

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

1. Expulsion (1. Pārājikapāḷi)

4. The Section on Forfeiture (4. Nissaggiyakaṇḍam)

[Bu Np 1-30, PTS 3.195-3.266]



PaliVerse

1. Expulsion

4. The Section on Forfeiture

1. The Chapter on Robes

1. The First Training Rule on Kathina

Venerable ones, these thirty rules involving expiation with forfeiture

come up for recitation.

459. At that time the Buddha, the Blessed One, was dwelling at Vesālī in the Gotamaka shrine. Now at that time the three robes had been permitted by the Blessed One for the monks. The group of six monks - "The three robes have been permitted by the Blessed One," they entered the village with one set of three robes, they stayed in the monastery with another set of three robes, they went down to bathe with another set of three robes. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks keep extra robes!" Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that you keep extra robes?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, keep extra robes! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

460. "Whatever monk should keep an extra robe, it is an expiation involving forfeiture."

And thus this training rule was laid down by the Blessed One for the monks.

461. Now at that time an extra robe had arisen for the Venerable Ānanda. And the Venerable Ānanda wished to give that robe to the Venerable Sāriputta. And the Venerable Sāriputta was dwelling at Sāketa. Then this occurred to the Venerable Ānanda: "A training rule has been laid down by the Blessed One - 'An extra robe should not be kept.' And this extra robe has arisen for me. I wish to give this robe to the Venerable Sāriputta. And the Venerable Sāriputta was dwelling at Sāketa. How should I proceed?" Then the Venerable Ānanda reported this matter to the Blessed One. "How long, Ānanda, before Sāriputta will come?" "On the ninth or tenth day, 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 keep an extra robe for ten days at most. And thus, monks, you should recite this training rule -

462. "When the robe is finished, when the kathina-privilege has been withdrawn by a monk, an extra robe may be kept for ten days at most. For one who exceeds that, it is an expiation involving forfeiture."

463. "When the robe is finished" means the monk's robe has been made, or is lost, or is destroyed, or is burnt, or the expectation of a robe is cut off.

"When the kathina-privilege has been withdrawn" means it has been withdrawn by one of the eight grounds, or it has been withdrawn in the meantime by the Community.

"For ten days at most" means it should be kept for ten days at most.

"Extra robe" means not determined, not assigned.

"Robe" means any one of the six kinds of robes, the smallest fit for assignment.

"For one who exceeds that, it is forfeitable" means at the break of dawn on the eleventh day, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited. That monk, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - "This robe of mine, venerable sir, has exceeded ten days and is forfeitable; I forfeit it to the Community." Having forfeited it, the offence should be confessed. The offence should be accepted by an experienced and competent monk. The forfeited robe should be given back.

464. "Let the Community hear me, venerable sir. This robe of the monk of such and such a name, involving forfeiture, has been handed over to the Community. If it is the proper time for the Community, the Community should give this robe to the monk of such and such a name."

465. That monk, having approached several monks, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - "This robe of mine, venerable sir, has exceeded ten days and is forfeitable. I forfeit it to the venerable ones." Having forfeited it, the offence should be confessed. The offence should be accepted by an experienced and competent monk. The forfeited robe should be given back.

466. "Let the venerable ones hear me. This robe of the monk of such and such a name, involving forfeiture, has been handed over to the venerable ones. If it is the proper time for the venerable ones, the venerable ones should give this robe to the monk of such and such a name."

467. That monk, having approached one monk, having arranged his upper robe on one shoulder, having sat down squatting, having raised joined palms, should address him thus - "This robe of mine, friend, has exceeded ten days and is forfeitable. I forfeit it to the venerable one." Having forfeited it, the offence should be confessed. The offence should be accepted by that monk. The forfeited robe should be given back - "I give this robe to the venerable one."

468. When ten days have passed, perceiving it as passed - an expiation involving forfeiture. When ten days have passed, being doubtful - an expiation involving forfeiture. When ten days have passed, perceiving it as not passed - an expiation involving forfeiture. When not determined, perceiving it as determined - an expiation involving forfeiture. When not assigned, perceiving it as assigned - an expiation involving forfeiture. When not relinquished, perceiving it as relinquished - an expiation involving forfeiture. When not lost, perceiving it as lost - an expiation

involving forfeiture. When not destroyed, perceiving it as destroyed - an expiation involving forfeiture. When not burnt, perceiving it as burnt - an expiation involving forfeiture. When not plundered, perceiving it as plundered - an expiation involving forfeiture.

If one uses a forfeitable robe without relinquishing it - an offence of wrong-doing. When ten days have not passed, perceiving it as passed - an offence of wrong-doing. When ten days have not passed, being doubtful - an offence of wrong-doing. When ten days have not passed, perceiving it as not passed - no offence.

469. There is no offence if within ten days he determines, assigns, gives up, if it is lost, if it perishes, if it is burnt, if they take it by force, if they take it on trust, for a mad man, for the first offender.

470. Now at that time the group of six monks did not give the relinquished robe. They reported this matter to the Blessed One. "Monks, a relinquished robe should not be not given. Whoever should not give it, there is an offence of wrong-doing."

The training rule on kathina-cloth is concluded as first.

2. The Training Rule on Storehouse

471. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time monks, having deposited a robe in the hands of monks, departed on a journey through the country with just their inner and upper robes. Those robes, having been deposited for a long time, became mildewed. Those monks dried them in the sun. The Venerable Ānanda, wandering on a lodging tour, saw those monks drying those robes in the sun. Having seen them, he approached those monks; having approached, he said this to those monks - "Whose are these mildewed robes, friends?" Then those monks reported this matter to the Venerable Ānanda. The Venerable Ānanda grumbled, criticised, and complained - "How indeed could monks, having deposited a robe in the hands of monks, depart on a journey through the country with just their inner and upper robes!" Then the Venerable Ānanda, having rebuked those monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that monks, having deposited a robe in the hands of monks, depart on a journey through the country with just their inner and upper robes?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could those foolish men, monks, having deposited a robe in the hands of monks, depart on a journey through the country with just their inner and upper robes! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

472. "When the robe is finished, when the kathina-privilege has been withdrawn by a monk, if a monk should stay apart from the three robes even for one night, it is an expiation involving forfeiture."

And thus this training rule was laid down by the Blessed One for the monks.

473. Now at that time a certain monk was sick in Kosambī. The relatives of that monk sent a messenger to him - "Let the venerable sir come, we will attend to him." The monks too said thus - "Go, friend, your relatives will attend to you." He speaks thus: "Friend, a training rule has been laid down by the Blessed One - 'One should not

be separated from the three robes.' And I am sick. I am not able to depart taking the three robes. I will not go." They 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 give authorisation for non-separation from the three robes to a sick monk. And thus, monks, it should be given. That sick monk, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - 'I, venerable sirs, am sick. I am not able to depart taking the three robes. I, venerable sirs, request the Community for authorisation for non-separation from the three robes.' It should be requested a second time. It should be requested a third time. An experienced and competent monk should inform the Community -

474. "Let the Community hear me, venerable sir. This monk of such and such a name is sick. He is not able to depart taking the three robes. He requests the Community for authorisation for non-separation from the three robes. If it is the proper time for the Community, the Community should give authorisation for non-separation from the three robes to the monk of such and such a name. This is the motion.

"Let the Community hear me, venerable sir. This monk of such and such a name is sick. He is not able to depart taking the three robes. He requests the Community for authorisation for non-separation from the three robes. The Community gives authorisation for non-separation from the three robes to the monk of such and such a name. If the giving of authorisation for non-separation from the three robes to the monk of such and such a name is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"Authorisation for non-separation from the three robes has been given by the Community to the monk of such and such a name. It is agreeable to the Community, therefore they are silent, thus I remember it."

And thus, monks, you should recite this training rule -

475. "When the robe is finished, when the kathina-privilege has been withdrawn by a monk, if a monk should stay apart from the three robes even for one night, except with the authorization of the monks, it is an expiation involving forfeiture."

476. "When the robe is finished" means the monk's robe has been made, or is lost, or is destroyed, or is burnt, or the expectation of a robe is cut off.

"When the kathina-privilege has been withdrawn" means it has been withdrawn by one of the eight grounds, or it has been withdrawn in the meantime by the Community.

"If a monk should stay apart from the three robes even for one night" means from the double robe, or from the upper robe, or from the inner robe.

"Except with the authorization of the monks" means setting aside the authorization of the monks.

"It is forfeitable" means together with the break of dawn it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus,

monks, it should be forfeited, etc. "This robe of mine, venerable sir, has been stayed apart from for a night, except with the authorization of the monks, and is forfeitable; I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

477. A village has one precincts or different precincts. A dwelling has one precincts or different precincts. A storehouse has one precincts or different precincts. A watchtower has one precincts or different precincts. A pavilion has one precincts or different precincts. A mansion has one precincts or different precincts. A long building has one precincts or different precincts. A boat has one precincts or different precincts. A caravan has one precincts or different precincts. A field has one precincts or different precincts. A threshing floor has one precincts or different precincts. A park has one precincts or different precincts. A dwelling-place has one precincts or different precincts. A tree-root has one precincts or different precincts. The open air has one precincts or different precincts.

478. A village with one precincts means it is a village of one family and is fenced. Having deposited a robe within the village, one should stay within the village. If it is unfenced, one should stay in whichever house the robe has been deposited, or one should not leave the stretched arm's reach.

479. A village of different families is fenced. One should stay in whichever house the robe has been deposited, or in the assembly hall or at the doorway, or one should not leave the stretched arm's reach. When going to the assembly hall, having deposited the robe within arm's reach, one should stay either in the assembly hall or at the doorway, or one should not leave the stretched arm's reach. Having deposited the robe in the assembly hall, one should stay either in the assembly hall or at the doorway, or one should not leave the stretched arm's reach. If it is unfenced, one should stay in whichever house the robe has been deposited, or one should not leave the stretched arm's reach.

480. A dwelling of one family is fenced, with various inner rooms and various chambers. Having deposited a robe within the dwelling, one should stay within the dwelling. If it is unfenced, one should stay in whichever inner room the robe has been deposited, or one should not leave the stretched arm's reach.

481. A dwelling of different families is fenced, with various inner rooms and various chambers. One should stay in whichever inner room the robe has been deposited, or at the doorway, or one should not leave the stretched arm's reach. If it is unfenced, one should stay in whichever inner room the robe has been deposited, or one should not leave the stretched arm's reach.

482. A storehouse of one family is fenced, with various inner rooms and various chambers. Having deposited a robe inside the storehouse, one should stay inside the storehouse. If it is unfenced, one should stay in whichever inner room the robe has been deposited, or one should not leave the stretched arm's reach.

483. A storehouse of different families is fenced, with various inner rooms and various chambers. One should stay in whichever inner room the robe has been deposited, or at the doorway, or one should not leave the stretched arm's reach. If it

is unfenced, one should stay in whichever inner room the robe has been deposited, or one should not leave the stretched arm's reach.

484. A watchtower of one family exists; having deposited a robe inside the watchtower, one should stay inside the watchtower. A watchtower of different families exists, with various inner rooms and various chambers. One should stay in whichever inner room the robe has been deposited, or at the doorway, or one should not leave the stretched arm's reach.

485. A pavilion of one family exists, having deposited a robe inside the pavilion, one should stay inside the pavilion. A pavilion of different families exists, with various inner rooms and various chambers, one should stay in whichever inner room the robe has been deposited, or at the doorway, or one should not leave the stretched arm's reach.

486. A mansion of one family exists, having deposited a robe inside the mansion, one should stay inside the mansion. A mansion of different families exists, with various inner rooms and various chambers. One should stay in whichever inner room the robe has been deposited, or at the doorway, or one should not leave the stretched arm's reach.

487. A long building of one family exists. Having deposited a robe inside the long building, one should stay inside the long building. A long building of different families exists, with various inner rooms and various chambers. One should stay in whichever inner room the robe has been deposited, or at the doorway, or one should not leave the stretched arm's reach.

488. A boat belongs to one family. Having deposited a robe inside the boat, one should stay inside the boat. A boat belongs to different families, with various inner rooms and various chambers. One should stay in whichever chamber the robe has been deposited, or one should not leave the stretched arm's reach.

489. There is a caravan of one family. Having deposited a robe in the caravan, one should not leave seven interiors in front or behind; one should not leave the interior from where one can see. There is a caravan of different families; having deposited a robe in the caravan, one should not leave the stretched arm's reach.

490. A field of one family is fenced. Having deposited a robe inside the field, one should stay inside the field. If it is unfenced, one should not leave the stretched arm's reach. A field of different families is fenced. Having deposited a robe inside the field, one should stay either at the doorway, or one should not leave the stretched arm's reach. If it is unfenced, one should not leave the stretched arm's reach.

491. A threshing floor of one family is fenced. Having deposited a robe inside the threshing floor, one should stay inside the threshing floor. If it is unfenced, one should not leave the stretched arm's reach. A threshing floor of different families is fenced. Having deposited a robe inside the threshing floor, one should stay either at the doorway, or one should not leave the stretched arm's reach. If it is unfenced, one should not leave the stretched arm's reach.

492. A park of one family is fenced. Having deposited a robe inside the park, one should stay inside the park. If it is unfenced, one should not leave the stretched arm's reach. A park of different families is fenced. Having deposited a robe inside the park, one should stay either at the doorway, or one should not leave the stretched arm's reach. If it is unfenced, one should not leave the stretched arm's reach.

493. A dwelling of one family is fenced. Having deposited a robe inside the dwelling, one should stay inside the dwelling. If it is unfenced, one should stay in whichever dwelling the robe has been deposited, or one should not leave the stretched arm's reach. A dwelling of different families is fenced. One should stay in whichever dwelling the robe has been deposited, or at the doorway, or one should not leave the stretched arm's reach. If it is unfenced, one should stay in whichever dwelling the robe has been deposited, or one should not leave the stretched arm's reach.

494. A tree-root of one family is where at midday time the shade pervades all around; having deposited a robe within the shade, one should stay within the shade. A tree-root of different families is where one should not leave the stretched arm's reach.

The open air with one precincts means in a forest without villages, all around seven interiors is one precincts; beyond that is different precincts.

495. When absent, perceiving it as absent, except with the authorization of the monks - an expiation involving forfeiture. When absent, being doubtful, except with the authorization of the monks - an expiation involving forfeiture. When absent, perceiving it as not absent, except with the authorization of the monks - an expiation involving forfeiture. When not withdrawn, perceiving it as withdrawn, etc. When not relinquished, perceiving it as relinquished... When not lost, perceiving it as lost... When not destroyed, perceiving it as destroyed... When not burnt, perceiving it as burnt, etc. When not plundered, perceiving it as plundered, except with the authorization of the monks - an expiation involving forfeiture.

If one uses a forfeitable robe without relinquishing it - an offence of wrong-doing. When not absent, perceiving it as absent - an offence of wrong-doing. When not absent, being doubtful - an offence of wrong-doing. When not absent, perceiving it as not absent - no offence.

496. There is no offence if, within dawn, he removes, gives up, if it is lost, if it perishes, if it is burnt, if they take it by force, if they take it on trust, with the authorisation of the monks, for a mad man, for the first offender.

The training rule on storehouse is concluded as second.

3. The Third Training Rule on Kathina

497. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time out-of-season robe-cloth had arisen for a certain monk. That robe being made was not sufficient for him. Then that monk, having lifted up that robe, wiped it again and again. The Blessed One, wandering on a lodging tour, saw that monk lifting up that robe and wiping it again and again. Having seen him, he approached that monk; having approached, he said this to that monk - "Why do you, monk, having lifted up this robe, wipe it again and again?" "This out-of-

season robe-cloth has arisen for me, venerable sir. Being made, it is not sufficient. Therefore I, having lifted up this robe, wipe it again and again.""But do you, monk, have an expectation of a robe?" "There is, 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, having received out-of-season robe-cloth, to set it aside in expectation of a robe."

498. Now at that time monks -thinking "It has been allowed by the Blessed One, having received out-of-season robe-cloth, to set it aside in expectation of a robe," having received out-of-season robe-cloth, set it aside for more than a month. Those robes remained tied in bundles on the bamboo pole for robes. The Venerable Ānanda, wandering on a lodging tour, saw those robes remaining tied in bundles on the bamboo pole for robes. Having seen them, he addressed the monks - "Whose are these robes, friends, remaining tied in bundles on the bamboo pole for robes?" "They are our out-of-season robes, friend, set aside in expectation of a robe." "But how long, friend, have these robes been set aside?" "More than a month, friend." The Venerable Ānanda grumbled, criticised, and complained - "How indeed could monks, having received out-of-season robe-cloth, set it aside for more than a month!" Then the Venerable Ānanda, having rebuked those monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that monks, having received out-of-season robe-cloth, set it aside for more than a month?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could those foolish men, monks, having received out-of-season robe-cloth, set it aside for more than a month! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

499. "When the robe is finished, when the kathina-privilege has been withdrawn by a monk, if out-of-season robe-cloth should arise for a monk, it should be accepted by a monk who desires it. Having accepted it, it should be made up quickly. If there is no fulfilment for him, that robe may be set aside by that monk for a month at most, for the fulfilment of what is lacking, if there is expectation. If he should set it aside beyond that, even if there is expectation, it is an expiation involving forfeiture."

500. "When the robe is finished" means the monk's robe has been made, or is lost, or is destroyed, or is burnt, or the expectation of a robe is cut off.

"When the kathina-privilege has been withdrawn" means it has been withdrawn by one of the eight grounds, or it has been withdrawn in the meantime by the Community.

"Out-of-season robe-cloth" means that which has arisen during the eleven months when the kathina-privilege has not been allocated, that which has arisen during the seven months when the kathina-privilege has been allocated, or that which has been given having designated it even during the proper time - this is called "out-of-season robe-cloth."

"Should arise" means it should arise from the Community, or from a group, or from relatives, or from friends, or as a rag-robe, or with one's own wealth.

"By one who desires" means it should be accepted by one who wishes.

"Having accepted it, it should be made up quickly" means it should be made up

within ten days.

"If there is no fulfilment for him" means that being made, it is not sufficient.

"That robe may be set aside by that monk for a month at most" means it should be set aside for a month at most.

"For the fulfilment of what is lacking" means for the purpose of fulfilling what is lacking.

"If there is expectation" means there is expectation from the Community, or from a group, or from relatives, or from friends, or as a rag-robe, or with one's own wealth.

"If he should set it aside beyond that, even if there is expectation" means when the original robe-cloth has arisen on that same day, the expected robe-cloth arises, it should be made up within ten days. When the original robe-cloth has arisen on the second day, the expected robe-cloth arises, it should be made up within ten days. When the original robe-cloth has arisen on the third day, etc. When arisen on the fourth day... When arisen on the fifth day... When arisen on the sixth day... When arisen on the seventh day... When arisen on the eighth day... When arisen on the ninth day... When the original robe-cloth has arisen on the tenth day, the expected robe-cloth arises, it should be made up within ten days. When arisen on the eleventh day, etc. When arisen on the twelfth day... When arisen on the thirteenth day... When arisen on the fourteenth day... When arisen on the fifteenth day... When arisen on the sixteenth day... When arisen on the seventeenth day... When arisen on the eighteenth day... When arisen on the nineteenth day... When the original robe-cloth has arisen on the twentieth day, the expected robe-cloth arises, it should be made up within ten days. When the original robe-cloth has arisen on the twenty-first day, the expected robe-cloth arises, it should be made up within nine days. When arisen on the twenty-second day, etc. When arisen on the twenty-third day... When arisen on the twenty-fourth day... When arisen on the twenty-fifth day... When arisen on the twenty-sixth day... When arisen on the twenty-seventh day... When arisen on the twenty-eighth day... When the original robe-cloth has arisen on the twenty-ninth day, the expected robe-cloth arises, it should be made up within one day... When the original robe-cloth has arisen on the thirtieth day, the expected robe-cloth arises, on that very day it should be determined, or assigned, or given up. If he should not determine, or assign, or give up, at the break of dawn on the thirty-first day, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This out-of-season robe-cloth of mine, venerable sir, having exceeded a month, is forfeitable; I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

When the base robe has arisen of a different type, and the expected robe arises, and nights remain, it should not be made up unwillingly.

501. When a month has passed, perceiving it as passed - an expiation involving forfeiture. When a month has passed, being doubtful - an expiation involving forfeiture. When a month has passed, perceiving it as not passed - an expiation involving forfeiture. When not determined, perceiving it as determined, etc. When not assigned, perceiving it as assigned... When not relinquished, perceiving it as

relinquished... When not lost, perceiving it as lost... When not destroyed, perceiving it as destroyed... When not burnt, perceiving it as burnt... When not plundered, perceiving it as plundered - an expiation involving forfeiture.

If one uses a forfeitable robe without relinquishing it - an offence of wrong-doing. When a month has not passed, perceiving it as passed - an offence of wrong-doing. When a month has not passed, being doubtful - an offence of wrong-doing. When a month has not passed, perceiving it as not passed - no offence.

502. There is no offence if within the month he determines, assigns, gives up, if it is lost, if it perishes, if it is burnt, if they take it by force, if they take it on trust, for a mad man, for the first offender.

The third training rule on kathina-cloth is concluded.

4. The Training Rule on Old Robe

503. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Udāyī's former wife had gone forth among the nuns. She often came to the Venerable Udāyī's presence. The Venerable Udāyī also often went to that nun's presence. Now at that time the Venerable Udāyī participated in a meal in that nun's presence. Then the Venerable Udāyī, having dressed in the earlier period of the day, taking his bowl and robe, approached that nun; having approached, having uncovered his genitals in front of that nun, he sat down on a seat. That nun also, having uncovered her genitals in front of the Venerable Udāyī, sat down on a seat. Then the Venerable Udāyī, filled with lust, gazed upon that nun's genitals. Semen was emitted from him. Then the Venerable Udāyī said this to that nun - "Go, sister, bring water, I will wash my inner robe." "Bring it, I myself will wash it," and she took a portion of that semen with her mouth and inserted a portion into her genitals. She conceived an embryo by him. The nuns said thus - "This nun is not a practitioner of the holy life, she is pregnant." "I am not, ladies, one who is not a practitioner of the holy life," she reported this matter to the nuns. The nuns grumbled, criticised, and complained - "How indeed could the noble Udāyī have a nun wash his old robe!" Then those nuns reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Udāyī have a nun wash his old robe!" Then those monks, having rebuked the Venerable Udāyī in many ways, reported this matter to the Blessed One, etc. "Is it true, Udāyī, that you had a nun wash your old robe?" "True, Blessed One." "Is she a relative of yours, Udāyī, or not a relative?" "Not a relative, Blessed One." "One who is not a relative, foolish man, does not know what is proper or improper, what is pleasing or displeasing, for one who is not a relative. Yet there, foolish man, you would have a nun who is not a relative wash your old robe! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

504. "Whatever monk should have an old robe washed or dyed or beaten by a nun who is not a relative, it is an expiation involving forfeiture."

505. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Not a relative" means one who is not connected through the mother's side or the father's side up to the seventh generation of ancestors.

"Nun" means one fully ordained in both communities.

"Old robe" means one that has been worn even once or wrapped around even once.

If he commands "Wash it," there is an offence of wrong-doing. When washed, it becomes forfeitable. If he commands "Dye it," there is an offence of wrong-doing. When dyed, it becomes forfeitable. If he commands "Beat it," there is an offence of wrong-doing. When once a blow with the hand or a blow with a mallet has been given, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This old robe of mine, venerable sir, has been caused to be washed by a nun who is not a relative and is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

506. Perceiving one who is not a relative as not a relative, she causes an old robe to be washed - an expiation involving forfeiture. Perceiving one who is not a relative as not a relative, she causes an old robe to be washed and causes it to be dyed - with the forfeiture, an offence of wrong-doing. Perceiving one who is not a relative as not a relative, she causes an old robe to be washed and causes it to be beaten - with the forfeiture, an offence of wrong-doing. Perceiving one who is not a relative as not a relative, she causes an old robe to be washed, causes it to be dyed, and causes it to be beaten - with the forfeiture, an offence of two wrong-doings.

Perceiving one who is not a relative as not a relative, she causes an old robe to be dyed - an expiation involving forfeiture. Perceiving one who is not a relative as not a relative, she causes an old robe to be dyed and causes it to be beaten - with the forfeiture, an offence of wrong-doing. Perceiving one who is not a relative as not a relative, she causes an old robe to be dyed and causes it to be washed - with the forfeiture, an offence of wrong-doing. Perceiving one who is not a relative as not a relative, she causes an old robe to be dyed, causes it to be beaten, and causes it to be washed - with the forfeiture, an offence of two wrong-doings.

Perceiving one who is not a relative as not a relative, she causes an old robe to be beaten - an expiation involving forfeiture. Perceiving one who is not a relative as not a relative, she causes an old robe to be beaten and causes it to be washed - with the forfeiture, an offence of wrong-doing. Perceiving one who is not a relative as not a relative, she causes an old robe to be beaten and causes it to be dyed - with the forfeiture, an offence of wrong-doing. Perceiving one who is not a relative as not a relative, she causes an old robe to be beaten, causes it to be washed, and causes it to be dyed - with the forfeiture, an offence of two wrong-doings.

If she is doubtful about one who is not a relative, etc. Perceiving one who is not a relative as a relative, etc. She causes another's old robe to be washed - an offence of wrong-doing. She causes a sitting-cloth cover to be washed - an offence of wrong-doing. She causes one ordained unilaterally to wash it - an offence of wrong-doing. Perceiving a relative as not a relative - an offence of wrong-doing. If she is doubtful about a relative - an offence of wrong-doing. Perceiving a relative as a relative - no offence.

507. There is no offence if when a relative is washing a non-relative is the second, if without being asked she washes, if she causes an unused one to be washed, if setting aside the robe she causes another requisite to be washed, for a female trainee, for a female novice, for a mad man, for the first offender.

The training rule on old robe is concluded as fourth.

5. The Training Rule on Acceptance of Robe

508. 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 nun Uppalavaṇṇā was dwelling at Sāvattihī. Then the nun Uppalavaṇṇā, having dressed in the earlier period of the day, taking her bowl and robe, entered Sāvattihī for almsfood. Having walked for almsfood in Sāvattihī, after the meal, having returned from her alms round, she approached the Blind Men's Grove for the day residence. Having plunged into the Blind Men's Grove, she sat down for the day residence at the foot of a certain tree. Now at that time thieves, having done their deed, having killed a cow, taking the meat, entered the Blind Men's Grove. The chief of the thieves saw the nun Uppalavaṇṇā seated for the day residence at the foot of a certain tree. Having seen him, this occurred to him: "If my sons and brothers see her, they will harass this nun," and he went by another path. Then that chief of the thieves, having taken the best meats from the cooked meat, having tied them in a leaf container, having hung it on a tree not far from the nun Uppalavaṇṇā - "Whoever sees this, whether ascetic or brahmin, let him take what is given," having said this, he departed. The nun Uppalavaṇṇā, having emerged from concentration, heard these words of that chief of the thieves as he was speaking. Then the nun Uppalavaṇṇā, having taken that meat, went to her dwelling. Then the nun Uppalavaṇṇā, after that night had passed, having prepared that meat, having tied a bundle with her upper robe, having risen up into the sky, appeared at the Bamboo Grove.

Now at that time the Blessed One had entered the village for almsfood. The Venerable Udāyī was left behind as the monastery guardian. Then the nun Uppalavaṇṇā approached the Venerable Udāyī; having approached, he said this to the Venerable Udāyī - "Where, venerable sir, is the Blessed One?" "The Blessed One has entered the village for almsfood, sister." "Give this meat to the Blessed One, venerable sir." "The Blessed One has been satisfied by you with meat, sister. If you would give me your inner robe, thus I too would be satisfied with the inner robe." "We, venerable sir, being women, obtain things with difficulty. And this is my last, my fifth robe. I will not give it." "Just as, sister, a man having given an elephant might be attached to the girth strap, just so you, sister, having given meat to the Blessed One, are attached to me regarding the inner robe." Then the nun Uppalavaṇṇā, being pressured by the Venerable Udāyī, having given the inner robe, went to her dwelling. The nuns, receiving the bowl and robe of the nun Uppalavaṇṇā, said this to the nun Uppalavaṇṇā - "Where is your inner robe, lady?" The nun Uppalavaṇṇā reported this matter to the nuns. The nuns grumbled, criticised, and complained - "How indeed could the noble Udāyī accept a robe from a nun when women obtain things with difficulty!" Then those nuns reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Udāyī accept a robe from a nun!" Then those monks, having rebuked the

Venerable Udāyī in many ways, reported this matter to the Blessed One, etc. "Is it true, Udāyī, that you accepted a robe from a nun?" "True, Blessed One." "Is she a relative of yours, Udāyī, or not a relative?" "Not a relative, Blessed One." "One who is not a relative, foolish man, does not know what is proper or improper, what is good or not good, for one who is not a relative. Yet there, foolish man, you would accept a robe from the hand of a nun who is not a relative! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

509. "Whatever monk should accept a robe from the hand of a nun who is not a relative, it is an expiation involving forfeiture."

And thus this training rule was laid down by the Blessed One for the monks.

510. Now at that time monks, being scrupulous, did not accept the exchange of robes from nuns. The nuns grumbled, criticised, and complained - "How indeed could the venerable ones not accept our exchange of robes!" The monks heard those nuns 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 accept an exchange from five - from a monk, from a nun, from a female trainee, from a novice, from a female novice. I allow, monks, to accept an exchange from these five. And thus, monks, you should recite this training rule.

511. "Whatever monk should accept a robe from the hand of a nun who is not a relative, except in exchange, it is an expiation involving forfeiture."

512. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Not a relative" means one who is not connected through the mother's side or the father's side up to the seventh generation of ancestors.

"Nun" means one fully ordained in both communities.

"Robe" means any one of the six kinds of robes, the smallest fit for assignment.

"Except in exchange" means setting aside an exchange.

If he accepts, there is a wrong-doing in the effort. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This robe of mine, venerable sir, was accepted from the hand of a nun who is not a relative, except in exchange, it is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

513. Perceiving one who is not a relative as not a relative, he accepts a robe, except in exchange - an expiation involving forfeiture. If he is doubtful about one who is not a relative, he accepts a robe, except in exchange - an expiation involving forfeiture. Perceiving one who is not a relative as a relative, he accepts a robe, except in exchange - an expiation involving forfeiture.

He accepts a robe from the hand of one ordained unilaterally, except in exchange - an offence of wrong-doing. Perceiving a relative as not a relative - an offence of wrong-doing. If she is doubtful about a relative - an offence of wrong-doing. Perceiving a relative as a relative - no offence.

514. There is no offence for a relative, for an exchange of something small for something large or something large for something small, if a monk takes on trust, if he takes temporarily, if setting aside the robe he takes another requisite, for a female trainee, for a female novice, for a mad man, for the first offender.

The training rule on acceptance of robe is concluded as fifth.

6. The Training Rule on Asking from an Unrelated Person

515. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Upananda the Sakyan was competent to give a talk on the Teaching. Then a certain merchant's son approached the Venerable Upananda the Sakyan; having approached, he paid respect to the Venerable Upananda the Sakyan and sat down to one side. To that merchant's son seated to one side, the Venerable Upananda the Sakyan instructed, encouraged, inspired, and gladdened him with a talk on the Teaching. Then that merchant's son, having been instructed, encouraged, inspired, and gladdened by the Venerable Upananda the Sakyan with a talk on the Teaching, said this to the Venerable Upananda the Sakyan - "Please say, venerable sir, what you need. We are competent to give to the noble one, that is to say, requisites of robes, almsfood, lodging and medicine for the sick." "If you, friend, wish to give to me, give me one cloth from here." "For us, venerable sir, sons of good family, how could we go about with only one cloth? Wait, venerable sir, until I go home. Having gone home, I will send either one cloth from here or one more beautiful." For the second time the Venerable Upananda the Sakyan said this to that merchant's son: "If you, friend, wish to give to me, give me one cloth from here." For us, venerable sir, sons of good family, how could we go about with only one cloth? Wait, venerable sir, until I go home. Having gone home, I will send either one cloth from here or one more beautiful. For the third time the Venerable Upananda the Sakyan said this to that merchant's son: "If you, friend, wish to give to me, give me one cloth from here." For us, venerable sir, sons of good family, how could we go about with only one cloth? Wait, venerable sir, until I go home. Having gone home, I will send either one cloth from here or one more beautiful. "But what is the use, friend, of you who do not wish to give, having invited, when you, having invited, do not give?"

Then that merchant's son, being pressured by the Venerable Upananda the Sakyan, having given one cloth, departed. People said this to that merchant's son - "Why are you, noble sir, coming with only one cloth?" Then that merchant's son reported this matter to those people. People grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, are greedy, discontented. It is not easy even to make an invitation to a Teaching for them. How indeed could they take a cloth when an invitation to a Teaching is being made by a merchant's son!" 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 Venerable Upananda the Sakyan ask a merchant's son for a robe!" Then those monks, having

rebuked the Venerable Upananda the Sakyan in many ways, reported this matter to the Blessed One, etc. "Is it true, Upananda, that you asked a merchant's son for a robe?" "True, Blessed One." "Is he a relative of yours, Upananda, or not a relative?" "Not a relative, Blessed One." "One who is not a relative, foolish man, does not know what is proper or improper, what is good or not good, for one who is not a relative. Yet there, foolish man, you would ask an unrelated merchant's son for a robe! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

516. "Whatever monk should ask an unrelated householder or woman householder for a robe, it is an expiation involving forfeiture."

And thus this training rule was laid down by the Blessed One for the monks.

517. Now at that time many monks were travelling on the highway from Sāketa to Sāvattthī. On the road, thieves came out and robbed those monks. Then those monks - "It has been rejected by the Blessed One to ask an unrelated householder or woman householder for a robe," being scrupulous, did not ask. Just as they were, naked, having gone to Sāvattthī, they paid respect to the monks. The monks said thus - "These are fine Ājīvakas, friend, who pay respect to the monks." They said thus: "We are not Ājīvakas, friend; we are monks." The monks said this to the Venerable Upāli - "Come, friend Upāli, question these." Then, being questioned by the Venerable Upāli, those monks reported this matter. Then the Venerable Upāli, having questioned those monks, said this to the monks - "These are monks, friend. Give them robes." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks come naked! Should they not come having covered themselves with grass or leaves?" Then those monks, having rebuked them in many ways, 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, one whose robe has been stolen or one whose robe has been lost to ask an unrelated householder or woman householder for a robe. To whatever residence he first goes, if there is the Community's dwelling robe or upper cover or floor covering or mattress skin, having taken that, he may wear it, thinking 'Having obtained it, I will put it back.'" If there is not the Community's dwelling robe or upper cover or floor covering or mattress skin, one should come having covered oneself with grass or leaves; but one should not come naked. Whoever should come, there is an offence of wrong-doing. And thus, monks, you should recite this training rule -

518. "Whatever monk should ask an unrelated householder or woman householder for a robe, except at the right time, it is an expiation involving forfeiture. Therein this is the right time - a monk whose robe has been stolen or whose robe has been lost. This is the right time therein."

519. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Unrelated person" means one who is not connected through the mother's side or the father's side up to the seventh generation of ancestors.

"Householder" means any man who dwells in a house.

"Woman householder" means any woman who dwells in a house.

"Robe" means any one of the six kinds of robes, the smallest fit for assignment.

"Except at the right time" means setting aside the right time.

"One whose robe has been stolen" means a monk's robe has been stolen by kings or by thieves or by cheats, or has been stolen by anyone whomsoever.

"One whose robe has been lost" means a monk's robe has been burnt by fire, or has been carried away by water, or has been gnawed by rats or by termites, or has become worn out through use.

If he asks for it except at the right time, there is a wrong-doing in the effort. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This robe of mine, venerable sir, was asked for from an unrelated householder, except at the right time, and is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

520. If it is an unrelated person and he perceives them as unrelated, except at the right time, he asks for a robe - an expiation involving forfeiture. If it is an unrelated person and he is doubtful, except at the right time, he asks for a robe - an expiation involving forfeiture. If it is an unrelated person and he perceives them as a relative, except at the right time, he asks for a robe - an expiation involving forfeiture.

If it is a relative and he perceives them as unrelated - an offence of wrong-doing. If it is a relative and he is doubtful - an offence of wrong-doing. If it is a relative and he perceives them as a relative - no offence.

521. There is no offence at the right time, for relatives, for those who have invited to admonish, for the benefit of another, with one's own wealth, for a mad man, for the first offender.

The training rule on asking from an unrelated person is concluded as sixth.

7. The Training Rule on More Than That

522. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks, having approached monks whose robes had been stolen, said thus - "It has been allowed by the Blessed One, friend - 'For one whose robe has been stolen or one whose robe has been lost to ask an unrelated householder or woman householder for a robe'; ask for a robe, friend." "Enough, friend, we have obtained robes." "We will ask for the venerable ones." "Ask, friend." Then the group of six monks, having approached householders, said this - "Monks whose robes have been stolen have come, friend. Give them robes," and they asked for many robes.

Now at that time a certain man sitting in the assembly hall said this to another man - "Noble monks whose robes have been stolen have come. A robe was given to them by me." He too said thus: "By me too it was given." Another too said thus - "By me too it was given." They grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, not knowing moderation, ask for many robes, or will the ascetics, disciples of the Sakyan, engage in cloth trade, or will they open a cloth

shop!" 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, not knowing moderation, ask for many robes!" Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that not knowing moderation, you asked for many robes?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, not knowing moderation, ask for many robes! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

523. "If an unrelated householder or woman householder should invite him, bringing many robes, that monk should consent to a robe from that, with an inner and upper robe at most. If he should consent to more than that, it is an expiation involving forfeiture."

524. "Him" means the monk whose robe has been stolen.

"Unrelated person" means one who is not connected through the mother's side or the father's side up to the seventh generation of ancestors.

"Householder" means any man who dwells in a house.

"Woman householder" means any woman who dwells in a house.

"With many robes" means with numerous robes.

"Should invite him, bringing" means "take as much as you wish."

"That monk should consent to a robe from that, with an inner and upper robe at most" means if three are lost, two should be consented to; if two are lost, one should be consented to; if one is lost, nothing should be consented to.

"If he should consent to more than that" means if he asks for more than that, there is a wrong-doing in the effort. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This robe of mine, venerable sir, was asked for from an unrelated householder, having approached, more than that, and is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

525. If it is an unrelated person and he perceives them as unrelated, he asks for a robe beyond that - an expiation involving forfeiture. If it is an unrelated person and he is doubtful, he asks for a robe beyond that - an expiation involving forfeiture. If it is an unrelated person and he perceives them as a relative, he asks for a robe beyond that - an expiation involving forfeiture.

If it is a relative and he perceives them as unrelated - an offence of wrong-doing. If it is a relative and he is doubtful - an offence of wrong-doing. If it is a relative and he perceives them as a relative - no offence.

526. No offence - if he goes taking it thinking "I will bring the remainder", if they give saying "let the remainder be for you alone", if they give not because of robbery, if they give not because of loss, for relatives, for those who have invited to admonish,

with one's own wealth, for a mad man, for the first offender.

The training rule on more than that is concluded as seventh.

8. The Training Rule on Set Aside

527. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain man said this to his wife - "I will clothe the noble Upananda with a robe." A certain alms-gathering monk heard these words of that man as he was speaking. Then that monk approached the Venerable Upananda the Sakyan; having approached, he said this to the Venerable Upananda the Sakyan - "You are of great merit, friend Upananda, in such and such a place a certain man said this to his wife - 'I will clothe the noble Upananda with a robe.'" "Friend, he is my attendant." Then the Venerable Upananda the Sakyan approached that man; having approached, he said this to that man - "Is it true, friend, that you wish to clothe me with a robe?" "Indeed, noble sir, it occurs to me thus - 'I will clothe the noble Upananda with a robe.'" "If you, friend, wish to clothe me with a robe, clothe me with such a robe. What shall I do with it even if clothed, if I will not use it?"

Then that man grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, are greedy, discontented. They are not easy to clothe with a robe. How indeed could the noble Upananda, without being previously invited by me, having approached me, put forward a consideration regarding a robe!" The monks heard that man grumbling, criticising, and complaining. Those monks who were of few wishes, etc. they grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan, without being previously invited, having approached a householder, put forward a consideration regarding a robe!" Then those monks, having rebuked the Venerable Upananda the Sakyan in many ways, reported this matter to the Blessed One, etc. "Is it true, Upananda, that without being previously invited, having approached a householder, you put forward a consideration regarding a robe?" "True, Blessed One." "Is he a relative of yours, Upananda, or not a relative?" "Not a relative, Blessed One." "One who is not a relative, foolish man, does not know what is proper or improper, what is good or not good, for one who is not a relative. Yet there, foolish man, without being previously invited, having approached an unrelated householder, you put forward a consideration regarding a robe! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

528. "But if a robe fund has been set aside for a monk by an unrelated householder or woman householder - 'With this robe fund, having got a robe in exchange, I will clothe the monk of such and such a name with a robe'; if that monk, not previously invited, having approached, should put forward a consideration regarding a robe - 'It would be good indeed if the venerable one, with this robe fund, having got such and such a robe in exchange, would clothe me', desiring something fine, it is an expiation involving forfeiture."

529. "For a monk" means for the sake of a monk, having made the monk the object, wishing to clothe the monk.

"Unrelated person" means one who is not connected through the mother's side or the father's side up to the seventh generation of ancestors.

"Householder" means any man who dwells in a house.

"Woman householder" means any woman who dwells in a house.

"Robe fund" means unwrought gold or gold or pearls or gems or coral or crystal or cloth or thread or cotton.

"With this robe fund" means with what is present.

"Having got in exchange" means having exchanged.

"I will clothe" means I will give.

"If that monk there" means the monk for whom the robe fund has been set aside, that monk.

"Not previously invited" means he was not previously told - "What kind of robe do you need, venerable sir, what kind of robe shall I get in exchange for you?"

"Having approached" means having gone to the house, having approached anywhere.

"Should put forward a consideration regarding a robe" means let it be long or wide or thick or smooth.

"With this robe fund" means with what is present.

"Such and such" means long or wide or thick or smooth.

"Having got in exchange" means having exchanged.

"Clothe" means give.

"Desiring something fine" means desiring something good, desiring something expensive. By his word, he gets in exchange something long or wide or thick or smooth; for the effort, there is a wrong-doing. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This robe of mine, venerable sir, not previously invited, having approached an unrelated householder, having put forward a consideration regarding a robe, is forfeitable; I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

530. If it is an unrelated person and he perceives them as unrelated, without being previously invited, having approached a householder, he puts forward a consideration regarding a robe - an expiation involving forfeiture. If it is an unrelated person and he is doubtful, without being previously invited, having approached a householder, he puts forward a consideration regarding a robe - an expiation involving forfeiture. If it is an unrelated person and he perceives them as a relative, without being previously invited, having approached a householder, he puts forward a consideration regarding a robe - an expiation involving forfeiture.

If it is a relative and he perceives them as unrelated - an offence of wrong-doing. If it is a relative and he is doubtful - an offence of wrong-doing. If it is a relative and he perceives them as a relative - no offence.

531. There is no offence for relatives, for those who have invited to admonish, for the benefit of another, with one's own wealth, when one wishing to get in exchange something very costly gets in exchange something of little value, for a mad man, for the first offender.

The training rule on set aside is concluded as eighth.

9. The Second Training Rule on Set Aside

532. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain man said this to another man - "I will clothe the noble Upananda with a robe." He too said thus: "I too will clothe the noble Upananda with a robe." A certain alms-gathering monk heard this friendly conversation of those men. Then that monk approached the Venerable Upananda the Sakyan; having approached, he said this to the Venerable Upananda the Sakyan - "You are of great merit, friend Upananda. In such and such a place a certain man said this to another man - 'I will clothe the noble Upananda with a robe.' He too said thus: 'I too will clothe the noble Upananda with a robe.'""Friend, they are my attendants."

Then the Venerable Upananda the Sakyan approached those men; having approached, he said this to those men - "Is it true, friends, that you wish to clothe me with robes?" "Yes, noble sir, it is thus - 'We will clothe the noble Upananda with robes.'""If you, friends, wish to clothe me with robes, clothe me with such a robe. What shall I do with them even if clothed, if I will not use them?" Then those men grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, are greedy, discontented. They are not easy to clothe with robes. How indeed could the noble Upananda, without being previously invited by us, having approached, put forward a consideration regarding a robe!"

The monks heard those men grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan, without being previously invited, having approached householders, put forward a consideration regarding a robe!" Then those monks, having rebuked the Venerable Upananda the Sakyan in many ways, reported this matter to the Blessed One, etc. "Is it true, Upananda, that without being previously invited, having approached householders, you put forward a consideration regarding a robe?" "True, Blessed One." "Are they relatives of yours, Upananda, or not relatives?" "Not relatives, Blessed One." "One who is not a relative, foolish man, does not know what is proper or improper, what is good or not good, for those who are not relatives. Yet there, foolish man, without being previously invited, having approached unrelated householders, you put forward a consideration regarding a robe! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

533. "But if separate robe funds have been set aside for a monk by two unrelated householders or woman householders - 'With these separate robe funds, having got separate robes in exchange, we will clothe the monk of such and such a name with robes'; if that monk, not previously invited, having approached, should put forward a consideration regarding a robe - 'It would be good indeed if the venerable ones, with

these separate robe funds, having got such and such a robe in exchange, would clothe me, both together as one', desiring something fine, it is an expiation involving forfeiture."

534. "For a monk" means for the sake of a monk, having made the monk the object, wishing to clothe the monk.

"Of both" means of two.

"Not a relative" means one who is not connected through the mother's side or the father's side up to the seventh generation of ancestors.

"Householder" means any who dwell in a house.

"Woman householders" means any women who dwell in a house.

"Robe funds" means unwrought gold or gold or pearls or gems or coral or crystal or cloth or thread or cotton.

"With these separate robe funds" means with those that are available.

"Having got in exchange" means having exchanged.

"We will clothe" means we will give.

"If that monk there" means the monk for whom the robe funds have been set aside, that monk.

"Not previously invited" means he was not previously told - "What kind of robe do you need, venerable sir, what kind of robe shall we get in exchange for you?"

"Having approached" means having gone to the house, having approached anywhere.

"Should put forward a consideration regarding a robe" means let it be long or wide or thick or smooth.

"With these separate robe funds" means with those that are available.

"Such and such" means long or wide or thick or smooth.

"Having got in exchange" means having exchanged.

"Would clothe" means would give.

"Both together as one" means even two people as one.

"Desiring something fine" means desiring something good, desiring something expensive.

By his word, they get in exchange something long or wide or thick or smooth; for the effort, there is a wrong-doing. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This robe of mine, venerable sir, not previously invited, having approached unrelated householders, having put forward a consideration regarding a robe, is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

535. If it is an unrelated person and he perceives them as unrelated, without being previously invited, having approached householders, he puts forward a consideration regarding a robe - an expiation involving forfeiture. If it is an unrelated person and he is doubtful, without being previously invited, having approached householders, he puts forward a consideration regarding a robe - an expiation involving forfeiture. If it is an unrelated person and he perceives them as a relative, without being previously invited, having approached householders, he puts forward a consideration regarding a robe - an expiation involving forfeiture.

If it is a relative and he perceives them as unrelated - an offence of wrong-doing. If it is a relative and he is doubtful - an offence of wrong-doing. If it is a relative and he perceives them as a relative - no offence.

536. No offence - for relatives, for those who have invited to admonish, for the benefit of another, with one's own wealth, when one wishing to get in exchange something very costly gets in exchange something of little value, for a mad man, for the first offender.

The second training rule on set aside is concluded as ninth.

10. The Training Rule on King

537. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a chief minister who was the attendant of the Venerable Upananda the Sakyan sent a robe fund by messenger to the Venerable Upananda the Sakyan - "With this robe fund, having got a robe in exchange, clothe the noble Upananda with a robe." Then that messenger approached the Venerable Upananda the Sakyan; having approached, he said this to the Venerable Upananda the Sakyan - "This robe fund, venerable sir, has been brought for the venerable one. Let the venerable one accept the robe fund." When this was said, the Venerable Upananda the Sakyan said this to that messenger - "We do not, friend, accept a robe fund, but we do accept a robe at the right time that is allowable." When this was said, that messenger said this to the Venerable Upananda the Sakyan - "But does the venerable one have any steward?" Now at that time a certain lay follower had gone to the monastery on some business. Then the Venerable Upananda the Sakyan said this to that messenger - "This lay follower, friend, is a steward for the monks." Then that messenger, having informed that lay follower, approached the Venerable Upananda the Sakyan; having approached, he said this to the Venerable Upananda the Sakyan - "The steward whom the venerable one pointed out, venerable sir, has been informed by me. Let the venerable one approach at the right time, he will clothe you with a robe."

Now at that time that chief minister sent a messenger to the Venerable Upananda the Sakyan - "Let the noble one use that robe, we wish that robe to be used by the noble one." Then the Venerable Upananda the Sakyan said nothing to that lay follower. For the second time that chief minister sent a messenger to the Venerable Upananda the Sakyan - "Let the noble one use that robe, we wish that robe to be used by the noble one." For the second time the Venerable Upananda the Sakyan said nothing to that

lay follower. For the third time that chief minister sent a messenger to the Venerable Upananda the Sakyan - "Let the noble one use that robe, we wish that robe to be used by the noble one."

Now at that time it was the time for the town council. And an agreement had been made by the town council - "Whoever comes late is bound to pay fifty." Then the Venerable Upananda the Sakyan approached that lay follower; having approached, he said this to that lay follower - "I have need, friend, for a robe." "Wait for today, venerable sir, today is the time for the town council. And an agreement had been made by the town council - 'Whoever comes late is bound to pay fifty.'" "Give me the robe today itself, friend," and he fondled his waist-band. Then that lay follower, being pressured by the Venerable Upananda the Sakyan, having got a robe in exchange for the Venerable Upananda the Sakyan, went late. People said this to that lay follower - "Why have you, noble sir, come late? You have lost fifty."

Then that lay follower reported this matter to those people. People grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, are greedy, discontented. It is not easy even to do service for them. How indeed could the Venerable Upananda, when told by a lay follower - 'Wait for today, venerable sir,' not wait!" The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes... grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan, when told by a lay follower - 'Wait for today, venerable sir,' not wait!" Then those monks, having rebuked the Venerable Upananda the Sakyan in many ways, reported this matter to the Blessed One, etc. "Is it true, Upananda, that when told by a lay follower - 'Wait for today, venerable sir,' you did not wait?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, when told by a lay follower - 'Wait for today, venerable sir,' not wait! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

538. "But if a king or a king's official or a brahmin or a householder should send a robe fund by messenger for a monk - 'With this robe fund, having got a robe in exchange, clothe the monk of such and such a name with a robe.' If that messenger, having approached that monk, should say thus - 'This robe fund, venerable sir, has been brought for the venerable one. Let the venerable one accept the robe fund,' by that monk that messenger should be addressed thus - 'We do not, friend, accept a robe fund. But we do accept a robe at the right time that is allowable.' If that messenger should say thus to that monk - 'But does the venerable one have any steward?' by a monk who needs a robe, monks, a steward should be pointed out, either a monastery attendant or a lay follower - 'This, friend, is a steward for the monks.' If that messenger, having informed that steward, having approached that monk, should say thus - 'The steward whom the venerable one pointed out, venerable sir, has been informed by me. Let the venerable one approach at the right time, he will clothe you with a robe,' by a monk who needs a robe, monks, having approached the steward, he should be prompted and reminded two or three times - 'I have need, friend, for a robe.' Prompting and reminding two or three times, if he should produce that robe, this is wholesome; if he should not produce it, he should stand silently for it four times, five times, six times at most. Standing silently for it four times, five times, six times at most, if he should produce that robe, this is wholesome; if making further

effort beyond that he should produce that robe, it is an expiation involving forfeiture. If he should not produce it, from where the robe fund was brought for him, he should either go there himself or a messenger should be sent - 'The robe fund which you venerable ones sent for a monk, that does not benefit that monk in any way. Let the venerable ones recover your own, lest your own be lost.' This is the proper course therein."

539. "For a monk" means for the sake of a monk, having made the monk the object, wishing to clothe the monk.

"King" means whoever exercises kingship.

"King's official" means whoever receives food and wages from the king.

"Brahmin" means a brahmin by birth.

"Householder" means setting aside the king, the king's official, and the brahmin, the remainder is called householder.

"Robe fund" means unwrought gold or gold or pearls or gems.

"With this robe fund" means with what is present.

"Having got in exchange" means having exchanged.

"Clothe" means give.

If that messenger, having approached that monk, should say thus - "This robe fund, venerable sir, has been brought for the venerable one. Let the venerable one accept the robe fund," by that monk that messenger should be addressed thus - "We do not, friend, accept a robe fund. But we do accept a robe at the right time that is allowable." If that messenger should say thus to that monk - "But does the venerable one have any steward?" By a monk who needs a robe, monks, a steward should be pointed out, either a monastery attendant or a lay follower - "This, friend, is a steward for the monks." He should not say - "Give it to him," or "He will deposit it," or "He will exchange it," or "He will get it in exchange."

If that messenger, having informed that steward, having approached that monk, should say thus - "The steward whom the venerable one pointed out, venerable sir, has been informed by me. Let the venerable one approach at the right time, he will clothe you with a robe," by a monk who needs a robe, monks, having approached the steward, he should be prompted and reminded two or three times - "I have need, friend, for a robe." He should not say - "Give me a robe, bring me a robe, exchange a robe for me, get a robe in exchange for me." He should be told a second time. He should be told a third time. If he produces it, this is wholesome; if he does not produce it, having gone there, he should stand silently for it. He should not sit down on a seat. He should not accept material gains. He should not speak the Teaching. If asked "Why have you come?" he should say "Know it, friend." If he sits down on a seat, or accepts material gains, or speaks the Teaching, he breaks the standing. He should stand a second time. He should stand a third time. Having prompted four times, he should stand four times. Having prompted five times, he should stand twice. Having prompted six times, he should not stand. If making further effort beyond that he produces that robe, for the effort there is a wrong-doing. By the

acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This robe of mine, venerable sir, produced by prompting more than three times and by standing more than six times, is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

If he should not produce it, from where the robe fund was brought for him, he should either go there himself or a messenger should be sent - "The robe fund which you venerable ones sent for a monk, that does not benefit that monk in any way. Let the venerable ones recover your own, lest your own be lost."

"This is the proper course therein" means this is the conformity with the Teaching therein.

540. By prompting more than three times, by standing more than six times, perceiving it as exceeding, he produces it - an expiation involving forfeiture. By prompting more than three times, by standing more than six times, being doubtful, he produces it - an expiation involving forfeiture. By prompting more than three times, by standing more than six times, perceiving it as less, he produces it - an expiation involving forfeiture.

By prompting less than three times, by standing less than six times, perceiving it as exceeding - an offence of wrong-doing. By prompting less than three times, by standing less than six times, being doubtful - an offence of wrong-doing. By prompting less than three times, by standing less than six times, perceiving it as less - no offence.

541. No offence - by prompting three times, by standing six times, by prompting less than three times, by standing less than six times, if he gives without being prompted, if the owners give after prompting, for a mad man, for a first offender.

The training rule on king is concluded as tenth.

The chapter on kathina-cloth is first.

Its summary:

Withdrawn kathina-privilege three, washing and formal acceptance;
Unrelated persons just three, and for both by messenger.

2. The Chapter on Silk

1. The Training Rule on Silk

542. At that time the Buddha, the Blessed One, was dwelling at Āḷavī in the Aggāḷava shrine. Now at that time the group of six monks, having approached the silk-makers, said thus - "Friends, cook many cocoons, give some to us too, we too wish to make a rug mixed with silk." They grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, having approached us, say thus - 'Friends, cook many cocoons, give some to us too, we too wish to make a rug mixed with silk'! It is a loss for us too, it is ill-gained for us too, that we, for the sake of livelihood, on account of children and wife, bring 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 approached the silk-makers, say thus - 'Friends, cook many cocoons, give some to us too, we too wish to make a rug mixed with silk!'" Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that having approached the silk-makers, you said thus - 'Friends, cook many cocoons, give some to us too, we too wish to make a rug mixed with silk?'" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, having approached the silk-makers, say thus - "Friends, cook many cocoons, give some to us too, we too wish to make a rug mixed with silk." This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

543. "Whatever monk should have a rug mixed with silk made, it is an expiation involving forfeiture."

544. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Rug" means it is made by spreading, not woven.

"Should have made" means mixing with even one silk thread, he makes or has made, for the effort there is a wrong-doing. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This rug of mine, venerable sir, mixed with silk, has been made and is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

545. What is not finished by oneself, one makes complete by oneself - an expiation involving forfeiture. What is not finished by oneself, one makes complete by others - an expiation involving forfeiture. What is not finished by others, one makes complete by oneself - an expiation involving forfeiture. What is not finished by others, one makes complete by others - an expiation involving forfeiture.

If one makes or causes to be made for the benefit of another - an offence of wrong-doing. If one receives what is made by another and uses it - an offence of wrong-doing.

546. There is no offence if one makes a canopy or a floor covering or a screen wall or a mattress or a pillow, for a mad man, for the first offender.

The training rule on silk is concluded as first.

2. The Training Rule on Pure Black

547. At that time the Buddha, the Blessed One, was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time the group of six monks were having a rug made of pure black goat wool. People, wandering on a monastery tour, having seen this, grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, have a rug made of pure black goat wool, just like laymen enjoying sensual pleasures!" 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 have a rug made of pure

black goat wool!" Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that you had a rug made of pure black goat wool?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, have a rug made of pure black goat wool! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

548. "Whatever monk should have a rug made of pure black goat wool, it is an expiation involving forfeiture."

549. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Black" means there are two kinds of black - black by nature or black by dyeing.

"Rug" means it is made by spreading, not woven.

"Should have made" means he makes or has made, for the effort there is a wrongdoing. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This rug of mine, venerable sir, made of pure black goat wool, has been made and is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

550. What is not finished by oneself, one makes complete by oneself - an expiation involving forfeiture. What is not finished by oneself, one makes complete by others - an expiation involving forfeiture. What is not finished by others, one makes complete by oneself - an expiation involving forfeiture. What is not finished by others, one makes complete by others - an expiation involving forfeiture.

If one makes or causes to be made for the benefit of another - an offence of wrongdoing. If one receives what is made by another and uses it - an offence of wrongdoing.

551. There is no offence if one makes a canopy or a floor covering or a screen wall or a mattress or a pillow, for a mad man, for the first offender.

The training rule on pure black is concluded as second.

3. The Training Rule on Two Parts

552. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks - "It has been rejected by the Blessed One to have a rug made of pure black goat wool" - they, having taken just a little white at the edge, likewise had a rug made of pure black goat wool. Those monks who were of few wishes...grumbled, criticised, and complained - "How indeed could the group of six monks, having taken just a little white at the edge, likewise have a rug made of pure black goat wool!" Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that having taken just a little white at the edge, you likewise had a rug made of pure black goat wool?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men,

having taken just a little white at the edge, likewise have a rug made of pure black goat wool! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

553. Now when a monk is having a new rug made, two parts of pure black goat wool are to be taken, a third of white, a fourth of brown. If a monk, without taking two parts of pure black goat wool, a third of white, a fourth of brown, should have a new rug made, it is an expiation involving forfeiture.

554. "New" is said with reference to the making.

"Rug" means it is made by spreading, not woven.

"When having it built" means either building or causing to be built.

"Two parts of pure black goat wool are to be taken" means having kept, two tulās are to be taken.

"A third of white" means a tulā of white.

"A fourth of brown" means a tulā of brown.

"If a monk, without taking two parts of pure black goat wool, a third of white, a fourth of brown" means: Not taking two tulās of pure black goat wool, a tulā of white, a tulā of brown, if he makes or causes to be made a new rug, for the effort there is a wrongdoing, by the acquisition it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This rug of mine, venerable sir, not having taken two tulās of pure black goat wool, a tulā of white, a tulā of brown, has been made and is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

555. What is not finished by oneself, one makes complete by oneself - an expiation involving forfeiture. What is not finished by oneself, one makes complete by others - an expiation involving forfeiture. What is not finished by others, one makes complete by oneself - an expiation involving forfeiture. What is not finished by others, one makes complete by others - an expiation involving forfeiture.

If one makes or causes to be made for the benefit of another - an offence of wrongdoing. If one receives what is made by another and uses it - an offence of wrongdoing.

556. There is no offence if one makes it having taken a tulā of white, a tulā of brown, if one makes it having taken more white, more brown, if one makes it having taken pure white, pure brown, if one makes a canopy or a floor covering or a screen wall or a mattress or a pillow, for a mad man, for the first offender.

The training rule on two parts is concluded as third.

4. The Training Rule on Six Years

557. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time monks were having a rug made every rainy season. They dwelt much given to begging, much given to asking - "Give goat

wool. We have need of goat wool." People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, have a rug made every rainy season, dwell much given to begging, much given to asking - 'Give goat wool, we have need of goat wool!'" But our rugs made once last five or six years, on which our children defecate and urinate and which are gnawed by rats. But these ascetics, disciples of the Sakyan, have a rug made every rainy season, dwell much given to begging, much given to asking - "Give goat wool, we have need of goat wool!"

The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks have a rug made every rainy season, dwell much given to begging, much given to asking - 'Give goat wool, we have need of goat wool!'" Then those monks, having rebuked them in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that monks have a rug made every rainy season, dwell much given to begging, much given to asking - 'Give goat wool, we have need of goat wool'?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could those foolish men, monks, have a rug made every rainy season, dwell much given to begging, much given to asking - 'Give goat wool, we have need of goat wool!' This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

558. Now a new rug, having been made by a monk, should be kept for six years. If within six years, having given up or not having given up that rug, he should have another new rug made, it is an expiation involving forfeiture.

And thus this training rule was laid down by the Blessed One for the monks.

559. Now at that time a certain monk was sick in Kosambī. The relatives of that monk sent a messenger to him - "Let the venerable sir come, we will attend to him." The monks too said thus - "Go, friend, your relatives will attend to you." He speaks thus: "A training rule has been laid down by the Blessed One, friend - 'Now a new rug, having been made by a monk, should be kept for six years.' But I am sick, I am not able to depart taking the rug. And without the rug it is not comfortable for me. I will not go." They 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 give authorisation for having a rug to a sick monk. And thus, monks, it should be given. That sick monk, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - 'I, venerable sirs, am sick. I am not able to depart taking the rug. I, venerable sirs, request the Community for authorisation for having a rug.' It should be requested a second time. It should be requested a third time. An experienced and competent monk should inform the Community -

560. "Let the Community hear me, venerable sir. This monk of such and such a name is sick. He is not able to depart taking the rug. He requests the Community for authorisation for having a rug. If it is the proper time for the Community, the Community should give authorisation for having a rug to the monk of such and such a name. This is the motion.

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

sick. He is not able to depart taking the rug. He requests the Community for authorisation for having a rug. The Community gives authorisation for having a rug to the monk of such and such a name. If the giving of authorisation for having a rug to the monk of such and such a name is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"Authorisation for having a rug has been given by the Community to the monk of such and such a name. It is agreeable to the Community, therefore they are silent, thus I remember it."

And thus, monks, you should recite this training rule -

561. Now a new rug, having been made by a monk, should be kept for six years. If within six years, having given up or not having given up that rug, he should have another new rug made, except with the authorization of the monks, it is an expiation involving forfeiture.

562. "New" is said with reference to the making.

"Rug" means it is made by spreading, not woven.

"Having had it made" means having made it or having had it made.

"Should be kept for six years" means it should be kept for six years at most.

"If within six years" means less than six years.

"Having given up that rug" means having given it to others.

"Not having given up" means not having given it to anyone.

"Except with the authorization of the monks" means setting aside the authorization of the monks, if he makes or has made another new rug, for the effort there is a wrongdoing. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This rug of mine, venerable sir, has been made for less than six years, except with the authorization of the monks, and is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

563. What is not finished by oneself, one makes complete by oneself - an expiation involving forfeiture. What is not finished by oneself, one makes complete by others - an expiation involving forfeiture. What is not finished by others, one makes complete by oneself - an expiation involving forfeiture. What is not finished by others, one makes complete by others - an expiation involving forfeiture.

564. There is no offence if one makes it for six years, if one makes it for more than six years, if one makes or causes to be made for the benefit of another, if one receives what is made by another and uses it, if one makes a canopy or a floor covering or a screen wall or a mattress or a pillow, with the authorization of the monks, for a mad man, for the first offender.

The training rule on six years is concluded as fourth.

5. The Training Rule on Sitting Cloth Rug

565. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Blessed One addressed the monks: "I wish, monks, to go into seclusion for three months. I should not be approached by anyone except for one bringing almsfood." "Yes, venerable sir," those monks, having promised the Blessed One, no one approached the Blessed One there except for one bringing almsfood. Now at that time an agreement had been made by the monastic community at Sāvattthī: "The Blessed One wishes, friends, to go into seclusion for three months. The Blessed One should not be approached by anyone except for one bringing almsfood. Whoever approaches the Blessed One should be made to confess an expiation." Then the Venerable Upasena Vaṅgantaputta, together with his following, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Now it is habitual for the Buddhas, the Blessed Ones, to exchange friendly greetings with visiting monks. Then the Blessed One said this to the Venerable Upasena Vaṅgantaputta: "Is it bearable for you, Upasena, is it endurable, have you come the journey with little fatigue?" "It is bearable, Blessed One, it is endurable, Blessed One. And we, venerable sir, have come the journey with little fatigue."

Now at that time the Venerable Upasena Vaṅgantaputta's co-resident pupil monk was seated not far from the Blessed One. Then the Blessed One said this to that monk - "Are rag-robes agreeable to you, monk?" "No indeed, venerable sir, rag-robes are not agreeable to me." "But why then are you, monk, a wearer of rag-robes?" "My preceptor, venerable sir, is a wearer of rag-robes. Thus I too am a wearer of rag-robes." Then the Blessed One said this to the Venerable Upasena Vaṅgantaputta: "This following of yours, Upasena, is pleasing. How do you, Upasena, train your following?" "Whoever, venerable sir, requests full ordination from me, to him I say thus: 'I, friend, am a forest-dweller, an almsfood eater, a wearer of rag-robes. If you too will be a forest-dweller, an almsfood eater, a wearer of rag-robes, thus I will give you full ordination.' If he promises me, I give full ordination; if he does not promise me, I do not give full ordination. Whoever requests guidance from me, to him I say thus: 'I, friend, am a forest-dweller, an almsfood eater, a wearer of rag-robes. If you too will be a forest-dweller, an almsfood eater, a wearer of rag-robes, thus I will give you guidance.' If he promises me, I give guidance; if he does not promise me, I do not give guidance. Thus, venerable sir, I train my following."

"Good, good, Upasena. Good indeed that you, Upasena, trained the assembly. But do you know, Upasena, the agreement of the monastic community at Sāvattthī?" "No indeed, venerable sir, I do not know the agreement of the monastic community at Sāvattthī." "At Sāvattthī, Upasena, an agreement was made by the monastic community - 'Friends, the Blessed One wishes to go into seclusion for three months. The Blessed One should not be approached by anyone except for one bringing almsfood. Whoever approaches the Blessed One should be made to confess an expiation.' "The monastic community at Sāvattthī will be known by its own agreement, venerable sir. We will not establish what has not been established, nor will we abolish what has been established; we will proceed having accepted the training rules as they were established." "Good, good, Upasena. What has not been established should not be established, nor should what has been established be abolished; one should proceed having accepted the training rules as they were established. I allow, Upasena, that those monks who are forest-dwellers, almsfood eaters, wearers of rag-

robes, may approach me for an audience as they please."

566. Now at that time many monks were standing outside the door-porch - "We will make the Venerable Upasena Vaṅgantaputta confess an expiation." Then the Venerable Upasena Vaṅgantaputta, together with his retinue, rising from his seat, having paid respect to the Blessed One and circumambulated him keeping him on his right, departed. Then those monks said this to the Venerable Upasena Vaṅgantaputta - "Do you know, friend Upasena, the agreement of the monastic community at Sāvattthī?" "The Blessed One too, friends, said thus to me - 'But do you know, Upasena, the agreement of the monastic community at Sāvattthī?' No indeed, venerable sir, I do not know the agreement of the monastic community at Sāvattthī." "At Sāvattthī, Upasena, an agreement was made by the monastic community - 'Friends, the Blessed One wishes to go into seclusion for three months. The Blessed One should not be approached by anyone except for one bringing almsfood. Whoever approaches the Blessed One should be made to confess an expiation.'" "The monastic community at Sāvattthī will be known by its own agreement, venerable sir. We will not establish what has not been established, nor will we abolish what has been established; we will proceed having accepted the training rules as they were established. It has been permitted, friends, by the Blessed One - 'Those monks who are forest-dwellers, almsfood eaters, wearers of rag-robes, may approach me for an audience as they please.'"

Then those monks - "The Venerable Upasena spoke the truth - 'What has not been established should not be established, nor should what has been established be abolished; one should proceed having accepted the training rules as they were established.'" The monks heard: "It has been permitted, it is said, by the Blessed One - 'Those monks who are forest-dwellers, almsfood eaters, wearers of rag-robes, may approach me for an audience as they please.'" They, longing for the sight of the Blessed One, having abandoned their rugs, undertook the forest-dweller's practice, the almsfood eater's practice, and the rag-robe wearer's practice. Then the Blessed One, wandering on a lodging tour together with several monks, saw rugs abandoned here and there. Having seen, he addressed the monks - "Whose are these rugs abandoned here and there, monks?" 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 - "Well then, monks, I will lay down a training rule for monks, dependent on ten reasons - for the excellence of the Community, for the comfort of the Community, etc. And thus, monks, you should recite this training rule -

567. "Now when a monk is having a sitting cloth rug made, a Sugata span from the edge of an old rug is to be taken for disfigurement. If a monk, without taking a Sugata span from the edge of an old rug, should have a new sitting cloth rug made, it is an expiation involving forfeiture."

568. "Sitting cloth" means with a fringe.

"Rug" means it is made by spreading, not woven.

"When having it built" means either building or causing to be built.

"Old rug" means one that has been worn even once or wrapped around even once.

"A Sugata span from the edge is to be taken for disfigurement" means for firmness, having cut it round or square, it should be spread in one place or having unravelled it, it should be spread.

"If a monk, without taking a Sugata span from the edge of an old rug" means not taking a Sugata span from the edge of an old rug, if he makes or causes to be made a new sitting cloth rug, for the effort there is a wrong-doing, by the acquisition it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This sitting cloth rug of mine, venerable sir, not having taken a Sugata span from the edge of an old rug, has been made and is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "I give it to the venerable one."

569. What is not finished by oneself, one makes complete by oneself - an expiation involving forfeiture. What is not finished by oneself, one makes complete by others - an expiation involving forfeiture. What is not finished by others, one makes complete by oneself - an expiation involving forfeiture. What is not finished by others, one makes complete by others - an expiation involving forfeiture.

If one makes or causes to be made for the benefit of another - an offence of wrong-doing.

570. No offence - if one makes it having taken a Sugata span from the edge of an old rug, if not obtaining one makes it having taken less, if not obtaining one makes it without taking, if one receives what is made by another and uses it, if one makes a canopy or a floor covering or a screen wall or a mattress or a pillow, for a mad man, for the first offender.

The training rule on sitting cloth rug is concluded as fifth.

6. The Training Rule on Goat Wool

571. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time, as a certain monk was going from the Kosalan country to Sāvattthī, goat wool arose for him on the road. Then that monk, having tied a bundle with his upper robe with that goat wool, went on. People, having seen that monk, mocked him - "For how much, venerable sir, were they bought? How much profit will there be?" That monk, being mocked by those people, became ashamed. Then that monk, having gone to Sāvattthī, threw down that goat wool while still standing. The monks said this to that monk - "Why do you, friend, throw down this goat wool while still standing?" "Because indeed, friend, I was mocked by people on account of this goat wool." "But from how far, friend, did you bring this goat wool?" "More than three yojanas, friend." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a monk bring goat wool for more than three yojanas!" Then those monks, having rebuked that monk in many ways, reported this matter to the Blessed One, etc. "Is it true, monk, that you brought goat wool for more than three yojanas?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, bring goat wool for more than three yojanas! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

572. "But if goat wool should arise for a monk travelling on a highway, it should be accepted by a monk who desires it. Having accepted it, it should be carried with one's own hand for a maximum of three yojanas, when there is no carrier. If he should carry it beyond that, even when there is no carrier, it is an expiation involving forfeiture."

573. "For a monk who has set out on a highway" means for one going on a path.

"Goat wool should arise" means it should arise from the Community, or from a group, or from relatives, or from friends, or as a rag-robe, or with one's own wealth.

"By one who desires" means it should be accepted by one who wishes.

"Having accepted it, it should be carried with one's own hand for a maximum of three yojanas" means it should be carried with one's own hand for a maximum of three yojanas.

"When there is no carrier" means there is no other carrier, whether woman or man, householder or one gone forth.

"If he should carry it beyond that, even when there is no carrier" - he moves the first foot past three yojanas, there is an offence of wrong-doing. He moves the second foot past, there is an expiation involving forfeiture. Standing within three yojanas, he throws it outside three yojanas, there is an expiation involving forfeiture. Having put it in another's vehicle or goods without his knowing, he goes beyond three yojanas, they are forfeitable. They should be forfeited to the Community, or to a group, or to an individual. And thus, monks, they should be forfeited, etc. "This goat wool of mine, venerable sir, has been carried beyond three yojanas and is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

574. If it exceeds three yojanas, perceiving it as exceeding, he moves past - an expiation involving forfeiture. If it exceeds three yojanas, being doubtful, he moves past - an expiation involving forfeiture. If it exceeds three yojanas, perceiving it as less, he moves past - an expiation involving forfeiture.

If it is less than three yojanas, perceiving it as exceeding - an offence of wrong-doing. If it is less than three yojanas, being doubtful - an offence of wrong-doing. If it is less than three yojanas, perceiving it as less - no offence.

575. There is no offence if one carries it three yojanas, if one carries it less than three yojanas, if one both carries it three yojanas and brings it back, if one having gone with the intention of residing for three yojanas carries it beyond that, if one having received back what was robbed carries it, if one having received back what was handed over carries it, if one has another carry made-up goods, for a mad man, for the first offender.

The training rule on goat wool is concluded as sixth.

7. The Training Rule on Having Goat Wool Washed

576. At that time the Buddha, the Blessed One, was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Now at that time the group of six monks were having nuns wash goat wool, dye it, and disentangle it. The nuns, washing goat wool, dyeing it, and disentangling it, were neglecting the recitation, the interrogation, the higher morality, the higher consciousness, and the higher wisdom. Then Mahāpajāpati Gotamī approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. To Mahāpajāpati Gotamī standing to one side, the Blessed One said this - "Are the nuns, Gotamī, dwelling diligent, ardent, and resolute?" "From where, venerable sir, would the nuns have diligence! The noble ones of the group of six are having nuns wash goat wool, dye it, and disentangle it. The nuns, washing goat wool, dyeing it, and disentangling it, are neglecting the recitation, the interrogation, the higher morality, the higher consciousness, and the higher wisdom."

Then the Blessed One instructed, encouraged, inspired, and gladdened Mahāpajāpati Gotamī with a talk on the Teaching. Then Mahāpajāpati Gotamī, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, having paid respect to the Blessed One and circumambulated him keeping him on her right, departed. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the group of six monks in return - "Is it true, monks, that you have nuns wash goat wool, dye it, and disentangle it?" "True, Blessed One." "Are they relatives of yours, monks, or not relatives?" "Not relatives, Blessed One." "Those who are not relatives, foolish men, do not know what is proper or improper, what is pleasing or displeasing, for those who are not relatives. Yet you, foolish men, would have nuns who are not relatives wash goat wool, dye it, and disentangle it! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

577. "Whatever monk should have goat wool washed or dyed or disentangled by a nun who is not a relative, it is an expiation involving forfeiture."

578. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Not a relative" means one who is not connected through the mother's side or the father's side up to the seventh generation of ancestors.

"Nun" means one fully ordained in both communities.

If he commands "Wash it," there is an offence of wrong-doing. When washed, they are forfeitable. If he commands "Dye it," there is an offence of wrong-doing. When dyed, they are forfeitable. If he commands "Comb it out," there is an offence of wrong-doing. When combed out, they are forfeitable. They should be forfeited to the Community, or to a group, or to an individual. And thus, monks, they should be forfeited, etc. "This goat wool of mine, venerable sir, has been caused to be washed by a nun who is not a relative and is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

579. Perceiving one who is not a relative as not a relative, she causes goat wool to be washed - an expiation involving forfeiture. Perceiving one who is not a relative as not a relative, she causes goat wool to be washed and causes it to be dyed - with the

forfeiture, an offence of wrong-doing. Perceiving one who is not a relative as not a relative, she causes goat wool to be washed and causes it to be disentangled - with the forfeiture, an offence of wrong-doing. Perceiving one who is not a relative as not a relative, she causes goat wool to be washed, causes it to be dyed, and causes it to be disentangled - with the forfeiture, an offence of two wrong-doings.

Perceiving one who is not a relative as not a relative, she causes goat wool to be dyed - an expiation involving forfeiture. Perceiving one who is not a relative as not a relative, she causes goat wool to be dyed and causes it to be disentangled - with the forfeiture, an offence of wrong-doing. Perceiving one who is not a relative as not a relative, she causes goat wool to be dyed and causes it to be washed - with the forfeiture, an offence of wrong-doing. Perceiving one who is not a relative as not a relative, she causes goat wool to be dyed, causes it to be disentangled, and causes it to be washed - with the forfeiture, an offence of two wrong-doings.

Perceiving one who is not a relative as not a relative, she causes goat wool to be disentangled - an expiation involving forfeiture. Perceiving one who is not a relative as not a relative, she causes goat wool to be disentangled and causes it to be washed - with the forfeiture, an offence of wrong-doing. Perceiving one who is not a relative as not a relative, she causes goat wool to be disentangled and causes it to be dyed - with the forfeiture, an offence of wrong-doing. Perceiving one who is not a relative as not a relative, she causes goat wool to be disentangled, causes it to be washed, and causes it to be dyed - with the forfeiture, an offence of two wrong-doings.

580. If she is doubtful about one who is not a relative, etc. Perceiving one who is not a relative as a relative, etc. She causes another's goat wool to be washed - an offence of wrong-doing. She causes one ordained unilaterally to wash - an offence of wrong-doing. Perceiving a relative as not a relative - an offence of wrong-doing. If she is doubtful about a relative - an offence of wrong-doing. Perceiving a relative as a relative - no offence.

581. There is no offence if when a relative is running a non-relative is the second, if without being asked she washes, if she causes unused made-up goods to be washed, for a female trainee, for a female novice, for a mad man, for the first offender.

The training rule on having goat wool washed is concluded as seventh.

8. The Training Rule on Money

582. 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 Venerable Upananda the Sakyan was dependent on a certain family, receiving regular meals. Whatever solid food or soft food arose in that family, from that a portion was set aside for the Venerable Upananda the Sakyan. Now at that time in the evening meat arose in that family. From that a portion was set aside for the Venerable Upananda the Sakyan. The child of that family, having risen towards the break of dawn, cried - "Give me meat." Then that man said this to his wife - "Give the noble one's portion to the child. Having got something else in exchange, we will give it to the noble one."

Then the Venerable Upananda the Sakyan, having dressed in the earlier period of the day, taking his bowl and robe, approached that family; having approached, he sat down on the prepared seat. Then that man approached the Venerable Upananda the Sakyan; having approached, he paid respect to the Venerable Upananda the Sakyan and sat down to one side. Seated to one side, that man said this to the Venerable Upananda the Sakyan - "Yesterday, venerable sir, in the evening meat arose. From that a portion was set aside for the noble one. This child, venerable sir, having risen towards the break of dawn, cried - 'Give me meat.' The noble one's portion was given to the child. With a coin, venerable sir, what should be brought?" "Has a coin been given up for me, friend?" "Yes, venerable sir, it has been given up." "Then give me that very coin, friend."

Then that man, having given a coin to the Venerable Upananda the Sakyan, grumbled, criticised, and complained - "Just as we accept money, so too these ascetics, disciples of the Sakyan, accept money." The monks heard that man grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan accept money!" Then those monks, having rebuked the Venerable Upananda the Sakyan in many ways, reported this matter to the Blessed One, etc. "Is it true, Upananda, that you accepted money?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, accept money! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

583. "Whatever monk should take gold and silver, or have it taken, or consent to it being placed nearby, it is an expiation involving forfeiture."

584. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Gold" is called the colour of the Teacher.

"Silver" means a coin, a copper small coin, a wooden small coin, a lac small coin, which are used as a medium of exchange.

"Should take" means he takes it himself - an expiation involving forfeiture.

"Should have it taken" means he has another take it - an expiation involving forfeiture.

"Or should consent to it being placed nearby" means he consents to what is placed nearby thinking "Let this be for the noble one" - it is forfeitable. It should be forfeited in the midst of the Community. And thus, monks, it should be forfeited - That monk, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - "I, venerable sir, accepted money. This is forfeitable for me. I forfeit this to the Community." Having forfeited it, the offence should be confessed. The offence should be accepted by an experienced and competent monk. If a monastery attendant or a lay follower comes there, he should be told - "Friend, take note of this." If he says - "What should be brought with this?" - he should not be told - "Bring this or that." What is allowable should be

indicated - ghee or oil or honey or molasses. If he, having exchanged it for that, brings something allowable, except for the acceptor of money, it should be used by all. If this can be obtained, this is wholesome; if it cannot be obtained, he should be told - "Friend, throw this away." If he throws it away, this is wholesome; if he does not throw it away, a monk possessed of five factors should be authorized as a money remover - one who would not go to bias through desire, would not go to bias through hatred, would not go to bias through delusion, would not go to bias through fear, and would know what has been thrown away and what has not been thrown away. And thus, monks, he should be authorized. First a monk should be requested. Having requested, an experienced and competent monk should inform the Community -

585. "Let the Community hear me, venerable sir. If it is the proper time for the Community, the Community should authorise the monk of such and such a name as a money remover. This is the motion.

"Let the Community hear me, venerable sir. The Community authorises the monk of such and such a name as a money remover. If the authorisation of the monk of such and such a name as a money remover is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The monk of such and such a name is authorised by the Community as a money remover. It is agreeable to the Community, therefore they are silent, thus I remember it."

By that authorised monk it should be thrown away without making a sign. If he throws it away having made a sign, there is an offence of wrong-doing.

586. If it is money, perceiving it as money, he accepts money - an expiation involving forfeiture. If it is money, being doubtful, he accepts money - an expiation involving forfeiture. If it is money, perceiving it as not money, he accepts money - an expiation involving forfeiture.

If it is not money, perceiving it as money - an offence of wrong-doing. If it is not money, being doubtful - an offence of wrong-doing. If it is not money, perceiving it as not money - there is no offence.

There is no offence if within a monastery or within a house, having picked it up or having had it picked up, he puts it aside - thinking "Whoever it belongs to will take it", for a mad man, for the first offender.

The training rule on money is concluded as eighth.

9. The Training Rule on Monetary Transaction

587. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks engaged in various kinds of monetary transactions. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, engage in various kinds of monetary transactions, just like laymen enjoying sensual pleasures!" 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 engage in various kinds of monetary transactions!" Then those monks,

having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that you engaged in various kinds of monetary transactions?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, engage in various kinds of monetary transactions! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

588. "Whatever monk should engage in various kinds of monetary transactions, it is an expiation involving forfeiture."

589. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Of various kinds" means either wrought or unwrought or partly wrought. "Wrought" means what goes on the head, what goes on the neck, what goes on the hand, what goes on the foot, what goes on the hip. "Unwrought" means what is called made into a lump. "Partly wrought" means both of those.

"Money" means the colour of the Teacher, a coin, a copper small coin, a wooden small coin, a lac small coin, which are used as a medium of exchange.

"Should engage in" means he gets wrought in exchange for wrought - an expiation involving forfeiture. He gets unwrought in exchange for wrought - an expiation involving forfeiture. He gets partly wrought in exchange for wrought - an expiation involving forfeiture. He gets wrought in exchange for unwrought - an expiation involving forfeiture. He gets unwrought in exchange for unwrought - an expiation involving forfeiture. He gets partly wrought in exchange for unwrought - an expiation involving forfeiture. He gets wrought in exchange for partly wrought - an expiation involving forfeiture. He gets unwrought in exchange for partly wrought - an expiation involving forfeiture. He gets partly wrought in exchange for partly wrought - an expiation involving forfeiture. It should be forfeited in the midst of the Community. And thus, monks, it should be forfeited. That monk, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - "I, venerable sirs, engaged in various kinds of monetary transactions. This is forfeitable for me. I forfeit this to the Community." Having forfeited it, the offence should be confessed. The offence should be accepted by an experienced and competent monk. If a monastery attendant or a lay follower comes there, he should be told - "Friend, take note of this." If he says - "What should be brought with this?" - he should not be told - "Bring this or that." What is allowable should be indicated - ghee or oil or honey or molasses. If he, having exchanged it for that, brings something allowable, except for the one who got it in exchange for money, it should be used by all. If this can be obtained, this is wholesome; if it cannot be obtained, he should be told - "Friend, throw this away." If he throws it away, this is wholesome; if he does not throw it away, a monk possessed of five factors should be authorized as a money remover - one who would not go to bias through desire, would not go to bias through hatred, would not go to bias through delusion, would not go to bias through fear, and would know what has been thrown away and what has not

been thrown away. And thus, monks, he should be authorized. First a monk should be requested. Having requested, an experienced and competent monk should inform the Community -

590. "Let the Community hear me, venerable sir. If it is the proper time for the Community, the Community should authorise the monk of such and such a name as a money remover. This is the motion.

"Let the Community hear me, venerable sir. The Community authorises the monk of such and such a name as a money remover. If the authorisation of the monk of such and such a name as a money remover is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The monk of such and such a name is authorised by the Community as a money remover. It is agreeable to the Community, therefore they are silent, thus I remember it."

By that authorised monk it should be thrown away without making a sign. If he throws it away having made a sign, there is an offence of wrong-doing.

591. If it is money, perceiving it as money, he gets money in exchange - an expiation involving forfeiture. If it is money, being doubtful, he gets money in exchange - an expiation involving forfeiture. If it is money, perceiving it as not money, he gets money in exchange - an expiation involving forfeiture. If it is not money, perceiving it as money, he gets money in exchange - an expiation involving forfeiture. If it is not money, being doubtful, he gets money in exchange - an expiation involving forfeiture. If it is not money, perceiving it as not money, he gets money in exchange - an expiation involving forfeiture.

If it is not money, perceiving it as money - an offence of wrong-doing. If it is not money, being doubtful - an offence of wrong-doing. If it is not money, perceiving it as not money - there is no offence.

592. There is no offence for a mad man, for the first offender.

The training rule on monetary transaction is concluded as ninth.

10. The Training Rule on Buying and Selling

593. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Upananda the Sakyan was competent to do robe-making work. He, having made a double robe from cloth rags, having made it well-dyed and well-prepared, wore it. Then a certain wandering ascetic, having put on a very costly cloth, approached the Venerable Upananda the Sakyan; having approached, he said this to the Venerable Upananda the Sakyan - "This double robe of yours is beautiful, friend; give it to me in exchange for the cloth." "Know it, friend." "Yes, friend, I know." "Well then, friend," he gave it. Then that wandering ascetic, having put on that double robe, went to the wandering ascetics' park. The wandering ascetics said this to that wandering ascetic - "This double robe of yours is beautiful, friend; from where was it obtained by you?" "It was exchanged by me, friend, for that cloth." "For how many days will this double robe of yours last, friend? That very cloth of yours was better."

Then that wandering ascetic - "The wandering ascetics spoke the truth - 'For how many days will this double robe of mine last! That very cloth of mine was better'" - approached the Venerable Upananda the Sakyan; having approached, he said this to the Venerable Upananda the Sakyan - "Here, friend, is your double robe; give me the cloth." "Were you not, friend, told by me - 'Know it, friend!' I will not give it." Then that wandering ascetic grumbled, criticised, and complained - "Even a householder gives it to a householder who is remorseful, why then would one gone forth not give it to one gone forth!" The monks heard that wandering ascetic grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan engage in buying and selling with a wandering ascetic!" Then those monks, having rebuked the Venerable Upananda the Sakyan in many ways, reported this matter to the Blessed One, etc. "Is it true, Upananda, that you engaged in buying and selling with a wandering ascetic?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, engage in buying and selling with a wandering ascetic! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

594. "Whatever monk should engage in various kinds of buying and selling, it is an expiation involving forfeiture."

595. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Of various kinds" means requisites of robes, almsfood, lodging and medicine for the sick, even down to a lump of bath powder, a wooden toothbrush, or a loose thread.

"Should engage in buying and selling" means "give this for this, bring this for this, exchange this for this, get this in exchange for this." He transgresses, there is an offence of wrong-doing. When it has been bought and sold, one's own goods have gone into another's hand and another's goods have come into one's own hand, it is forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "I, venerable sir, engaged in various kinds of buying and selling. This is forfeitable for me. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

596. If it is buying and selling, perceiving it as buying and selling - an expiation involving forfeiture. If it is buying and selling, being doubtful - an expiation involving forfeiture. If it is buying and selling, perceiving it as not buying and selling - an expiation involving forfeiture.

If it is not buying and selling, perceiving it as buying and selling - an offence of wrong-doing. If it is not buying and selling, being doubtful - an offence of wrong-doing. If it is not buying and selling, perceiving it as not buying and selling - there is no offence.

597. No offence - for one who asks the price, for one who tells the caretaker of legally allowable things, for one who says "This we have, and we have need for this and that," for a mad man, for the first offender.

The training rule on buying and selling is concluded as tenth.

The chapter on silk is second.

Its summary:

Pure silk two portions, six years the sitting cloth;
And two hair rules one takes, both of various kinds.

3. The Bowl Chapter

1. The Training Rule on Bowl

598. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks were making an accumulation of many bowls. People, wandering on a monastery tour, having seen this, grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, make an accumulation of many bowls, or will the ascetics, disciples of the Sakyan, engage in bowl trade, or will they open a crockery shop!" 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 keep an extra bowl!" Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that you keep an extra bowl?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, keep an extra bowl! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

599. "Whatever monk should keep an extra bowl, it is an expiation involving forfeiture."

And thus this training rule was laid down by the Blessed One for the monks.

600. Now at that time an extra bowl had arisen for the Venerable Ānanda. And the Venerable Ānanda wished to give that bowl to the Venerable Sāriputta. And the Venerable Sāriputta was dwelling at Sāketa. Then this occurred to the Venerable Ānanda: "A training rule has been laid down by the Blessed One - 'An extra bowl should not be kept.' And this extra bowl has arisen for me. I wish to give this bowl to the Venerable Sāriputta. And the Venerable Sāriputta was dwelling at Sāketa. How should I proceed?" He reported this matter to the Blessed One. "How long, Ānanda, before Sāriputta will come?" "On the ninth or tenth day, 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 keep an extra bowl for ten days at most. And thus, monks, you should recite this training rule -

601. "An extra bowl should be kept for ten days at most. For one who exceeds that, it is an expiation involving forfeiture."

602. "For ten days at most" means it should be kept for ten days at most.

An extra bowl means one that is not determined and not assigned.

A bowl means there are two bowls: an iron bowl and a clay bowl.

There are three sizes of bowls: a large bowl, a medium-sized bowl, and a small bowl. A large bowl takes half an āḷhaka of cooked rice, a quarter portion of food, and a suitable amount of vegetables. A medium-sized bowl takes a nālī of cooked rice, a

quarter portion of food, and a suitable amount of vegetables. A small bowl takes a pattha of cooked rice, a quarter portion of food, and a suitable amount of vegetables. Larger than that is not a bowl, smaller than that is not a bowl.

"For one who exceeds that, it is forfeitable" means at the break of dawn on the eleventh day, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited. That monk, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - "This bowl of mine, venerable sir, has exceeded ten days and is forfeitable. I forfeit this to the Community." Having forfeited it, the offence should be confessed. The offence should be accepted by an experienced and competent monk, and the forfeited bowl should be given back.

603. "Let the Community hear me, venerable sir. This bowl of the monk of such and such a name is forfeitable and has been handed over to the Community. If it is the proper time for the Community, the Community should give this bowl to the monk of such and such a name."

604. That monk, having approached several monks, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - "This bowl of mine, venerable sir, has exceeded ten days and is forfeitable. I forfeit it to the venerable ones." Having forfeited it, the offence should be confessed. The offence should be accepted by an experienced and competent monk, and the forfeited bowl should be given back.

605. "Let the venerable ones hear me. This bowl of the monk of such and such a name is forfeitable and has been handed over to the venerable ones. If it is the proper time for the venerable ones, the venerable ones should give this bowl to the monk of such and such a name."

606. That monk, having approached one monk, having arranged his upper robe on one shoulder, having sat down squatting, having raised joined palms, should address him thus - "This bowl of mine, friend, has exceeded ten days and is forfeitable. I forfeit it to the venerable one." Having forfeited it, the offence should be confessed. The offence should be accepted by that monk, and the forfeited bowl should be given back - "I give this bowl to the venerable one."

607. When ten days have passed, perceiving it as passed - an expiation involving forfeiture. When ten days have passed, being doubtful - an expiation involving forfeiture. When ten days have passed, perceiving it as not passed - an expiation involving forfeiture. When not determined, perceiving it as determined - an expiation involving forfeiture. When not assigned, perceiving it as assigned - an expiation involving forfeiture. When not relinquished, perceiving it as relinquished - an expiation involving forfeiture. When not lost, perceiving it as lost - an expiation involving forfeiture. When not destroyed, perceiving it as destroyed - an expiation involving forfeiture. When not broken, perceiving it as broken - an expiation involving forfeiture. When not plundered, perceiving it as plundered - an expiation involving forfeiture.

If one uses a forfeitable bowl without relinquishing it - an offence of wrong-doing.
When ten days have not passed, perceiving it as passed - an offence of wrong-doing.
When ten days have not passed, being doubtful - an offence of wrong-doing. When
ten days have not passed, perceiving it as not passed - no offence.

608. There is no offence if within ten days he determines, assigns, gives up, if it is lost, if it perishes, if it is broken, if they take it by force, if they take it on trust, for a mad man, for the first offender.

Now at that time the group of six monks did not give the forfeited bowl. They reported this matter to the Blessed One. "Monks, a forfeited bowl should not be not given. Whoever should not give it, there is an offence of wrong-doing."

The training rule on bowl is concluded as first.

2. The Training Rule on Less than Five Bindings

609. At that time the Buddha, the Blessed One, was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Now at that time monks had been invited by a certain potter - "Whichever sirs have need of a bowl, I will provide with a bowl." Now at that time monks, not knowing moderation, were asking for many bowls. Those who had small bowls asked for large bowls. Those who had large bowls asked for small bowls. Then that potter, making many bowls for the monks, was not able to make other merchandise, he could not sustain himself, and his children and wife became exhausted. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, not knowing moderation, ask for many bowls! This one, making many bowls for them, is not able to make other merchandise, he cannot sustain himself, and his children and wife are becoming exhausted."

The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks, not knowing moderation, ask for many bowls!" Then those monks, having rebuked them in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that monks, not knowing moderation, are asking for many bowls?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could those foolish men, monks, not knowing moderation, ask for many bowls! This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, having given a talk on the Teaching, he addressed the monks - "Monks, a bowl should not be asked for. Whoever should ask for one, there is an offence of wrong-doing."

610. Now at that time a certain monk's bowl was broken. Then that monk - "It has been rejected by the Blessed One to ask for a bowl," being scrupulous, did not ask. He goes for almsfood in his hands. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, go for almsfood in their hands, just like sectarians!" 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, one whose bowl is lost or one whose bowl is broken to ask for a bowl."

611. Now at that time the group of six monks -thinking "It has been allowed by the Blessed One for one whose bowl is lost or one whose bowl is broken to ask for a bowl," even with a trifling break, even with a trifling chip, even with a mere scratch, were asking for many bowls. Then that potter, making many bowls for the monks in the same way, was not able to make other merchandise, he could not sustain himself, and his children and wife became exhausted. People likewise grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, not knowing moderation, ask for many bowls! This one, making many bowls for them, is not able to make other merchandise, he cannot sustain himself, and his children and wife are becoming exhausted."

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, even with a trifling break, even with a trifling chip, even with a mere scratch, ask for many bowls!" Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that even with a trifling break, even with a trifling chip, even with a mere scratch, you asked for many bowls?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, even with a trifling break, even with a trifling chip, even with a mere scratch, ask for many bowls! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

612. "Whatever monk should get in exchange another new bowl with a bowl having less than five bindings, it is an expiation involving forfeiture. That bowl should be forfeited by that monk to an assembly of monks. And whichever is the last bowl of that assembly of monks, that should be given to that monk - 'This bowl, monk, should be kept by you until it breaks.' This is the proper course therein."

613. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

A bowl having less than five bindings means a bowl without bindings, or with one binding, or with two bindings, or with three bindings, or with four bindings. A bowl without opportunity for binding means a bowl which does not have a crack of two finger-breadths. A bowl with opportunity for binding means a bowl which has a crack of two finger-breadths. A new bowl is said with reference to the asking for it.

"Should get in exchange" means he asks for it; there is a wrong-doing in the effort. By the acquisition, it becomes forfeitable. It should be forfeited in the midst of the Community. All should gather together, each having taken his determined bowl. An inferior bowl should not be determined - "I shall take a very costly bowl." If he determines an inferior bowl - "I shall take a very costly bowl," there is an offence of wrong-doing. And thus, monks, it should be forfeited. That monk, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - "This bowl of mine, venerable sir, gotten in exchange with a bowl having less than five bindings, is forfeitable. I forfeit this to the Community." Having forfeited it, the offence should be confessed. The offence should be accepted by an experienced and competent monk. A monk possessed of five

factors should be authorized as an acceptor of bowls - one who would not go to bias through desire, would not go to bias through hatred, would not go to bias through delusion, would not go to bias through fear, and would know what has been taken and what has not been taken. And thus, monks, he should be authorized. First a monk should be requested. Having requested, an experienced and competent monk should inform the Community -

614. "Let the Community hear me, venerable sir. If it is the proper time for the Community, the Community should authorise the monk of such and such a name as an acceptor of bowls. This is the motion.

"Let the Community hear me, venerable sir. The Community authorises the monk of such and such a name as an acceptor of bowls. If the authorisation of the monk of such and such a name as an acceptor of bowls is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The monk of such and such a name is authorised by the Community as an acceptor of bowls. It is agreeable to the Community, therefore they are silent, thus I remember it."

615. The bowl should be offered by that authorised monk. The elder should be addressed - "Venerable sir, let the elder take the bowl." If the elder takes it, the elder's bowl should be offered to the second. And it should not be not taken out of compassion for him. Whoever should not take it, there is an offence of wrong-doing. It should not be offered to one without a bowl. By this very means it should be offered down to the most junior in the monastic community. And whichever is the last bowl of that assembly of monks, that should be given to that monk - "This bowl, monk, should be kept by you until it breaks."

That bowl should not be put aside by that monk in an unsuitable place, should not be consumed without reflective attention, should not be given up - "How might this bowl be lost or perish or break?" If he puts it aside in an unsuitable place or consumes without reflective attention or gives it up, there is an offence of wrong-doing.

"This is the proper course therein" means this is the conformity with the Teaching therein.

616. With a bowl without binding he gets in exchange a bowl without binding - an expiation involving forfeiture. With a bowl without binding he gets in exchange a bowl with one binding - an expiation involving forfeiture. With a bowl without binding he gets in exchange a bowl with two bindings - an expiation involving forfeiture. With a bowl without binding he gets in exchange a bowl with three bindings - an expiation involving forfeiture. With a bowl without binding he gets in exchange a bowl with four bindings - an expiation involving forfeiture.

With a bowl with one binding he gets in exchange a bowl without binding - an expiation involving forfeiture. With a bowl with one binding he gets in exchange a bowl with one binding - an expiation involving forfeiture. With a bowl with one binding he gets in exchange a bowl with two bindings - an expiation involving forfeiture. With a bowl with one binding he gets in exchange a bowl with three bindings - an expiation involving forfeiture. With a bowl with one binding he gets in exchange a bowl with four bindings - an expiation involving forfeiture.

With a bowl with two bindings he gets in exchange a bowl without binding - an expiation involving forfeiture. With a bowl with two bindings he gets in exchange a bowl with one binding, etc. a bowl with two bindings, a bowl with three bindings, he gets in exchange a bowl with four bindings - an expiation involving forfeiture.

With a bowl with three bindings a bowl without binding, etc. a bowl with one binding, etc. a bowl with two bindings, a bowl with three bindings, he gets in exchange a bowl with four bindings - an expiation involving forfeiture.

With a bowl with four bindings a bowl without binding, etc. a bowl with one binding, a bowl with two bindings, a bowl with three bindings, he gets in exchange a bowl with four bindings - an expiation involving forfeiture.

With a bowl without binding he gets in exchange a bowl with space for no binding - an expiation involving forfeiture. With a bowl without binding a bowl with space for one binding, etc. a bowl with space for two bindings, a bowl with space for three bindings, he gets in exchange a bowl with space for four bindings - an expiation involving forfeiture.

With a bowl with one binding, a bowl with space for no bindings, etc. a bowl with space for one binding, a bowl with space for two bindings, a bowl with space for three bindings, he gets in exchange a bowl with space for four bindings - an expiation involving forfeiture.

With a bowl with two bindings, a bowl with space for no bindings, etc. he gets in exchange a bowl with space for four bindings - an expiation involving forfeiture.

With a bowl with three bindings, a bowl with space for no bindings, etc. he gets in exchange a bowl with space for four bindings - an expiation involving forfeiture.

With a bowl with four bindings, a bowl with space for no bindings, etc. a bowl with space for one binding, a bowl with space for two bindings, a bowl with space for three bindings, he gets in exchange a bowl with space for four bindings - an expiation involving forfeiture.

With a bowl with space for no bindings, he gets in exchange a bowl with no bindings - an expiation involving forfeiture. With a bowl with space for no bindings, a bowl with one binding, etc. a bowl with two bindings, a bowl with three bindings, he gets in exchange a bowl with four bindings - an expiation involving forfeiture.

With a bowl with space for four bindings, he gets in exchange a bowl with no bindings - an expiation involving forfeiture. With a bowl with space for four bindings, a bowl with one binding, etc. a bowl with two bindings, a bowl with three bindings, he gets in exchange a bowl with four bindings - an expiation involving forfeiture.

With a bowl with space for no bindings, a bowl with space for no bindings, etc. a bowl with space for one binding, a bowl with space for two bindings, a bowl with space for three bindings, he gets in exchange a bowl with space for four bindings - an expiation involving forfeiture.

With a bowl with space for four bindings, a bowl with space for no bindings, etc. a bowl with space for one binding, a bowl with space for two bindings, a bowl with space for three bindings, he gets in exchange a bowl with space for four bindings - an expiation involving forfeiture.

617. There is no offence for one whose bowl is lost, for one whose bowl is broken, for relatives, for those who have invited to admonish, for the benefit of another, with one's own wealth, for a mad man, for the first offender.

The training rule on less than five bindings is concluded as second.

3. The Training Rule on Medicine

618. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Pilindavaccha was having a cave cleaned at Rājagaha, wishing to make a rock cell. Then King Seniya Bimbisāra of Magadha approached the Venerable Pilindavaccha; having approached, he paid respect to the Venerable Pilindavaccha and sat down to one side. Seated to one side, King Seniya Bimbisāra of Magadha said this to the Venerable Pilindavaccha - "What, venerable sir, is the elder having made?" "I am having a cave cleaned, great king, wishing to make a rock cell." "Is there need, venerable sir, for a monastery attendant for the noble one?" "Indeed, great king, a monastery attendant has not been allowed by the Blessed One." "Well then, venerable sir, having asked the Blessed One, please inform me." "Yes, great king," the Venerable Pilindavaccha assented to King Seniya Bimbisāra of Magadha. Then the Venerable Pilindavaccha instructed, encouraged, inspired, and gladdened King Seniya Bimbisāra of Magadha with a talk on the Teaching. Then King Seniya Bimbisāra of Magadha, having been instructed, encouraged, inspired, and gladdened by the Venerable Pilindavaccha with a talk on the Teaching, rose from his seat, paid respect to the Venerable Pilindavaccha, circumambulated him keeping him on his right, and departed.

619. Then the Venerable Pilindavaccha sent a messenger to the presence of the Blessed One - "King Seniya Bimbisāra of Magadha, venerable sir, wishes to give a monastery attendant. How, venerable sir, should I proceed?" Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, a monastery attendant." For the second time King Seniya Bimbisāra of Magadha approached the Venerable Pilindavaccha; having approached, he paid respect to the Venerable Pilindavaccha and sat down to one side. Seated to one side, King Seniya Bimbisāra of Magadha said this to the Venerable Pilindavaccha - "Has a monastery attendant been permitted by the Blessed One, venerable sir?" "Yes, great king." "Well then, venerable sir, I will give a monastery attendant to the noble one." Then King Seniya Bimbisāra of Magadha, having promised a monastery attendant to the Venerable Pilindavaccha, forgot, and after a long time having regained mindfulness, addressed a certain do-all chief minister - "The monastery attendant that was promised by me, my good man, to the noble one - has that monastery attendant been given?" "No indeed, Sire, a monastery attendant has not been given to the noble one." "How long ago, my good man, was that from now?" Then that chief minister, having counted the nights, said this to King Seniya Bimbisāra of Magadha - "Five hundred nights, Sire." "Well then, my good man, give five hundred monastery attendants to the noble one." "Yes, Sire," that chief minister,

having promised to King Seniya Bimbisāra of Magadha, gave five hundred monastery attendants to the Venerable Pilindavaccha, and a separate village was established. They called it the Monastery Attendants' Village, and they also called it Pilinda's Village.

620. Now at that time the Venerable Pilindavaccha was dependent on families in that small village. Then the Venerable Pilindavaccha, having dressed in the earlier period of the day, taking his bowl and robe, entered Pilindagāmaka for almsfood. Now at that time there was a festival in that small village. Children, decorated and wearing garlands, were playing. Then the Venerable Pilindavaccha, walking for almsfood successively in Pilindagāmaka, approached the dwelling of a certain monastery attendant; having approached, he sat down on the prepared seat. Now at that time the daughter of that female monastery attendant, having seen other children decorated and wearing garlands, was crying - "Give me a garland, give me an ornament." Then the Venerable Pilindavaccha said this to that female monastery attendant - "Why is this girl crying?" "This girl, venerable sir, having seen other children decorated and wearing garlands, is crying - 'Give me a garland, give me an ornament.' From where would we who are poor have a garland, from where an ornament?" Then the Venerable Pilindavaccha, having taken a certain pad of grass, said this to that female monastery attendant - "Come now, fasten this pad of grass on that girl's head." Then that female monastery attendant, having taken that pad of grass, fastened it on that girl's head. It became a golden garland, lovely, beautiful, pleasing. There was no such golden garland even in the king's inner palace. People reported to King Seniya Bimbisāra of Magadha - "In the house of such and such a monastery attendant, Sire, there is a golden garland, lovely, beautiful, pleasing. There is no such golden garland even in Your Majesty's inner palace. From where would that poor man have it! Without doubt it was brought by theft." Then King Seniya Bimbisāra of Magadha had that monastery attendant's family imprisoned. For the second time the Venerable Pilindavaccha, having dressed in the earlier period of the day, taking his bowl and robe, entered Pilindagāmaka for almsfood. Walking for almsfood successively in Pilindagāmaka, he approached the dwelling of that monastery attendant; having approached, he asked the neighbours - "Where has this monastery attendant's family gone?" "On account of this golden garland, venerable sir, they have been imprisoned by the king."

621. Then the Venerable Pilindavaccha approached the dwelling of King Seniya Bimbisāra of Magadha; having approached, he sat down on the prepared seat. Then King Seniya Bimbisāra of Magadha approached the Venerable Pilindavaccha; having approached, he paid respect to the Venerable Pilindavaccha and sat down to one side. To King Seniya Bimbisāra of Magadha seated to one side, the Venerable Pilindavaccha said this - "Why, great king, has the monastery attendant's family been imprisoned?" "In that monastery attendant's house, venerable sir, there is a golden garland, lovely, beautiful, pleasing. There is no such golden garland even in our inner palace. From where would that poor man have it! Without doubt it was brought by theft." Then the Venerable Pilindavaccha resolved upon the mansion of King Seniya Bimbisāra of Magadha as gold. It became entirely made of gold. "But from where, great king, do you have so much gold?" "It is understood, venerable sir, this is indeed the supernormal power of the noble one." He had that monastery attendant's family released. People - "It is said that the noble Pilindavaccha has shown a wonder of

supernormal power through super-human achievement to an assembly including the king," delighted and with confidence, brought the five medicines to the Venerable Pilindavaccha, as follows - ghee, butter, oil, honey, and molasses. And the Venerable Pilindavaccha was by nature an obtainer of the five medicines. Whatever he received, he distributed to his assembly. And his assembly was given to luxurious living. Whatever he received, having filled large jars and pots, he stored away; having filled water strainers and bags, he hung them in the windows. They remained dripping and oozing. The monasteries were overrun and scattered about by rats. People, wandering on a monastery tour, having seen this, grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, have storerooms inside, just like King Seniya Bimbisāra of Magadha!" The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks intend for such luxurious living!" Then those monks, having rebuked them in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that monks intend for such luxurious living?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could those foolish men, monks, intend for such luxurious living! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

622. "Whatever medicines are to be used by sick monks, as follows -ghee, butter, oil, honey, and molasses, having received them, they may be consumed stored for seven days at most. For one who exceeds that, it is an expiation involving forfeiture."

623. "Whatever medicines are to be used by sick monks": ghee means cow's ghee or goat's ghee or buffalo's ghee, the ghee of those whose meat is allowable. Butter means the butter of those very same animals. Oil means sesame oil, mustard oil, madhuka oil, castor oil, fat oil. Honey means bee honey. Molasses means produced from sugar-cane.

"Having received them, they may be consumed stored for seven days at most" means they may be consumed for seven days at most.

"For one who exceeds that, it is forfeitable" means at the break of dawn on the eighth day, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This medicine of mine, venerable sir, has exceeded seven days and is forfeitable; I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

624. When seven days have passed, perceiving it as passed - an expiation involving forfeiture. When seven days have passed, being doubtful - an expiation involving forfeiture. When seven days have passed, perceiving it as not passed - an expiation involving forfeiture. When not determined, perceiving it as determined - an expiation involving forfeiture. When not relinquished, perceiving it as relinquished - an expiation involving forfeiture. When not lost, perceiving it as lost - an expiation involving forfeiture. When not destroyed, perceiving it as destroyed - an expiation involving forfeiture. When not burnt, perceiving it as burnt - an expiation involving forfeiture. When not plundered, perceiving it as plundered - an expiation involving forfeiture.

Having received back what was forfeited, it should not be used for bodily use, it should not be swallowed, it should be applied to a lamp or to black dye; by another monk it should be used for bodily use, it should not be swallowed.

When seven days have not passed, perceiving it as passed - an offence of wrong-doing. When seven days have not passed, being doubtful - an offence of wrong-doing. When seven days have not passed, perceiving it as not passed - no offence.

625. There is no offence if within seven days he determines, gives up, if it is lost, if it perishes, if it is burnt, if they take it by force, if they take it on trust, if having given to one not fully ordained as discarded, rejected, released, without attachment, he receives it back and uses it, for a mad man, for the first offender.

The training rule on medicine is concluded as third.

4. The Training Rule on Cloth for the Rains

626. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the cloth for the rains had been permitted by the Blessed One for the monks. The group of six monks - "The cloth for the rains has been permitted by the Blessed One," beforehand they sought robe-material as cloths for the rains, beforehand having made it they wore it, with the cloth for the rains worn out, naked they let the body get wet in the rain. Those monks who were of few wishes... grumbled, criticised, and complained - "How indeed could the group of six monks beforehand seek robe-material as cloths for the rains, beforehand having made it wear it, with the cloth for the rains worn out, naked let the body get wet in the rain!" Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that beforehand you sought robe-material as cloths for the rains? Beforehand having made it you wore it? With the cloth for the rains worn out, naked you let the body get wet in the rain?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, beforehand seek robe-material as cloths for the rains, beforehand having made it wear it, with the cloth for the rains worn out, naked let the body get wet in the rain! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

627. "When a month of summer remains," robe-material as cloths for the rains should be sought by a monk; "when a fortnight of summer remains," having made it, it should be worn. If within a month remaining of summer he should seek robe-material as cloths for the rains, if within a fortnight remaining of summer, having made it, he should wear it, it is an expiation involving forfeiture.

628. "When a month of summer remains," robe-material as cloths for the rains should be sought by a monk. Those people who formerly also give robe-material as cloths for the rains, having approached them, they should be told thus - "It is the time for the cloth for the rains, it is the right time for the cloth for the rains, other people also are giving robe-material as cloths for the rains." They should not be told - "Give me robe-material as cloths for the rains, bring me robe-material as cloths for the rains, exchange for me robe-material as cloths for the rains, get in exchange for me robe-material as cloths for the rains."

"When a fortnight of summer remains," having made it, it should be worn. When a month of summer remains, having made it, it should be worn.

"If within a month remaining of summer" - if with more than a month of summer remaining he seeks robe-material as cloths for the rains, it is an expiation involving forfeiture.

"If within a fortnight remaining of summer" - if with more than a fortnight of summer remaining, having made it, he wears it, it is forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This robe-material as cloths for the rains of mine, venerable sir, was sought with more than a month of summer remaining, having made it with more than a fortnight of summer remaining, it was put on, and is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

629. With more than a month of summer remaining, perceiving it as exceeding, he seeks robe-material as cloths for the rains - an expiation involving forfeiture. With more than a month of summer remaining, being doubtful, he seeks robe-material as cloths for the rains - an expiation involving forfeiture. With more than a month of summer remaining, perceiving it as less, he seeks robe-material as cloths for the rains - an expiation involving forfeiture.

With more than a fortnight of summer remaining, perceiving it as exceeding, having made it, he wears it - an expiation involving forfeiture. With more than a fortnight of summer remaining, being doubtful, having made it, he wears it - an expiation involving forfeiture. With more than a fortnight of summer remaining, perceiving it as less, having made it, he wears it - an expiation involving forfeiture.

While there is a cloth for the rains, naked he lets the body get wet in the rain - an offence of wrong-doing. With less than a month of summer remaining, perceiving it as exceeding - an offence of wrong-doing. With less than a month of summer remaining, being doubtful - an offence of wrong-doing. With less than a month of summer remaining, perceiving it as less - no offence.

With less than a fortnight of summer remaining, perceiving it as exceeding - an offence of wrong-doing. With less than a fortnight of summer remaining, being doubtful - an offence of wrong-doing. With less than a fortnight of summer remaining, perceiving it as less - no offence.

630. There is no offence for one who seeks robe-material as cloths for the rains thinking "a month of summer remains," for one who, having made it, wears it thinking "a fortnight of summer remains," for one who seeks robe-material as cloths for the rains thinking "less than a month of summer remains," for one who, having made it, wears it thinking "less than a fortnight of summer remains," for one whose cloth for the rains that was sought is carried forward into the rains retreat, for one whose cloth for the rains that was worn is carried forward into the rains retreat, having washed it, it should be put aside; it should be worn at the right time, for one whose robe has been stolen, for one whose robe has been lost, in misfortunes, for a mad man, for the first offender.

The training rule on cloth for the rains is concluded as fourth.

5. The Training Rule on Snatching Back Robe

631. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Upananda the Sakyan said this to his brother's co-resident pupil monk - "Come, friend, let us set out on a journey through the country." "I will not go, venerable sir; I have a worn-out robe." "Come, friend, I will give you a robe," and he gave him a robe. Then that monk heard - "The Blessed One, it is said, will set out on a journey through the country." Then this occurred to that monk - "I will now not set out on a journey through the country with the Venerable Upananda the Sakyan; I will set out on a journey through the country with the Blessed One." Then the Venerable Upananda the Sakyan said this to that monk - "Come now, friend, let us set out on a journey through the country." "I will not, venerable sir, set out on a journey through the country with you; I will set out on a journey through the country with the Blessed One." "Even the robe that I gave you was for going on a journey through the country with me," and angry and displeased, he took it by force.

Then that monk reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan, having himself given a robe to a monk, angry and displeased, take it by force!" Then those monks, having rebuked the Venerable Upananda the Sakyan in many ways, reported this matter to the Blessed One, etc. "Is it true, Upananda, that having yourself given a robe to a monk, angry and displeased, you took it by force?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, having yourself given a robe to a monk, angry and displeased, take it by force! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

632. "Whatever monk, having himself given a robe to a monk, angry and displeased, should take it by force or have it taken by force, it is an expiation involving forfeiture."

633. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Of a monk" means of another monk.

"Oneself" means having given himself.

"Robe" means any one of the six kinds of robes, the smallest fit for assignment.

"Angry, displeased" means not satisfied, with a struck mind, with barrenness arisen.

"Should take by force" means he takes by force himself - an expiation involving forfeiture.

"Should have taken by force" means he commands another - an offence of wrongdoing. Having been commanded once, even if he takes many by force, it is forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This robe of mine, venerable sir, having

been given by myself to a monk, was taken by force, and is forfeitable; I forfeit it to the Community," etc. "They would give a gift," etc. "They should give," etc. "I give it to the venerable one."

634. If one is fully ordained and perceives one as fully ordained, having given a robe, angry and displeased, takes it by force or causes it to be taken by force, it is an expiation involving forfeiture. If one is fully ordained and is doubtful, having given a robe, angry and displeased, takes it by force or causes it to be taken by force, it is an expiation involving forfeiture. If one is fully ordained and perceives one as not fully ordained, having given a robe, angry and displeased, takes it by force or causes it to be taken by force, it is an expiation involving forfeiture.

Having given another requisite, angry and displeased, takes it by force or causes it to be taken by force, there is an offence of wrong-doing. Having given a robe or another requisite to one not fully ordained, angry and displeased, takes it by force or causes it to be taken by force, there is an offence of wrong-doing. If one is not fully ordained and perceives one as fully ordained, there is an offence of wrong-doing. If one is not fully ordained and is doubtful, there is an offence of wrong-doing. If one is not fully ordained and perceives one as not fully ordained, there is an offence of wrong-doing.

635. No offence - if he gives it, or if trusting in him he takes it, for a mad man, for the first offender.

The training rule on snatching back robe is concluded as fifth.

6. The Training Rule on Asking for Thread

636. 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 group of six monks asked for much yarn at the time of making robes. Even when the robe was made, much yarn was left over. Then the group of six monks had this thought: "Come, friends, having asked for more yarn, let us have a robe woven by weavers." Then the group of six monks, having asked for more yarn, had a robe woven by weavers. Even when the robe was woven, much yarn was left over. For the second time the group of six monks, having asked for more yarn, had a robe woven by weavers. Even when the robe was woven, much yarn was left over. For the third time the group of six monks, having asked for more yarn, had a robe woven by weavers. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, having asked for yarn themselves, have a robe woven by weavers!"

The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes... grumbled, criticised, and complained - "How indeed could the group of six monks, having asked for yarn themselves, have a robe woven by weavers!" Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that having asked for yarn yourselves, you had a robe woven by weavers?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, having asked for yarn yourselves, have a robe woven by weavers! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

637. "Whatever monk, having asked for yarn himself, should have a robe woven by weavers, it is an expiation involving forfeiture."

638. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Oneself" means having asked for it oneself.

"Yarn" means six kinds of yarn - linen, cotton, silk, woollen blanket, hempen, hemp.

"By weavers" means he has it woven by weavers; for each effort there is a wrong-doing. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This robe of mine, venerable sir, having asked for yarn oneself, had woven by weavers, is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

639. When it has been woven, perceiving it as woven - an expiation involving forfeiture. When it has been woven, being doubtful - an expiation involving forfeiture. When it has been woven, perceiving it as not woven - an expiation involving forfeiture.

When it has not been woven, perceiving it as woven - an offence of wrong-doing. When it has not been woven, being doubtful - an offence of wrong-doing. When it has not been woven, perceiving it as not woven - there is no offence.

640. No offence - for sewing a robe, for a bandage, for a waistband, for a shoulder-strap, for a bowl bag, for a water strainer, for relatives, for those who have invited to admonish, for the benefit of another, with one's own wealth, for a mad man, for the first offender.

The training rule on asking for thread is concluded as sixth.

7. The Training Rule on the Great Weaver

641. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain man, going abroad, said this to his wife - "Having weighed the thread, give it to such and such a weaver, having had a robe woven, put it aside; when I have come, I will clothe the noble Upananda with a robe." A certain alms-gathering monk heard these words of that man as he was speaking. Then that monk approached the Venerable Upananda the Sakyan; having approached, he said this to the Venerable Upananda the Sakyan - "You are of great merit, friend Upananda, in such and such a place a certain man, going abroad, said this to his wife - "Having weighed the thread, give it to such and such a weaver, having had a robe woven, put it aside; when I have come, I will clothe the noble Upananda with a robe." "Friend, he is my attendant." That weaver too was an attendant of the Venerable Upananda the Sakyan. Then the Venerable Upananda the Sakyan approached that weaver; having approached, he said this to that weaver - "This robe, friend, is being woven with reference to me; make it long and wide. And make it thick and well-woven and well-spread and well-scraped and well-smoothed." "These people, venerable sir, having weighed the thread, gave it to me; 'Weave a robe with this thread.'" "It is not possible, venerable sir, to make it long or wide or

thick. But it is possible, venerable sir, to make it well-woven and well-spread and well-scraped and well-smoothed." "Come now, friend, make it long and wide and thick. It will not be bound by that thread."

Then that weaver, having put the thread as brought onto the loom, approached that woman; having approached, he said this to that woman - "Lady, there is need of thread." "Were you not told by me, noble sir - 'Weave a robe with this thread'?" "Truly I was told by you, lady - 'Weave a robe with this thread.' But the noble Upananda said thus to me - 'Come now, friend, make it long and wide and thick; it will not be bound by that thread.'" Then that woman gave as much thread afterwards as she had given at first. The Venerable Upananda the Sakyan heard - "That man, it is said, has come back from abroad." Then the Venerable Upananda the Sakyan approached that man's dwelling; having approached, he sat down on the prepared seat. Then that man approached the Venerable Upananda the Sakyan; having approached, he paid respect to the Venerable Upananda the Sakyan and sat down to one side. Seated to one side, that man said this to his wife - "Has that robe been woven?" "Yes, lady, that robe has been woven." "Bring it, I will clothe the noble Upananda with a robe." Then that woman, having brought out that robe, having given it to her husband, reported this matter. Then that man, having given the robe to the Venerable Upananda the Sakyan, grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, are greedy, discontented. They are not easy to clothe with a robe. How indeed could the noble Upananda, without being previously invited by me, having approached the weaver, put forward a consideration regarding a robe!"

The monks heard that man grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan, without being previously invited, having approached a householder's weaver, put forward a consideration regarding a robe!" Then those monks, having rebuked the Venerable Upananda the Sakyan in many ways, reported this matter to the Blessed One, etc. "Is it true, Upananda, that without being previously invited, having approached a householder's weaver, you put forward a consideration regarding a robe?" "True, Blessed One." "Is he a relative of yours, Upananda, or not a relative?" "Not a relative, Blessed One." "One who is not a relative, foolish man, does not know what is proper or improper, what is good or not good, for one who is not a relative. Yet there, foolish man, without being previously invited, having approached an unrelated householder's weaver, you put forward a consideration regarding a robe! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

642. "But if an unrelated householder or woman householder should have a robe woven by weavers for a monk, if that monk, not previously invited, having approached the weavers, should put forward a consideration regarding a robe - 'This robe, friend, is being woven with reference to me. Make it long and wide. And make it thick and well-woven and well-spread and well-scraped and well-smoothed.' Perhaps we too might give something to the venerable ones.' And if that monk, having said thus, should give something, even as little as almsfood, it is an expiation involving forfeiture."

643. "For a monk" means for the sake of a monk, having made the monk the object, wishing to clothe the monk.

"Unrelated person" means one who is not connected through the mother's side or the father's side up to the seventh generation of ancestors.

"Householder" means any man who dwells in a house.

"Woman householder" means any woman who dwells in a house.

"By weavers" means by weavers.

"Robe" means any one of the six kinds of robes, the smallest fit for assignment.

"Should have it woven" means he has it woven.

"If that monk there" means the monk for whom the robe is being woven, that monk.

"Not previously invited" means he was not previously told - "What kind of robe do you need, venerable sir, what kind of robe shall I have woven for you?"

"Having approached the weaver" means having gone to the house, having approached anywhere.

"Should put forward a consideration regarding a robe" means - "This robe, friend, is being woven with reference to me; make it long and wide. And make it thick and well-woven and well-spread and well-scraped and well-smoothed." "Perhaps we too might give something to the venerable ones."

And if that monk, having said thus, should give something, even as little as almsfood.

"Almsfood" means rice gruel, meal, solid food, a lump of bath powder, a wooden toothbrush, or a loose thread; at least he speaks the Teaching.

By his word, he makes it long or wide or thick; for the effort, there is a wrong-doing. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This robe of mine, venerable sir, not previously invited, having approached an unrelated householder's weaver, having put forward a consideration regarding a robe, is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

644. If it is an unrelated person and he perceives them as unrelated, without being previously invited, having approached a householder's weaver, he puts forward a consideration regarding a robe - an expiation involving forfeiture. If it is an unrelated person and he is doubtful, without being previously invited, having approached a householder's weaver, he puts forward a consideration regarding a robe - an expiation involving forfeiture. If it is an unrelated person and he perceives them as a relative, without being previously invited, having approached a householder's weaver, he puts forward a consideration regarding a robe - an expiation involving forfeiture.

If it is a relative and he perceives them as unrelated - an offence of wrong-doing. If it is a relative and he is doubtful - an offence of wrong-doing. If it is a relative and he perceives them as a relative - no offence.

645. No offence - for relatives, for those who have invited to admonish, for the benefit of another, with one's own wealth, when one wishing to have something very costly woven has something of little value woven, for a mad man, for the first

offender.

The training rule on the great weaver is concluded as seventh.

8. The Training Rule on the Emergency Robe

646. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain chief minister, going abroad, sent a messenger to the monks: "Let the venerable ones come, I will give a rains-residence gift." Monks - "The rains-residence gift has been permitted by the Blessed One for those who have completed the rains retreat," being scrupulous, did not go. Then that chief minister grumbled, criticised, and complained - "How indeed could the venerable ones not come when a messenger was sent by me! For I am going with the army. Life is difficult to know, death is difficult to know." The monks heard that chief minister 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, having received an emergency robe, to set it aside."

647. Now at that time monks -thinking "It has been allowed by the Blessed One, having received an emergency robe, to set it aside," having received emergency robes, exceeded the robe-season. Those robes remained tied in bundles on the bamboo pole for robes. The Venerable Ānanda, wandering on a lodging tour, saw those robes tied in bundles on the bamboo pole for robes. Having seen them remaining, he said this to the monks - "Whose are these robes, friends, remaining tied in bundles on the bamboo pole for robes?" "Ours, friend, emergency robes." "But how long, friend, have these robes been set aside?" Then those monks reported to the Venerable Ānanda how they had been set aside. The Venerable Ānanda grumbled, criticised, and complained - "How indeed could monks, having received an emergency robe, exceed the robe-season!" Then the Venerable Ānanda, having rebuked those monks in many ways, reported this matter to the Blessed One, etc. - "Is it true, monks, that monks, having received an emergency robe, exceed the robe-season?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could those foolish men, monks, having received an emergency robe, exceed the robe-season! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

648. "When the full moon of Kattika, the third month, is ten days away, if an emergency robe should arise for a monk, it should be accepted by a monk who considers it an emergency robe, having accepted it, it should be set aside until the robe-season. If he should set it aside beyond that, it is an expiation involving forfeiture."

649. "Ten days away" means when the invitation ceremony to admonish is ten days away.

"The full moon of Kattika, the third month" means the invitation ceremony to admonish is called Kattika.

"Emergency robe" means: he wishes to go with the army, or he wishes to go abroad, or he is sick, or she is pregnant, or faith has arisen in one who was faithless, or confidence has arisen in one who was not devoted; if he should send a messenger to the monks - "Let the venerable ones come, I will give a rains-residence gift," this is called an emergency robe.

It should be accepted by a monk who considers it an emergency robe; having accepted it, it should be set aside until the robe-season, having made a mark, it should be set aside - "This is an emergency robe."

"Robe-season" means: when the kathina-privilege has not been allocated, the last month of the rainy season; when the kathina-privilege has been allocated, five months.

"If he should set it aside beyond that" means: when the kathina-privilege has not been allocated, he exceeds the last day of the rainy season, it is an expiation involving forfeiture. When the kathina-privilege has been allocated, he exceeds the day of removal of kathina-privileges, it is forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This emergency robe of mine, venerable sir, has exceeded the robe-season and is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

650. In the case of an emergency robe, perceiving it as an emergency robe, he exceeds the robe-season - an expiation involving forfeiture. In the case of an emergency robe, being doubtful, he exceeds the robe-season - an expiation involving forfeiture. In the case of an emergency robe, perceiving it as not an emergency robe, he exceeds the robe-season - an expiation involving forfeiture. When not determined, perceiving it as determined, etc. When not assigned, perceiving it as assigned... When not relinquished, perceiving it as relinquished... When not lost, perceiving it as lost... When not destroyed, perceiving it as destroyed... When not burnt, perceiving it as burnt... When not plundered, perceiving it as plundered, he exceeds the robe-season - an expiation involving forfeiture.

If one uses a forfeitable robe without relinquishing it - an offence of wrong-doing. In the case of what is not an emergency robe, perceiving it as an emergency robe - an offence of wrong-doing. In the case of what is not an emergency robe, being doubtful - an offence of wrong-doing. In the case of what is not an emergency robe, perceiving it as not an emergency robe - no offence.

651. No offence - if within the time limit he determines, assigns, gives up, if it is lost, if it perishes, if it is burnt, if they take it by force, if they take it on trust, for a mad man, for the first offender.

The training rule on the emergency robe is concluded as eighth.

9. The Training Rule on the Dangerous

652. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time monks who had finished keeping the rains retreat were dwelling in forest lodgings. Thieves of the Kattika month attacked the monks - thinking "They have obtained gains." They 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, for one dwelling in forest lodgings to deposit any one of the three robes in an inhabited area."

Now at that time monks -thinking "It has been allowed by the Blessed One for one dwelling in forest lodgings to deposit any one of the three robes in an inhabited area," having deposited any one of the three robes in an inhabited area, stayed apart for more than six nights. Those robes were lost, destroyed, burnt, and gnawed by rats. The monks became poorly clothed, with coarse robes. The monks said thus - "Why are you, friends, poorly clothed, with coarse robes?" Then those monks reported this matter to the monks. Those monks who were of few wishes...grumbled, criticised, and complained - "How indeed could monks, having deposited any one of the three robes in an inhabited area, stay apart for more than six nights!" Then those monks, having rebuked them in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that monks, having deposited any one of the three robes in an inhabited area, stay apart for more than six nights?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could those foolish men, monks, having deposited any one of the three robes in an inhabited area, stay apart for more than six nights! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

653. "After having observed the rains retreat, until the full moon of Kattika, whatever forest lodgings are considered dangerous and perilous, a monk dwelling in such lodgings, if he wishes, may deposit any one of the three robes in an inhabited area, and there may be some reason for that monk to stay apart from that robe. That monk may stay apart from that robe for six nights at the most. If he should stay apart beyond that, except with the authorization of the monks, it is an expiation involving forfeiture."

654. "After having observed the rains retreat" means for those who have finished keeping the rains retreat.

"The full moon of Kattika" means the four-month period of Kattika is called.

"Whatever forest lodgings" means a forest lodging is named as the last five hundred bow-lengths.

"Dangerous" means in the park or in the precincts of the park, a place where thieves have settled is seen, a place where they have eaten is seen, a place where they have stood is seen, a place where they have sat is seen, a place where they have lain down is seen.

"Perilous" means in the park or in the precincts of the park, people killed by thieves are seen, people robbed are seen, people beaten are seen.

"A monk dwelling in such lodgings" means a monk dwelling in lodgings of such a kind.

"If he wishes" means if he desires.

"Any one of the three robes" means the double robe, or the upper robe, or the inner robe.

"May deposit in an inhabited area" means he may deposit in the village as food resort all around.

"And there may be some reason for that monk to stay apart from that robe" means there may be a reason, there may be something to be done.

"That monk may stay apart from that robe for six nights at the most" means he should stay apart for six nights at the most.

"Except with the authorization of the monks" means setting aside the authorization of the monks.

"If he should stay apart beyond that" means at the break of dawn on the seventh day, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited. "This robe of mine, venerable sir, has been stayed apart from for more than six nights, except with the authorization of the monks, and is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

655. When it is more than six nights, perceiving it as exceeding, he stays apart, except with the authorization of the monks - an expiation involving forfeiture. When it is more than six nights, being doubtful, he stays apart, except with the authorization of the monks - an expiation involving forfeiture. When it is more than six nights, perceiving it as less, he stays apart, except with the authorization of the monks - an expiation involving forfeiture. When not withdrawn, perceiving it as withdrawn, etc. When not relinquished, perceiving it as relinquished... When not lost, perceiving it as lost... When not destroyed, perceiving it as destroyed... When not burnt, perceiving it as burnt... When not plundered, perceiving it as plundered, he stays apart, except with the authorization of the monks - an expiation involving forfeiture.

If one uses a forfeitable robe without relinquishing it - an offence of wrong-doing. When it is less than six nights, perceiving it as exceeding - an offence of wrong-doing. When it is less than six nights, being doubtful - an offence of wrong-doing. When it is less than six nights, perceiving it as less - no offence.

656. No offence - if he stays apart for six nights, if he stays apart for less than six nights, if having stayed apart for six nights he again enters the village boundary, stays and departs, if within six nights he removes, gives up, if it is lost, if it perishes, if it is burnt, if they take it by force, if they take it on trust, with the authorization of the monks, for a mad man, for the first offender.

The training rule on the dangerous is concluded as ninth.

10. The Training Rule on the Designated

657. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time in Sāvattthī a meal with robes had been prepared by a certain guild for the Community - "Having fed them, we will clothe them with robes." Then the group of six monks approached that guild; having approached, they said this to that guild - "Give us these robes, friends." "We will not give them, venerable sir. A robe offering has been laid down by us for the Community annually." "Friends, the Community has many donors, the Community has many

supporters. We dwell here in dependence on you, looking to you. If you will not give to us, then who now will give to us? Give us these robes, friends." Then that guild, being pressured by the group of six monks, having given the robes as prepared to the group of six monks, served the Community with a meal. Those monks who knew that a meal with robes had been prepared for the Community, but did not know that it had been given to the group of six monks, they said thus - "Distribute the robes for the Community, friends." "There are none, venerable sir. The noble ones of the group of six diverted the robes as prepared to themselves." Those monks who were of few wishes... grumbled, criticised, and complained - "How indeed could the group of six monks, knowingly divert material gain designated for the Community to themselves!" Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that you knowingly diverted material gain designated for the Community to yourselves?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, knowingly divert material gain designated for the Community to yourselves! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

658. "Whatever monk, knowingly, should divert material gain designated for the monastic community to himself, it is an expiation involving forfeiture."

659. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Knows" means either he knows himself, or others inform him, or he informs.

"Belonging to the monastic community" means it has been given to the Community, bestowed.

"Material gain" means requisites of robes, almsfood, lodging and medicine for the sick. Even down to a lump of bath powder, a wooden toothbrush, or a loose thread.

"Designated" means the words "we will give, we will do" have been spoken.

He diverts to himself, for the effort there is a wrong-doing. By the acquisition, it becomes forfeitable. It should be forfeited to the Community, or to a group, or to an individual. And thus, monks, it should be forfeited, etc. "This of mine, venerable sir, knowingly diverted material gain designated for the monastic community to myself, is forfeitable. I forfeit it to the Community," etc. "He should give," etc. "They should give," etc. "I give it to the venerable one."

660. When it is designated, perceiving it as designated, he diverts to himself - an expiation involving forfeiture.

When it is designated, being doubtful, he diverts to himself - an offence of wrong-doing. When it is designated, perceiving it as not designated, he diverts to himself - no offence. What is designated for the Community, he diverts to another Community or to a shrine - an offence of wrong-doing. What is designated for a shrine, he diverts to another shrine or to the Community or to an individual - an offence of wrong-doing. What is designated for an individual, he diverts to another individual or to the Community or to a shrine - an offence of wrong-doing. When it is not designated,

perceiving it as designated - an offence of wrong-doing. When it is not designated, being doubtful - an offence of wrong-doing. When it is not designated, perceiving it as not designated - no offence.

661. There is no offence for one who, when asked "Where should we give?" says "Give where your gift would receive use or would receive restoration or would be long-lasting, or else where your mind is pleased, give there," for a mad man, for the first offender.

The training rule on the designated is concluded as tenth.

The bowl chapter is the third.

Its summary:

And two bowls, medicine, rainy season cloth with giving as the fifth;
By oneself, by having made, one, dangerous with what belongs to the
monastic community.

662. Venerable ones, the thirty rules involving expiation with forfeiture have been recited. Therein I ask the venerable ones - "Are you pure in this?" For the second time I ask - "Are you pure in this?" For the third time I ask - "Are you pure in this?" The venerable ones are pure in this, therefore they are silent, thus I remember it.

The forfeiture section is concluded.

The Pārājika Pāḷi 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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