I cast this fifth voting ticket."

"Is the practice concerning what is customary allowable, venerable sir?" "What, friend, is the practice concerning what is customary?" "Is it allowable, venerable sir - 'This was habitually done by my preceptor, this was habitually done by my teacher' - to practise that?" "The practice concerning what is customary, friend, is in some cases allowable, in some cases not allowable."

"Let the Community hear me, venerable sir. This sixth case has been judged by the Community. Thus this case is against the Teaching, against the monastic discipline, departed from the Teacher's instruction. I cast this sixth voting ticket."

"Is the practice concerning unchurned butter-milk allowable, venerable sir?" "What, friend, is the practice concerning unchurned butter-milk?" "Is it allowable, venerable sir, for one who has finished eating and been invited to admonish to drink that milk which has left the state of milk but has not reached the state of curds, even though it is not leftover?" "No, friend, it is not allowable." "Where was it rejected?" "At Sāvattṭī, in the rule analysis." "What offence does one commit?" "An expiation for eating food that is not leftover."

"Let the Community hear me, venerable sir. This seventh case has been decided by the Community. Thus this case is against the Teaching, against the monastic discipline, departed from the Teacher's instruction. I put down this seventh voting ticket."

"Is it allowable, venerable sir, to drink unfermented toddy?" "What, friend, is unfermented toddy?" "Is it allowable, venerable sir, to drink that intoxicating liquor which has been brewed but has not reached the state of intoxicant?" "No, friend, it is not allowable." "Where was it rejected?" "At Kosambī, in the Suttavibhaṅga." "What offence does one commit?" "For drinking spirits and liquor, there is an expiation."

"Let the Community hear me, venerable sir. This eighth case has been decided by the Community. Thus this case is against the Teaching, against the monastic discipline, departed from the Teacher's instruction. I put down this eighth voting ticket."

"Is a borderless sitting cloth allowable, venerable sir?" "No, friend, it is not allowable." "Where was it rejected?" "At Sāvattṭī, in the rule analysis." "What offence does one commit?" "For requiring cutting off, there is an expiation."

"Let the Community hear me, venerable sir. This ninth case has been decided by the Community. Thus this case is against the Teaching, against the monastic discipline, departed from the Teacher's instruction. I put down this ninth voting ticket."

"Is gold and silver allowable, venerable sir?" "No, friend, it is not allowable." "Where was it rejected?" "At Rājagaha, in the rule analysis." "What offence does one commit?" "For accepting gold and silver, there is an expiation."

"Let the Community hear me, venerable sir. This tenth case has been judged by the Community. Thus this case is against the Teaching, against the monastic discipline, departed from the Teacher's instruction. I cast this tenth voting ticket."

"Let the Community hear me, venerable sir. These ten cases have been judged by the Community. Thus these ten cases are against the teaching, against the discipline, departed from the Teacher's instruction."

458. "This legal case, friend, has been struck down, is peaceful, appeased, well appeased. But you, friend, should ask me these ten cases in the midst of the Community as well - for the convincing of those monks." Then the Venerable Revata asked the Venerable Sabbakāmī these ten cases in the midst of the Community as well. The Venerable Sabbakāmī answered each question as asked. Now at this recitation of the monastic discipline there were seven hundred monks, neither less nor more, therefore this recitation of the monastic discipline is called "The Recitation of the Seven Hundred."

The second recitation section is concluded.

The Chapter on the Seven Hundred is the twelfth.

In this chapter there are twenty-five cases.

Its summary:

Having fulfilled the ten cases, the legal act entered by messenger;
The four and again materiality, Kosambī and the Pāveyya.

The path to Soreyya, Saṅkassa, Kaṇṇakujja, Udumbara;
And Sahajāti in the middle, he heard, "What side might we obtain?"

He went upstream by boat, there was a secret place, offering;
Venerable, and the Community to Vesālī, friendliness, the Community,
referendum.

The Chapter on the Seven Hundred is concluded.

The Minor Section is concluded.

The Pāḷi of the Minor Section is concluded.



ABOUT THIS TRANSLATION

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

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