

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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4. The Minor Chapter (4. Cūḷavaggapāḷi)

5. The Section on Minor Matters
(5. Khuddakavatthukkhandaṃ)

[Kd 15, PTS 2.105-2.145]



PaliVerse

4. The Minor Chapter

5. The Section on Minor Matters

Minor Matters

243. 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, while bathing, were rubbing their bodies against trees - their thighs, their arms, their chests, and their backs. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, while bathing, rub their bodies against trees - their thighs, their arms, their chests, and their backs - just as wrestlers and village dandies!" 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 assembled the Community of monks, questioned the monks in return - "Is it true, monks, that the group of six monks, while bathing, are rubbing their bodies against trees - their thighs, their arms, their chests, and their backs?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, monks, for those foolish men, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could those foolish men, monks, while bathing, rub their bodies against trees - their thighs, their arms, their chests, and their backs? 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 - "A monk, monks, while bathing, should not rub his body against a tree. Whoever should rub, there is an offence of wrong-doing."

Now at that time the group of six monks, while bathing, were rubbing their bodies against posts - their thighs, their arms, their chests, and their backs. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, while bathing, rub their bodies against posts - their thighs, their arms, their chests, and their backs - just as wrestlers and village dandies!" The monks heard those people grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. Etc. "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "A monk, monks, while bathing, should not rub his body against a post. Whoever should rub, there is an offence of wrong-doing."

Now at that time the group of six monks, while bathing, were rubbing their bodies against walls - their thighs, their arms, their chests, and their backs. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, while bathing, rub their bodies against walls - their thighs, their arms, their chests, and their backs - just as wrestlers and village dandies!" Etc. "A monk, monks, while bathing, should not rub his body against a wall. Whoever should rub, there is an offence of wrong-doing."

Now at that time the group of six monks were bathing at a rubbing-post. People grumbled, criticised, and complained, 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. "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "Monks, one should not bathe at a rubbing-post. Whoever should bathe, there is an offence of wrong-doing."

Now at that time the group of six monks were bathing with a gandhabba-hand. People grumbled, criticised, and complained, 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. "Monks, one should not bathe with a gandhabba-hand. Whoever should bathe, there is an offence of wrong-doing."

Now at that time the group of six monks were bathing with a kuruvindaka-string. People grumbled, criticised, and complained, etc. "Just like laymen enjoying sensual pleasures!" They reported this matter to the Blessed One. "Monks, one should not bathe with a kuruvindaka-string. Whoever should bathe, there is an offence of wrong-doing."

Now at that time the group of six monks were having a rubbing done by grasping each other. People grumbled, criticised, and complained, etc. "Just like laymen enjoying sensual pleasures!" They reported this matter to the Blessed One. "Monks, one should not have a rubbing done by grasping each other. Whoever should have it done, there is an offence of wrong-doing."

Now at that time the group of six monks were bathing with a mallaka. People grumbled, criticised, and complained, etc. "Just like laymen enjoying sensual pleasures!" They reported this matter to the Blessed One. "Monks, one should not bathe with a mallaka. Whoever should bathe, there is an offence of wrong-doing."

244. Now at that time a certain monk had an affliction of itching disease. Without a vessel it was not comfortable for him. They reported this matter to the Blessed One. "I allow, monks, an unpolished vessel for one who is sick."

Now at that time a certain monk, feeble with age, while bathing, was unable to rub his own body. They reported this matter to the Blessed One. "I allow, monks, a cloth-strip."

Now at that time monks were scrupulous about doing back-rubbing. They reported this matter to the Blessed One. "I allow, monks, a hand-like thing."

245. Now at that time the group of six monks wore earrings... etc. wore waist-bands... etc. wore neck-strings... etc. wore hip-strings... etc. wore bracelets... etc. wore upper-arm bracelets... etc. wore hand ornaments... etc. wore signet rings. People grumbled, criticised, and complained, 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. "Is it true, monks, that the group of six monks wear earrings... etc. wear waist-bands, wear neck-strings, wear hip-strings, wear bracelets, wear upper-arm bracelets, wear hand ornaments, wear

signet rings?" "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "Monks, earrings should not be worn... etc. a waist-band should not be worn... a neck-string should not be worn... a hip-string should not be worn... a bracelet should not be worn... an upper-arm bracelet should not be worn... a hand ornament should not be worn... a signet ring should not be worn. Whoever should wear them, there is an offence of wrong-doing."

246. Now at that time the group of six monks were wearing long hair. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, long hair should not be worn. Whoever should wear them, there is an offence of wrong-doing. I allow, monks, every two months or two finger-breadths."

Now at that time the group of six monks were smoothing their hair with a comb, etc. they were smoothing their hair with a hair-smoother, they were smoothing their hair with a hand-smoother, they were smoothing their hair with wax-oil, they were smoothing their hair with water-mixed oil. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, hair should not be smoothed with a comb, etc. hair should not be smoothed with wax-oil, hair should not be smoothed with water-mixed oil. Whoever should smooth it, there is an offence of wrong-doing."

247. Now at that time the group of six monks looked at their facial reflection in mirrors and in bowls of water. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, one should not look at one's facial reflection in a mirror or in a bowl of water. Whoever should look, there is an offence of wrong-doing."

Now at that time a certain monk had a wound on his face. He asked the monks - "What is my wound like, friends?" The monks said thus - "Your wound is like this, friend." He did not believe them. They reported this matter to the Blessed One. "I allow, monks, due to illness, to look at one's facial reflection in a mirror or in a bowl of water."

Now at that time the group of six monks anointed their faces, etc. they massaged their faces, they powdered their faces, they marked their faces with red arsenic, they applied body cosmetics, they applied face cosmetics, they applied body and face cosmetics. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, the face should not be anointed, etc. the face should not be massaged, the face should not be powdered, the face should not be marked with red arsenic, body cosmetics should not be applied, face cosmetics should not be applied, body and face cosmetics should not be applied. Whoever should make one, there is an offence of wrong-doing."

Now at that time a certain monk had an eye disease. They reported this matter to the Blessed One. "I allow, monks, due to illness, to anoint the face."

248. Now at that time there was a mountain-top festival in Rājagaha. The group of six monks went to see the mountain-top festival. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, go to see

dancing and singing and music, just like laymen enjoying sensual pleasures!" They reported this matter to the Blessed One. "Monks, one should not go to see dancing or singing or music. Whoever should go, there is an offence of wrong-doing."

249. Now at that time the group of six monks were singing the Teaching with a prolonged singing voice. People grumbled, criticised, and complained - "Just as we sing, just so these ascetics, disciples of the Sakyan, sing the Teaching with a prolonged singing voice!" 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 sing the Teaching with a prolonged singing voice!" Then those monks reported this matter to the Blessed One. "Is it true, monks, etc. "It is true, Blessed One." Etc. having given a talk on the Teaching, he addressed the monks - "Monks, there are these five dangers for one who sings the Teaching with a prolonged singing voice. One becomes attached to that sound oneself, others too become attached to that sound, householders too grumble, for one desiring the production of that sound there is dissolution of concentration, the later generation follows the example of what they have seen - These, monks, are the five dangers for one who sings the Teaching with a prolonged singing voice. Monks, the Teaching should not be sung with a prolonged singing voice. Whoever should sing, there is an offence of wrong-doing."

Now at that time monks were scrupulous about melodic recital. They reported this matter to the Blessed One. "I allow, monks, melodic recital."

Now at that time the group of six monks were wearing woollen cloth with the fleece outside. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, woollen cloth with the fleece outside should not be worn. Whoever should wear them, there is an offence of wrong-doing."

250. Now at that time in the park of King Seniya Bimbisāra of Magadha the mango trees were bearing fruit. It had been permitted by King Seniya Bimbisāra of Magadha - "Let the noble ones consume mangoes as they please." The group of six monks, having caused the mangoes to ripen while still young, consumed them. And King Seniya Bimbisāra of Magadha had need of mangoes. Then King Seniya Bimbisāra of Magadha commanded the people - "Go, my good men, having gone to the park, bring mangoes." "Yes, Sire," those people, having assented to King Seniya Bimbisāra of Magadha, having gone to the park, said this to the park keeper - "My good man, His Majesty has need of mangoes, give mangoes." "There are no mangoes, sirs. The monks, having caused the mangoes to ripen while still young, consumed them." Then those people reported this matter to King Seniya Bimbisāra of Magadha. "The mangoes have been well consumed, my good men, by the noble ones, but moderation has been praised by the Blessed One." People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, not knowing moderation, consume the king's mangoes!" The monks heard those people grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. "Monks, mangoes should not be consumed. Whoever should use it, there is an offence of wrong-doing."

Now at that time a certain guild had a meal for the Community. Mango slices were put in the curry. The monks, being scrupulous, did not accept. "Accept, monks, and consume. I allow, monks, mango slices."

Now at that time a certain guild had a meal for the Community. They did not know how to make mango slices, and in the refectory they gave whole mangoes. The monks, being scrupulous, did not accept. "Accept, monks, and consume. I allow, monks, to consume fruit by means of five procedures proper for ascetics - damaged by fire, damaged by a knife, damaged by a fingernail, seedless, and with the seed removed as the fifth. I allow, monks, to consume fruit by means of these five procedures proper for ascetics."

251. Now at that time a certain monk, bitten by a snake, had died. They reported this matter to the Blessed One. "Surely, monks, that monk did not pervade these four royal families of serpents with a mind of friendliness. If, monks, that monk had pervaded these four royal families of serpents with a mind of friendliness, then, monks, that monk, bitten by a snake, would not have died. What are the four royal families of serpents? The Virūpakka royal family of serpents, the Erāpatha royal family of serpents, the Chabyāputta royal family of serpents, the Kaṇhāgotama royal family of serpents. Surely, monks, that monk did not pervade these four royal families of serpents with a mind of friendliness. If, monks, that monk had pervaded these four royal families of serpents with a mind of friendliness, then, monks, that monk, bitten by a snake, would not have died. I allow, monks, to pervade these four royal families of serpents with a mind of friendliness, for self-protection, for self-guarding, to make self-safety. And thus, monks, it should be done -

"I have friendliness with the Virūpakkhas, I have friendliness with the Erāpathas;

I have friendliness with the Chabyāputtas, and I have friendliness with the Kaṇhāgotamakas.

"I have friendliness with the footless, I have friendliness with the two-footed; I have friendliness with the four-footed, I have friendliness with the many-footed.

"May the footless not harm me, may the two-footed not harm me; May the four-footed not harm me, may the many-footed not harm me.

"All beings, all living things, all creatures, all without exception; May all see good fortune, may no evil come to anyone.

"Immeasurable is the Buddha, immeasurable is the Teaching, Immeasurable is the Community, measurable are the creeping things.

"Snakes, scorpions, centipedes, spiders, lizards, and mice; Protection has been made by me, safety has been made by me, may beings withdraw.

"I pay homage to the Blessed One, homage to the seven Perfectly Enlightened Ones."

Now at that time a certain monk, oppressed by discontent, cut off his own genitals. They reported this matter to the Blessed One. "That foolish man, monks, cut something else when something else should have been cut. One's own genitals, monks, should not be cut off. Whoever should cut them off, there is a grave offence."

252. Now at that time a block of sandalwood of very costly sandalwood had arisen for the millionaire of Rājagaha. Then this occurred to the millionaire of Rājagaha - "What if I were to have a bowl carved from this block of sandalwood. The carving will be for my use, and I will give the bowl as a gift." Then the millionaire of Rājagaha, having had a bowl carved from that block of sandalwood, having suspended it in a pingo-basket, having attached it to the top of a bamboo, having bound it with a series of bamboos, said thus - "Whatever ascetic or brahmin is a Worthy One and possessing supernormal power, let him take down the bowl that is given." Then Pūraṇa Kassapa approached the millionaire of Rājagaha; having approached, he said this to the millionaire of Rājagaha - "Indeed, householder, I am a Worthy One and possessing supernormal power. Give me the bowl." "If, venerable sir, the venerable one is a Worthy One and possessing supernormal power, let him take down the bowl that is given." Then Makkhali Gosāla... Ajita Kesakambala... Pakudha Kaccāyana... Sañcaya Belaṭṭhaputta... Nigaṇṭha Nāṭaputta approached the millionaire of Rājagaha; having approached, he said this to the millionaire of Rājagaha - "Indeed, householder, I am a Worthy One and possessing supernormal power. Give me the bowl." "If, venerable sir, the venerable one is a Worthy One and possessing supernormal power, let him take down the bowl that is given."

Now at that time the Venerable Mahāmoggallāna and the Venerable Piṇḍolabhāradvāja, having dressed in the earlier period of the day, taking their bowls and robes, entered Rājagaha for almsfood. Then the Venerable Piṇḍolabhāradvāja said this to the Venerable Mahāmoggallāna - "The Venerable Mahāmoggallāna is indeed a Worthy One and possessing supernormal power. Go, friend Moggallāna, take down this bowl. This bowl is for you." "The Venerable Bhāradvāja is indeed a Worthy One and possessing supernormal power. Go, friend Bhāradvāja, take down this bowl. This bowl is for you." Then the Venerable Piṇḍolabhāradvāja, having risen up into the sky, having taken that bowl, went around Rājagaha three times.

Now at that time the millionaire of Rājagaha, together with his sons and wife, stood in his own dwelling with joined palms, paying homage - "Right here, venerable sir, let the noble Bhāradvāja alight at our dwelling." Then the Venerable Piṇḍolabhāradvāja alighted at the dwelling of the millionaire of Rājagaha. Then the millionaire of Rājagaha, having taken the bowl from the hand of the Venerable Piṇḍolabhāradvāja, having filled it with very costly solid food, gave it to the Venerable Piṇḍolabhāradvāja. Then the Venerable Piṇḍolabhāradvāja, having taken that bowl, went to the monastery. The people heard: "It is said that the noble Piṇḍolabhāradvāja has taken down the bowl of the millionaire of Rājagaha." And those people, with loud sounds and great sounds, followed closely behind the Venerable Piṇḍolabhāradvāja.

The Blessed One heard a loud noise, a great noise; having heard, he addressed the Venerable Ānanda - "What is that loud noise, great noise, Ānanda?" "Venerable sir, the bowl of the millionaire of Rājagaha has been brought down by the Venerable Piṇḍolabhāradvāja. People heard, venerable sir - "It is said that the noble Piṇḍolabhāradvāja has taken down the bowl of the millionaire of Rājagaha." And

those people, venerable sir, making loud noise, great noise, followed closely behind the Venerable Piṇḍolabhāradvāja, again and again behind. That, venerable sir, Blessed One, is the loud noise, great noise." Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the Venerable Piṇḍolabhāradvāja in return - "Is it true, Bhāradvāja, that you have brought down the bowl of the millionaire of Rājagaha?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, Bhāradvāja, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, Bhāradvāja, for the sake of a miserable wooden bowl, display a wonder of supernormal power through super-human achievement to laypeople! Just as, Bhāradvāja, a woman displays her private parts for the sake of a miserable small coin, just so, Bhāradvāja, for the sake of a miserable wooden bowl, a wonder of supernormal power through super-human achievement has been displayed by you to laypeople. This, Bhāradvāja, 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, a wonder of supernormal power through super-human achievement should not be displayed to laypeople. Whoever should display it, there is an offence of wrong-doing. Break this wooden bowl, monks, having made it into splinters, and give it to the monks for grinding eye ointment. And, monks, a wooden bowl should not be kept. Whoever should wear them, there is an offence of wrong-doing."

Now at that time the group of six monks kept various bowls, made of gold and made of silver. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, a bowl made of gold should not be kept, etc. a bowl made of silver should not be kept, a bowl made of jewels should not be kept, a bowl made of lapis lazuli should not be kept, a bowl made of crystal should not be kept, a bowl made of bronze should not be kept, a bowl made of glass should not be kept, a bowl made of lead should not be kept, a bowl made of tin should not be kept, a bowl made of copper should not be kept. Whoever should wear them, there is an offence of wrong-doing. I allow, monks, two kinds of bowls - an iron bowl and a clay bowl."

253. Now at that time the base of the bowl was being worn away. They reported this matter to the Blessed One. "I allow, monks, a circular bowl-rest."

Now at that time the group of six monks kept various circular bowl-rests, made of gold and made of silver. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, various circular bowl-rests should not be kept. Whoever should wear them, there is an offence of wrong-doing. I allow, monks, two kinds of circular bowl-rests - made of tin and made of lead." The thick circular rests did not touch properly. They reported this matter to the Blessed One. "I allow, monks, to scrape them." There were wrinkles. They reported this matter to the Blessed One. "I allow, monks, to cut a design in the shape of a flower."

Now at that time the group of six monks kept variegated circular bowl-rests, covered with figures, made with wall-painting work. They wandered about displaying them even on the road. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, variegated circular bowl-rests should not be kept, covered with figures, made with

wall-painting work. Whoever should wear them, there is an offence of wrong-doing. I allow, monks, a plain circular rest."

254. Now at that time monks were setting in order wet bowls. The bowl became corrupted. They reported this matter to the Blessed One. "A wet bowl, monks, should not be set in order. Whoever should set it in order, there is an offence of wrong-doing. I allow, monks, having dried it in the sun, to set the bowl in order."

Now at that time monks were drying wet bowls in the sun. The bowl became foul-smelling. They reported this matter to the Blessed One. "A wet bowl, monks, should not be dried in the sun. Whoever should dry it in the sun, there is an offence of wrong-doing. I allow, monks, having made it free from water, having dried it in the sun, to set the bowl in order."

Now at that time monks were storing bowls in the heat. The colour of the bowl became corrupted. They reported this matter to the Blessed One. "A bowl, monks, should not be stored in the heat. Whoever should store it, there is an offence of wrong-doing. I allow, monks, having dried it in the sun for a moment, to set the bowl in order."

Now at that time several bowls had been placed in the open air without supports. Having been whirled around by a whirlwind, the bowls broke. They reported this matter to the Blessed One. "I allow, monks, a prop for bowls."

Now at that time monks were putting down bowls at the edge of a ledge. Having fallen, the bowl broke. They reported this matter to the Blessed One. "A bowl, monks, should not be put down at the edge of a ledge. Whoever should put it down, there is an offence of wrong-doing."

Now at that time monks were putting down bowls at the edge of a plastered flooring. Having fallen, the bowl broke. They reported this matter to the Blessed One. "A bowl, monks, should not be put down at the edge of a plastered flooring. Whoever should put it down, there is an offence of wrong-doing."

Now at that time monks were overturning bowls on the ground. The lip was being worn away. They reported this matter to the Blessed One. "I allow, monks, a grass mat." The grass mat is consumed by termites. They reported this matter to the Blessed One. "I allow, monks, a piece of cloth." The piece of cloth is consumed by termites. They reported this matter to the Blessed One. "I allow, monks, a bowl-stand." The bowl-stand having fallen, the bowl breaks. They reported this matter to the Blessed One. "I allow, monks, a wicker stand for bowls." In the wicker stand for bowls the bowl is worn away. They reported this matter to the Blessed One. "I allow, monks, a bowl bag." There was no shoulder strap. They reported this matter to the Blessed One. "I allow, monks, a shoulder strap, a binding string."

Now at that time monks were hanging bowls on wall pegs and on elephant tusk pegs. Having fallen, the bowl broke. They reported this matter to the Blessed One. "Monks, a bowl should not be hung up. Whoever should hang one up, there is an offence of wrong-doing."

Now at that time monks were putting their bowls on beds and, sitting down without mindfulness, they crushed and broke the bowls. They reported this matter to the Blessed One. "Monks, a bowl should not be put on a bed. Whoever should put it down, there is an offence of wrong-doing."

Now at that time monks were putting their bowls on chairs and, sitting down without mindfulness, they crushed and broke the bowls. They reported this matter to the Blessed One. "Monks, a bowl should not be put on a chair. Whoever should put it down, there is an offence of wrong-doing."

Now at that time monks were putting their bowls in their laps and, standing up without mindfulness. The bowls fell and broke. They reported this matter to the Blessed One. "Monks, a bowl should not be put down in the lap. Whoever should put it down, there is an offence of wrong-doing."

Now at that time monks were putting down their bowls on an umbrella. The umbrella was lifted up by a whirlwind, and having fallen, the bowl broke. They reported this matter to the Blessed One. "Monks, a bowl should not be put down on an umbrella. Whoever should put it down, there is an offence of wrong-doing."

255. Now at that time monks with bowls in hand were pushing open door panels. The door panel swung back and the bowl broke. They reported this matter to the Blessed One. "Monks, a door panel should not be pushed open with bowl in hand. Whoever should push it open, there is an offence of wrong-doing."

Now at that time monks were going for almsfood with gourd bowls. People grumbled, criticised, and complained - "Just as adherents of other religions." They reported this matter to the Blessed One. "Monks, one should not go for almsfood with a gourd bowl. Whoever should go, there is an offence of wrong-doing."

Now at that time monks were going for almsfood with pot bowls. People grumbled, criticised, and complained - "Just as adherents of other religions." They reported this matter to the Blessed One. "Monks, one should not go for almsfood with a pot bowl. Whoever should go, there is an offence of wrong-doing."

Now at that time a certain monk wore only rag-robles for everything. He kept a bowl made out of a skull. A certain woman, having seen him, frightened, let out a cry - "Alas, a goblin has come upon me!" People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, keep a bowl made out of a skull, just as goblins!" They reported this matter to the Blessed One. "Monks, a bowl made out of a skull should not be kept. Whoever should wear them, there is an offence of wrong-doing. And, monks, one should not wear only rag-robles for everything. Whoever should do so, there is an offence of wrong-doing."

Now at that time monks were taking out skin peelings, bones, and leftover water with their bowls. People grumbled, criticised, and complained - "That in which these ascetics, disciples of the Sakyan, eat is also their waste receptacle." They reported this matter to the Blessed One. "Monks, skin peelings or bones or leftover water should not be taken out with the bowl. Whoever should take them out, there is an offence of wrong-doing. I allow, monks, a waste receptacle."

256. Now at that time monks were sewing robes having split them by hand. The robe became uneven. They reported this matter to the Blessed One. "I allow, monks, scissors and a felt rug."

Now at that time a scissors with a handle had arisen for the Community. They reported this matter to the Blessed One. "I allow, monks, a scissors with a handle."

Now at that time the group of six monks kept various scissors handles, made of gold and made of silver. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, various scissors handles should not be kept. Whoever should wear them, there is an offence of wrong-doing. I allow, monks, one made of bone, made of ivory, made of horn, made of reed, made of bamboo, made of wood, made of lac, made of fruit, made of copper, made of conch-shell."

Now at that time monks were sewing robes even with a cock's feather and even with a bamboo splinter. The robe was badly sewn. They reported this matter to the Blessed One. "I allow, monks, a needle." The needles became mildewed. Etc. "I allow, monks, a needle-case." Even with a needle-case they became mildewed. Etc. "I allow, monks, to fill it with yeast." Even with yeast they became mildewed. Etc. "I allow, monks, to fill it with flour." Even with flour they became mildewed. Etc. "I allow, monks, stone powder." Even with stone powder they became mildewed. Etc. "I allow, monks, to coat it with beeswax." The stone powder broke apart. "I allow, monks, a stone powder case."

Now at that time monks, having dug up pegs here and there and bound them together, were sewing robes. The robes became uneven at the corners. They reported this matter to the Blessed One. "I allow, monks, a robe-making frame and a frame-cord, having tied them here and there, to sew the robe." They spread out the robe-making frame on uneven ground. The robe-making frame broke. Etc. "Monks, the robe-making frame should not be spread out on uneven ground. Whoever should spread it out, there is an offence of wrong-doing."

They spread out the robe-making frame on the ground. The robe-making frame became soiled with dust. Etc. "I allow, monks, a grass mat." The inside of the robe-making frame decayed. Etc. "I allow, monks, to put on an edging along the direction of the wind." The robe-making frame was not sufficient. Etc. "I allow, monks, a frame with a stick, a lath, a peg, a binding cord, a binding thread, having bound them together, to sew the robe." The spaces between the threads were uneven. Etc. "I allow, monks, a measuring strip." The threads were crooked. Etc. "I allow, monks, a marking thread."

Now at that time monks were stepping on the robe-making frame with unwashed feet. The robe-making frame became soiled. They reported this matter to the Blessed One. "Monks, the robe-making frame should not be stepped on with unwashed feet. Whoever should step on it, there is an offence of wrong-doing."

Now at that time monks were stepping on the robe-making frame with wet feet. The robe-making frame became soiled. They reported this matter to the Blessed One. "Monks, the robe-making frame should not be stepped on with wet feet. Whoever should step on it, there is an offence of wrong-doing."

Now at that time monks were stepping on the robe-making frame wearing sandals. The robe-making frame became soiled. They reported this matter to the Blessed One. "Monks, the robe-making frame should not be stepped on wearing sandals. Whoever should step on it, there is an offence of wrong-doing."

Now at that time monks, while sewing robes, were receiving with their fingers. Their fingers became painful. They reported this matter to the Blessed One. "I allow, monks, a thimble."

257. Now at that time the group of six monks kept various receptacles, made of gold and made of silver. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, various receptacles should not be kept. Whoever should wear them, there is an offence of wrong-doing. I allow, monks, one made of bone... etc. made of conch-shell."

Now at that time needles, scissors, and receptacles were getting lost. They reported this matter to the Blessed One. "I allow, monks, a work-shop container." The work-shop containers became crowded together. They reported this matter to the Blessed One. "I allow, monks, a receptacle bag." There was no shoulder strap. They reported this matter to the Blessed One. "I allow, monks, a shoulder strap, a binding string."

Now at that time monks, sewing robes in the open air, were wearied by cold and by heat. They reported this matter to the Blessed One. "I allow, monks, a robe-making hall, a robe-making pavilion." The robe-making hall was on low ground; it was flooded by water. They reported this matter to the Blessed One. "I allow, monks, to make it on high ground." The wall was falling down... etc. "I allow, monks, to pile three walls - a brick wall, a stone wall, a wooden wall." Those ascending were vexed... etc. "I allow, monks, three steps - brick steps, stone steps, wooden steps." Those ascending were falling down... etc. "I allow, monks, a balustrade." Grass powder was falling in the robe-making hall... etc. "I allow, monks, having made a ceiling, to plaster inside and out - white colour, black colour, a coating of red chalk, garland work, creeper-work, a design in the shape of a flower, a five-strip design, a bamboo pole for robes, a cord for robes."

Now at that time monks, having sewn robes, having abandoned the robe-making frame right there, departed, and it was gnawed by rats and termites. They reported this matter to the Blessed One. "I allow, monks, to roll up the robe-making frame." The robe-making frame broke. Etc. "I allow, monks, to roll up the robe-making frame with a bamboo or wooden rod inside." The robe-making frame became unwound. Etc. "I allow, monks, a binding cord."

Now at that time monks, having raised up the robe-making frame against walls and pillars, departed. Having fallen, the robe-making frame broke. They reported this matter to the Blessed One. "I allow, monks, to hang it on a wall peg or on an ivory peg."

258. Then the Blessed One, having dwelt at Rājagaha as long as he liked, set out on a journey towards Vesālī. Now at that time monks were going taking needles, scissors, and medicine in their bowls. They reported this matter to the Blessed One. "I

allow, monks, a medicine bag." There was no shoulder strap. Etc. "I allow, monks, a shoulder strap, a binding string."

Now at that time a certain monk, having tied his sandals with a waistband, entered the village for almsfood. A certain lay follower, paying respect to that monk, struck the sandals with his head. That monk became ashamed. Then that monk, having gone to the monastery, reported this matter to the monks. The monks reported this matter to the Blessed One. "I allow, monks, a bag for sandals." There was no shoulder strap. Etc. "I allow, monks, a shoulder strap, a binding string."

Now at that time on the way the water was not allowable. There was no water strainer. They reported this matter to the Blessed One. "I allow, monks, a water strainer." A piece of cloth was not sufficient. Etc. "I allow, monks, a ladle water strainer." A piece of cloth was not sufficient. Etc. "I allow, monks, a filter waterpot."

259. Now at that time two monks were travelling on the highway in the Kosalan country. One monk engaged in misconduct. The second monk said this to that monk - "Do not, friend, do such a thing. This is not allowable." He bore enmity towards him. Then that monk, oppressed by thirst, said this to the monk who bore enmity - "Give me, friend, the water strainer, I will drink water." The monk who bore enmity did not give it. That monk, oppressed by thirst, died. Then that monk, having gone to the monastery, reported this matter to the monks. "But did you, friend, when asked for the water strainer, not give it?" "Yes, friend." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a monk, when asked for a water strainer, not give it!" 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 monk in return - "Is it true, monk, that when asked for a water strainer you did not give it?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, foolish man, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, foolish man, when asked for a water strainer, not give it. This, foolish man, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "Monks, a monk travelling on the highway, when asked for a water strainer, should not refuse to give it. Whoever should not give it, there is an offence of wrong-doing. And, monks, one should not set out on a journey without a water strainer. Whoever should set out, there is an offence of wrong-doing. If there is no water strainer or filter waterpot, even a corner of the double robe should be determined - 'Having filtered with this, I will drink.'" Then the Blessed One, wandering on a journey gradually, arrived at Vesālī. There the Blessed One stayed at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time monks were doing new construction work. A water strainer was not suitable. They reported this matter to the Blessed One. "I allow, monks, a water strainer with a stick." A water strainer with a stick was not suitable. They reported this matter to the Blessed One. "I allow, monks, a spreading cloth."

Now at that time monks were harassed by mosquitoes. They reported this matter to the Blessed One. "I allow, monks, a mosquito net."

260. Now at that time at Vesālī a succession of meals of superior food was established. Monks, having eaten sumptuous food, had bodies full of humours and many illnesses. Then Jīvaka Komārabhacca went to Vesālī on some business. Jīvaka Komārabhacca saw the monks with bodies full of humours and many illnesses. Having seen, he approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, Jīvaka Komārabhacca said this to the Blessed One - "Now, venerable sir, the monks have bodies full of humours and many illnesses. It would be good, venerable sir, if the Blessed One would allow a walking path and a sweat room for the monks. Thus the monks will have few illnesses." Then the Blessed One instructed, encouraged, inspired, and gladdened Jīvaka Komārabhacca with a talk on the Teaching. Then Jīvaka Komārabhacca, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, a walking path and a sweat room."

Now at that time monks walked up and down on an uneven walking path. Their feet became painful. They reported this matter to the Blessed One. "I allow, monks, to make it level." The walking path was on low ground. It was flooded by water... etc. "I allow, monks, to make it on high ground." The wall was falling down... etc. "I allow, monks, to pile three walls - a brick wall, a stone wall, a wooden wall." Those ascending were vexed... etc. "I allow, monks, three steps - brick steps, stone steps, wooden steps." Those ascending were falling down... etc. "I allow, monks, a balustrade."

Now at that time monks walking up and down on the walking path were falling down. They reported this matter to the Blessed One. "I allow, monks, a railing for the walking path."

Now at that time monks, walking up and down in the open air, were wearied by cold and by heat. They reported this matter to the Blessed One. "I allow, monks, a walking path hall." Grass powder was falling in the walking path hall, etc. "I allow, monks, having made a ceiling, to plaster inside and out - white colour, black colour, a coating of red chalk, garland work, creeper-work, a design in the shape of a flower, a five-strip design, a bamboo pole for robes, a cord for robes." The sweat room was on low ground; it was flooded by water, etc. "I allow, monks, to make it on high ground." The wall was falling down... etc. "I allow, monks, to pile three walls - a brick wall, a stone wall, a wooden wall." Those ascending were vexed... etc. "I allow, monks, three steps - brick steps, stone steps, wooden steps." Those ascending were falling down... etc. "I allow, monks, a balustrade." The sweat room had no door panel, etc. "I allow, monks, a door panel, a door frame, a socket for the door post, a door lintel, a post for the bolt, a door bolt, a door pin, a door latch, a keyhole, a hole for pulling through the door cord, a door cord." The base of the wall of the sweat room was decaying, etc. "I allow, monks, to make a circular base." The sweat room had no pipe for the steam, etc. "I allow, monks, a pipe for the steam."

Now at that time monks were making the fire place in the middle of a small sweat room. There was no space around. They reported this matter to the Blessed One. "I allow, monks, to make the fire place to one side in a small sweat room, in the middle

in a large one." In the sweat room the fire was burning the face, etc. "I allow, monks, clay for the face." They were wetting clay in their hands, etc. "I allow, monks, a trough for clay." The clay was foul-smelling, etc. "I allow, monks, to perfume it." In the sweat room the fire was burning the body, etc. "I allow, monks, to bring water." They were bringing water in dishes and in bowls, etc. "I allow, monks, a water stand, a water saucer." The sweat room with a grass roof was not producing steam, etc. "I allow, monks, having made a ceiling, to plaster inside and out." The sweat room was muddy, etc. "I allow, monks, to spread three floorings - a brick flooring, a stone flooring, a wooden flooring." It was still muddy, etc. "I allow, monks, to wash it." Water was standing, etc. "I allow, monks, a water drain."

Now at that time monks were sitting on the ground in the sweat room, scratching their bodies. They reported this matter to the Blessed One. "I allow, monks, a sauna chair." Now at that time the sweat room was unfenced. Etc. "I allow, monks, to fence with three walls - a brick wall, a stone wall, a wooden wall." There was no porch. Etc. "I allow, monks, a porch." The porch was on low ground; it was flooded by water. Etc. "I allow, monks, to make it on high ground." The wall was falling down... etc. "I allow, monks, to pile three walls - a brick wall, a stone wall, a wooden wall." Those ascending were vexed... etc. "I allow, monks, three steps - brick steps, stone steps, wooden steps." Those ascending were falling down... etc. "I allow, monks, a balustrade." The porch had no door panel. Etc. "I allow, monks, a door panel, a door frame, a socket for the door post, a door lintel, a post for the bolt, a door bolt, a door pin, a door latch, a keyhole, a hole for pulling through, a door cord." Grass powder was falling in the porch. Etc. "I allow, monks, having made a ceiling, to plaster inside and out - white colour, black colour, a coating of red chalk, garland work, creeper-work, a design in the shape of a flower, a five-strip design." The residential cell was muddy. Etc. "I allow, monks, to scatter pebbles." They did not stay in place. Etc. "I allow, monks, to lay down stone slabs." Water was standing, etc. "I allow, monks, a water drain."

261. Now at that time monks, naked, were paying respect to a naked one... etc. naked, they were causing a naked one to pay respect, naked, they were making a rubbing for a naked one, naked, they were causing a rubbing to be made for a naked one, naked, they were giving to a naked one, naked, they were accepting, naked, they were eating, naked, they were consuming, naked, they were tasting, naked, they were drinking. They reported this matter to the Blessed One. "Monks, a naked one should not be paid respect to by a naked one... etc. one should not pay respect while naked... a naked one should not be caused to pay respect by a naked one...one should not be caused to pay respect while naked... a rubbing should not be done for a naked one by a naked one... a rubbing should not be caused to be done for a naked one by a naked one... one should not give to a naked one while naked...one should not accept while naked... one should not eat while naked... one should not consume while naked... one should not taste while naked... one should not drink while naked. Whoever should drink, there is an offence of wrong-doing."

Now at that time monks were depositing robes on the ground in the sweat room. The robes became soiled with dust. They reported this matter to the Blessed One. "I allow, monks, a bamboo pole for robes and a cord for robes." When the sky rained, the robes were being rained upon... etc. "I allow, monks, a sweat room hall." The sweat

room hall was on low ground; it was flooded by water... etc. "I allow, monks, to make it on high ground." The wall was falling down... etc. "I allow, monks, to pile... etc. Those ascending were vexed... etc. Those ascending were falling down... etc. "I allow, monks, a balustrade." Grass powder was falling in the sweat room hall... etc. "I allow, monks, having made a ceiling, to plaster inside and out... etc. a bamboo pole for robes and a cord for robes."

Now at that time monks were scrupulous about doing preliminary work in the sweat room and in the water. They reported this matter to the Blessed One. "I allow, monks, three coverings - a sweat room covering, a water covering, a cloth covering."

Now at that time there was no water in the sweat room. They reported this matter to the Blessed One. "I allow, monks, a well." The bank of the well was falling apart... etc. "I allow, monks, to pile three walls - a brick wall, a stone wall, a wooden wall." The well was on low ground; it was flooded by water... etc. "I allow, monks, to make it on high ground." The wall was falling down... etc. Those ascending were vexed... etc. Those ascending were falling down... etc. "I allow, monks, a balustrade."

262. Now at that time monks were drawing water with creepers and with waistbands. They reported this matter to the Blessed One. "I allow, monks, a water-drawing rope." Their hands became painful, etc. "I allow, monks, a balance, a pulley, a wheel device." Many vessels were breaking, etc. "I allow, monks, three jars - a bronze jar, a wooden jar, a hide vessel."

Now at that time monks, drawing water in the open air, were wearied by cold and by heat. They reported this matter to the Blessed One. "I allow, monks, a hall for a well." Grass powder was falling in the hall for the well, etc. "I allow, monks, having made a ceiling, to plaster inside and out - white colour, black colour, a coating of red chalk, garland work, creeper-work, a design in the shape of a flower, a five-strip design, a bamboo pole for robes, a cord for robes." The well was uncovered; it became scattered with grass powder and dust, etc. "I allow, monks, a lid." There was no water vessel, etc. "I allow, monks, a water trough, a water receptacle."

Now at that time monks were bathing here and there in the monastery. The monastery became muddy. They reported this matter to the Blessed One. "I allow, monks, a bathing tank." The bathing tank was unconcealed. The monks were ashamed to bathe, etc. "I allow, monks, to fence with three walls - a brick wall, a stone wall, a wooden wall." The bathing tank became muddy, etc. "I allow, monks, to spread three floorings - a brick flooring, a stone flooring, a wooden flooring." Water was standing, etc. "I allow, monks, a water drain."

Now at that time the monks' bodies had become cold. They reported this matter to the Blessed One, etc. "I allow, monks, a water-wiper, or to dry off even with a piece of cloth."

263. Now at that time a certain lay follower wished to have a pond made for the benefit of the Community. They reported this matter to the Blessed One, etc. "I allow, monks, a pond." The bank of the pond was falling apart, etc. "I allow, monks, to pile three walls - a brick wall, a stone wall, a wooden wall." Those ascending were vexed...

etc. "I allow, monks, three steps - brick steps, stone steps, wooden steps." Those ascending were falling down... etc. "I allow, monks, a balustrade." The water in the pond became stale, etc. "I allow, monks, a water inlet, a water drain."

Now at that time a certain monk wished to make a peaked-roof sweat room for the benefit of the Community. They reported this matter to the Blessed One, etc. "I allow, monks, a peaked-roof sweat room."

Now at that time the group of six monks stayed apart from their sitting cloth for four months. They reported this matter to the Blessed One, etc. "One should not, monks, stay apart from the sitting cloth for four months. Whoever should stay apart, there is an offence of wrong-doing."

264. Now at that time the group of six monks slept on beds strewn with flowers. 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, one should not sleep on beds strewn with flowers. Whoever should sleep, there is an offence of wrong-doing."

Now at that time people, having taken scent and garlands, came to the monastery. The monks, being scrupulous, did not accept. They reported this matter to the Blessed One. "I allow, monks, having taken scent, to make a five-finger mark on the door panel, having taken flowers, to set them aside in the dwelling."

Now at that time a felt rug had arisen for the Community. They reported this matter to the Blessed One. "I allow, monks, a felt rug." Then this occurred to the monks - "Should a felt rug be determined or should it be assigned?" Etc. "Monks, a felt rug should not be determined, nor should it be assigned."

Now at that time the group of six monks ate from receptacles for condiments. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One, etc. "Monks, one should not eat from receptacles for condiments. Whoever should eat, there is an offence of wrong-doing."

Now at that time a certain monk was sick. While eating, he was unable to hold the bowl with his hand. They reported this matter to the Blessed One. "I allow, monks, a bowl-stand."

Now at that time the group of six monks ate from the same dish, etc. they drank from the same bowl, they shared the same bed, they shared the same sheet, they shared the same cloak, they shared the same sheet and cloak. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, one should not eat from the same dish, etc. one should not drink from the same bowl... one should not share the same bed... one should not share the same sheet... one should not share the same cloak... one should not share the same sheet and cloak. Whoever should share, there is an offence of wrong-doing."

265. Now at that time Vaḍḍha the Licchavi was a friend of the monks Mettiya and Bhūmajaka. Then Vaḍḍha the Licchavi approached the monks Mettiya and Bhūmajaka; having approached, he said this to the monks Mettiya and Bhūmajaka - "I pay homage, sirs." When this was said, the monks Mettiya and Bhūmajaka did not

respond. For the second time Vaḍḍha the Licchavi said this to the monks Mettiya and Bhūmajaka - "I pay homage, sirs." For the second time the monks Mettiya and Bhūmajaka did not respond. For the third time Vaḍḍha the Licchavi said this to the monks Mettiya and Bhūmajaka - "I pay homage, sirs." For the third time the monks Mettiya and Bhūmajaka did not respond. "In what way have I offended the sirs? Why do the sirs not respond to me?" "Because you, friend Vaḍḍha, look on with indifference while we are being harassed by Dabba the Mallian." "What shall I do, sirs?" "If you wish, friend Vaḍḍha, this very day the Blessed One would expel the Venerable Dabba the Mallian." "What shall I do, sirs? What am I able to do?" "Come, friend Vaḍḍha, approach the Blessed One; having approached, say this to the Blessed One - 'This, venerable sir, is not proper, is not fitting. That direction, venerable sir, which was without fear, without calamity, without danger - that same direction is now with fear, with calamity, with danger; from where there was calm, from there comes a storm; water, methinks, is ablaze; my wife has been violated by the noble Dabba the Mallian.'" "Yes, sirs," Vaḍḍha the Licchavi, having assented to the monks Mettiya and Bhūmajaka, approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, Vaḍḍha the Licchavi said this to the Blessed One - "This, venerable sir, is not proper, is not fitting. That direction, venerable sir, which was without fear, without calamity, without danger - that same direction is now with fear, with calamity, with danger; from where there was calm, from there comes a storm; water, methinks, is ablaze; my wife has been violated by the noble Dabba the Mallian."

Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the Venerable Dabba the Mallian in return - "Do you remember, Dabba, having done such a thing as this Vaḍḍha has said?" "As the Blessed One knows me, venerable sir." For the second time the Blessed One... etc. For the third time the Blessed One said this to the Venerable Dabba the Mallian - "Do you remember, Dabba, having done such a thing as this Vaḍḍha has said?" "As the Blessed One knows me, venerable sir." "Indeed, Dabba, the wise do not extricate themselves thus. If it was done by you, say 'it was done'; if it was not done, say 'it was not done.'" "Since I was born, venerable sir, I do not know of having engaged in sexual intercourse even in a dream, how much less while awake!" Then the Blessed One addressed the monks: "Well then, monks, let the Community overturn the bowl for Vaḍḍha the Licchavi, let it make him one with whom there is non-eating with the Community."

"Monks, the bowl should be overturned against a lay follower possessed of eight factors - He tries for material loss of monks, he tries for harm of monks, he strives for non-residence of monks, he reviles and abuses monks, he causes division of monks from monks, he dispraises the Buddha, he dispraises the Teaching, he dispraises the Community. I allow, monks, to overturn the bowl against a lay follower possessed of these eight factors. And thus, monks, it should be overturned. An experienced and competent monk should inform the Community -

266. "Let the Community hear me, venerable sir. Vaḍḍha the Licchavi accuses the Venerable Dabba the Mallian with an unfounded charge of failure in morality. If it is the proper time for the Community, the Community should overturn the bowl for

Vaḍḍha the Licchavi, should make him one with whom there is non-eating with the Community. This is the motion.

"Let the Community hear me, venerable sir. Vaḍḍha the Licchavi accuses the Venerable Dabba the Mallian with an unfounded charge of failure in morality. The Community overturns the bowl for Vaḍḍha the Licchavi, makes him one with whom there is non-eating with the Community. If the overturning of the bowl for Vaḍḍha the Licchavi, the making of non-eating with the Community, is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The bowl has been overturned by the Community for Vaḍḍha the Licchavi, there is non-eating with the Community. It is agreeable to the Community, therefore they are silent, thus I remember it."

Then the Venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of Vaḍḍha the Licchavi; having approached, he said this to Vaḍḍha the Licchavi - "The bowl has been overturned for you by the Community, friend Vaḍḍha. You are one with whom there is non-eating with the Community." Then Vaḍḍha the Licchavi - "The bowl has been overturned for me by the Community, it seems, I am one with whom there is non-eating with the Community, it seems" - right there he fainted and fell. Then the friends and colleagues, relatives and blood-relations of Vaḍḍha the Licchavi said this to Vaḍḍha the Licchavi - "Enough, friend Vaḍḍha, do not grieve, do not lament. We shall inspire confidence in the Blessed One and in the Community of monks."

Then Vaḍḍha the Licchavi, together with his sons and wife, together with his friends and colleagues, together with his relatives and blood-relations, with wet clothes and wet hair, approached the Blessed One; having approached, having fallen at the Blessed One's feet with his head, he said this to the Blessed One - "A transgression overcame me, venerable sir, as one who was foolish, as one who was confused, as one who was unwholesome, in that I accused the noble Dabba the Mallian with an unfounded charge of failure in morality. May the Blessed One accept my transgression as a transgression for the sake of restraint in the future." "Truly, friend Vaḍḍha, a transgression overcame you as one who was foolish, as one who was confused, as one who was unwholesome, in that you accused Dabba the Mallian with an unfounded charge of failure in morality. But since you, friend Vaḍḍha, having seen the transgression as a transgression, make amends according to the Teaching, we accept it from you. For this is growth, friend Vaḍḍha, in the Noble One's discipline: whoever, having seen a transgression as a transgression, makes amends according to the Teaching, and commits to restraint in the future." Then the Blessed One addressed the monks: "Well then, monks, let the Community turn upright the bowl for Vaḍḍha the Licchavi, let it make him one with whom there is eating with the Community.

"Monks, the bowl should be turned upright for a lay follower possessed of eight factors - he does not try for material loss of monks, he does not try for harm of monks, he does not strive for non-residence of monks, he does not revile and abuse monks, he does not cause division of monks from monks, he does not dispraise the Buddha, he does not dispraise the Teaching, he does not dispraise the Community. I allow, monks, to turn upright the bowl for a lay follower possessed of these eight

factors. And thus, monks, it should be turned upright. That Vaḍḍha the Licchavi, monks, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the monks, having sat down squatting, having raised joined palms, should address them thus - 'The bowl has been overturned for me by the Community, venerable sirs, I am one with whom there is non-eating with the Community. I, venerable sirs, behave properly, am subdued, make amends, and request the Community for the turning upright of the bowl.' For the second time he should request. For the third time he should request. An experienced and competent monk should inform the Community -

267. "Let the Community hear me, venerable sir. The bowl has been overturned by the Community for Vaḍḍha the Licchavi, there is non-eating with the Community. He behaves properly, is subdued, makes amends, and requests the Community for the turning upright of the bowl. If it is the proper time for the Community, the Community should turn upright the bowl for Vaḍḍha the Licchavi, should make him one with whom there is eating with the Community. This is the motion.

"Let the Community hear me, venerable sir. The bowl has been overturned by the Community for Vaḍḍha the Licchavi, there is non-eating with the Community. He behaves properly, is subdued, makes amends, and requests the Community for the turning upright of the bowl. The Community turns upright the bowl for Vaḍḍha the Licchavi, makes him one with whom there is eating with the Community. If the turning upright of the bowl for Vaḍḍha the Licchavi, the making of eating with the Community, is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The bowl has been turned upright by the Community for Vaḍḍha the Licchavi, there is eating with the Community. It is agreeable to the Community, therefore they are silent, thus I remember it."

268. Then the Blessed One, having dwelt at Vesālī as long as he liked, set out on a journey towards the Bhaggas. Wandering on a journey gradually, he arrived at the Bhaggas. There the Blessed One stayed among the Bhaggas at Suṃsumāragira in the Bhesakaḷā Grove, in the Deer Park. Now at that time Prince Bodhi had a mansion named Kokanada, recently built, not yet inhabited by any ascetic or brahmin or any human being. Then Prince Bodhi addressed the young man Sañjikāputta: "Come, my dear Sañcikāputta, approach the Blessed One; having approached, in my name pay respect with your head at the Blessed One's feet; ask about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort - 'Prince Bodhi, venerable sir, pays respect with his head at the Blessed One's feet, and asks about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort.' And say this: 'May the Blessed One consent to accept a meal from Prince Bodhi tomorrow together with the Community of monks, venerable sir.'" "Yes, sir," the young man Sañcikāputta, having assented to Prince Bodhi, approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One, and having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the young man Sañcikāputta said this to the Blessed One: "Prince Bodhi, Master Gotama, pays respect with his head at Master Gotama's feet, and asks about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort. And he says thus: 'May

Master Gotama consent to accept a meal from Prince Bodhi tomorrow together with the Community of monks.'" The Blessed One consented by silence. Then the young man Sañcīkāputta, having learned of the Blessed One's acceptance, rose from his seat and approached Prince Bodhi; having approached, he said this to Prince Bodhi: "We spoke to that Master Gotama in your name: 'Prince Bodhi pays respect with his head at Master Gotama's feet, and asks about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort. And he says thus: May Master Gotama consent to accept a meal from Prince Bodhi tomorrow together with the Community of monks.' And it has been consented to by the ascetic Gotama."

Then Prince Bodhi, after that night had passed, having had superior solid and soft food prepared, and having had the Kokanada mansion spread with white cloths as far as the lowest step, addressed the young man Sañcīkāputta: "Come, my dear Sañcīkāputta, approach the Blessed One; having approached, announce the time to the Blessed One: 'It is time, venerable sir, the meal is ready.'" "Yes, sir," the young man Sañcīkāputta, having assented to Prince Bodhi, approached the Blessed One; having approached, he announced the time to the Blessed One: "It is time, Master Gotama, the meal is ready."

Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of Prince Bodhi. Now at that time Prince Bodhi was standing outside the door-porch, waiting for the Blessed One. Prince Bodhi saw the Blessed One coming from afar. Having seen him, having gone out to meet him from there, having paid respect to the Blessed One, having put him in front, he approached the Kokanada mansion. Then the Blessed One stood leaning against the lowest step. Then Prince Bodhi said this to the Blessed One: "Let the Blessed One step upon the cloths, venerable sir, let the Fortunate One step upon the cloths, that it may be for my welfare and happiness for a long time." When this was said, the Blessed One remained silent. For the second time, etc. For the third time Prince Bodhi said this to the Blessed One: "Let the Blessed One step upon the cloths, venerable sir, let the Fortunate One step upon the cloths, that it may be for my welfare and happiness for a long time." Then the Blessed One looked towards the Venerable Ānanda. Then the Venerable Ānanda said this to Prince Bodhi: "Let the cloths be gathered up, prince. The Blessed One will not step upon cloth carpeting. The Truth-finder has compassion for future generations."

Then Prince Bodhi, having had the cloths gathered up, had a seat prepared in the upper Kokanada mansion. Then the Blessed One, having ascended the Kokanada mansion, sat down on the prepared seat together with the Community of monks. Then Prince Bodhi, with his own hand, satisfied and served the Community of monks headed by the Buddha with superior solid and soft food, and when the Blessed One had finished eating and had removed his hand from the bowl, he sat down to one side. The Blessed One, having instructed, encouraged, inspired, and gladdened Prince Bodhi seated to one side with a talk on the Teaching, rose from his seat and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "Monks, cloth carpeting should not be stepped on. Whoever should step on it, there is an offence of wrong-doing."

Now at that time a certain woman who had given birth, having invited the monks and

having spread out cloth, said this - "Step on the cloth, venerable sirs." The monks, being scrupulous, did not step on it. "Step on the cloth, venerable sirs, for the sake of a blessing." The monks, being scrupulous, did not step on it. Then that woman grumbled, criticised, and complained - "How indeed could the venerable ones, being requested for the sake of a blessing, not step on the cloth carpeting!" The monks heard that woman grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. "Monks, householders are fond of blessings. I allow, monks, when requested by householders for the sake of a blessing, to step on cloth carpeting."

Now at that time monks were scrupulous about stepping on a foot-wiping cloth. They reported this matter to the Blessed One. "I allow, monks, to step on a foot-wiping cloth."

The second recitation section is concluded.

269. Then the Blessed One, having dwelt among the Bhaggas 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. Then Visākhā, Migāra's mother, taking a water pot, a foot-scrubber, and a broom, approached the Blessed One; having approached, she paid respect to the Blessed One and sat down to one side. Seated to one side, Visākhā, Migāra's mother, said this to the Blessed One: "May the Blessed One accept from me, venerable sir, a water pot, a foot-scrubber, and a broom, that it may be for my welfare and happiness for a long time." The Blessed One accepted the water pot and the broom. The Blessed One did not accept the foot-scrubber. Then the Blessed One instructed, encouraged, inspired, and gladdened Visākhā, Migāra's mother, with a talk on the Teaching. Then Visākhā, Migāra's mother, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, rising from her seat, 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 given a talk on the Teaching, addressed the monks - "I allow, monks, a water pot and a broom. Monks, a foot-scrubber should not be used. Whoever should consume it, there is an offence of wrong-doing. I allow, monks, three kinds of foot-rubbers: gravel, potsherd, and sea-foam."

Then Visākhā, Migāra's mother, taking a fan and a palm-leaf fan, approached the Blessed One; having approached, she paid respect to the Blessed One and sat down to one side. Seated to one side, Visākhā, Migāra's mother, said this to the Blessed One: "May the Blessed One accept from me, venerable sir, a fan and a palm-leaf fan, that it may be for my welfare and happiness for a long time." The Blessed One accepted the fan and the palm-leaf fan.

Then the Blessed One instructed, encouraged, inspired, and gladdened Visākhā, Migāra's mother, with a talk on the Teaching, etc. circumambulated him keeping him on his right, and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, a fan and a palm-leaf fan."

Now at that time a mosquito-fan had arisen for the Community. They reported this matter to the Blessed One. "I allow, monks, a mosquito-fan." A yak-tail fan had arisen. They reported this matter to the Blessed One. "Monks, a yak-tail fan should not be kept. Whoever should wear them, there is an offence of wrong-doing. I allow, monks, three kinds of fans: one made of bark-strips, one made of fragrant root, and one made of peacock feathers."

270. Now at that time an umbrella had arisen for the Community. They reported this matter to the Blessed One. "I allow, monks, an umbrella."

Now at that time the group of six monks wandered about with umbrellas held up. Now at that time a certain lay follower went to a pleasure grove together with several disciples of the ājīvakas. Those disciples of the ājīvakas saw the group of six monks coming from afar with umbrellas held up. Having seen, they said this to that lay follower - "These indeed, sir, your venerable ones come with umbrellas held up, just like accountants and chief ministers." "They are not monks, sir, they are wandering ascetics." They made a wager: "Monks or not monks." Then that lay follower, having recognised them when they approached, grumbled, criticised, and complained - "How indeed could the venerable ones wander about with umbrellas held up!" The monks heard that lay follower grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. "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, an umbrella should not be worn. Whoever should wear them, there is an offence of wrong-doing."

Now at that time a certain monk was sick. Without an umbrella it was not comfortable for that monk. They reported this matter to the Blessed One. "I allow, monks, one who is sick to wear an umbrella."

Now at that time monks - "An umbrella has been allowed by the Blessed One only for one who is sick, not for one who is not sick" - were scrupulous about wearing an umbrella in the monastery or in the precincts of the monastery. They reported this matter to the Blessed One. "I allow, monks, even one who is not sick to wear an umbrella in the monastery or in the precincts of the monastery."

Now at that time a certain monk, having wrapped his bowl in a pingo-basket, having attached it to a stick, was passing by a certain village entrance at the improper time. People - "This, sir, is a thief going, his sword is gleaming," having pursued, having seized, having recognised him, they released him. Then that monk, having gone to the monastery, reported this matter to the monks. "But do you, friend, wear a walking staff with string?" "Yes, friend." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a monk wear a walking staff with string!" Then those monks reported this matter to the Blessed One. Etc. "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "Monks, a walking staff with string should not be worn. Whoever should wear them, there is an offence of wrong-doing."

Now at that time a certain monk was sick, he was unable to walk about without a stick. They reported this matter to the Blessed One. "I allow, monks, to give authorisation as to a walking staff 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 unable to walk about without a stick. I, venerable sirs, request the Community for authorisation as to a walking staff.' It should be requested a second time. It should be requested a third time. An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. This monk of such and such a name is sick, he is unable to walk about without a stick. He requests the Community for authorisation as to a walking staff. If it is the proper time for the Community, the Community should give authorisation as to a walking staff 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 unable to walk about without a stick. He requests the Community for authorisation as to a walking staff. The Community gives authorization as to a walking staff to the monk of such and such a name. If the giving of authorization as to a walking staff 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.

"Authorization as to a walking staff 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."

271. Now at that time a certain monk was sick, he was unable to carry his bowl without a pingo-basket. They reported this matter to the Blessed One. "I allow, monks, to give authorization for a pingo-basket 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 unable to carry my bowl without a pingo-basket. I, venerable sirs, request the Community for authorization for a pingo-basket.' It should be requested a second time. It should be requested a third time. An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. This monk of such and such a name is sick, he is unable to carry his bowl without a pingo-basket. He requests the Community for authorization for a pingo-basket. If it is the proper time for the Community, the Community should give authorization for a pingo-basket 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 unable to carry his bowl without a pingo-basket. He requests the Community for authorization for a pingo-basket. The Community gives authorization for a pingo-basket to the monk of such and such a name. If the giving of authorization for a pingo-basket 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.

"Authorization for a pingo-basket 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."

272. Now at that time a certain monk was sick, he was unable to walk about without a stick, he was unable to carry his bowl without a pingo-basket. They reported this matter to the Blessed One. "I allow, monks, to give authorisation as to a walking staff with pingo-basket 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 unable to walk about without a stick; I am unable to carry my bowl without a pingo-basket. I, venerable sirs, request the Community for authorisation as to a walking staff with pingo-basket.' It should be requested a second time. It should be requested a third time. An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. This monk of such and such a name is sick, he is unable to walk about without a stick, he is unable to carry his bowl without a pingo-basket. He requests the Community for authorisation as to a walking staff with pingo-basket. If it is the proper time for the Community, the Community should give authorisation as to a walking staff with pingo-basket 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 unable to walk about without a stick, he is unable to carry his bowl without a pingo-basket. He requests the Community for authorisation as to a walking staff with pingo-basket. The Community gives authorisation as to a walking staff with pingo-basket to the monk of such and such a name. If the giving of authorisation as to a walking staff with pingo-basket 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 as to a walking staff with pingo-basket 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."

273. Now at that time a certain monk was a ruminant. He, having ruminated again and again, swallowed. Monks grumbled, criticised, and complained - "This monk eats food at the improper time." They reported this matter to the Blessed One. "This monk, monks, has recently passed away from a cow's womb. I allow, monks, ruminating for a ruminant. And, monks, having taken it out beyond the mouth opening, it should not be swallowed. Whoever should swallow, should be dealt with according to the rule."

Now at that time a certain guild had a meal for the Community. In the refectory many grains of rice were scattered about. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, when cooked rice is being given, not accept it carefully! Each grain of rice is produced by a hundred works!" The monks heard those people grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. "I allow, monks, whatever falls while being given, to take it oneself and consume it. That, monks, has been given up by the donors."

274. Now at that time a certain monk goes for almsfood with long nails. A certain woman, having seen, said this to that monk - "Come, venerable sir, engage in sexual

intercourse." "Enough, sister, this is not allowable." "If indeed you, venerable sir, will not engage, I will now scratch my own limbs with my nails and make a commotion - this monk is violating me." "Do as you understand, sister." Then that woman, having scratched her own limbs with her nails, made a commotion - this monk is violating me. People, having run up, seized that monk. Those people saw on that woman's nails both skin and blood. Having seen him - this is the deed of this very woman, the monk is innocent - they released that monk. Then that monk, having gone to the monastery, reported this matter to the monks. "But do you, friend, wear long nails?" "Yes, friend." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a monk wear long nails!" Then those monks reported this matter to the Blessed One. "Monks, long nails should not be worn. Whoever should wear them, there is an offence of wrong-doing."

Now at that time monks cut nails with a nail, cut nails with the mouth, and rub them on a wall. Their fingers became painful. They reported this matter to the Blessed One. "I allow, monks, a nail-cutter." They cut the nail with blood. Their fingers became painful, etc. "I allow, monks, to cut the nail to the measure of the flesh."

Now at that time the group of six monks were having their nails polished to a shine. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, one should not have nails polished to a shine. Whoever should obtain permission, there is an offence of wrong-doing. I allow, monks, to remove just the dirt."

275. Now at that time the monks' hair was long. They reported this matter to the Blessed One. "But are monks, monks, able to shave each other's hair?" "They are able, Blessed One." Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, etc. addressed the monks - "I allow, monks, a razor, a whetstone, a razor case, a felt rug, all shaving equipment."

Now at that time the group of six monks were having their beards trimmed, etc. were having their beards grown long, were having a goatee made, were having a square-cut beard made, were having chest hair removed, were having a belly hair-line made, were keeping a moustache, were having the hair on their private parts removed. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, the beard should not be trimmed, etc. the beard should not be grown long, a goatee should not be made, a square-cut beard should not be made, chest hair should not be removed, a belly hair-line should not be made, a moustache should not be kept, the hair on the private parts should not be removed. Whoever should have it removed, there is an offence of wrong-doing."

Now at that time a certain monk had a wound on his private parts. The medicine would not stay in place. They reported this matter to the Blessed One. "I allow, monks, due to illness, to have the hair on the private parts removed."

Now at that time the group of six monks were having their hair cut with scissors. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, hair should not be cut with scissors. Whoever should have it cut, there is an offence of wrong-doing."

Now at that time a certain monk had a wound on his head, he was unable to shave his hair with a razor. They reported this matter to the Blessed One. "I allow, monks, due to illness, to have hair cut with scissors."

Now at that time monks were wearing long nose hairs. People grumbled, criticised, and complained - "Just like demons." They reported this matter to the Blessed One. "Monks, long nose hair should not be worn. Whoever should wear them, there is an offence of wrong-doing."

Now at that time monks were having nose hair removed with gravel and with beeswax. Their noses became painful. They reported this matter to the Blessed One. "I allow, monks, tweezers."

Now at that time the group of six monks were having grey hair plucked out. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, grey hair should not be plucked out. Whoever should have it plucked out, there is an offence of wrong-doing."

276. Now at that time a certain monk's ears were blocked with ear-wax. They reported this matter to the Blessed One. "I allow, monks, an ear cleaner."

Now at that time the group of six monks wore various ear cleaners, made of gold and made of silver. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, various ear cleaners should not be worn. Whoever should wear them, there is an offence of wrong-doing." I allow, monks, one made of bone, made of ivory, made of horn, made of reed, made of bamboo, made of wood, made of lac, made of fruit, made of copper, made of conch-shell."

277. Now at that time the group of six monks were making an accumulation of many bronze items and copper items. 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 bronze items and copper items, just like copper dealers!" They reported this matter to the Blessed One. "Monks, an accumulation of many bronze items and copper items should not be made. Whoever should make one, there is an offence of wrong-doing."

Now at that time monks were scrupulous about the eye ointment container, the eye ointment stick, the ear cleaner, and the binding amount. They reported this matter to the Blessed One. "I allow, monks, the eye ointment container, the eye ointment stick, the ear cleaner, and the binding amount."

Now at that time the group of six monks sat clutching their knees with their double robes. The sections of the double robe were falling apart. They reported this matter to the Blessed One. "Monks, one should not sit clutching the knees with the double robe. Whoever should sit down, there is an offence of wrong-doing."

Now at that time a certain monk was sick. Without a bandage it was not comfortable for him. They reported this matter to the Blessed One. "I allow, monks, a bandage." Then this occurred to the monks - "How should a bandage be made?" They reported

this matter to the Blessed One. "I allow, monks, a loom, a shuttle, a door panel, a peg, and all weaving equipment."

278. Now at that time a certain monk, without a waistband, entered the village for almsfood. His inner robe slipped off on the road. People shouted out. That monk became ashamed. Then that monk, having gone to the monastery, reported this matter to the monks. The monks reported this matter to the Blessed One. "Monks, the village should not be entered without a waistband. Whoever should enter, there is an offence of wrong-doing. I allow, monks, a waistband."

Now at that time the group of six monks wore various waistbands -gourd-shaped, water-snake-shaped, tambourine-shaped, lute-shaped. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, various waistbands should not be worn -gourd-shaped, water-snake-shaped, tambourine-shaped, lute-shaped. Whoever should wear them, there is an offence of wrong-doing. I allow, monks, two waistbands - a strip of cloth, a pig-snout-shaped one." The fringes of the waistband decayed. Etc. "I allow, monks, a tambourine-shaped one, a lute-shaped one." The inside of the waistband decayed. Etc. "I allow, monks, a beautiful binding, a ball-shaped one." The edge of the waistband decayed. Etc. "I allow, monks, a drill."

Now at that time the group of six monks wore various drills, made of gold, made of silver. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, various drills should not be worn. Whoever should wear them, there is an offence of wrong-doing. I allow, monks, one made of bone... etc. one made of conch-shell navel, one made of thread."

279. Now at that time the Venerable Ānanda, having put on light double robes, entered the village for almsfood. The double robes were lifted up by a whirlwind. Then the Venerable Ānanda, having gone to the monastery, reported this matter to the monks. The monks reported this matter to the Blessed One. "I allow, monks, a knot and a loop."

Now at that time the group of six monks wore various knots, made of gold and made of silver. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, various knots should not be worn. Whoever should wear them, there is an offence of wrong-doing. I allow, monks, one made of bone, made of ivory, made of horn, made of reed, made of bamboo, made of wood, made of lac, made of fruit, made of copper, made of conch-shell navel, one made of thread."

Now at that time monks were fixing both the knot and the loop to the robe. The robe decayed. They reported this matter to the Blessed One. "I allow, monks, a knot-board and a loop-board." They fixed both the knot-board and the loop-board at the edge. The corner opened up. They reported this matter to the Blessed One. "I allow, monks, to fix the knot-board at the edge; one should fix the loop-board having inserted it seven or eight finger-breadths."

280. Now at that time the group of six monks wore their lower robes in the manner of laymen - elephant-trunk style, fish-tail style, four-cornered style, palm-leaf style, hundred-pleated style. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, the lower robe should not be worn in the manner of laymen - elephant-trunk style, fish-tail style, four-cornered style, palm-leaf style, hundred-pleated style. Whoever should wear one, there is an offence of wrong-doing."

Now at that time the group of six monks wore their upper robes in the manner of laymen. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, the upper robe should not be worn in the manner of laymen. Whoever should wear one, there is an offence of wrong-doing."

Now at that time the group of six monks wore their lower robes tucked up. People grumbled, criticised, and complained - "Just like the king's shaven-headed servants." They reported this matter to the Blessed One. "Monks, the lower robe should not be worn tucked up. Whoever should wear one, there is an offence of wrong-doing."

281. Now at that time the group of six monks were carrying a pingo on both sides. People grumbled, criticised, and complained - "Just like the king's shaven-headed servants." They reported this matter to the Blessed One. "Monks, a pingo on both sides should not be carried. Whoever should carry, there is an offence of wrong-doing. I allow, monks, a pingo on one side, a pingo in the middle, a head-load, a shoulder-load, a hip-load, a hanging load."

282. Now at that time monks were not chewing wooden toothbrushes. The mouth had a bad smell. They reported this matter to the Blessed One.

"Monks, there are these five dangers of not chewing a wooden toothbrush. It is not good for the eyes, the mouth has a bad smell, the taste conductors do not become pure, bile and phlegm envelop the food, and food is not agreeable to him - These, monks, are the five dangers of not chewing a wooden toothbrush."

"Monks, there are these five benefits of chewing a wooden toothbrush. It is good for the eyes, the mouth does not have a bad smell, the taste conductors become pure, bile and phlegm do not envelop the food, and food is agreeable to him - These, monks, are the five benefits of chewing a wooden toothbrush. I allow, monks, a wooden toothbrush."

Now at that time the group of six monks were chewing long wooden toothbrushes, and with those very ones they were beating a novice. They reported this matter to the Blessed One. "Monks, a long wooden toothbrush should not be chewed. Whoever should chew one, there is an offence of wrong-doing. I allow, monks, a wooden toothbrush of eight finger-breadths at the most, and a novice should not be beaten with it. Whoever should beat, there is an offence of wrong-doing."

Now at that time, while a certain monk was chewing a very small wooden toothbrush, it became stuck in his throat. They reported this matter to the Blessed One. "Monks, a very small wooden toothbrush should not be chewed. Whoever should chew one,

there is an offence of wrong-doing. I allow, monks, a wooden toothbrush of four finger-breadths at the least."

283. Now at that time the group of six monks were setting fire to a grove. People grumbled, criticised, and complained - "Just as forest fire setters." They reported this matter to the Blessed One. "Monks, a grove should not be set fire to. Whoever should set fire to it, there is an offence of wrong-doing."

Now at that time dwellings were overgrown with thickets of grass, and when a forest fire was burning, the dwellings were burning. Monks were scrupulous about setting a counter fire, about making protection. They reported this matter to the Blessed One. "I allow, monks, when a forest fire is burning, to set a counter fire, to make protection."

284. Now at that time the group of six monks were climbing trees, passing from tree to tree. People grumbled, criticised, and complained - "Just like monkeys." They reported this matter to the Blessed One. "Monks, a tree should not be climbed. Whoever should climb, there is an offence of wrong-doing."

Now at that time, as a certain monk was going from the Kosalan country to Sāvattihī, an elephant blocked him on the road. Then that monk, having run to the foot of a tree, being scrupulous, did not climb the tree. That elephant went by another way. 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, when there is a task to be done, to climb a tree the height of a man, and in emergencies as much as one likes."

285. Now at that time there were monks named Yamelakekuṭṭa, two brothers, of brahmin birth, with good speech and good pronunciation. They approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "Now, venerable sir, monks of various names, various clans, various births, various families have gone forth. They corrupt the Buddha's teaching in its own language. Come, venerable sir, let us render the Buddha's teaching into metre." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish men, say thus - 'Come, venerable sir, let us render the Buddha's teaching into metre.' This, foolish men, 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, the Buddha's teaching should not be rendered into metre. Whoever should render it, there is an offence of wrong-doing. I allow, monks, to learn the Buddha's teaching in its own language."

286. Now at that time the group of six monks were learning worldly knowledge. People grumbled, criticised, and complained - "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. "Would, monks, one who sees the substance in worldly knowledge attain growth, increase, and expansion in this Teaching and discipline?" "No indeed, venerable sir." "Or else would one who sees the substance in this Teaching and discipline learn worldly knowledge thoroughly?" "No indeed, venerable sir." "Monks, worldly knowledge should not be learned thoroughly. Whoever should learn it thoroughly, there is an offence of wrong-

doing."

Now at that time the group of six monks were teaching worldly knowledge. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, worldly knowledge should not be taught. Whoever should teach it, there is an offence of wrong-doing."

287. Now at that time the group of six monks were learning worldly knowledge. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, worldly knowledge should not be learned. Whoever should learn it thoroughly, there is an offence of wrong-doing."

Now at that time the group of six monks were teaching worldly knowledge. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, worldly knowledge should not be taught. Whoever should teach it, there is an offence of wrong-doing."

288. Now at that time the Blessed One, surrounded by a great assembly, while expounding the Teaching, sneezed. Monks - "May the Blessed One live, venerable sir; may the Fortunate One live" - made a loud noise, a great noise. Because of that noise the talk on the Teaching was interrupted. Then the Blessed One addressed the monks: "Is it indeed so, monks, that when one has sneezed, if told 'Live!' on that account one would live or die?" "No indeed, venerable sir." "Monks, when one has sneezed, 'Live!' should not be said. Whoever should say so, there is an offence of wrong-doing."

Now at that time people, when monks sneezed, said "May you live, venerable sir." The monks, being scrupulous, did not respond. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, when told 'May you live, venerable sir,' not respond!" They reported this matter to the Blessed One. "Monks, householders are fond of blessings. I allow, monks, when told by householders 'May you live, venerable sir,' to say 'May you live long.'"

289. Now at that time the Blessed One was seated expounding the Teaching surrounded by a great assembly. A certain monk had eaten garlic. He thinking "let me not afflict the monks" - sat down to one side. The Blessed One saw that monk seated to one side. Having seen them, he addressed the monks - "Why is that monk, monks, seated to one side?" "This monk, venerable sir, has eaten garlic. He thinking "let me not afflict the monks" - is seated to one side." "Should that, monks, be eaten which having eaten one would be excluded from such a talk on the Teaching?" "No indeed, venerable sir." "Monks, garlic should not be eaten. Whoever should eat it, there is an offence of wrong-doing."

Now at that time the Venerable Sāriputta had an illness caused by the wind humour in the stomach. Then the Venerable Mahāmoggallāna approached the Venerable Sāriputta; having approached, he said this to the Venerable Sāriputta: "Formerly, friend Sāriputta, by what was your illness caused by the wind humour in the stomach relieved?" "By garlic, friend." They reported this matter to the Blessed One. "I allow, monks, to eat garlic due to illness."

290. Now at that time monks were urinating here and there in the monastery. The monastery became corrupted. They reported this matter to the Blessed One. "I allow, monks, to urinate to one side." The monastery became foul-smelling, etc. "I allow, monks, a urinal pot." Seated with difficulty they urinate, etc. "I allow, monks, a urinal footrest." The urinal footrests were unconcealed. The monks were ashamed to urinate, etc. "I allow, monks, to fence with three walls - a brick wall, a stone wall, a wooden wall." The urinal pot when uncovered was foul-smelling, etc. "I allow, monks, a lid."

291. Now at that time monks were defecating here and there in the monastery. The monastery became corrupted. They reported this matter to the Blessed One. "I allow, monks, to defecate to one side." The monastery became foul-smelling, etc. "I allow, monks, a cesspit." The bank of the cesspit was falling apart, etc. "I allow, monks, to pile three walls - a brick wall, a stone wall, a wooden wall." The cesspit was on low ground; it was flooded by water, etc. "I allow, monks, to make it on high ground." The wall was falling down... etc. "I allow, monks, to pile three walls - a brick wall, a stone wall, a wooden wall." Those ascending were vexed... etc. "I allow, monks, three steps - brick steps, stone steps, wooden steps." Those ascending were falling down... etc. "I allow, monks, a balustrade." Those seated at the edge while defecating were falling down, etc. "I allow, monks, having spread and made a hole in the middle, to defecate." Seated with difficulty they defecate, etc. "I allow, monks, a toilet footrest." They urinate outside, etc. "I allow, monks, a urinal." There was no cleaning stick, etc. "I allow, monks, a cleaning stick." There was no jar for cleaning sticks, etc. "I allow, monks, a jar for cleaning sticks." The cesspit when uncovered became foul-smelling, etc. "I allow, monks, a lid." Those defecating in the open air were wearied by cold and by heat, etc. "I allow, monks, a toilet." The toilet had no door panel, etc. "I allow, monks, a door panel, a door frame, a socket for the door post, a door lintel, a post for the bolt, a door bolt, a door pin, a door latch, a keyhole, a hole for pulling through, a door cord." Grass powder was falling in the toilet, etc. "I allow, monks, having made a ceiling, to plaster inside and out - white colour, black colour, a coating of red chalk, garland work, creeper-work, a design in the shape of a flower, a five-strip design, a bamboo pole for robes, a cord for robes."

292. Now at that time a certain monk, feeble with age, while rising after defecating, fell down. They reported this matter to the Blessed One. "I allow, monks, a hanging support." The toilet was not fenced. Etc. "I allow, monks, to fence with three walls - a brick wall, a stone wall, a wooden wall." There was no porch. Etc. ("I allow, monks, a porch." The porch had no door panel.), etc. "I allow, monks, a door panel, a door frame, a socket for the door post, a door lintel, a post for the bolt, a door bolt, a door pin, a door latch, a keyhole, a hole for pulling through, a door cord." Grass powder was falling in the porch. Etc. "I allow, monks, having made a ceiling, to plaster inside and out - white colour, black colour, a coating of red chalk, garland work, creeper-work, a design in the shape of a flower, a five-strip design." The residential cell was muddy. Etc. "I allow, monks, to scatter pebbles." They did not stay in place. Etc. "I allow, monks, to lay down stone slabs." Water was standing, etc. "I allow, monks, a water drain." There was no vessel for rinsing. Etc. "I allow, monks, a vessel for rinsing." There was no rinsing bowl. Etc. "I allow, monks, a rinsing bowl." Seated with difficulty they rinse. Etc. "I allow, monks, rinsing footwear." The rinsing footwear was unconcealed; the monks were ashamed to rinse. Etc. "I allow, monks, to fence with

three walls - a brick wall, a stone wall, a wooden wall."The vessel for rinsing was uncovered; it became scattered with grass powder and dust. Etc. "I allow, monks, a lid."

293. Now at that time the group of six monks engaged in such misconduct:they planted and had others plant flower shrubs, they watered and had others water them, they picked and had others pick them, they strung and had others string them, they made and had others make single-stalked garlands, they made and had others make double-stalked garlands, they made and had others make flower-bunches, they made and had others make pierced garlands, they made and had others make wreaths, they made and had others make ear-ornaments, they made and had others make breast-coverings. They carried and had others carry single-stalked garlands, double-stalked garlands, flower-bunches, pierced garlands, wreaths, ear-ornaments, and breast-coverings for women of good families, daughters of good families, young girls of good families, daughters-in-law of good families, and female slaves of good families. Together with women of good families, daughters of good families, young girls of good families, daughters-in-law of good families, and female slaves of good families, they ate from the same dish, they drank from the same bowl, they sat on the same seat, they shared the same bed, they shared the same sheet, they shared the same cloak, they shared the same sheet and cloak, they ate at the improper time, they drank intoxicants, they wore garlands, scents, and cosmetics, they danced, they sang, they played music, they performed; they dance while she dances, they sing while she dances, they play music while she dances, they perform while she dances, etc. they danced while she performed, they sang while she performed, they played music while she performed, they performed while she performed; they played with eight-row boards, they played with ten-row boards, they played in space, they played on circular paths, they played santikā, they played khalikā, they played ghaṭikā, they played with hand-sticks, they played with dice, they played with leaf-pipes, they played with toy ploughs, they played with somersaults, they played with windmills, they played with toy measures, they played with toy chariots, they played with toy bows, they played at guessing letters, they played at guessing thoughts, they played at mimicking defects; they trained in elephants, they trained in horses, they trained in chariots, they trained in the bow; they trained in the sword; they ran in front of elephants, they ran in front of horses, they ran and ran back in front of chariots; they shouted, they clapped, they wrestled, they fought with fists; and in the middle of the arena, having spread out the double robe, they said thus to a dancer: "Dance here, sister"; they gave forehead-taps; They engage in various misconduct. They reported this matter to the Blessed One, etc. "Monks, various misconduct should not be engaged in. Whoever should engage in it, should be dealt with according to the rule."

Now at that time, when the Venerable Uruvelakassapa had gone forth, many bronze items, wooden goods, and clay goods had arisen for the Community. Then this occurred to the monks - "What indeed has been permitted by the Blessed One as bronze items, what has not been permitted; what wooden goods have been permitted, what has not been permitted; what clay goods have been permitted, what has not been permitted?" 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, all bronze items except weapons, all wooden goods except sofas, divans, wooden bowls, and wooden sandals, all clay goods except

foot-scrubbers and potter's huts."

The Minor Cases Chapter is fifth.

Its summary:

On trees and posts and walls, at rubbing-posts with scented strings;
Having plunged in, a bowl, itch, ageing, and a broad trowel.

And also a creeper, a waist-band, a neck-string one should not wear;
Hip ornament, girdle, upper-arm bracelet, bracelet, signet ring.

Long hair, stool, snake hood, hands, wax, water and oil;
Mirror, water pot, colour, ointment, massage, powder.

They mark, body cosmetics, face cosmetics, both of those;
Eye disease, mountain top, extended, with external sound.

With mango slices and time, snake-cut and sandalwood;
Various, bowl bases, golden, thick, wrinkled.

Variegated, became corrupted, foul-smelling, in heat they broke, through
sloth;
Edging, grass, cloth, garland, and with a ring.

Bag, shoulder-strap, likewise binding strings;
On a stake, on a bed, on a chair, in the lap, on an umbrella, dismissal.

Gourd, pot, corpse's head, skin peelings, waste receptacle;
Split handle, golden, bowls, slice, and tube.

Fermented flour, remembering, beeswax, pericarp;
Uneven corner, uneven binding, floor, courtyard, and is sufficient.

Border, useless thread, unwashed, wet, sandals;
Finger, thimble, bowl-stand, bag-strap.

In the open air, low site, wall, and also they suffered hardship;
Fell down, grass powder, plastered and coated.

White, black colour, preliminary work, red chalk;
Garland work, creeper-work, design in the shape of a flower.

Bamboo pole for robes, cord, the great leader allowed;
Having abandoned, they depart, the robe-making frame broke.

It became unwound, even on a wall, having taken with a bowl, they went;
Bag, binding string, having bound, sandals.

Bag for sandals, shoulder-strap, string;
Water allowable, on the path, strainer cloth.

Filter waterpot, two monks, to Vesālī went the sage;
Stick, covering, there, he allowed the water strainer.

By mosquitoes, with superior food, many illnesses, and Jīvaka;
Walking path and sweat room, on uneven ground with low site.

Three walls are vexed, steps, handrail, and platform;
In the open air, grass powder, plastering and coating.

White colour and black colour, and preliminary work and red chalk;
Garland work, creeper-work, design in the shape of a flower.

Bamboo pole and cord for robes, and high site he should make;
Wall and stair railing, door panel and door frame.

Mortar, door lintel, and rim and door bolt;
Door pin, door latch, keyhole, and pulling cord.

Circle and smoking pipe, and in the middle, clay for the face;
Trough, foul-smelling, burns, water stand and saucer.

Does not produce steam and mud, washed, ejection he should make;
And chair, work in the porch, pebbles, stone, ejection.

Naked on the ground when raining, covering, three there;
Well falls apart, low, with creeper for waistband.

Balance, pulley, wheel, many vessels are broken;
Metal, wood, leather piece, hall, grass, and lids.

Trough, sandalwood, wall, mud with ejection;
Gone cold, pond, and old scraper.

For four months they sleep, and felt rug he should not determine;
Condiment and bowl-stand, eating together they would share a bed.

Grown Bodhi tree, he did not step on, pot, strainer and broom;
Gravel and potsherd, sea-foam and foot-scrubber.

Fan and palm-leaf fan, and also for mosquitoes, yak-tail whisk;
Umbrella, without, in the monastery, three, authorization for carrying a string.

Hair-covered, nails long, cutting, fingers painful;
With blood and measure, twenty, long hair.

Razor, whetstone, razor case, felt rug, shaving equipment;
They trim the beard, they grow, orris root and square.

Chest hair and half-pair, canine teeth, confined, they remove;
Illness and scissors wound, long and with sugar.

Grey hair, covered, high, bronze items and eye ointment container together;
And clutching the knees, bandage, fence, voting ticket binding.

Gourd-shaped, water-snake-shaped, tambourine-shaped, lute-shaped;
Bandage and pig's intestine, fringes and tambourine-player;
Inside splendour and cord, even at the end of the wilds it decays.

Knots and various, even at the end of the board in plunging;
Layman's cloth, elephant-trunk style, fish style, four-cornered style.

Palm-leaf fan, hundred-pleated, layman's wearing and covering;
Rolled up, pingo on both sides, wooden toothbrush, in knocking.

Stuck in the throat and inheritance, counter fire, with tree and elephant;
In the twin, worldly knowledge, they learnt and taught.

Pointless talk, knowledge, sneezed, blessing, and ate;
Wind illness, becomes corrupted, foul-smelling, painful sandals.

They are ashamed, wearing foul-smelling, they do here and there;
Foul-smelling, well, they fall apart, high site and with wall.

Steps, balustrade at the edge, and painful sandals;
Outside, trough and wood, and jar uncovered.

Toilet and door panel, and door frame indeed;
Mortar, door lintel, and rim and door bolt.

Door pin, door latch, keyhole, and hole for pulling through indeed;
Rope, plastered inside and out, and white colour and black.

Garland work, creeper-work, flower design, five-strip design;
Bamboo pole for robes and cord, old and weak wall.

And likewise in the porch, pebbles and board stone;
It stands, drain, and pot and saucer.

Painful, shame, lid, and they practised misconduct;
He allowed bronze items, having set aside weapons.

Having set aside divan, and wooden bowl and sandals;
All wooden items, the great sage allowed.

Having set aside the foot-scrubber and the potter's ware, the Truth-finder;
Allowed all clay goods, the Compassionate One.

If the description of any case is the same as the former;
That too is abbreviated in the summary, one should understand that by the
method.

Thus a thousand cases, in the monastic discipline in the minor cases;

And for the duration of the Good Teaching, and for the assistance of the well-behaved.

Well-trained, an expert in monastic discipline, with a mind for welfare, well-behaved;

A maker of light, wise, worthy of veneration, very learned.

The Minor Cases Chapter is concluded.



ABOUT THIS TRANSLATION

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