

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

3. The Great Chapter (3. Mahāvaggapāḷi)

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[Kd 5, PTS 1.179-1.198]



PaliVerse

3. The Great Chapter

5. The Section on Leather

147. The Story of Soṇa Koḷivisa

242. At that time the Buddha, the Blessed One, was dwelling at Rājagaha on the Vulture's Peak mountain. Now at that time King Seniya Bimbisāra of Magadha was exercising sovereign lordship over the kingdom in eighty thousand villages. Now at that time at Campā there was a merchant's son named Soṇa Koḷivisa who was delicate. On the soles of his feet hairs had arisen. Then King Seniya Bimbisāra of Magadha, having assembled those eighty thousand villagers, sent a messenger to the presence of Soṇa Koḷivisa on some business - "Let Soṇa come, I wish for Soṇa's coming." Then the mother and father of Soṇa Koḷivisa said this to Soṇa Koḷivisa - "The king, dear son Soṇa, wishes to see your feet. Do not, dear son Soṇa, stretch out your feet towards where the king is. Sit cross-legged in front of the king. When you are seated, the king will see your feet." Then they brought Soṇa Koḷivisa in a palanquin. Then Soṇa Koḷivisa approached King Seniya Bimbisāra of Magadha; having approached, having paid respect to King Seniya Bimbisāra of Magadha, he sat cross-legged in front of the king. King Seniya Bimbisāra of Magadha saw the hairs that had arisen on the soles of Soṇa Koḷivisa's feet. Then King Seniya Bimbisāra of Magadha, having instructed those eighty thousand villagers in matters pertaining to the present life, dismissed them - "You have been instructed by me, my good men, in matters pertaining to the present life; go, attend upon that Blessed One; that Blessed One will instruct us in matters pertaining to the future life."

Then those eighty thousand villagers approached the Vulture's Peak mountain. Now at that time the Venerable Sāgata was the Blessed One's attendant. Then those eighty thousand villagers approached the Venerable Sāgata; having approached, they said this to the Venerable Sāgata - "These eighty thousand villagers, venerable sir, have come here for an audience with the Blessed One; it would be good, venerable sir, if we could obtain an audience with the Blessed One." "If so, venerable ones, wait here for a moment, while I inform the Blessed One." Then the Venerable Sāgata, while those eighty thousand villagers were watching in front, having dived down at the half-moon stone, having emerged in front of the Blessed One, said this to the Blessed One - "These eighty thousand villagers, venerable sir, have come here for an audience with the Blessed One; now let the Blessed One do as he thinks fit, venerable sir." "If so, Sāgata, prepare a seat in the shade of the dwelling." "Yes, venerable sir," the Venerable Sāgata, having assented to the Blessed One, having taken a chair, having dived down in front of the Blessed One, while those eighty thousand villagers were watching in front, having emerged at the half-moon stone, prepares a seat in the shade of the dwelling. Then the Blessed One, having come out from the dwelling, sat down on the prepared seat in the shade of the dwelling. Then those eighty thousand villagers approached the Blessed One; having approached, having paid respect to the Blessed One, they sat down to one side. Then those eighty thousand villagers were attentive only to the Venerable Sāgata, not so to the Blessed One. Then the Blessed One, having known with his mind the reflection in the minds of those eighty thousand

villagers, addressed the Venerable Sāgata - "If so, Sāgata, show exceedingly a wonder of supernormal power through super-human achievement." "Yes, venerable sir," the Venerable Sāgata, having assented to the Blessed One, having risen up into the sky, walked back and forth in space, in the atmosphere, and stood, and sat down, and lay down, and smoked, and blazed, and disappeared. Then the Venerable Sāgata, having shown various kinds of wonders of supernormal power through super-human achievement in space, in the atmosphere, having fallen at the Blessed One's feet with his head, said this to the Blessed One - "The Blessed One is my Teacher, venerable sir; I am his disciple. The Blessed One is my Teacher, venerable sir; I am his disciple." Then those eighty thousand villagers said: "Wonderful indeed, friend! Marvellous indeed, friend! Even a disciple will be of such great supernormal power, of such great might; oh, surely the Teacher!" They were attentive only to the Blessed One, not so to the Venerable Sāgata.

Then the Blessed One, having known with his mind the reflection in the minds of those eighty thousand villagers, gave a progressive discourse, as follows - a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew them to be of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered: suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye, even so, in those eighty thousand villagers, in that very seat, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation." They, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One - "Excellent, venerable sir, excellent, venerable sir. Just as, venerable sir, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with eyes might see forms; just so, the Teaching has been made clear by the Blessed One in many ways. We, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember us as lay followers who have gone for refuge from this day forth for life."

The Going Forth of Soṇa

243. Then this occurred to Soṇa Koḷivisa: "In whatever way I understand the Teaching taught by the Blessed One, it is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell; What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness." Then those eighty thousand villagers, having delighted in and given thanks for what the Blessed One had said, rose from their seats, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then Soṇa Koḷivisa, when those eighty thousand villagers had recently departed, approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, Soṇa Koḷivisa said this to the Blessed One: "In whatever way I understand the Teaching expounded by the

Blessed One, venerable sir, it is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. I wish, venerable sir, to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness. May the Blessed One give me the going forth, venerable sir." Soṇa Koḷivisa received the going forth in the presence of the Blessed One, he received full ordination. And not long after being fully ordained, the Venerable Soṇa was dwelling in the Cool Grove. His feet split from walking up and down while putting forth excessive energy. The walking path was covered with blood, just like a slaughter house for cattle. Then when the Venerable Soṇa had gone to a private place and was in seclusion, this reflection arose in his mind: "Whatever disciples of the Blessed One dwell putting forth strenuous energy, I am one of them. And yet my mind is not liberated from the mental corruptions by non-clinging. There is indeed wealth in my family; it is possible both to enjoy wealth and to make merit. What if I were to return to the lower life and both enjoy wealth and make merit." Then the Blessed One, having known with his mind the reflection in the mind of the Venerable Soṇa - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Vulture's Peak mountain, appeared in the Cool Grove. Then the Blessed One, wandering on a lodging tour together with several monks, approached the walking path of the Venerable Soṇa. The Blessed One saw the walking path of the Venerable Soṇa covered with blood; having seen, he addressed the monks: "Whose is this walking path, monks, covered with blood, just like a slaughter house for cattle?" "Venerable sir, the feet of the Venerable Soṇa split from walking up and down while putting forth excessive energy. This walking path of his is covered with blood, just like a slaughter house for cattle."

Then the Blessed One approached the dwelling of the Venerable Soṇa; having approached, he sat down on the prepared seat. The Venerable Soṇa also, having paid respect to the Blessed One, sat down to one side. To the Venerable Soṇa seated to one side, the Blessed One said this: "Did not this reflection arise in your mind, Soṇa, when you had gone to a private place and were in seclusion: 'Whatever disciples of the Blessed One dwell putting forth strenuous energy, I am one of them. And yet my mind is not liberated from the mental corruptions by non-clinging. There is indeed wealth in my family; it is possible both to enjoy wealth and to make merit. What if I were to return to the lower life and both enjoy wealth and make merit?'" "Yes, venerable sir." "What do you think, Soṇa, were you formerly, when living the household life, skilled in the sound of the lute strings?" "Yes, venerable sir." "What do you think, Soṇa, when the strings of your lute were overly taut, was your lute at that time tuneful or fit for playing?" "No indeed, venerable sir." "What do you think, Soṇa, when the strings of your lute were overly slack, was your lute at that time tuneful or fit for playing?" "No indeed, venerable sir." "What do you think, Soṇa, when the strings of your lute were neither overly taut nor overly slack, but established at an even pitch, was your lute at that time tuneful or fit for playing?" "Yes, venerable sir." "Just so, Soṇa, excessive energy leads to restlessness, and deficient energy leads to idleness. Therefore, Soṇa, resolve upon evenness of energy, penetrate to evenness of the faculties, and grasp the sign there." "Yes, venerable sir," the Venerable Soṇa assented to the Blessed One. Then the Blessed One, having exhorted the Venerable Soṇa with this exhortation - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Cool Grove before the

Venerable Soṇa, appeared on the Vulture's Peak mountain. Then the Venerable Soṇa, at a later time, resolved upon evenness of energy, penetrated to evenness of the faculties, and there he grasped the sign. Then the Venerable Soṇa, dwelling alone, withdrawn, diligent, ardent, and resolute, before long - that unsurpassed final goal of the holy life, for the sake of which sons of good family rightly go forth from home into homelessness - in this very life, having realised by direct knowledge himself, having attained, he dwelt. He directly knew: "Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being." And the Venerable Soṇa became one of the Worthy Ones.

244. Then this occurred to the Venerable Soṇa who had attained arahantship - "What if I were to declare the final liberating knowledge in the presence of the Blessed One." Then the Venerable Soṇa approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, the Venerable Soṇa said this to the Blessed One - "Venerable sir, that monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what was to be done, one who has laid down the burden, one who has attained his own welfare, one who has completely destroyed the fetter of becoming, one completely liberated through final knowledge, he is intent upon six states - he is intent upon renunciation, he is intent upon solitude, he is intent upon non-ill-will, he is intent upon the elimination of clinging, he is intent upon the elimination of craving, he is intent upon non-confusion.

"Now, venerable sir, here it might occur to a certain venerable one thus - 'Surely this venerable one is intent upon renunciation in dependence on mere faith alone.' But that, venerable sir, should not be seen thus. A monk, venerable sir, who has eliminated the mental corruptions, who has lived the holy life, who has done what was to be done, not regarding anything to be done by himself or any adding to what has been done, because of the elimination of lust, because of being without lust, is intent upon renunciation; because of the elimination of hate, because of being without hate, is intent upon renunciation; because of the elimination of delusion, because of being without delusion, is intent upon renunciation.

"Now, venerable sir, here it might occur to a certain venerable one thus - 'Surely this venerable one, desiring material gain, honour and fame, is intent upon solitude.' But that, venerable sir, should not be seen thus. A monk, venerable sir, who has eliminated the mental corruptions, who has lived the holy life, who has done what was to be done, not regarding anything to be done by himself or any adding to what has been done, because of the elimination of lust, because of being without lust, is intent upon solitude; because of the elimination of hate, because of being without hate, is intent upon solitude; because of the elimination of delusion, because of being without delusion, is intent upon solitude.

"Now, venerable sir, here it might occur to a certain venerable one thus - 'Surely this venerable one, returning to adherence to moral rules and austerities as having substance, is intent upon non-ill-will.' But that, venerable sir, should not be seen thus. A monk, venerable sir, who has eliminated the mental corruptions, who has lived the holy life, who has done what was to be done, not regarding anything to be done by himself or any adding to what has been done, because of the elimination of lust, because of being without lust, is intent upon non-ill-will; because of the elimination of

hate, because of being without hate, is intent upon non-ill-will; because of the elimination of delusion, because of being without delusion, is intent upon non-ill-will.

"Because of the elimination of lust, because of being without lust, he is intent upon the elimination of clinging; because of the elimination of hate, because of being without hate, he is intent upon the elimination of clinging; because of the elimination of delusion, because of being without delusion, he is intent upon the elimination of clinging.

"Because of the elimination of lust, because of being without lust, he is intent upon the elimination of craving; because of the elimination of hate, because of being without hate, he is intent upon the elimination of craving; because of the elimination of delusion, because of being without delusion, he is intent upon the elimination of craving.

"Because of the elimination of lust, because of being without lust, he is intent upon non-confusion; because of the elimination of hate, because of being without hate, he is intent upon non-confusion; because of the elimination of delusion, because of being without delusion, he is intent upon non-confusion.

"For a monk with mind thus rightly liberated, venerable sir, even if severe forms cognisable by eye come into the range of the eye, they do not overpower his mind. His mind remains unmixed, stable, having attained imperturbability, and he contemplates its passing away. Even if severe sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body... mental phenomena cognisable by mind come into the range of the mind, they do not overpower his mind; his mind remains unmixed, stable, having attained imperturbability, and he contemplates its passing away. Just as, venerable sir, a rocky mountain without cracks, without hollows, one solid mass, even if a severe wind and rain were to come from the eastern direction, it would not make it tremble, would not make it shake, would not make it quake; even if a severe wind and rain were to come from the western direction... etc. if from the northern direction... etc. even if a severe wind and rain were to come from the southern direction, it would not make it tremble, would not make it shake, would not make it quake; just so, venerable sir, for a monk with mind thus rightly liberated, even if severe forms cognisable by eye come into the range of the eye, they do not overpower his mind; his mind remains unmixed, stable, having attained imperturbability, and he contemplates its passing away. Even if severe sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body... mental phenomena cognisable by mind come into the range of the mind, they do not overpower his mind; his mind remains unmixed, stable, having attained imperturbability, and he contemplates its passing away."

For one inclined to renunciation, and to solitude of mind;
For one inclined to non-ill-will, and to the elimination of clinging.

For one inclined to the elimination of craving, and to non-confusion of mind;
Having seen the arising of the sense bases, the mind becomes rightly liberated.

For that monk who is rightly liberated, whose mind is peaceful;
There is no adding to what has been done, nothing to be done is found.

Just as a rock, one solid mass, is not moved by the wind;
So forms, flavours, sounds, odours and contacts, all these.

Desirable and undesirable phenomena do not cause such a one to tremble;
The mind is steady, liberated, and he contemplates its passing away.

The case of Soṇa Koḷivisa is concluded.

148. The Rejecting of Double-Soled Sandals and So On

245. Then the Blessed One addressed the monks: "Thus indeed, monks, sons of good family declare the final liberating knowledge, the meaning has been stated, and oneself has not been brought forward. And yet here some foolish men, laughing as it were, methinks, declare the final liberating knowledge; they afterwards fall into vexation." Then the Blessed One addressed the Venerable Soṇa: "You indeed, Soṇa, are delicate. I allow you, Soṇa, single-soled sandals." "I, venerable sir, having left behind eighty cartloads of unwrought gold, went forth from home into homelessness, and seven military units of elephants. Then if I, venerable sir, were to use single-soled sandals, there will be those who will say of me: 'Soṇa Koḷivisa, having left behind eighty cartloads of unwrought gold, went forth from home into homelessness, and seven military units of elephants. He is now attached to single-soled sandals.' If the Blessed One allows for the Community of monks, I too will use them; if the Blessed One does not allow for the Community of monks, I too will not use them." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, single-soled sandals. Monks, double-soled sandals should not be worn. Triple-soled sandals should not be worn. Multi-soled sandals should not be worn. Whoever should wear them, there is an offence of wrong-doing."

The rejection of double-soled sandals and so on is concluded.

149. The Rejecting of All-Blue and So On

246. Now at that time the group of six monks wore all-blue sandals... etc. wore all-yellow sandals... wore all-red sandals... wore all-madder sandals... wore all-black sandals... wore all-great-dye-dyed sandals... wore all-great-name-dyed sandals. People grumbled, criticised, and complained, "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, all-blue sandals should not be worn... etc. all-yellow sandals should not be worn, all-red sandals should not be worn, all-madder sandals should not be worn, all-black sandals should not be worn, all-great-dye-dyed sandals should not be worn, all-great-name-dyed sandals should not be worn. Whoever should wear them, there is an offence of wrong-doing."

Now at that time the group of six monks wore sandals with blue straps, wore sandals with yellow straps, wore sandals with red straps, wore sandals with madder straps, wore sandals with black straps, wore sandals with great-dye-dyed straps, wore sandals with great-name-dyed straps. People grumbled, criticised, and complained,

"Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, sandals with blue straps should not be worn... etc. sandals with yellow straps should not be worn, sandals with red straps should not be worn, sandals with madder straps should not be worn, sandals with black straps should not be worn, sandals with great-dye-dyed straps should not be worn, sandals with great-name-dyed straps should not be worn. Whoever should wear them, there is an offence of wrong-doing."

Now at that time the group of six monks wore heel-covered sandals... etc. wore toe-covered sandals, wore ankle-wrapped sandals, wore cotton-stuffed sandals, wore partridge-wing sandals, wore sandals with ram's horn straps, wore sandals with goat's horn straps, wore scorpion-tail sandals, wore sandals stitched with peacock feathers, wore variegated sandals. People grumbled, criticised, and complained, "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, heel-covered sandals should not be worn... etc. toe-covered sandals should not be worn, ankle-wrapped sandals should not be worn, cotton-stuffed sandals should not be worn, partridge-wing sandals should not be worn, sandals with ram's horn straps should not be worn, sandals with goat's horn straps should not be worn, scorpion-tail sandals should not be worn, sandals stitched with peacock feathers should not be worn, variegated sandals should not be worn. Whoever should wear them, there is an offence of wrong-doing."

Now at that time the group of six monks wore sandals trimmed with lion's hide... etc. wore sandals trimmed with tiger's hide, wore sandals trimmed with panther's hide, wore sandals trimmed with cheetah's hide, wore sandals trimmed with otter's hide, wore sandals trimmed with cat's hide, wore sandals trimmed with squirrel's hide, wore sandals trimmed with owl's hide. People grumbled, criticised, and complained, "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, sandals trimmed with lion's hide should not be worn... etc. sandals trimmed with tiger's hide should not be worn, sandals trimmed with panther's hide should not be worn, sandals trimmed with cheetah's hide should not be worn, sandals trimmed with otter's hide should not be worn, sandals trimmed with cat's hide should not be worn, sandals trimmed with squirrel's hide should not be worn, sandals trimmed with owl's hide should not be worn. Whoever should wear them, there is an offence of wrong-doing."

The rejecting of all-blue and so on is concluded.

150. The Allowing of Discarded Multi-Soled Sandals

247. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha for almsfood, with a certain monk as his attendant monk. Then that monk, limping, followed closely behind the Blessed One. A certain lay follower, having put on multi-soled sandals, saw the Blessed One coming from afar; having seen, having put on sandals, he approached the Blessed One; having approached, having paid respect to the Blessed One, he approached that monk; having approached, having paid respect to that monk, he said this -"Why, venerable sir, is the noble sir limping?" "My feet, friend, are cracked." "Come, venerable sir, here are sandals." "Enough, friend, multi-soled sandals have been rejected by the Blessed One." "Take these sandals, monk." Then the Blessed One, on

this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, discarded multi-soled sandals. New multi-soled sandals, monks, should not be worn. Whoever should wear them, there is an offence of wrong-doing."

The allowing of discarded multi-soled sandals is concluded.

151. The Rejecting of Sandals Within a Monastery

248. Now at that time the Blessed One was walking up and down in the open air without sandals. Thinking "The Teacher is walking up and down without sandals," the elder monks also walked up and down without sandals. The group of six monks, while the Teacher was walking up and down without sandals, and while the elder monks were walking up and down without sandals, walked up and down wearing sandals. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, while the Teacher is walking up and down without sandals, and while the elder monks are walking up and down without sandals, walk up and down wearing sandals!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that the group of six monks, while the Teacher is walking up and down without sandals, and while the elder monks are walking up and down without sandals, walk up and down wearing sandals?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could those foolish men, monks, while the Teacher is walking up and down without sandals, and while the elder monks are walking up and down without sandals, walk up and down wearing sandals! Even these householders wearing white clothes, for the sake of a craft for their livelihood, will dwell respectful, deferential, and courteous towards their teachers. Here indeed, monks, it would be fitting for you, that having gone forth in such a well-proclaimed Teaching and discipline, you should dwell disrespectful, not deferential, and not courteous towards teachers, those like teachers, preceptors, and those like preceptors. This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "Monks, when teachers, those like teachers, preceptors, and those like preceptors are walking up and down without sandals, one should not walk up and down wearing sandals. Whoever should walk up and down, there is an offence of wrong-doing. And, monks, sandals should not be worn within a monastery. Whoever should wear them, there is an offence of wrong-doing."

249. Now at that time a certain monk had a foot-peg affliction. The monks, having supported him, were taking him out for defecation and urination. The Blessed One, wandering on a lodging tour, saw those monks taking that monk out for defecation and urination, having supported him; having seen, he approached those monks; having approached, he said this to those monks - "What, monks, is this monk's illness?" "This venerable one, venerable sir, has a foot-peg affliction; we, having supported him, take him out for defecation and urination." 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 feet are painful, or whose feet are cracked, or who has a foot-peg affliction, to wear sandals."

Now at that time monks were climbing onto beds and chairs with unwashed feet; both robes and lodgings became soiled. They reported this matter to the Blessed One. "I allow, monks, thinking 'Now I will climb onto a bed or a chair,' to wear sandals."

Now at that time monks, going at night to the Observance hall and to the seats, were treading on stumps and thorns in the darkness; their feet became painful. They reported this matter to the Blessed One. "I allow, monks, within a monastery to wear sandals, a torch, a lamp, a walking staff."

The rejecting of sandals within a monastery is concluded.

152. The Rejecting of Wooden Shoes and So On

250. Now at that time the group of six monks, having risen towards the break of dawn, having mounted wooden shoes, were walking up and down in the open air, with loud sounds and great sounds and clattering sounds, engaged in various kinds of pointless talk, as follows - talk about kings, talk about thieves, talk about ministers, talk about armies, talk about perils, talk about battles, talk about food, talk about drink, talk about clothes, talk about beds, talk about garlands, talk about odours, talk about relatives, talk about vehicles, talk about villages, talk about towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about the dead, talk about diversity, speculations about the world, speculations about the sea, talk about existence and non-existence - or such; they also kill insects by stepping on them, and they also distract monks from concentration. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, having risen towards the break of dawn, having mounted wooden shoes, walk up and down in the open air, with loud sounds and great sounds and clattering sounds, engaged in various kinds of pointless talk, as follows - talk about kings, talk about thieves, etc. talk about existence and non-existence - or such, kill insects by stepping on them, and distract monks from concentration!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that the group of six monks, having risen towards the break of dawn, having mounted wooden shoes, walk up and down in the open air, with loud sounds and great sounds and clattering sounds, engaged in various kinds of pointless talk, as follows - talk about kings, talk about thieves, etc. talk about existence and non-existence - or such, kill insects by stepping on them, and distract monks from concentration?" "It is true, Blessed One." Etc. Having rebuked them, having given a talk on the Teaching, he addressed the monks - "Monks, wooden shoes should not be worn. Whoever should wear them, there is an offence of wrongdoing."

Then the Blessed One, having dwelt at Rājagaha as long as he liked, set out on a journey towards Bārāṇasī. Wandering on a journey gradually, he arrived at Bārāṇasī. There the Blessed One stayed at Bārāṇasī in the Deer Park at Isipatana. Now at that time the group of six monks - thinking "wooden shoes have been rejected by the Blessed One" - having had young palm trees cut down, wore palm leaf shoes; those young palm trees, having been cut, withered. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, having had young palm trees cut down, wear palm leaf shoes; those young palm trees, having been cut, wither; the ascetics, disciples of the Sakyan, are harming a living being with

one faculty." The monks heard those people grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that the group of six monks, having had young palm trees cut down, wear palm leaf shoes; those young palm trees, having been cut, wither?" "It is true, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could those foolish men, monks, having had young palm trees cut down, wear palm leaf shoes; those young palm trees, having been cut, withered. For, monks, people perceive a living being in a tree. 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, palm leaf shoes should not be worn. Whoever should wear them, there is an offence of wrong-doing."

Now at that time the group of six monks, thinking "palm leaf shoes have been rejected by the Blessed One," having had young bamboo shoots cut, wore bamboo leaf shoes. Those young bamboo shoots, having been cut, withered. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, having had young bamboo shoots cut, wear bamboo leaf shoes. Those young bamboo shoots, having been cut, withered. The ascetics, disciples of the Sakyan, are harming a living being with one faculty." The monks heard those people grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. Etc. For, monks, people perceive a living being in a tree. Etc. Monks, bamboo leaf shoes should not be worn. Whoever should wear them, there is an offence of wrong-doing."

251. Then the Blessed One, having dwelt at Bārāṇasī as long as he liked, set out on a journey towards Bhaddiya. Wandering on a journey gradually, he arrived at Bhaddiya. There the Blessed One stayed at Bhaddiya in the Jāṭiyā grove. Now at that time the monks at Bhaddiya were dwelling engaged in the pursuit of various kinds of sandal decoration, they made and had others make grass shoes, they made and had others make muñja-grass shoes, they made and had others make reed shoes, they made and had others make date-palm shoes, they made and had others make kamala-grass shoes, they made and had others make woollen shoes, neglecting the recitation, the interrogation, the higher morality, the higher consciousness, and the higher wisdom. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the monks at Bhaddiya dwell engaged in the pursuit of various kinds of sandal decoration, they will make and have others make grass shoes, they will make and have others make muñja-grass shoes, they will make and have others make reed shoes, they will make and have others make date-palm shoes, they will make and have others make kamala-grass shoes, they will make and have others make woollen shoes, they will neglect the recitation, the interrogation, the higher morality, the higher consciousness, and the higher wisdom!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that the monks at Bhaddiya are dwelling engaged in the pursuit of various kinds of sandal decoration, they make and have others make grass shoes, etc. they neglect the recitation, the interrogation, the higher morality, the higher consciousness, and the higher wisdom?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could those foolish men, monks, dwell engaged in the pursuit of various kinds of sandal decoration, they will make and have others make grass shoes, etc. they will neglect the recitation, the interrogation, the higher morality, the higher

consciousness, and the higher wisdom. This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "Monks, grass shoes should not be worn, muñja-grass shoes should not be worn, reed shoes should not be worn, date-palm shoes should not be worn, kamala-grass shoes should not be worn, woollen shoes should not be worn, shoes made of gold should not be worn, shoes made of silver should not be worn, shoes made of jewels should not be worn, shoes made of lapis lazuli should not be worn, shoes made of crystal should not be worn, shoes made of bronze should not be worn, shoes made of glass should not be worn, shoes made of tin should not be worn, shoes made of lead should not be worn, shoes made of copper should not be worn. Whoever should wear them, there is an offence of wrong-doing. And, monks, no movable shoes should be worn. Whoever should wear them, there is an offence of wrong-doing. I allow, monks, three kinds of shoes for fixed places, not movable - toilet footwear, urinal footwear, rinsing footwear."

252. Then the Blessed One, having dwelt at Bhaddiya as long as he liked, set out on a journey towards Sāvattthī. Wandering on a journey gradually, he arrived at Sāvattthī. There the Blessed One stayed at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks, at the river Aciravatī, were grabbing cows that were crossing by the horns, grabbing them by the ears, grabbing them by the neck, grabbing them by the tail, climbing onto their backs, and with lustful minds touching their genitals, and having plunged into the water, were killing heifers. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, grab cows that are crossing by the horns... etc. just like laymen enjoying sensual pleasures!" The monks heard those people grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks... etc. "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "Monks, cows should not be grabbed by the horns, should not be grabbed by the ears, should not be grabbed by the neck, should not be grabbed by the tail, their backs should not be climbed onto. Whoever should climb onto them, there is an offence of wrong-doing. And, monks, genitals should not be touched with a lustful mind. Whoever should touch them, there is a grave offence. A heifer should not be killed. Whoever should kill one, should be dealt with according to the rule."

The rejecting of wooden shoes and so on is concluded.

153. The Rejecting of Vehicles and So On

253. Now at that time the group of six monks were travelling by vehicle, even with a cow-yoked one with a male driver, even with a bull-yoked one with a female driver. People grumbled, criticised, and complained - "Just as at the Ganges festival." They reported this matter to the Blessed One. "Monks, one should not travel by vehicle. Whoever should travel, there is an offence of wrong-doing." Now at that time a certain monk, going from the Kosalan country to Sāvattthī for an audience with the Blessed One, became sick on the way. Then that monk, having turned aside from the road, sat down at the foot of a certain tree. People, having seen that monk, said this - "Where, venerable sir, will the noble one go?" "I, friend, will go to Sāvattthī for an audience with the Blessed One." "Come, venerable sir, let us go." "I am not able,

friend, I am sick." "Come, venerable sir, mount the vehicle." "Enough, friend, a vehicle has been rejected by the Blessed One," being scrupulous, he did not mount the vehicle. Then that monk, having gone to Sāvattihī, reported this matter to the monks. The monks reported this matter to the Blessed One. "I allow, monks, a vehicle for one who is sick." Then this occurred to the monks - "Is it a cow-yoked one or a bull-yoked one?" They reported this matter to the Blessed One. "I allow, monks, a bull-yoked one, a hand-cart."

Now at that time a certain monk became more severely unwell from the jolting of the vehicle. They reported this matter to the Blessed One. "I allow, monks, a palanquin, a litter."

The rejecting of vehicles and so on is concluded.

154. The Rejecting of High Beds and Large Beds

254. Now at that time the group of six monks kept high beds and luxurious beds, as follows - large couches, divans, woollen covers with long fleece, multicoloured spreads, white spreads, embroidered coverlets, quilts stuffed with cotton wool, spreads decorated with animal figures, rugs with fur on both sides, rugs with fur on one side, gem-studded coverlets, silk coverlets, grand carpets, elephant rugs, horse rugs, chariot rugs, spreads of antelope skins, spreads of kadali-deer hide, couches with awnings, couches with red cushions at both ends. People, wandering on a monastery tour, having seen this, grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, high beds and luxurious beds should not be kept, as follows - large couches, divans, woollen covers with long fleece, multicoloured spreads, white spreads, embroidered coverlets, quilts stuffed with cotton wool, spreads decorated with animal figures, rugs with fur on both sides, rugs with fur on one side, gem-studded coverlets, silk coverlets, grand carpets, elephant rugs, horse rugs, chariot rugs, spreads of antelope skins, spreads of kadali-deer hide, couches with awnings, couches with red cushions at both ends. Whoever should wear them, there is an offence of wrong-doing."

The rejecting of high beds and large beds is concluded.

155. The Rejecting of All Leather

255. Now at that time the group of six monks -thinking "high beds and luxurious beds have been rejected by the Blessed One" - kept large hides, lion hide, tiger hide, panther hide. These were cut to the measure of a bed, cut to the measure of a chair, laid down inside the bed, laid down outside the bed, laid down inside the chair, laid down outside the chair. People, wandering on a monastery tour, having seen this, grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, large hides should not be kept, lion hide, tiger hide, panther hide. Whoever should wear them, there is an offence of wrong-doing."

Now at that time the group of six monks -thinking "large hides have been rejected by the Blessed One" - kept cow hides. These were cut to the measure of a bed, cut to the measure of a chair, laid down inside the bed, laid down outside the bed, laid down

inside the chair, laid down outside the chair. A certain evil monk too was dependent on families of a certain evil lay follower. Then that evil monk, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of that evil lay follower; having approached, he sat down on the prepared seat. Then that evil lay follower approached that evil monk; having approached, having paid respect to that evil monk, he sat down to one side. Now at that time that evil lay follower had a calf, young, handsome, beautiful, pleasing, variegated, just like a panther cub. Then that evil monk gazed attentively at that calf. Then that evil lay follower said this to that evil monk - "Why, venerable sir, is the noble sir gazing attentively at this calf?" "I have need, friend, for the hide of this calf." Then that evil lay follower, having killed that calf, having shaken off the hide, gave it to that evil monk. Then that evil monk, having concealed that hide with his double robe, departed. Then that cow, longing for her calf, followed closely behind that evil monk. The monks said thus - "Why, friend, did this cow follow you closely behind?" "I too indeed, friend, do not know why this cow followed me closely behind." Now at that time that evil monk's double robe was smeared with blood. The monks said thus - "But what has been done to this double robe of yours, friend?" Then that evil monk reported this matter to the monks. "But did you, friend, instigate the killing of a living being?" "Yes, friend." Those monks who were of few wishes grumbled, criticised, and complained - "How indeed could a monk instigate the killing of a living being? Has not the killing of living beings been blamed by the Blessed One in many ways, and abstention from killing living beings praised?" Then those monks reported this matter to the Blessed One.

Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned that evil monk in return - "Is it true, monk, that you instigated killing living beings?" "It is true, Blessed One." Etc. How indeed could you, foolish man, instigate killing living beings? Have I not, foolish man, in many ways blamed killing living beings, and praised abstention from killing living beings? This, foolish man, 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, one should not instigate killing living beings. Whoever should instigate, should be dealt with according to the rule. Monks, cow hide should not be kept. Whoever should wear them, there is an offence of wrong-doing. And, monks, any hide should not be kept. Whoever should wear them, there is an offence of wrong-doing."

The rejecting of all leather is concluded.

156. The Allowing of What is Made by Laypeople and So On

256. Now at that time people's beds and chairs were leather-covered, leather-bound. Monks, being scrupulous, did not sit down on them. They reported this matter to the Blessed One. "I allow, monks, to sit down on what is made for laymen, but not to lie down on it."

Now at that time dwellings were interlaced with leather straps. Monks, being scrupulous, did not sit down on them. They reported this matter to the Blessed One. "I allow, monks, to sit down on what is merely binding."

Now at that time the group of six monks entered the village wearing sandals. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, the village should not be entered wearing sandals. Whoever should enter, there is an offence of wrong-doing."

Now at that time a certain monk was sick, he was unable to enter the village without sandals. They reported this matter to the Blessed One. "I allow, monks, a sick monk to enter the village wearing sandals."

The allowing of what is made by laypeople and so on is concluded.

157. The Story of Soṇa Kuṭikaṇṇa

257. Now at that time the Venerable Mahākaccāna was dwelling among the Avantis at Kuraraghara, on Papataka Mountain. Now at that time the lay follower Soṇa Kuṭikaṇṇa was the Venerable Mahākaccāna's attendant. Then the lay follower Soṇa Kuṭikaṇṇa approached the Venerable Mahākaccāna; having approached, he paid respect to the Venerable Mahākaccāna and sat down to one side. Seated to one side, the lay follower Soṇa Kuṭikaṇṇa said this to the Venerable Mahākaccāna: "In whatever way I understand the Teaching taught by the noble Mahākaccāna, venerable sir, it is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. I wish, venerable sir, to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness. May the noble Mahākaccāna give me the going forth, venerable sir." "It is difficult, Soṇa, the holy life of one sleeping place and one meal a day for as long as life lasts. Come now, Soṇa, while remaining right there as a householder, devote yourself to the teaching of the Buddhas, the holy life of one sleeping place and one meal a day at the proper time." Then whatever intention the lay follower Soṇa Kuṭikaṇṇa had for going forth, that subsided. For the second time the lay follower Soṇa Kuṭikaṇṇa, etc. For the third time the lay follower Soṇa Kuṭikaṇṇa approached the Venerable Mahākaccāna; having approached, he paid respect to the Venerable Mahākaccāna and sat down to one side. Seated to one side, the lay follower Soṇa Kuṭikaṇṇa said this to the Venerable Mahākaccāna: "In whatever way I understand the Teaching taught by the noble Mahākaccāna, venerable sir, it is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. I wish, venerable sir, to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness. May the noble Mahākaccāna give me the going forth, venerable sir." Then the Venerable Mahākaccāna gave the going forth to the lay follower Soṇa Kuṭikaṇṇa. Now at that time the southern region of Avanti had few monks. Then the Venerable Mahākaccāna, after the elapse of three years, with difficulty and trouble, having assembled a community of monks of a group of ten from here and there, gave full ordination to the Venerable Soṇa.

The story of Soṇa Kuṭikaṇṇa is concluded.

158. The Showing of Five Boons to Mahākaccāna

Then when the Venerable Soṇa had completed the rains retreat, had gone to a private place and was in seclusion, this reflection arose in his mind: "I have only heard of that Blessed One, that he is such and such, but I have not seen him face to face. I would go to see that Blessed One, the Worthy One, the Perfectly Enlightened One, if my

preceptor would permit me." Then the Venerable Soṇa, in the evening, having emerged from seclusion, approached the Venerable Mahākaccāna; having approached, he paid respect to the Venerable Mahākaccāna and sat down to one side. Seated to one side, the Venerable Soṇa said this to the Venerable Mahākaccāna: "Here, venerable sir, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'I have only heard of that Blessed One, that he is such and such, but I have not seen him face to face. I would go to see that Blessed One, the Worthy One, the Perfectly Enlightened One, if my preceptor would permit me.' I would go, venerable sir, to see that Blessed One, the Worthy One, the Perfectly Enlightened One, if my preceptor permits me." "Good, good, Soṇa. Go, Soṇa, to see that Blessed One, the Worthy One, the Perfectly Enlightened One. You will see, Soṇa, that Blessed One - inspiring, confidence-inspiring, with peaceful faculties, with peaceful mind, having attained the highest taming and serenity, tamed, guarded, with restrained faculties, an elephant. If so, Soṇa, in my name pay respect with your head at the Blessed One's feet: 'My preceptor, venerable sir, the Venerable Mahākaccāna, pays respect with his head at the Blessed One's feet.'" And say this: "The southern region of Avanti, venerable sir, has few monks. After the elapse of three years, with difficulty and trouble, having assembled a community of monks of a group of ten from here and there, I received full ordination. Perhaps the Blessed One might allow full ordination in the southern region of Avanti with a smaller group. In the southern region of Avanti, venerable sir, the ground has black soil on top, is rough and trampled by cattle hooves. Perhaps the Blessed One might allow multi-soled sandals in the southern region of Avanti. In the southern region of Avanti, venerable sir, people value bathing and believe in water cleansing. Perhaps the Blessed One might allow regular bathing in the southern region of Avanti. In the southern region of Avanti, venerable sir, there are leather spreads - sheep-skin, goat-skin, deer-skin. Just as, venerable sir, in the middle countries there are eragu grass, moragu grass, majjāru grass, and jantu grass, even so, venerable sir, in the southern region of Avanti there are leather spreads - sheep-skin, goat-skin, deer-skin. Perhaps the Blessed One might allow leather spreads in the southern region of Avanti - sheep-skin, goat-skin, deer-skin. Now, venerable sir, people give robes to monks who have gone outside the boundary: 'We give this robe to the one of such and such a name.'" They come and announce: 'A robe has been given to you, friend, by people of such and such names.' They, being scrupulous, do not accept: 'Let it not become forfeitable for us.' Perhaps the Blessed One might explain a method regarding robes." "Yes, venerable sir," the Venerable Soṇa, having assented to the Venerable Mahākaccāna, rose from his seat, paid respect to the Venerable Mahākaccāna, circumambulated him keeping him on his right, set in order his lodging, and taking his bowl and robe, set out towards Sāvattthī. Gradually he approached Sāvattthī, Jeta's Grove, Anāthapiṇḍika's park, where the Blessed One was; having approached, he paid respect to the Blessed One and sat down to one side. Then the Blessed One addressed the Venerable Ānanda - "Prepare a lodging for this visiting monk, Ānanda." Then the Venerable Ānanda thought: "For whomever the Blessed One commands me: 'Prepare a lodging for this visiting monk, Ānanda,' the Blessed One wishes to dwell in a single dwelling with that monk; the Blessed One wishes to dwell in a single dwelling with the Venerable Soṇa." In the dwelling where the Blessed One was dwelling, in that dwelling he prepared a lodging for the Venerable Soṇa.

258. Then the Blessed One, having spent much of the night in the open air, entered the dwelling. The Venerable Soṇa also, having spent much of the night in the open air, entered the dwelling. Then the Blessed One, having risen towards the break of dawn, requested the Venerable Soṇa - "Let the Teaching occur to you to speak, monk." "Yes, venerable sir," the Venerable Soṇa, having assented to the Blessed One, recited all the sections of the Eights with melodic chanting. Then the Blessed One, at the conclusion of the Venerable Soṇa's melodic recital, gave thanks - "Good, good, monk. The sections of the Eights have been well learned by you, monk, well attended to, well considered. You are endowed with good speech, distinct, free from drooling, capable of making the meaning clear. How many rains retreats have you, monk?" "I have one rains retreat, Blessed One." "But why did you, monk, delay so long?" "For a long time I have seen the danger in sensual pleasures, venerable sir; but household life is confined, with many duties and many things to be done." Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"Having seen the danger in the world, having known the state without clinging;
The noble one does not delight in evil, the pure one does not delight in evil."

Then the Venerable Soṇa - "The Blessed One exchanges friendly greetings with me; this is the time for what my preceptor showed me" - having risen from his seat, having arranged his upper robe on one shoulder, having fallen at the Blessed One's feet with his head, said this to the Blessed One - "My preceptor, venerable sir, the Venerable Mahākaccāna, pays respect with his head at the Blessed One's feet, and says thus: 'The southern region of Avanti, venerable sir, has few monks. After the elapse of three years, with difficulty and trouble, having assembled a community of monks of a group of ten from here and there, I received full ordination. Perhaps the Blessed One might allow full ordination in the southern region of Avanti with a smaller group. In the southern region of Avanti, venerable sir, the ground has black soil on top, is rough and trampled by cattle hooves. Perhaps the Blessed One might allow multi-soled sandals in the southern region of Avanti. In the southern region of Avanti, venerable sir, people value bathing and believe in water cleansing. Perhaps the Blessed One might allow regular bathing in the southern region of Avanti. In the southern region of Avanti, venerable sir, there are leather spreads - sheep-skin, goat-skin, deer-skin. Just as, venerable sir, in the middle countries there are eragu grass, moragu grass, majjāru grass, and jantu grass, even so, venerable sir, in the southern region of Avanti there are leather spreads - sheep-skin, goat-skin, deer-skin. Perhaps the Blessed One might allow leather spreads in the southern region of Avanti - sheep-skin, goat-skin, deer-skin. Now, venerable sir, people give robes to monks who have gone outside the boundary: 'We give this robe to the one of such and such a name.' They come and announce: 'A robe has been given to you, friend, by people of such and such names.' They, being scrupulous, do not accept: 'Let it not become forfeitable for us.' Perhaps the Blessed One might explain a method regarding robes."

259. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "The southern region of Avanti, monks, has few monks. I allow, monks, in all the border districts, full ordination by a group with a Vinaya expert as the fifth member. These are the border districts - In the eastern direction there is a market town named Gajāṅgala, beyond that is Mahāsālā, beyond that are the border districts, on this side is the middle; In the south-eastern direction

there is a river named Sallavatī, beyond that are the border districts, on this side is the middle; In the southern direction there is a market town named Setakaṇṇika, beyond that are the border districts, on this side is the middle; In the western direction there is a brahmin village named Thūṇa, beyond that are the border districts, on this side is the middle; In the northern direction there is a mountain named Usīradhaja, beyond that are the border districts, on this side is the middle. I allow, monks, in such border districts, full ordination by a group with a Vinaya expert as the fifth member. In the southern region of Avanti, monks, the ground has black soil on top, is rough and trampled by cattle hooves. I allow, monks, in all the border districts, multi-soled sandals. In the southern region of Avanti, monks, people value bathing and believe in water cleansing. I allow, monks, in all the border districts, regular bathing. In the southern region of Avanti, monks, there are leather spreads - sheep-skin, goat-skin, deer-skin. Just as, monks, in the middle countries there are eragu grass, moragu grass, majjāru grass, and jantu grass, even so, monks, in the southern region of Avanti there are leather spreads - sheep-skin, goat-skin, deer-skin. I allow, monks, in all the border districts, leather spreads - sheep-skin, goat-skin, deer-skin. Here again, monks, people give robes to monks who have gone outside the boundary - 'We give this robe to the one of such and such a name.' I allow, monks, to accept, but it does not count until it comes into the hand."

The showing of five boons to Mahākaccāna is concluded.

The Chapter on Leather is the fifth.

159. Its Summary

The king of Magadha and Soṇa, lord of eighty thousand;
Sāgata at Vulture's Peak, showed much that is higher.

Going forth begun, they broke, the lute and single-soled sandals;
Blue, yellow, red, crimson and also black.

With great dye and great name, and straps he rejected;
Leather pouches and basket-work, cotton, partridge and ram-born.

Scorpion and peacock-variegated, lion-tiger and panther;
Antelope-skin and otter, she-cat and black wolf-trimmed.

Split sandals and pegs, washed stumps and rough-rough;
Palm leaves, bamboo, and grass, muñja grass, reeds, and marshy date palms.

Lotus, woollen blanket, gold, silver, gems, and lapis lazuli;
Crystal, bronze, glass, and lead, tin, and copper.

A cow, a vehicle, and one who is sick, and a palanquin yoked with men;
Beds, large hides, and with cow hides, the evil one.

With leather straps of householders, they enter the sick room;
Mahākaccāyana, Soṇa, the sections of the Eights with melodic chanting.

Full ordination with five, multi-layered sandals, regular bathing;

He allowed leather spreads, not yet to be counted;
He gave me five boons, the Leader to the Elder Soṇa.

In this chapter there are sixty-three cases.

The Chapter on Leather 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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