

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

3. The Great Chapter (3. Mahāvaggapāḷi)

3. The Section on Entering the Rains Retreat
(3. Vassūpanāyikakkhandhako)

[Kd 3, PTS 1.137-1.156]



PaliVerse

3. The Great Chapter

3. The Section on Entering the Rains Retreat

107. The Allowance for Entering the Rains Retreat

184. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the rains residence had not been laid down by the Blessed One for the monks. Those monks here wandered on a journey in winter, in summer, and in the rainy season. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, wander on a journey in winter, in summer, and in the rainy season, trampling down green grass, harming a living being with one faculty, bringing destruction to many small living beings. Even these heterodox followers of badly proclaimed teachings will cling to the rains residence and keep still. Even these birds, having made nests in the treetops, will cling to the rains residence and keep still. But these ascetics, disciples of the Sakyan, wander on a journey in winter, in summer, and in the rainy season, trampling down green grass, harming a living being with one faculty, bringing destruction to many small living beings." The monks heard those people grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to enter the rains retreat." Then this occurred to the monks - "When should the rains retreat be entered?" They reported this matter to the Blessed One. I allow, monks, to enter the rains retreat in the rainy season.

Then this occurred to the monks - "How many are the periods for entering the rains retreat?" They reported this matter

to the Blessed One. Monks, there are these two periods for entering the rains retreat - the first period, the latter period. The first period should be entered on the day after the full moon of Āsāḷhī, the latter period should be entered a month after the full moon of Āsāḷhī - these, monks, are the two periods for entering the rains retreat.

The allowance for entering the rains retreat is concluded.

108. The Prohibition of Wandering During the Rains and So On

185. Now at that time the group of six monks, having entered the rains retreat, wandered on a journey during the rainy season. People likewise grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, wander on a journey in winter, in summer, and in the rainy season, trampling down green grass, harming a living being with one faculty, bringing destruction to many small living beings. Even these heterodox followers of badly proclaimed teachings will cling to the rains residence and keep still. Even these birds, having made nests in the treetops, will cling to the rains residence and keep still. But these ascetics, disciples of the Sakyan, wander on a journey in winter, in summer, and in the rainy season, trampling down green grass, harming a living being with one faculty, bringing destruction to many small living beings." The monks heard those people grumbling, criticising, and

complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, having entered the rains retreat, wander on a journey during the rainy season?" Then those monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "Monks, having entered the rains retreat, one should not depart on a journey without having resided either the first three months or the last three months. Whoever should depart, there is an offence of wrong-doing."

186. Now at that time the group of six monks did not wish to enter the rains retreat. They reported this matter to the Blessed One. "Monks, the rains retreat should not be not entered. Whoever should not enter, there is an offence of wrong-doing."

Now at that time the group of six monks, not wishing to enter the rains retreat on that very day of entering the rains retreat, intentionally passed beyond the residence. They reported this matter to the Blessed One. "Monks, on that very day of entering the rains retreat, one not wishing to enter the rains retreat should not intentionally pass beyond the residence. Whoever should pass beyond, there is an offence of wrong-doing."

Now at that time King Seniya Bimbisāra of Magadha wished to postpone the rains retreat

He sent a messenger to the monks: "If the venerable ones would enter the rains retreat in the coming bright fortnight." They reported this matter to the Blessed One. "I allow, monks, to conform to kings."

The prohibition of wandering during the rains and so on is concluded.

109. The Allowance for Seven-Day Business

187. Then the Blessed One, having dwelt at Rājagaha as long as he liked, set out on a journey towards Sāvattthī. Wandering on a journey gradually, he arrived at Sāvattthī. There the Blessed One stayed at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a monastery had been caused to be built by the lay follower Udena for the Community in the Kosalan country. He sent a messenger to the monks: "Let the venerable ones come, I wish to give a gift, to hear the Teaching, and to see the monks." The monks said thus - "It has been laid down by the Blessed One, friend: 'Having entered the rains retreat, one should not depart on a journey without having resided either the first three months or the last three months.' Let the lay follower Udena wait while the monks are residing for the rains retreat. Having completed the rains retreat, they will come. But if he has urgent business, let him establish the monastery right there in the presence of the resident monks." The lay follower Udena grumbled, criticised, and complained - "How indeed could the venerable ones not come when sent by me! For I am a donor, a builder, an attendant of the Community." The monks heard the lay follower Udena grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to go when sent by one of seven on seven-day business, but not when not sent. By a monk, by a nun, by a female trainee, by a novice, by a female novice, by a lay follower, by a female lay follower - I allow, monks, to go when sent by these seven on seven-day business, but not when not sent. One should return

within seven days."

188. Here again, monks, a monastery has been caused to be built by a lay follower for the Community. If he should send a messenger to the monks -"Let the venerable ones come, I wish to give a gift, to hear the Teaching, and to see the monks," one should go, monks, on seven-day business, when sent, but not when not sent. One should return within seven days.

Here again, monks, a lean-to has been caused to be built by a lay follower for the Community... etc. a mansion has been caused to be built...a long building has been caused to be built... a cave has been caused to be built...a residential cell has been caused to be built... a porch has been caused to be built...an assembly hall has been caused to be built... a fire hall has been caused to be built...a hut for what is allowable has been caused to be built... a toilet has been caused to be built... a walking path has been caused to be built... a walking hall has been caused to be built... a well has been caused to be built...a hall for a well has been caused to be built... a sweat room has been caused to be built...a sweat room hall has been caused to be built... a pond has been caused to be built...a pavilion has been caused to be built... a park has been caused to be built...a site for a park has been caused to be built. If he should send a messenger to the monks -"Let the venerable ones come, I wish to give a gift, to hear the Teaching, and to see the monks," one should go, monks, on seven-day business, when sent, but not when not sent. One should return within seven days.

Here again, monks, for several monks by a lay follower... etc.a monastery has been caused to be built for one monk... a lean-to has been caused to be built...a mansion has been caused to be built... a long building has been caused to be built...a cave has been caused to be built... a residential cell has been caused to be built...a porch has been caused to be built... an assembly hall has been caused to be built... a fire hall has been caused to be built... a hut for what is allowable has been caused to be built... a toilet has been caused to be built... a walking path has been caused to be built... a walking hall has been caused to be built...a well has been caused to be built... a hall for a well has been caused to be built...a sweat room has been caused to be built... a sweat room hall has been caused to be built...a pond has been caused to be built... a pavilion has been caused to be built...a park has been caused to be built... a site for a park has been caused to be built.If he should send a messenger to the monks - "Let the venerable ones come, I wish to give a gift, to hear the Teaching, and to see the monks," one should go, monks, on seven-day business, when sent, but not when not sent. One should return within seven days.

Here again, monks, by a lay follower for the community of nuns... etc.for many nuns... etc. for one nun... etc. for many female trainees... etc. for one female trainee... etc. for many novices... etc. for one novice... etc. for many female novices... etc. for one female novice a dwelling has been caused to be built... etc. a lean-to has been caused to be built... a mansion has been caused to be built...a long building has been caused to be built... a cave has been caused to be built...a residential cell has been caused to be built... a porch has been caused to be built...an assembly hall has been caused to be built... a fire hall has been caused to be built...a hut for what is allowable has been caused to be built... a walking path has been caused to be built...

a walking hall has been caused to be built...a well has been caused to be built...a hall for a well has been caused to be built... a pond has been caused to be built...a pavilion has been caused to be built... a park has been caused to be built...a site for a park has been caused to be built. If he should send a messenger to the monks -"Let the venerable ones come, I wish to give a gift, to hear the Teaching, and to see the monks," one should go, monks, on seven-day business, when sent, but not when not sent. One should return within seven days.

189. Here again, monks, a dwelling has been caused to be built by a lay follower for his own benefit... etc. a sleeping-room has been caused to be built...a storehouse has been caused to be built... a watchtower has been caused to be built...a pavilion has been caused to be built... a shop has been caused to be built...a shop hall has been caused to be built... a mansion has been caused to be built...a long building has been caused to be built... a cave has been caused to be built...a residential cell has been caused to be built... a porch has been caused to be built...an assembly hall has been caused to be built... a fire hall has been caused to be built...a kitchen has been caused to be built... a walking path has been caused to be built...a walking hall has been caused to be built... a well has been caused to be built...a hall for a well has been caused to be built... a pond has been caused to be built...a pavilion has been caused to be built... a park has been caused to be built...a site for a park has been caused to be built... or there is a proposal of marriage for a son...or there is a proposal of marriage for a daughter... or he is sick... or he recites a well-known discourse. If he should send a messenger to the monks -"Let the venerable ones come, they will learn this discourse, before this discourse is lost." Or he has some duty - or something to be done, if he should send a messenger to the monks -"Let the venerable ones come, I wish to give a gift, to hear the Teaching, and to see the monks," one should go, monks, on seven-day business, when sent, but not when not sent. One should return within seven days.

190. Here again, monks, a dwelling has been caused to be built by a female lay follower for the Community. If she should send a messenger to the monks -"Let the ladies come, I wish to give a gift, to hear the Teaching, and to see the monks," one should go, monks, on seven-day business, when sent, but not when not sent. One should return within seven days.

Here again, monks, a lean-to has been caused to be built by a female lay follower for the Community... etc. a mansion has been caused to be built...a long building has been caused to be built... a cave has been caused to be built...a residential cell has been caused to be built... a porch has been caused to be built...an assembly hall has been caused to be built... a fire hall has been caused to be built...a hut for what is allowable has been caused to be built... a toilet has been caused to be built...a walking path has been caused to be built... a walking hall has been caused to be built... a well has been caused to be built...a hall for a well has been caused to be built... a sweat room has been caused to be built...a sweat room hall has been caused to be built... a pond has been caused to be built...a pavilion has been caused to be built... a park has been caused to be built...a site for a park has been caused to be built. If she should send a messenger to the monks -"Let the ladies come, I wish to

give a gift, to hear the Teaching, and to see the monks," one should go, monks, on seven-day business, when sent, but not when not sent. One should return within seven days.

Here again, monks, for several monks by a female lay follower... etc. for one monk... etc. for the community of nuns... etc. for many nuns... etc. for one nun... etc. for many female trainees... etc. for one female trainee... etc. for many novices... etc. for one novice... etc. for many female novices... etc. for one female novice... etc.

191. Here again, monks, a dwelling has been caused to be built by a female lay follower for her own benefit... etc. a sleeping-room has been caused to be built... a storehouse has been caused to be built... a watchtower has been caused to be built... a pavilion has been caused to be built... a shop has been caused to be built... a shop hall has been caused to be built... a mansion has been caused to be built... a long building has been caused to be built... a cave has been caused to be built... a residential cell has been caused to be built... a porch has been caused to be built... an assembly hall has been caused to be built... a fire hall has been caused to be built... a kitchen has been caused to be built... a walking path has been caused to be built... a walking hall has been caused to be built... a well has been caused to be built... a hall for a well has been caused to be built... a pond has been caused to be built... a pavilion has been caused to be built... a park has been caused to be built... a site for a park has been caused to be built... or there is a proposal of marriage for a son... or there is a proposal of marriage for a daughter... or she is sick... or he recites a well-known discourse. If she should send a messenger to the monks - "Let the venerable ones come, they will learn this discourse, before this discourse is lost." Or else she has some duty or something to be done, if she should send a messenger to the monks - "Let the ladies come, I wish to give a gift, to hear the Teaching, and to see the monks," one should go, monks, on seven-day business, when sent, but not when not sent. One should return within seven days.

192. Here again, monks, by a monk for the Community... etc. by a nun for the Community... by a female trainee for the Community... by a novice for the Community... by a female novice for the Community... for several monks... for one monk... for the community of nuns... for several nuns... for one nun... for several female trainees... for one female trainee... for several novices... for one novice... for several female novices... for one female novice... a dwelling has been caused to be built for one's own benefit... etc. a lean-to has been caused to be built... a mansion has been caused to be built... a long building has been caused to be built... a cave has been caused to be built... a residential cell has been caused to be built... a porch has been caused to be built... an assembly hall has been caused to be built... a fire hall has been caused to be built... a hut for what is allowable has been caused to be built... a walking path has been caused to be built... a walking hall has been caused to be built... a well has been caused to be built... a hall for a well has been caused to be built... a pond has been caused to be built... a pavilion has been caused to be built... a park has been caused to be built... a site for a park has been caused to be built. If she should send a messenger to the monks... "Let the ladies come, I wish to give a gift, to hear the Teaching, and to see the monks," one should go, monks, on seven-day business, when sent, but not when not sent. One should return within seven days.

The allowance for seven-day business is concluded.

110. The Allowance for Five Even When Not Sent

193. Now at that time a certain monk was sick. He sent a messenger to the monks: "Indeed I am sick, let the monks come, I wish for the monks' coming." They reported this matter to the Blessed One. I allow, monks, to go for five on seven-day business even when not sent, how much more when sent. To a monk, to a nun, to a female trainee, to a novice, to a female novice - I allow, monks, to go for these five on seven-day business even when not sent, how much more when sent. One should return within seven days.

Here again, monks, a monk is sick. If he should send a messenger to the monks - "Indeed I am sick, let the monks come, I wish for the monks' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will seek meal for the sick, or I will seek meal for the attendant of the sick, or I will seek medicine for the sick, or I will inquire, or I will attend." One should return within seven days.

Here again, monks, discontent has arisen in a monk. If he should send a messenger to the monks - "Discontent has arisen in me, let the monks come, I wish for the monks' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will withdraw the discontented one, or I will have him withdrawn, or I will give him a talk on the Teaching." One should return within seven days.

Here again, monks, remorse has arisen in a monk. If he should send a messenger to the monks - "Remorse has arisen in me, let the monks come, I wish for the monks' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will dispel the remorse, or I will have it dispelled, or I will give him a talk on the Teaching." One should return within seven days.

Here again, monks, wrong view has arisen in a monk. If he should send a messenger to the monks - "Wrong view has arisen in me, let the monks come, I wish for the monks' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will dissuade him from the wrong view, or I will have him dissuaded, or I will give him a talk on the Teaching." One should return within seven days.

Here again, monks, a monk has become guilty of a serious offence and is deserving of probation. If he should send a messenger to the monks - "Indeed I have become guilty of a serious offence and am deserving of probation, let the monks come, I wish for the monks' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will make an effort for the giving of probation, or I will proclaim, or I will be one who completes the quorum." One should return within seven days.

Here again, monks, a monk is deserving to be sent back to the beginning. If he should send a messenger to the monks - "Indeed I am deserving to be sent back to the beginning, let the monks come, I wish for the monks' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will make effort for the sending back to the beginning, or I will proclaim, or I will be one who completes the quorum." One should return within seven days.

Here again, monks, a monk is deserving of penance. If he should send a messenger to the monks - "Indeed I am deserving of penance, let the monks come, I wish for the monks' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will make effort for the giving of penance, or I will proclaim, or I will be one who completes the quorum." One should return within seven days.

Here again, monks, a monk is deserving of rehabilitation. If he should send a messenger to the monks - "Indeed I am deserving of rehabilitation, let the monks come, I wish for the monks' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will make effort for the rehabilitation, or I will proclaim, or I will be one who completes the quorum." One should return within seven days.

Here again, monks, the Community wishes to perform a legal act against a monk, whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension. If he should send a messenger to the monks - "The Community wishes to perform a legal act against me, let the monks come, I wish for the monks' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "How indeed might the Community not perform the legal act, or might divert it to a lighter one?" One should return within seven days.

Or a legal act has been performed against him by the Community, whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension. If he should send a messenger to the monks - "The Community performed a legal act against me, let the monks come, I wish for the monks' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "How indeed might he behave properly, be subdued, make amends, and the Community revoke that legal act?" One should return within seven days.

194. Here again, monks, a nun is sick. If she should send a messenger to the monks - "Indeed I am sick, let the ladies come, I wish for the ladies' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will seek meal for the sick, or I will seek meal for the attendant of the sick, or I will seek medicine for the sick, or I will inquire, or I will attend." One should return within seven days.

Here again, monks, discontent has arisen in a nun. If she should send a messenger to the monks - "Discontent has arisen in me, let the ladies come, I wish for the ladies' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will withdraw the discontented one, or I will have her withdrawn, or I will give her a talk on the Teaching." One should return within seven days.

Here again, monks, remorse has arisen in a nun. If she should send a messenger to the monks - "Remorse has arisen in me, let the ladies come, I wish for the ladies' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will dispel the remorse, or I will have it dispelled, or I will give her a talk on the Teaching." One should return within seven days.

Here again, monks, wrong view has arisen in a nun. If she should send a messenger to the monks - "Wrong view has arisen in me, let the ladies come, I wish for the ladies' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will dissuade her from the wrong view, or I will have her dissuaded, or I will give her a talk on the Teaching." One should return within seven days.

Here again, monks, a nun has become guilty of a serious offence and is deserving of penance. If she should send a messenger to the monks - "Indeed I have become guilty of a serious offence and am deserving of penance, let the ladies come, I wish for the ladies' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will make effort for the giving of penance." One should return within seven days.

Here again, monks, a nun is deserving to be sent back to the beginning. If she should send a messenger to the monks - "Indeed I am deserving to be sent back to the beginning, let the ladies come, I wish for the ladies' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will make effort for the sending back to the beginning." One should return within seven days.

Here again, monks, a nun is deserving rehabilitation. If she should send a messenger to the monks - "Indeed I am deserving rehabilitation, let the ladies come, I wish for the ladies' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will make effort for the rehabilitation." One should return within seven days.

Here again, monks, the Community wishes to perform a legal act against a nun - whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension. If she should send a messenger to the monks - "The Community wishes to perform a legal act against me, let the ladies come, I wish for the ladies' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "How indeed might the Community not perform the legal act, or might divert it to a lighter one?" One should return within seven days.

Or a legal act has been performed against her by the Community - whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension. If she should send a messenger to the monks - "The Community performed a legal act against me, let the ladies come, I wish for the ladies' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "How indeed might he behave properly, be subdued, make amends, and the Community revoke that legal act?" One should return within seven days.

195. Here again, monks, a female trainee is sick. If she should send a messenger to the monks - "Indeed I am sick, let the ladies come, I wish for the ladies' coming" - one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will seek meal for the sick, or I will seek meal for the attendant of the sick, or I will seek medicine for the sick, or I will inquire, or I will attend." One should return within seven days.

Here again, monks, discontent has arisen in a female trainee... etc. remorse has arisen in a female trainee... wrong view has arisen in a female trainee... the training of a female trainee has been invalidated. If she should send a messenger to the monks - "My training has been invalidated, let the ladies come, I wish for the ladies' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will make effort for the undertaking of the training." One should return within seven days.

Here again, monks, a female trainee is wishing for full ordination. If she should send a messenger to the monks - "Indeed I am wishing for full ordination, let the ladies come, I wish for the ladies' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will make effort for the full ordination, or I will proclaim, or I will be one who completes the quorum." One should return within seven days.

196. Here again, monks, a novice is sick. If he should send a messenger to the monks - "Indeed I am sick, let the monks come, I wish for the monks' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will seek meal for the sick, or I will seek meal for the attendant of the sick, or I will seek medicine for the sick, or I will inquire, or I will attend." One should return within seven days.

Here again, monks, discontent has arisen in a novice... etc. remorse has arisen in a novice... wrong view has arisen in a novice... a novice is wishing to ask about the rains retreat. If he should send a messenger to the monks - "Indeed I am wishing to ask about the rains retreat, let the monks come, I wish for the monks' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will inquire, or I will explain." One should return within seven days.

Here again, monks, a novice is wishing for full ordination. If he should send a messenger to the monks - "Indeed I am wishing for full ordination, let the monks come, I wish for the monks' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will make an effort for the full ordination, or I will proclaim, or I will be one who completes the quorum." One should return within seven days.

197. Here again, monks, a female novice is sick. If she should send a messenger to the monks - "Indeed I am sick, let the ladies come, I wish for the ladies' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will seek meal for the sick, or I will seek meal for the attendant of the sick, or I will seek medicine for the sick, or I will inquire, or I will attend." One should return within seven days.

Here again, monks, discontent has arisen in a female novice... etc. remorse has arisen in a female novice... wrong view has arisen in a female novice... a female novice is wishing to ask about the rains retreat. If she should send a messenger to the monks - "Indeed I am wishing to ask about the rains retreat, let the ladies come, I wish for the ladies' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will inquire, or I will explain." One should return within seven days.

Here again, monks, a female novice is wishing to undertake the training. If she should send a messenger to the monks - "Indeed I am wishing to undertake the training, let the ladies come, I wish for the ladies' coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will make effort for the undertaking of the training." One should return within seven days.

The allowance for five even when not sent is concluded.

111. The Allowance for Seven Even When Not Sent

198. Now at that time a certain monk's mother was sick. She sent a messenger to her son - "Indeed I am sick, let my son come, I wish for my son's coming." Then this occurred to that monk - "It has been laid down by the Blessed One to go when sent by one of seven on seven-day business, but not when not sent; to go for five on seven-day business even when not sent, how much more when sent. And this mother of mine is sick, and she is not a female lay follower, how should I proceed?" They reported this matter to the Blessed One. I allow, monks, to go for seven on seven-day business even when not sent, how much more when sent. For a monk, for a nun, for a female trainee, for a novice, for a female novice, for a mother and for a father - I allow, monks, to go for these seven on seven-day business even when not sent, how much more when sent. One should return within seven days.

Here again, monks, a monk's mother is sick. If she should send a messenger to her son - "Indeed I am sick, let my son come, I wish for my son's coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will seek meal for the sick, or I will seek meal for the attendant of the sick, or I will seek medicine for the sick, or I will inquire, or I will attend." One should return within seven days.

Here again, monks, a monk's father is sick. If he should send a messenger to his son - "Indeed I am sick, let my son come, I wish for my son's coming," one should go, monks, on seven-day business, even when not sent, how much more when sent - "I will seek meal for the sick, or I will seek meal for the attendant of the sick, or I will seek medicine for the sick, or I will inquire, or I will attend." One should return within seven days.

The allowance for seven even when not sent is concluded.

112. The Allowance Only When Sent

199. Here again, monks, a monk's brother is sick. If he should send a messenger to his brother - "Indeed I am sick, let my brother come, I wish for my brother's coming," one should go, monks, on seven-day business, when sent, but not when not sent. One should return within seven days.

Here again, monks, a monk's sister is sick. If she should send a messenger to her brother - "Indeed I am sick, let my brother come, I wish for my brother's coming," one should go, monks, on seven-day business, when sent, but not when not sent. One should return within seven days.

Here again, monks, a monk's relative is sick. If he should send a messenger to the monk - "Indeed I am sick, let the venerable sir come, I wish for the venerable sir's coming," one should go, monks, on seven-day business, when sent, but not when not sent. One should return within seven days.

Here again, monks, one who resorts to monks is sick. If he should send a messenger to the monks - "Indeed I am sick, let the venerable ones come, I wish for the venerable ones' coming," one should go, monks, on seven-day business, when sent, but not when not sent. One should return within seven days.

Now at that time the Community's monastery was falling into ruin. A certain lay follower had caused timber to be cut in the forest. He sent a messenger to the monks: "If the venerable ones would have that timber brought, I would give that timber." They reported this matter to the Blessed One. I allow, monks, to go on Community business. One should return within seven days.

The allowance only when sent is concluded.

The rains residence recitation section is concluded.

113. The Section on No Offence of Cutting Short the Rains Retreat in Case of Obstacle

200. Now at that time monks who had entered the rains retreat at a certain residence in the Kosalan country were harassed by fierce animals. They seized them and killed them. They reported this matter to the Blessed One.

Here again, monks, monks who have entered the rains retreat are harassed by fierce animals. They seize them and kill them. Thinking "This is indeed an obstacle," one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, monks who have entered the rains retreat are harassed by reptiles. They bite them and kill them. Thinking "This is indeed an obstacle," one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, monks who have entered the rains retreat are harassed by thieves. They plunder them and beat them. Thinking "This is indeed an obstacle," one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, monks who have entered the rains retreat are harassed by goblins. They possess them and strike them. Thinking "This is indeed an obstacle," one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, the village of monks who have entered the rains retreat is burnt by fire. The monks are troubled about almsfood. Thinking "This is indeed an obstacle," one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, the lodging of monks who have entered the rains retreat is burnt by fire. The monks are troubled about lodging. Thinking "This is indeed an obstacle," one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, the village of monks who have entered the rains retreat is floated away by water. The monks are troubled about almsfood. Thinking "This is indeed an obstacle," one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, the lodging of monks who have entered the rains retreat is floated away by water. The monks are troubled about lodging. Thinking "This is indeed an obstacle," one should depart. There is no offence of cutting short the rains retreat.

201. Now at that time the village of monks who had entered the rains retreat at a certain residence was abandoned by thieves. They reported this matter to the Blessed One. "I allow, monks, to go where the village has gone."

The village split in two. They reported this matter to the Blessed One. "I allow, monks, to go where the majority has gone."

The majority are faithless, without confidence. They reported this matter to the Blessed One. "I allow, monks, to go where those with faith and confidence have gone."

Now at that time monks who had entered the rains retreat at a certain residence in the Kosalan country did not obtain as much as they needed of coarse or superior food to fill themselves. They reported this matter to the Blessed One.

"Here again, monks, monks who have entered the rains retreat do not obtain as much as they need of coarse or superior food to fill themselves. Thinking "This is indeed an obstacle," one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, monks who have entered the rains retreat obtain as much as they need of coarse or superior food to fill themselves, but do not obtain suitable foods. Thinking "This is indeed an obstacle," one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, monks who have entered the rains retreat obtain as much as they need of coarse or superior food to fill themselves, obtain suitable foods, but do not obtain suitable medicines. Thinking "This is indeed an obstacle," one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, monks who have entered the rains retreat obtain as much as they need of coarse or superior food to fill themselves, obtain suitable foods, obtain suitable medicines, but do not obtain a proper attendant. Thinking "This is indeed an obstacle," one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, a woman invites a monk who has entered the rains retreat - "Come, venerable sir, I will give you unwrought gold, or I will give you gold, or I will give you a field, or I will give you a site, or I will give you an ox, or I will give you a cow, or I will give you a male slave, or I will give you a female slave, or I will give you a daughter for the purpose of a wife, or I will be your wife, or I will bring you another wife." If it occurs to that monk thus: 'The mind has been said by the Blessed One to be quickly changing; there may be an obstacle to my holy life,' one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, a prostitute invites a monk who has entered the rains retreat... etc. a grown-up unmarried woman invites... a eunuch invites... relatives invite... kings invite... thieves invite... cheats invite - "Come, venerable sir, we will give you unwrought gold, or we will give you gold, or we will give you a field, or we will give you a site, or we will give you an ox, or we will give you a cow, or we will give you a male slave, or we will give you a female slave, or we will give you a daughter for the purpose of a wife, or we will bring you another wife." If it occurs to that monk thus: 'The mind has been said by the Blessed One to be quickly changing; there may be an obstacle to my holy life,' one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, a monk who has entered the rains retreat sees a treasure having no owner. If it occurs to that monk thus: 'The mind has been said by the Blessed One to be quickly changing; there may be an obstacle to my holy life,' one should depart. There is no offence of cutting short the rains retreat.

The section on no offence of cutting short the rains retreat in case of obstacle is concluded.

114. The Section on No Offence of Cutting Short the Rains Retreat in Case of Schism in the Community

202. Here again, monks, a monk who has entered the rains retreat sees several monks striving for schism in the Community. If it occurs to that monk thus: 'Schism in the Community has been declared grave by the Blessed One; may the Community not be split while I am present,' one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, a monk who has entered the rains retreat hears - "In such and such a residence, it seems, several monks are striving for schism in the Community." If it occurs to that monk thus: 'Schism in the Community has been declared grave by the Blessed One; may the Community not be split while I am present,' one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, a monk who has entered the rains retreat hears - "In such and such a residence, it seems, several monks are striving for schism in the Community." If it occurs to that monk thus - "Those monks are indeed my friends. I will tell them: 'Schism in the Community, friends, has been declared grave by the Blessed One; may schism in the Community not be pleasing to the venerable ones.' They will do my bidding, they will listen, they will lend an ear," one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, a monk who has entered the rains retreat hears - "In such and such a residence, it seems, several monks are striving for schism in the Community." If it occurs to that monk thus - "Those monks are indeed not my friends; but those who are their friends are my friends. I will tell them. They, having been told, will tell them: 'Schism in the Community, friends, has been declared grave by the Blessed One; may schism in the Community not be pleasing to the venerable ones.' They will do their bidding, they will listen, they will lend an ear," one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, a monk who has entered the rains retreat hears - "In such and such a residence, it seems, the Community has been split by several monks." If it occurs to that monk thus - "Those monks are indeed my friends. I will tell them: 'Schism in the Community, friends, has been declared grave by the Blessed One; may schism in the Community not be pleasing to the venerable ones.' They will do my bidding, they will listen, they will lend an ear," one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, a monk who has entered the rains retreat hears - "In such and such a residence, it seems, the Community has been split by several monks." If it occurs to that monk thus - "Those monks are indeed not my friends; but those who are their friends are my friends. I will tell them. They, having been told, will tell them: 'Schism in the Community, friends, has been declared grave by the Blessed One; may schism in the Community not be pleasing to the venerable ones.' They will do their bidding, they will listen, they will lend an ear," one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, a monk who has entered the rains retreat hears - "At such and such a residence several nuns are striving for schism in the Community." If it occurs to that monk thus - "Those nuns are indeed my friends. I will speak to them 'Schism in the Community, sisters, has been declared grave by the Blessed One; may schism in the Community not be pleasing to the sisters.' They will do my bidding, they will listen, they will lend an ear," one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, a monk who has entered the rains retreat hears - "At such and such a residence several nuns are striving for schism in the Community." If it occurs to that monk thus - "Those nuns are indeed not my friends. But those who are their friends are my friends. I will speak to them. When spoken to, they will say 'Schism in the Community, sisters, has been declared grave by the Blessed One. May schism in the Community not be pleasing to the sisters.' They will do their bidding, they will listen, they will lend an ear" - one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, a monk who has entered the rains retreat hears - "At such and such a residence the monastic community has been split by several nuns." If it occurs to that monk thus - "Those nuns are indeed my friends. I will speak to them 'Schism in the Community, sisters, has been declared grave by the Blessed One. May schism in the Community not be pleasing to the sisters.' They will do my bidding, they will listen, they will lend an ear," one should depart. There is no offence of cutting short the rains retreat.

Here again, monks, a monk who has entered the rains retreat hears - "At such and such a residence the monastic community has been split by several nuns." If it occurs to that monk thus - "Those nuns are indeed not my friends. But those who are their friends are my friends. I will speak to them. They, having been spoken to, will say: 'Schism in the Community, sisters, has been declared by the Blessed One to be a serious matter; may schism in the Community not be pleasing to the sisters.' They will do their bidding, they will listen, they will lend an ear" - one should depart. There is no offence of cutting short the rains retreat.

The section on no offence of cutting short the rains retreat in case of schism in the Community is concluded.

115. Entering the Rains Retreat in Cattle Pens and So On

203. Now at that time a certain monk wished to enter the rains retreat at a cattle pen. They reported this matter to the Blessed One. "I allow, monks, to enter the rains retreat at a cattle pen." The cattle pen was abandoned. They reported this matter to the Blessed One. "I allow, monks, to go where the cattle pen has gone."

Now at that time a certain monk, when entering the rains retreat was approaching, wished to go with a caravan. They reported this matter to the Blessed One. "I allow, monks, to enter the rains retreat with a caravan."

Now at that time a certain monk, when entering the rains retreat was approaching, wished to go by boat. They reported this matter to the Blessed One. "I allow, monks, to enter the rains retreat on a boat."

Entering the rains retreat in cattle pens and so on is concluded.

116. The Places Where the Rains Retreat Should Not Be Entered

204. Now at that time monks were entering the rains retreat in a hollow in a tree. People grumbled, criticised, and complained - "Just as goblins." They reported this matter to the Blessed One. "Monks, the rains retreat should not be entered in a hollow in a tree. Whoever should enter, there is an offence of wrong-doing."

Now at that time monks were entering the rains retreat in the fork of a tree. People grumbled, criticised, and complained - "Just as deer-hunters." They reported this matter to the Blessed One. "Monks, the rains retreat should not be entered in the fork of a tree. Whoever should enter, there is an offence of wrong-doing."

Now at that time monks were entering the rains retreat in the open air. When the sky rained, they ran to the root of a tree and to a bare place. They reported this matter to the Blessed One. "Monks, the rains retreat should not be entered in the open air. Whoever should enter, there is an offence of wrong-doing."

Now at that time monks without lodging were entering the rains retreat. They were wearied by cold and wearied by heat. They reported this matter to the Blessed One. "Monks, the rains retreat should not be entered by one without lodging. Whoever should enter, there is an offence of wrong-doing."

Now at that time monks were entering the rains retreat in a charnel-house. People grumbled, criticised, and complained - "Just as corpse-burners." They reported this matter to the Blessed One. "Monks, the rains retreat should not be entered in a charnel-house. Whoever should enter, there is an offence of wrong-doing."

Now at that time monks were entering the rains retreat under an umbrella. People grumbled, criticised, and complained - "Just as cowherds." They reported this matter to the Blessed One. "Monks, the rains retreat should not be entered under an umbrella. Whoever should enter, there is an offence of wrong-doing."

Now at that time monks were entering the rains retreat in a jar. People grumbled, criticised, and complained - "Just like sectarians!" They reported this matter to the

Blessed One. "Monks, the rains retreat should not be entered in a jar. Whoever should enter, there is an offence of wrong-doing."

The places where the rains retreat should not be entered are concluded.

117. The Not Legally Valid Agreement

205. Now at that time an agreement of such a kind had been made by the monastic community at Sāvattthī - "The going forth should not be given during the rainy season." Visākhā, Migāra's mother's grandson approached the monks and requested the going forth. The monks said thus - "An agreement of such a kind has been made by the monastic community, friend: 'The going forth should not be given during the rainy season.' Wait, friend, while the monks are residing for the rains retreat. Having completed the rains retreat, they will give the going forth." Then those monks, having completed the rains retreat, said this to Visākhā, Migāra's mother's grandson - "Come now, friend, go forth." He speaks thus: "If I had gone forth, venerable sir, I would have been delighted. Now I will not go forth, venerable sir." Visākhā, Migāra's mother, grumbled, criticised, and complained - "How indeed could the noble ones make such an agreement: 'The going forth should not be given during the rainy season.' At what time should the Teaching not be practised?" The monks heard Visākhā, Migāra's mother, grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. "Such an agreement should not be made, monks - 'The going forth should not be given during the rainy season.' Whoever should impose one, there is an offence of wrong-doing."

The not legally valid agreement is concluded.

118. The Wrong-Doing Offence of Promise

206. Now at that time a rains residence had been promised by the Venerable Upananda the Sakyan to King Pasenadi of Kosala for the first period. He, going to that residence, saw on the way two residences with many robes. This occurred to him - "What if I were to reside for the rains retreat in these two residences. Thus many robes will arise for me." He resided for the rains retreat in those two residences. King Pasenadi of Kosala grumbled, criticised, and complained - "How indeed could the noble Upananda the Sakyan, having promised us a rains residence, deceive us. Has not lying been blamed by the Blessed One in many ways, and abstention from lying praised?" The monks heard King Pasenadi of Kosala grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan, having promised King Pasenadi of Kosala a rains residence, deceive him. Has not lying been blamed by the Blessed One in many ways, and abstention from lying praised?" Then those monks reported this matter to the Blessed One. Etc. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the Venerable Upananda the Sakyan in return - "Is it true, Upananda, that having promised King Pasenadi of Kosala a rains residence, you deceived him?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, having promised King Pasenadi of Kosala a rains residence, deceive him. Have I not, foolish man, in many ways blamed lying, and praised

abstention from lying. This, foolish man, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks -

207. Here again, monks, a rains residence has been promised by a monk for the first period. He, going to that residence, sees on the way two residences with many robes. He thinks thus: "What if I were to reside for the rains retreat in these two residences. Thus many robes will arise for me." He resides for the rains retreat in those two residences. For that monk, monks, the first period is not discerned, and there is an offence of wrong-doing regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the first period. He, going to that residence, performs the Observance externally, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, having nothing to be done, departs on that very day. For that monk, monks, the first period is not discerned, and there is an offence of wrong-doing regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the first period. He, going to that residence, performs the Observance externally, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, having something to be done, departs on that very day. For that monk, monks, the first period is not discerned, and there is an offence of wrong-doing regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the first period. He, going to that residence, performs the Observance externally, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, having stayed for two or three days, having nothing to be done, departs. For that monk, monks, the first period is not discerned, and there is an offence of wrong-doing regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the first period. He, going to that residence, performs the Observance externally, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, having stayed for two or three days, having something to be done, departs. For that monk, monks, the first period is not discerned, and there is an offence of wrong-doing regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the first period. He, going to that residence, performs the Observance externally, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, having stayed for two or three days, departs on seven-day business. He spends that week externally. For that monk, monks, the first period is not discerned, and there is an offence of wrong-doing regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the first period. He, going to that residence, performs the Observance externally, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking

water and water for washing, sweeps the residential cell. He, having stayed for two or three days, departs on seven-day business. He returns within that week. For that monk, monks, the first period is discerned, and there is no offence regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the first period. He, going to that residence, performs the Observance externally, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, with work still to be done, departs seven days before the invitation ceremony to admonish has arrived. Whether, monks, that monk comes to that residence or does not come, for that monk, monks, the first period is evident, and there is no offence regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the first period. He, having gone to that residence, performs the Observance, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, having nothing to be done, departs on that very day. For that monk, monks, the first period is not discerned, and there is an offence of wrong-doing regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the first period. He, having gone to that residence, performs the Observance, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, with work still to be done, departs on that very day... etc. he, having stayed for two or three days, departs with nothing to be done... etc. he, having stayed for two or three days, departs with work still to be done... etc. he, having stayed for two or three days, departs on seven-day business. He spends that week externally. For that monk, monks, the first period is not evident, and there is an offence of wrong-doing regarding the promise... etc. he, having stayed for two or three days, departs on seven-day business. He returns within that week. For that monk, monks, the first period is evident, and there is no offence regarding the promise... etc. he, with work still to be done, departs seven days before the invitation ceremony to admonish has arrived. Whether, monks, that monk comes to that residence or does not come, for that monk, monks, the first period is evident, and there is no offence regarding the promise.

208. Here again, monks, a rains residence has been promised by a monk for the latter period. He, going to that residence, performs the Observance externally, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, having nothing to be done, departs on that very day. For that monk, monks, the latter period is not discerned, and there is an offence of wrong-doing regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the latter period. He, going to that residence, performs the Observance externally, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, having something to be done, departs on that very day. For that monk, monks, the latter period is not discerned, and there is an offence of wrong-doing regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the latter

period. He, going to that residence, performs the Observance externally, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, having stayed for two or three days, having nothing to be done, departs. For that monk, monks, the latter period is not discerned, and there is an offence of wrong-doing regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the latter period. He, going to that residence, performs the Observance externally, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, having stayed for two or three days, having something to be done, departs. For that monk, monks, the latter period is not discerned, and there is an offence of wrong-doing regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the latter period. He, going to that residence, performs the Observance externally, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, having stayed for two or three days, departs on seven-day business. He spends that week externally. For that monk, monks, the latter period is not discerned, and there is an offence of wrong-doing regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the latter period. He, going to that residence, performs the Observance externally, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, having stayed for two or three days, departs on seven-day business. He returns within that week. For that monk, monks, the latter period is discerned, and there is no offence regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the latter period. He, going to that residence, performs the Observance externally, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, with work still to be done, departs seven days before the Komudī full moon of the fourth month has arrived. Whether, monks, that monk comes to that residence or does not come, for that monk, monks, the latter period is discerned, and there is no offence regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the latter period. He, having gone to that residence, performs the Observance, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, having nothing to be done, departs on that very day. For that monk, monks, the latter period is not discerned, and there is an offence of wrong-doing regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the latter period. He, having gone to that residence, performs the Observance, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, with work still to be done,

departs on that very day... etc. he, having stayed for two or three days, having nothing to be done, departs... etc. he, having stayed for two or three days, departs with work still to be done... etc. he, having stayed for two or three days, departs on seven-day business. He spends that week externally. For that monk, monks, the latter period is not discerned, and there is an offence of wrong-doing regarding the promise... etc. he, having stayed for two or three days, departs on seven-day business. He returns within that week. For that monk, monks, the latter period is discerned, and there is no offence regarding the promise.

Here again, monks, a rains residence has been promised by a monk for the latter period. He, having gone to that residence, performs the Observance, on the first day of the fortnight he goes to the dwelling, prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell. He, with work still to be done, departs seven days before the Komudī full moon of the fourth month has arrived. Whether, monks, that monk comes to that residence or does not come, for that monk, monks, the latter period is discerned, and there is no offence regarding the promise.

The wrong-doing offence of promise is concluded.

The chapter on entering the rains retreat is the third.

119. Its Summary

When to enter, and how many during the rainy season;
They do not wish, and intentionally, to postpone, the lay follower.

One who is sick, mother and father, brother and also relative;
A dwelling where monks resort, fierce beasts and also reptiles.

Thieves and also goblins, burnt and by both of these;
By flooding water emerged, and more numerous donors.

Coarse and superior suitable, and by medicine attendant;
A woman, a prostitute, a maiden, a eunuch and by a relative.

A king, thieves, cheats, treasure, and by the eightfold division;
A cattle pen, a caravan, and a boat, in a hollow and by a canopy.

Rains residence in the open air, and by one without lodging;
Charnel-house and under an umbrella, and in a jar they enter.

Having promised an agreement, and Observances outside;
First period and latter period, one should apply according to the method.

Without business one departs, with business likewise;
And two or three days and again, and with seven-day business.

And seven days before it arrives, whether one comes or does not come;
In the summary of cases the intermediate, one should attend to the path of the text.

In this chapter there are fifty-two cases.

The chapter on entering the rains retreat is concluded.



ABOUT THIS TRANSLATION

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

PDF Creation Date: 16 August 2026

HOW TO CITE

*PaliVerse (2026). The Triple Canon. 2. The Canon of Discipline.
3. The Great Chapter. 3. The Section on Entering the Rains
Retreat Retrieved from paliverse.org*

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org