

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

4. The Minor Chapter (4. Cūḷavaggapāḷi)

6. The Section on Lodgings (6. Senāsanakkhandhakam)

[Kd 16, PTS 2.146-2.179]



PaliVerse

4. The Minor Chapter

6. The Section on Lodgings

1. First recitation section

Allowance of Dwellings

294. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time lodging had not been laid down by the Blessed One for the monks. And those monks dwelt here and there - in the forest, at the root of a tree, on a mountain, in a grotto, in a mountain cave, in a cemetery, in a deep forest, in the open air, on a heap of straw. They went forth from here and there early in the morning - from the forest, from the root of a tree, from mountains, from grottoes, from mountain caves, from cemeteries, from deep forests, from the open air, from heaps of straw, with pleasing going forward and going back, looking ahead and looking around, bending and stretching, with eyes downcast, accomplished in deportment. Now at that time the millionaire of Rājagaha went to a pleasure grove early in the morning. The millionaire of Rājagaha saw those monks going forth from here and there early in the morning - from the forest, from the root of a tree, from mountains, from grottoes, from mountain caves, from cemeteries, from deep forests, from the open air, from heaps of straw, with pleasing going forward and going back, looking ahead and looking around, bending and stretching, with eyes downcast, accomplished in deportment. Having seen them, his mind became confident. Then the millionaire of Rājagaha approached those monks; having approached, he said this to those monks - "If I, venerable sir, were to have dwellings built, would you stay in my dwellings?" "Indeed, householder, dwellings have not been permitted by the Blessed One." "Well then, venerable sir, having asked the Blessed One, please inform me." "Yes, householder," those monks, having assented to the millionaire of Rājagaha, approached the Blessed One; having approached, having paid respect to the Blessed One, they sat down to one side. Seated to one side, those monks said this to the Blessed One - "The millionaire of Rājagaha, venerable sir, wishes to have dwellings built. How, venerable sir, should we proceed?" Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, five kinds of rock cells - a dwelling, a half-roofed house, a mansion, a long building, a cave."

Then those monks approached the millionaire of Rājagaha; having approached, they said this to the millionaire of Rājagaha - "Dwellings have been permitted by the Blessed One, householder; now do as you think fit." Then the millionaire of Rājagaha established sixty dwellings in a single day. Then the millionaire of Rājagaha, having completed those sixty dwellings, approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, the millionaire of Rājagaha said this to the Blessed One - "May the Blessed One consent to accept a meal from me tomorrow together with the Community of monks, venerable sir." The Blessed One consented by silence. Then the millionaire of

Rājagaha, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

Then the millionaire of Rājagaha, after that night had passed, having had superior solid and soft food prepared, announced the time to the Blessed One: "It is time, venerable sir, 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 the millionaire of Rājagaha; having approached, he sat down on the prepared seat together with the Community of monks. Then the millionaire of Rājagaha, 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. Seated to one side, the millionaire of Rājagaha said this to the Blessed One - "These sixty monasteries of mine, venerable sir, were caused to be made by one desiring merit, by one desiring heaven. How, venerable sir, should I proceed with those monasteries?" "Well then, householder, establish those sixty monasteries for the Community of the four directions, whether come or not yet come." "Yes, venerable sir," the millionaire of Rājagaha, having promised the Blessed One, established those sixty monasteries for the Community of the four directions, whether come or not yet come.

295. Then the Blessed One gave thanks to the millionaire of Rājagaha with these verses -

"They ward off cold and heat, and also beasts of prey;
And creeping things and mosquitoes, and rains in the cold season.

"Thereupon the fierce wind and heat that has arisen is warded off;
For the purpose of shelter and for the purpose of comfort, and for meditating
and for insight.

"The gift of a dwelling to the Community is praised as the highest by the
Buddha;
Therefore a wise man, seeing his own welfare,

"Should have charming dwellings built, and lodge the very learned there;
To them food and drink, cloth and lodgings,
One should give to the upright, with a clear mind.

"They expound the Teaching to him, the dispelling of all suffering;
Having understood that Teaching here, he attains final nibbāna without mental
corruptions."

Then the Blessed One, having given thanks to the millionaire of Rājagaha with these verses, rose from his seat and departed.

296. The people heard: "It is said that dwellings have been permitted by the Blessed One," and they carefully had dwellings built. Those dwellings were without door panels; snakes, scorpions, and centipedes entered. They reported this matter to the Blessed One. "I allow, monks, door panels." Having made a hole in the wall, they fastened the door panel with creepers and ropes. They were gnawed by rats and

termites. The door panels with gnawed fastenings fell down. They reported this matter to the Blessed One. "I allow, monks, a door frame, a socket for the door post, a door lintel." The door panels could not be touched. They reported this matter to the Blessed One. "I allow, monks, a hole for pulling through the door cord, a door cord." The door panels could not be closed. They reported this matter to the Blessed One. "I allow, monks, a post for the bolt, a door bolt, a door pin, a door latch."

Now at that time monks were unable to open the door panel. They reported this matter to the Blessed One. "I allow, monks, a keyhole. Three keys: a metal key, a wooden key, a horn key." Those by which they opened and entered, the dwellings were unguarded. They reported this matter to the Blessed One. "I allow, monks, a mechanism, a pin."

Now at that time dwellings had grass roofs; in the cold season they were cold, in the hot season they were hot. They reported this matter to the Blessed One. "I allow, monks, having made a ceiling, to plaster inside and out."

Now at that time dwellings were without windows, dark, and foul-smelling. They reported this matter to the Blessed One. "I allow, monks, three kinds of windows: a railing window, a lattice window, and a slatted window." Through the gaps in the windows, snakes and bats entered. They reported this matter to the Blessed One. "I allow, monks, a window screen." Through the gaps in the screen too, snakes and bats entered. They reported this matter to the Blessed One. "I allow, monks, a window shutter and a window mattress."

Now at that time monks slept on the ground. Their bodies and robes became soiled with dust. They reported this matter to the Blessed One. "I allow, monks, a grass mat." The grass mat was gnawed by rats and termites. They reported this matter to the Blessed One. "I allow, monks, a raised mat." On the raised mat their bodies became painful. They reported this matter to the Blessed One. "I allow, monks, a bed of split bamboo."

Allowance of Beds and Chairs and so on

297. Now at that time a long bed from a cemetery had arisen for the Community. They reported this matter to the Blessed One. "I allow, monks, a long bed." A long chair had arisen. They reported this matter to the Blessed One. "I allow, monks, a long chair."

Now at that time a bed with slats from a cemetery had arisen for the Community. They reported this matter to the Blessed One. "I allow, monks, a bed with slats." A chair with slats had arisen. They reported this matter to the Blessed One. "I allow, monks, a chair with slats."

Now at that time a bed with curved legs from a cemetery had arisen for the Community. They reported this matter to the Blessed One. "I allow, monks, a bed with curved legs." A chair with curved legs had arisen. They reported this matter to the Blessed One. "I allow, monks, a chair with curved legs."

Now at that time a bed with removable legs from a cemetery had arisen for the Community. They reported this matter to the Blessed One. "I allow, monks, a bed with removable legs." A chair with removable legs had arisen. They reported this matter to

the Blessed One. "I allow, monks, a chair with removable legs."

Now at that time a rectangular chair had arisen for the Community. They reported this matter to the Blessed One. "I allow, monks, a rectangular chair." A high rectangular chair had arisen. They reported this matter to the Blessed One. "I allow, monks, even a high rectangular chair." A seven-limbed chair had arisen. They reported this matter to the Blessed One. "I allow, monks, a seven-limbed chair." A high seven-limbed chair had arisen. They reported this matter to the Blessed One. "I allow, monks, even a high seven-limbed chair." A plaited chair had arisen. They reported this matter to the Blessed One. "I allow, monks, a plaited chair." A cloth chair had arisen. They reported this matter to the Blessed One. "I allow, monks, a cloth chair." A sheep-footed chair had arisen. They reported this matter to the Blessed One. "I allow, monks, a sheep-footed chair." A chair with emblic myrobalan-shaped legs had arisen. They reported this matter to the Blessed One. "I allow, monks, a chair with emblic myrobalan-shaped legs." A plank had arisen. They reported this matter to the Blessed One. "I allow, monks, a plank." A stool had arisen. They reported this matter to the Blessed One. "I allow, monks, a stool." A straw chair had arisen. They reported this matter to the Blessed One. "I allow, monks, a straw chair."

Now at that time the group of six monks were sleeping on high beds. 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 a high bed. Whoever should sleep, there is an offence of wrong-doing."

Now at that time a certain monk, sleeping on a low bed, was bitten by a snake. They reported this matter to the Blessed One. "I allow, monks, supports for the bed."

Now at that time the group of six monks were keeping high supports for the bed, and together with the supports for the bed they trembled. People, wandering on a monastery tour, having seen this, grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, high supports for the bed should not be kept. Whoever should wear them, there is an offence of wrong-doing. I allow, monks, supports for the bed of eight finger-breadths at the most."

Now at that time thread had arisen for the Community. They reported this matter to the Blessed One. "I allow, monks, to wrap the bed with thread." The frames were using up much thread. They reported this matter to the Blessed One. "I allow, monks, having pierced the frame, to wrap in a chessboard pattern." A piece of cloth had arisen. They reported this matter to the Blessed One. "I allow, monks, to make a carpet." A cotton mattress had arisen. They reported this matter to the Blessed One. "I allow, monks, having disentangled, to make a pillow. There are three kinds of cotton - tree cotton, creeper cotton, reed cotton."

Now at that time the group of six monks were keeping pillows the size of half the body. 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, pillows the size of half the body should not be kept. Whoever should wear them, there is an offence of wrong-doing. I allow, monks, to make a pillow the size of the head."

Now at that time there was a mountain-top festival in Rājagaha. People prepared mattresses for the sake of the chief ministers - a wool mattress, a cloth mattress, a bark mattress, a grass mattress, a leaf mattress. When the festival had passed, they tore off the covering and carried them away. The monks saw at the festival place much wool, cloth, bark, grass, and leaves discarded. Having seen, they reported this matter to the Blessed One. "I allow, monks, five mattresses - a wool mattress, a cloth mattress, a bark mattress, a grass mattress, a leaf mattress."

Now at that time cloth as an accessory for lodgings had arisen for the Community. They reported this matter to the Blessed One. "I allow, monks, to cover a mattress."

Now at that time monks spread a bed mattress on a chair, and a chair mattress on a bed. The mattresses were torn. They reported this matter to the Blessed One. "I allow, monks, a covered bed and a covered chair." They spread without making a cobweb cloth, they fell from below, etc. "I allow, monks, having made a cobweb cloth, having spread, to cover the mattress." They tore off the covering and carried it away, etc. "I allow, monks, to sprinkle." They still carried it away, etc. "I allow, monks, line decoration." They still carried it away, etc. "I allow, monks, hand-print line decoration." They still carried it away, etc. "I allow, monks, outline of the hand."

Allowance of White Colour and so on

298. Now at that time the sleeping places of the sectarians were white coloured, the ground was finished with black colour, the wall was coated with red chalk. Many people went to look at the sleeping places. They reported this matter to the Blessed One. "I allow, monks, white colour, black colour, a coating of red chalk in the dwelling."

Now at that time the white colour did not adhere to the rough wall. They reported this matter to the Blessed One. "I allow, monks, having applied a lump of chaff, having smoothed it with a trowel, to apply the white colour." The white colour would not bind, etc. "I allow, monks, having applied smooth clay, having smoothed it with a trowel, to apply the white colour." The white colour would not bind, etc. "I allow, monks, resin and flour paste."

Now at that time the red chalk did not adhere to the rough wall. They reported this matter to the Blessed One. "I allow, monks, having applied a lump of chaff, having smoothed it with a trowel, to apply the red chalk." The red chalk would not bind, etc. "I allow, monks, having applied clay mixed with rice powder, having smoothed it with a trowel, to apply the red chalk." The red chalk would not bind, etc. "I allow, monks, mustard powder and melted beeswax with oil." It was too abundant, etc. "I allow, monks, to wipe off with a piece of cloth."

Now at that time the black colour did not adhere to the rough ground. They reported this matter to the Blessed One. "I allow, monks, having applied a lump of chaff, having smoothed it with a trowel, to apply the black colour." The black colour would not bind, etc. "I allow, monks, having applied clay mixed with earthworm castings, having smoothed it with a trowel, to apply the black colour." The black colour would not bind, etc. "I allow, monks, resin and astringent decoction."

Rejection of Inspired Paintings

299. Now at that time the group of six monks were having inspired designs made in the dwelling - figures of women, figures of men. 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, an inspired design should not be made - figures of women, figures of men. Whoever should obtain permission, there is an offence of wrong-doing. I allow, monks, garland work, creeper-work, a design in the shape of a flower, a five-strip design."

Allowance of Brick Walls and so on

300. Now at that time dwellings were on low ground; they were 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."

Now at that time dwellings were open to view and crowded with people. The monks were ashamed to lie down. They reported this matter to the Blessed One. "I allow, monks, a curtain." Having lifted up the curtain, they looked in... etc. "I allow, monks, a small half-wall." From above the small half-wall, they looked in... etc. "I allow, monks, three inner rooms - a square inner room, a long inner room, a storied inner room."

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

Now at that time the base of the wall of the dwelling was decaying. They reported this matter to the Blessed One. "I allow, monks, a prop-footed support." The wall of the dwelling was being rained upon... etc. "I allow, monks, a protective shutter with plaster."

Now at that time a snake fell from the grass roof onto the shoulder of a certain monk. He, frightened, let out a cry of distress. The monks, having run up, said this to that monk - "Why did you, friend, let out a cry of distress?" Then he reported this matter to the monks. The monks reported this matter to the Blessed One. "I allow, monks, a canopy."

Now at that time monks were hanging bags on bed legs and on chair legs. They were gnawed by rats and termites. They reported this matter to the Blessed One. "I allow, monks, a wall peg, an elephant tusk peg."

Now at that time monks were depositing robes on beds and on chairs. The robes were being damaged. They reported this matter to the Blessed One. "I allow, monks, a bamboo pole for robes in the dwelling, a cord for robes."

Now at that time dwellings were without verandas and without shelter. They reported this matter to the Blessed One. "I allow, monks, a veranda, a covered terrace, a surrounding room, a shed." The verandas were unconcealed. The monks were ashamed to lie down, etc. "I allow, monks, a sliding shutter, a removable shutter."

Allowance of Assembly Halls

301. Now at that time monks, participating in a meal in the open air, were wearied by cold and by heat. They reported this matter to the Blessed One. "I allow, monks, an assembly hall." The assembly 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 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 assembly 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 were spreading robes on the ground in the open air. 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 in the open air." The drinking water became warm... etc. "I allow, monks, a drinking water hall, a drinking water pavilion." The drinking water 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 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 drinking water 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." There was no drinking vessel... etc. "I allow, monks, a drinking water conch, a drinking water saucer."

Allowance of Walls and so on

302. Now at that time dwellings were not fenced. They reported this matter to the Blessed One. "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 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."

Now at that time the residential cell was muddy. They reported this matter to the Blessed One. "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."

Now at that time monks were making the fire place here and there in the residential cell. The residential cell was dirty. They reported this matter to the Blessed One. "I allow, monks, to make a fire hall to one side." The fire 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 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 fire hall 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 fire 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."

Allowance of Monastery Enclosures

303. Now at that time the monastery was unfenced. Goats and cattle were damaging the young plants. They reported this matter to the Blessed One. "I allow, monks, to fence with three fences - a bamboo fence, a thorn fence, a moat." There was no porch. Similarly goats and cattle were damaging the young plants. Etc. "I allow, monks, a porch, a gate-post, double door panels, an arched gateway, a cross-bar." 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 monastery became 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."

Now at that time King Seniya Bimbisāra of Magadha wished to have a mansion plastered with lime and clay built for the benefit of the Community. Then this occurred to the monks - "What indeed has been permitted by the Blessed One as roofing, what has not been permitted?" They reported this matter to the Blessed One. "I allow, monks, five kinds of roofing - a brick roof, a stone roof, a lime roof, a grass roof, a leaf roof."

The first recitation section is concluded.

2. Second recitation section

The Story of Anāthapiṇḍika

304. Now at that time the householder Anāthapiṇḍika was the husband of the sister of the millionaire of Rājagaha. Then the householder Anāthapiṇḍika went to Rājagaha on some business. Now at that time the monastic community headed by the Buddha had been invited by the millionaire of Rājagaha for the morrow. Then the millionaire of Rājagaha commanded the slaves and labourers - "Well then, my good men, having risen early, cook rice gruels, cook meals, prepare lentil curries, prepare dainty bits." Then the householder Anāthapiṇḍika had this thought: "Formerly this householder, when I arrived, having put aside all duties, would exchange friendly greetings with me alone. Now he, distracted, has commanded the slaves and labourers - 'Well then, my good men, having risen early, cook rice gruels, cook meals, prepare lentil curries, prepare dainty bits.' What now, will there be a marriage arrangement from the bride's

side for this householder, or a marriage arrangement from the groom's side, or has a great sacrifice been prepared, or has King Seniya Bimbisāra of Magadha been invited for tomorrow together with his army?"

Then the millionaire of Rājagaha, having commanded the slaves and labourers, approached the householder Anāthapiṇḍika; having approached, having exchanged friendly greetings with the householder Anāthapiṇḍika, he sat down to one side. To the millionaire of Rājagaha seated to one side, the householder Anāthapiṇḍika said this - "Formerly you, householder, when I arrived, having put aside all duties, would exchange friendly greetings with me alone. Now you, distracted, have commanded the slaves and labourers - 'Well then, my good men, having risen early, cook rice gruels, cook meals, prepare lentil curries, prepare dainty bits.' What now, householder, will there be a marriage arrangement from the bride's side for you, or a marriage arrangement from the groom's side, or has a great sacrifice been prepared, or has King Seniya Bimbisāra of Magadha been invited for tomorrow together with his army?" "There will be no marriage arrangement from the bride's side for me, householder, nor a marriage arrangement from the groom's side, nor has King Seniya Bimbisāra of Magadha been invited for tomorrow together with his army; but a great sacrifice has been prepared for me; the monastic community headed by the Buddha has been invited for the morrow." "Did you say 'Buddha,' householder?" "I say 'Buddha,' householder." "Did you say 'Buddha,' householder?" "I say 'Buddha,' householder." "Did you say 'Buddha,' householder?" "I say 'Buddha,' householder." "This sound is rare in the world, householder, that is to say - 'Buddha, Buddha.' Is it possible, householder, at this time to approach that Blessed One for an audience, the Worthy One, the Perfectly Enlightened One?" "It is not the right time, householder, at this time to approach that Blessed One for an audience, the Worthy One, the Perfectly Enlightened One. Tomorrow you will approach that Blessed One for an audience at the proper time, the Worthy One, the Perfectly Enlightened One." Then the householder Anāthapiṇḍika - "Tomorrow I will approach that Blessed One for an audience at the proper time, the Worthy One, the Perfectly Enlightened One" - having lain down with his mindfulness directed to the Buddha, during the night he rose three times, thinking it was dawn.

305. Then the householder Anāthapiṇḍika approached the Sivaka gate. Non-human spirits opened the gate. Then as the householder Anāthapiṇḍika was leaving the city, the light disappeared, darkness appeared, fear, trepidation, and terror arose; he wished to turn back from that very place. Then the demon Sivaka, having vanished, proclaimed a sound -

"A hundred elephants, a hundred horses, a hundred mule-drawn chariots;
A hundred thousand maidens, adorned with jewelled earrings;
Are not worth a sixteenth fraction of a single step forward.

"Go forward, householder, go forward, householder;
Going forward is better for you, not going back."

Then the darkness disappeared for the householder Anāthapiṇḍika, light appeared. Whatever fear, trepidation, and terror there was, that subsided. For the second time, etc. For the third time, etc. the light disappeared for the householder Anāthapiṇḍika, darkness appeared, fear, trepidation, and terror arose, and he wished to turn back

from that very place. For the third time the demon Sivaka, having vanished, proclaimed a sound -

"A hundred elephants, a hundred horses, a hundred mule-drawn chariots;
A hundred thousand maidens, adorned with jewelled earrings;
Are not worth a sixteenth fraction of a single step forward.

"Go forward, householder, go forward, householder,
Going forward is better for you, not going back."

For the third time the darkness disappeared for the householder Anāthapiṇḍika, light appeared, and whatever fear, trepidation, and terror there was, that subsided. Then the householder Anāthapiṇḍika approached the Cool Grove. Now at that time the Blessed One, having risen towards the break of dawn, was walking up and down in the open air. The Blessed One saw the householder Anāthapiṇḍika coming from afar. Having seen him, having descended from the walking path, he sat down on the prepared seat. Having sat down, the Blessed One said this to the householder Anāthapiṇḍika - "Come, Sudatta." Then the householder Anāthapiṇḍika - thinking "The Blessed One addresses me by name" - joyful and elated, approached the Blessed One; having approached, having fallen at the Blessed One's feet with his head, he said this to the Blessed One - "I hope, venerable sir, the Blessed One slept well?"

"Always indeed he sleeps happily, the brahmin who has attained final Nibbāna;
Who does not cling to sensual pleasures, become cooled, without clinging.

"Having cut off all attachments, having removed anguish from the heart;
The peaceful one sleeps happily, having attained peace with the mind."

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

remember me as a lay follower who has gone for refuge from this day forth for life. And may the Blessed One consent to accept a meal from me tomorrow together with the Community of monks, venerable sir." The Blessed One consented by silence.

Then the householder Anāthapiṇḍika, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. The millionaire of Rājagaha heard - "It seems the householder Anāthapiṇḍika has invited the Community headed by the Buddha for tomorrow."

306. Then the millionaire of Rājagaha said this to the householder Anāthapiṇḍika - "It seems, householder, you have invited the Community headed by the Buddha for tomorrow. And you are a visitor. I give you, householder, provisions with which you may prepare a meal for the Community headed by the Buddha." "Enough, householder, I have provisions with which I will prepare a meal for the Community headed by the Buddha."

A townsman of Rājagaha heard - "It seems the householder Anāthapiṇḍika has invited the Community headed by the Buddha for tomorrow." Then a townsman of Rājagaha said this to the householder Anāthapiṇḍika - "It seems, householder, you have invited the Community headed by the Buddha for tomorrow. And you are a visitor. I give you, householder, provisions with which you may prepare a meal for the Community headed by the Buddha." "Enough, sir; I have provisions with which I will prepare a meal for the Community headed by the Buddha."

King Seniya Bimbisāra of Magadha heard - "It seems the householder Anāthapiṇḍika has invited the Community headed by the Buddha for tomorrow." Then King Seniya Bimbisāra of Magadha said this to the householder Anāthapiṇḍika - "It seems, householder, you have invited the Community headed by the Buddha for tomorrow. And you are a visitor. I give you, householder, provisions with which you may prepare a meal for the Community headed by the Buddha." "Enough, Your Majesty; I have provisions with which I will prepare a meal for the Community headed by the Buddha."

Then the householder Anāthapiṇḍika, after that night had passed, having had superior solid and soft food prepared at the dwelling of the millionaire of Rājagaha, announced the time to the Blessed One - "It is time, venerable sir, 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 the millionaire of Rājagaha; having approached, he sat down on the prepared seat together with the Community of monks. Then the householder Anāthapiṇḍika, 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. Seated to one side, the householder Anāthapiṇḍika said this to the Blessed One - "May the Blessed One consent to the rains residence at Sāvattthī together with the Community of monks, venerable sir." "Truth-finders, householder, delight in empty dwellings." "Understood, Blessed One, understood, Fortunate One." Then the Blessed One, having instructed, encouraged, inspired, and gladdened the householder Anāthapiṇḍika with a talk on the Teaching, rose from his seat and departed.

307. Now at that time the householder Anāthapiṇḍika had many friends, many companions, and his words were to be heeded. Then the householder Anāthapiṇḍika, having finished that business at Rājagaha, set out towards Sāvattthī. Then the householder Anāthapiṇḍika commanded the people on the way - "Make parks, sirs, establish dwelling-places, set up gifts. A Buddha has arisen in the world. And that Blessed One has been invited by me and will come by this road." Then those people, instigated by the householder Anāthapiṇḍika, made parks, established dwelling-places, set up gifts.

Then the householder Anāthapiṇḍika, having gone to Sāvattthī, surveyed all around Sāvattthī - "Where indeed might the Blessed One dwell? Which would be neither too far from the village nor too near, accessible for coming and going, approachable for people who are desirous, uncrowded by day, with little noise at night, with little disturbance, with an atmosphere of solitude, remote from people, suitable for seclusion."

The householder Anāthapiṇḍika saw the pleasure grove of Prince Jeta - neither too far from the village nor too near, accessible for coming and going, approachable for people who are desirous, uncrowded by day, with little noise at night, with little disturbance, with an atmosphere of solitude, remote from people, suitable for seclusion. Having seen it, he approached Prince Jeta; having approached, he said this to Prince Jeta - "Give me, master's son, the pleasure grove to make a monastery." "The park is not to be given, householder, even for a covering of ten million." "The park is taken, master's son." "The park is not taken, householder." They asked the chief ministers who were judges whether it was taken or not taken. The chief ministers said thus - "Since a price was stated by you, master's son, the park is taken." Then the householder Anāthapiṇḍika, having had gold carried out by carts, covered Jeta's Grove with a covering of ten million. The gold brought out at one time was not sufficient for a small space near the porch. Then the householder Anāthapiṇḍika commanded the people - "Go, my good men, bring gold; we will cover this space."

Then this occurred to Prince Jeta - "This will not be a trivial matter, the way this householder gives up so much gold." He said this to the householder Anāthapiṇḍika - "Enough, householder; do not have that space covered. Give me that space. This will be my gift." Then the householder Anāthapiṇḍika - "This Prince Jeta is a well-known person; the confidence of such well-known people in this Teaching and discipline is of great benefit" - gave that space to Prince Jeta. Then Prince Jeta built a porch in that space.

Then the householder Anāthapiṇḍika had dwelling-places built in Jeta's Grove, had residential cells built, had porches built, had assembly halls built, had fire halls built, had huts for what is allowable built, had toilets built, had walking paths built, had walking halls built, had wells built, had halls for wells built, had sweat rooms built, had halls for sweat rooms built, had ponds built, had pavilions built.

Giving of New Construction Work

308. Then the Blessed One, having dwelt at Rājagaha as long as he liked, set out on a journey towards Vesālī. Wandering on a journey gradually, he arrived at Vesālī. There the Blessed One stayed at Vesālī in the Great Wood in the Pinnacled Hall. Now

at that time people were carefully doing new construction work. Those monks who supervised new construction work, they too carefully attended with the requisites of robes, almsfood, lodging and medicine for the sick. Then a certain poor tailor had this thought: "This will not be a trivial matter, the way these people are carefully doing new construction work; What if I too were to do new construction work." Then that poor tailor, having himself kneaded mud and piled up bricks, raised up a wall. Because of his unskillfulness, the crooked wall that was piled up fell down. For the second time, etc. For the third time that poor tailor, having himself kneaded mud and piled up bricks, raised up a wall. Because of his unskillfulness, the crooked wall that was piled up fell down. Then that poor tailor grumbled, criticised, and complained: "Those who give to these ascetics, disciples of the Sakyan, the requisites of robes, almsfood, lodging and medicine for the sick, they exhort and instruct them, and they supervise their new construction work. But I am poor. No one exhorts me or instructs me or supervises my new construction work." Monks heard that poor tailor grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to give new construction work. A building work supervisor monk, monks, will make effort: 'How indeed might the dwelling quickly reach completion'; he will repair what is broken and cracked. And thus, monks, it should be given. First a monk should be requested, having requested, an experienced and competent monk should inform the Community -

309. "Let the Community hear me, venerable sir. If it is the proper time for the Community, the Community should give the dwelling of the householder of such and such a name as new construction work to the monk of such and such a name. This is the motion.

"Let the Community hear me, venerable sir. The Community gives the dwelling of the householder of such and such a name as new construction work to the monk of such and such a name. If the giving of the dwelling of the householder of such and such a name as new construction work 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.

"The dwelling of the householder of such and such a name has been given by the Community as new construction work to the monk of such and such a name. It is agreeable to the Community, therefore they are silent, thus I remember it."

Allowance of Best Seats and so on

310. Then the Blessed One, having dwelt at Vesālī as long as he liked, set out on a journey towards Sāvatthī. Now at that time the pupils of the group of six monks, going ahead again and again of the Community headed by the Buddha, took possession of the monasteries, took possession of the sleeping places - "This will be for our preceptors, this will be for our teachers, this will be for us."

Then the Venerable Sāriputta, going behind step by step of the Community headed by the Buddha, when the monasteries had been taken possession of, when the sleeping places had been taken possession of, not obtaining a sleeping place, sat down at the foot of a certain tree. Then the Blessed One, having risen towards the

break of dawn, coughed. The Venerable Sāriputta also coughed. "Who is there?" "I, Blessed One, Sāriputta." "Why are you, Sāriputta, seated here?" Then the Venerable Sāriputta 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 pupils of the group of six monks, going ahead again and again of the Community headed by the Buddha, take possession of the monasteries, take possession of the sleeping places - 'This will be for our preceptors, this will be for our teachers, this will be for us'?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could those foolish men, monks, going ahead again and again of the Community headed by the Buddha, take possession of the monasteries, take possession of the sleeping places - 'This will be for our preceptors, this will be for our teachers, this will be for us'! 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 - "Who, monks, deserves the best seat, the best water, the best almsfood?"

Some monks said thus - "Whoever, Blessed One, has gone forth from a family of the warrior caste, he deserves the best seat, the best water, the best almsfood." Some monks said thus - "Whoever, Blessed One, has gone forth from a brahmin family, he deserves the best seat, the best water, the best almsfood." Some monks said thus - "Whoever, Blessed One, has gone forth from a householder family, he deserves the best seat, the best water, the best almsfood." Some monks said thus - "Whoever, Blessed One, is one versed in the discourses, he deserves the best seat, the best water, the best almsfood." Some monks said thus - "Whoever, Blessed One, is an expert in monastic discipline, he deserves the best seat, the best water, the best almsfood." Some monks said thus - "Whoever, Blessed One, is a speaker of the Teaching, he deserves the best seat, the best water, the best almsfood." Some monks said thus - "Whoever, Blessed One, is an obtainer of the first meditative absorption, he deserves the best seat, the best water, the best almsfood." Some monks said thus - "Whoever, Blessed One, is an obtainer of the second meditative absorption, he deserves the best seat, the best water, the best almsfood." Some monks said thus - "Whoever, Blessed One, is an obtainer of the third meditative absorption, he deserves the best seat, the best water, the best almsfood." Some monks said thus - "Whoever, Blessed One, is an obtainer of the fourth meditative absorption, he deserves the best seat, the best water, the best almsfood." Some monks said thus - "Whoever, Blessed One, is a stream-enterer, he deserves the best seat, the best water, the best almsfood." Some monks said thus - "Whoever, Blessed One, is a once-returner, etc. Whoever, Blessed One, is a non-returner, etc. Whoever, Blessed One, is a Worthy One, he deserves the best seat, the best water, the best almsfood." Some monks said thus - "Whoever, Blessed One, is a possessor of the threefold true knowledge, he deserves the best seat, the best water, the best almsfood." Some monks said thus - "Whoever, Blessed One, is a possessor of the six higher knowledges, he deserves the best seat, the best water, the best almsfood."

311. Then the Blessed One addressed the monks: "Once in the past, monks, in the Himalayan region there was a great banyan tree. Three friends dwelt in dependence on it - a partridge, a monkey, and a large bull elephant. They dwelt disrespectful, not deferential, and not courteous towards one another. Then, monks, this occurred to

those friends - 'Oh, surely we should know which of us is greater by birth; we should honour him, respect him, revere him, venerate him, and we should stand firm in his exhortation.'

Then, monks, the partridge and the monkey asked the large bull elephant - 'What ancient thing do you remember, my dear?' 'When I, my dear, was a young one, I used to pass over this banyan tree, placing it between my thighs, and the topmost shoot touched my belly. This ancient thing I remember, my dear.'

Then, monks, the partridge and the large bull elephant asked the monkey - 'What ancient thing do you remember, my dear?' 'When I, my dear, was a young one, sitting on the ground I used to eat the topmost shoot of this banyan tree. This ancient thing I remember, my dear.'

Then, monks, the monkey and the large bull elephant asked the partridge - 'What ancient thing do you remember, my dear?' 'In such and such a place, my dear, there was a great banyan tree. Having eaten its fruit, I defecated in this place; from that this banyan tree was born. Therefore I, my dear, am greater by birth.'

Then, monks, the monkey and the large bull elephant said this to the partridge - 'You, my dear, are greater than us by birth. We will honour you, respect you, revere you, venerate you, and we will stand firm in your exhortation.' Then, monks, the partridge established the monkey and the large bull elephant in the five precepts, and he himself lived having undertaken the five precepts. They, having dwelt respectful, deferential, and courteous towards one another, upon the body's collapse at death, were reborn in a fortunate realm, in a heavenly world. Thus, monks, that was called the partridge holy life.

"Those men who honour the senior, skilled in the Teaching;
Praiseworthy in this very life, and a fortunate realm in the future state."

"Those animals indeed, monks, will dwell respectful, deferential, and courteous towards each other. Here indeed, monks, would it be fitting that you, having gone forth in such a well-proclaimed Teaching and discipline, should dwell disrespectful, not deferential, and not courteous towards each other? 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 - "I allow, monks, according to seniority, paying respect, rising up in respect, salutation with joined palms, doing the proper duties, the best seat, the best water, the best almsfood. And, monks, what belongs to the monastic community should not be obstructed according to seniority. Whoever should obstruct, there is an offence of wrong-doing."

Persons Not to Be Paid Respect and so on

312. "Monks, there are these ten who are not to be paid respect - one fully ordained afterwards is not to be paid respect by one fully ordained before, one not fully ordained is not to be paid respect, one of different communion who is senior and speaks what is not according to the Teaching is not to be paid respect, a woman is not to be paid respect, a eunuch is not to be paid respect, one under probation is not to be paid respect, one deserving to be sent back to the beginning is not to be paid

respect, one deserving penance is not to be paid respect, one undergoing penance is not to be paid respect, one deserving rehabilitation is not to be paid respect. These, monks, are the ten who are not to be paid respect.

"Monks, there are these three who are to be paid respect -one fully ordained before is to be paid respect by one fully ordained afterwards, one of different communion who is senior and speaks what is the Teaching is to be paid respect, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, the Truth-finder, the Worthy One, the Perfectly Enlightened One is to be paid respect. These, monks, are the three who are to be paid respect."

Rejection of Refusing Seats

313. Now at that time people prepared pavilions for the Community, prepared mats, prepared places. The pupils of the group of six monks - "Only what belongs to the Community has been allowed by the Blessed One according to seniority, not what is specifically prepared" - going ahead again and again of the Community headed by the Buddha, took possession of pavilions, took possession of mats, took possession of places - "This will be for our preceptors, this will be for our teachers, this will be for us." Then the Venerable Sāriputta, going behind step by step of the Community headed by the Buddha, when the pavilions had been taken possession of, when the mats had been taken possession of, when the places had been taken possession of, not obtaining a place, sat down at the foot of a certain tree. Then the Blessed One, having risen towards the break of dawn, coughed. The Venerable Sāriputta also coughed. "Who is there?" "I, Blessed One, Sāriputta." "Why are you, Sāriputta, seated here?" Then the Venerable Sāriputta 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 pupils of the group of six monks - 'Only what belongs to the Community has been allowed by the Blessed One according to seniority, not what is specifically prepared' - going ahead again and again of the Community headed by the Buddha, take possession of pavilions, take possession of mats, take possession of places - 'This will be for our preceptors, this will be for our teachers, this will be for us'?" "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "Monks, even what is specifically prepared should not be obstructed according to seniority. Whoever should obstruct, there is an offence of wrong-doing."

Allowance of What is Made by Laymen

314. Now at that time people prepared high beds and luxurious beds in the refectory in an inhabited area, as follows - large couches, divans, woollen covers with long fleece, multicoloured spreads, white spreads, embroidered coverlets, quilts stuffed with cotton wool, spreads decorated with animal figures, rugs with fur on both sides, rugs with fur on one side, gem-studded coverlets, silk coverlets, grand carpets, elephant rugs, horse rugs, chariot rugs, spreads of antelope skins, spreads of kadali-deer hide, couches with awnings, couches with red cushions at both ends. Monks,

being scrupulous, did not sit down on them. They reported this matter to the Blessed One. "I allow, monks, setting aside three - large couches, divans, quilts stuffed with cotton wool - to sit down on what is made for laymen, but not to lie down on it."

Now at that time people prepared cotton-stuffed beds and chairs in the refectory in an inhabited area. Monks, being scrupulous, did not sit down on them. They reported this matter to the Blessed One. "I allow, monks, to sit down on what is made for laymen, but not to lie down on it."

Thanksgiving for the Jetavana Monastery

315. Then the Blessed One, wandering on a journey gradually, arrived at Sāvattthī. There the Blessed One stayed at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the householder Anāthapiṇḍika approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, the householder Anāthapiṇḍika said this to the Blessed One - "May the Blessed One consent to accept a meal from me tomorrow together with the Community of monks, venerable sir." The Blessed One consented by silence. Then the householder Anāthapiṇḍika, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the householder Anāthapiṇḍika, after that night had passed, having had superior solid and soft food prepared, announced the time to the Blessed One - "It is time, venerable sir, 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 the householder Anāthapiṇḍika; having approached, he sat down on the prepared seat together with the Community of monks. Then the householder Anāthapiṇḍika, 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. Seated to one side, the householder Anāthapiṇḍika said this to the Blessed One - "How, venerable sir, should I proceed with Jeta's Grove?" "Well then, householder, establish Jeta's Grove for the Community of the four directions, whether come or not yet come." "Yes, venerable sir," the householder Anāthapiṇḍika, having promised the Blessed One, established Jeta's Grove for the Community of the four directions, whether come or not yet come.

Then the Blessed One gave thanks to the householder Anāthapiṇḍika with these verses -

"They ward off cold and heat, and also beasts of prey;
And creeping things and mosquitoes, and rains in the cold season.

"Thereupon the fierce wind and heat that has arisen is warded off;
For the purpose of shelter and for the purpose of comfort, and for meditating
and for insight.

"The gift of a dwelling to the Community is praised as the highest by the
Buddha;
Therefore a wise man, seeing his own welfare,

"Should have charming dwellings built, and lodge the very learned there;
To them food and drink, cloth and lodgings,

One should give to the upright, with a clear mind.

"They expound the Teaching to him, the dispelling of all suffering;
Having understood that Teaching here, he attains final nibbāna without mental
corruptions."

Then the Blessed One, having given thanks to the householder Anāthapiṇḍika with these verses, rose from his seat and departed.

Refusing Seats and so on

316. Now at that time a certain chief minister who was a disciple of the Ājīvakas had a meal for the Community. The Venerable Upananda the Sakyan, having come afterwards, evicted a monk next to him whose food was not finished. There was an uproar in the refectory. Then that chief minister grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, having come afterwards, evict a monk next to him whose food is not finished! There was an uproar in the refectory. Is it not possible for one seated elsewhere to eat as much as one likes?" The monks heard that chief minister grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan, having come afterwards, evict a monk next to him whose food is not finished! There was an uproar in the refectory." Then those monks reported this matter to the Blessed One. "Is it true, Upananda, that having come afterwards, you evicted a monk next to you whose food was not finished, and there was an uproar in the refectory?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish man, having come afterwards, evict a monk next to you whose food is not finished? There was an uproar in the refectory. 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 whose food is not finished should not be evicted. Whoever should evict him, there is an offence of wrong-doing. If he evicts him, and he has been invited to admonish, he should be told 'Go, bring water.' If this can be obtained, this is wholesome. If it cannot be obtained, having properly swallowed the grains of rice, a seat should be given to the more senior monk. But I do not say, monks, that by any method a seat should be obstructed for a more senior monk. Whoever should obstruct, there is an offence of wrong-doing."

Now at that time the group of six monks were evicting sick monks. The sick ones said thus - "We are not able, friend, to get up; we are sick." "We will make the venerable ones get up," having grasped them, having made them get up, they released them while standing. The sick ones, having fainted, fell down. They reported this matter to the Blessed One. "Monks, a sick person should not be evicted. Whoever should evict him, there is an offence of wrong-doing."

Now at that time the group of six monks, saying "We are sick, we cannot be evicted," were blocking the best sleeping places. They reported this matter to the Blessed One. "I allow, monks, to give a suitable sleeping place to one who is sick."

Now at that time the group of six monks were obstructing lodgings by trickery. They reported this matter to the Blessed One. "Monks, a lodging should not be obstructed by trickery. Whoever should obstruct, there is an offence of wrong-doing."

Now at that time the group of seventeen monks were repairing a certain great monastery in a border region - "Here we shall reside for the rains retreat." The group of six monks saw the group of seventeen monks repairing the monastery. Having seen this, they said thus - "These, friends, the group of seventeen monks are repairing the monastery. Come, let us evict them!" Some said thus - "Wait, friends, until they repair it; when it is repaired, we shall evict them." Then the group of six monks said this to the group of seventeen monks - "Rise, friends, the monastery is needed by us." "Surely, friends, you should have told us beforehand? And we would have repaired another." "Is not, friends, the monastery belonging to the monastic community?" "Yes, friends, the monastery belongs to the monastic community." "Rise, friends, the monastery is needed by us." "The monastery is large, friends; You too dwell here, we too shall dwell here." "Rise, friends, the monastery is needed by us" - angry and displeased, having seized them by the neck, they threw them out. Those being thrown out were weeping. The monks said thus - "Why, friends, are you weeping?" "These, friends, the group of six monks, angry and displeased, are throwing us out of the monastery belonging to the monastic community." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, angry and displeased, throw out monks from a monastery belonging to the monastic community!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that you, angry and displeased, threw out monks from a monastery belonging to the monastic community?" "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "Monks, a monk should not be thrown out of a monastery belonging to the monastic community by one who is angry and displeased. Whoever should throw out, should be dealt with according to the rule. I allow, monks, to assign a lodging."

Authorization of the Lodging Assigner

317. Then this occurred to the monks - "By whom should the lodging be assigned?" They reported this matter to the Blessed One, etc. "I allow, monks, to authorise a monk possessed of five factors as a lodging assigner - one who would not go to bias through desire, would not go to bias through hatred, would not go to bias through delusion, would not go to bias through fear, and would know what has been accepted and what has not been accepted. And thus, monks, one should be authorized -

"First a monk should be requested, having requested, an experienced and competent monk should inform the Community -

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

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

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

318. Then this occurred to the lodging assigners among the monks - "How should the lodging be assigned?" They reported this matter to the Blessed One. "I allow, monks, first to count the monks, having counted the monks to count the sleeping places, having counted the sleeping places to assign by sleeping place allocation." When assigning by sleeping place allocation, the sleeping places exceeded, etc. "I allow, monks, to assign by dwelling allocation." When assigning by dwelling allocation, the dwellings exceeded, etc. "I allow, monks, to assign by residential cell allocation." When assigning by residential cell allocation, the residential cells exceeded, etc. "I allow, monks, to give an additional share also. When an additional share has been taken, if another monk arrives, it should not be given unwillingly."

Now at that time monks were assigning a lodging to one standing outside the boundary. They reported this matter to the Blessed One. "Monks, a lodging should not be assigned to one standing outside the boundary. Whoever should assign, there is an offence of wrong-doing."

Now at that time monks, having taken a lodging, were obstructing at all times. They reported this matter to the Blessed One. "Monks, having taken a lodging, one should not obstruct at all times. Whoever should obstruct, there is an offence of wrong-doing. I allow, monks, to obstruct for the three months of the rains, but during the seasonal period one should not obstruct."

Then this occurred to the monks - "How many are the lodging assignments?" They reported this matter to the Blessed One. "There are, monks, these three lodging assignments - the first, the last, the intermediate release. The first should be assigned on the day after the full moon of Āsāḷhī. The last should be assigned a month after the full moon of Āsāḷhī. The intermediate release should be assigned on the day after the invitation ceremony to admonish for the purpose of the future rains residence. These, monks, are the three lodging assignments."

The second recitation section is concluded.

3. Third Recitation Section

319. Now at that time the Venerable Upananda the Sakyan, having taken a lodging at Sāvattḥī, went to a certain village residence. There too he took a lodging. Then those monks had this thought: "This, friend, the Venerable Upananda the Sakyan is a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the monastic community. If he will reside here for the rains retreat, all of us will not be comfortable. Come, let us ask him." Then those monks said this to the Venerable Upananda the Sakyan: "Was not a lodging taken by you, friend Upananda, at Sāvattḥī?" "Yes, friend." "But are you, friend Upananda, obstructing two as one?" "Here now, friend, I release; there I take." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan obstruct two as one!" They reported this matter to the Blessed One, etc. "Is it true, Upananda, that you are obstructing two as one?"

"True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish man, obstruct two as one? What was taken by you there, foolish man, is released here; what was taken by you here is released there. Thus indeed you, foolish man, are an outsider in both respects. 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, two should not be obstructed by one. Whoever should obstruct, there is an offence of wrong-doing."

320. Now at that time the Blessed One was speaking to the monks in many ways about the talk on monastic discipline, praising the monastic discipline, praising the learning of the monastic discipline, repeatedly praising the Venerable Upāli. The monks had this thought: "The Blessed One indeed in many ways speaks about the talk on monastic discipline, praises the monastic discipline, praises the learning of the monastic discipline, repeatedly praises the Venerable Upāli. Come, friends, let us learn the monastic discipline in the presence of the Venerable Upāli." Then many monks there, elders and newly ordained and those of middle standing, learned the monastic discipline in the presence of the Venerable Upāli. The Venerable Upāli recited while standing out of respect for the elder monks. The elder monks also had him recite while standing out of respect for the Teaching. There both the elder monks became wearied, and the Venerable Upāli became wearied. They reported this matter to the Blessed One. "I allow, monks, for a junior monk who is reciting to sit on an equal seat, or on a higher one out of respect for the Teaching; for an elder monk who is having it recited to sit on an equal seat, or on a lower one out of respect for the Teaching."

Now at that time many monks, standing in the presence of the Venerable Upāli, waiting for the recitation, became wearied. They reported this matter to the Blessed One. "I allow, monks, to sit together with those of equal seating." Then this occurred to the monks - "In what way is one of equal seating?" They reported this matter to the Blessed One: "I allow, monks, to sit together with one within three rains retreats."

Now at that time many monks of equal seating, having sat on a bed, broke the bed; having sat on a chair, broke the chair. They reported this matter to the Blessed One. "I allow, monks, a bed for a group of three, a chair for a group of three." A group of three also, having sat on a bed, broke the bed; having sat on a chair, broke the chair. Etc. "I allow, monks, a bed for a group of two, a chair for a group of two."

Now at that time monks were scrupulous about sitting on a long seat together with those not of equal seating. They reported this matter to the Blessed One. "I allow, monks, except for a eunuch, a woman, and a hermaphrodite, to sit on a long seat together with those not of equal seating." Then this occurred to the monks - "What is the minimum size of a long seat?" They reported this matter to the Blessed One. "I allow, monks, whatever is sufficient for three, that is the minimum long seat."

Now at that time Visākhā, Migāra's mother, wished to have a mansion with a veranda built for the benefit of the Community, shaped like an elephant's tusk. Then this occurred to the monks - "What indeed has been permitted by the Blessed One as use of a mansion, what has not been permitted?" They reported this matter to the Blessed One. "I allow, monks, all use of a mansion."

Now at that time the grandmother of King Pasenadi of Kosala had died. Upon her

death, many not allowable goods had arisen for the Community, as follows - large couches, divans, woollen covers with long fleece, multicoloured spreads, white spreads, embroidered coverlets, quilts stuffed with cotton wool, spreads decorated with animal figures, rugs with fur on both sides, rugs with fur on one side, gem-studded coverlets, silk coverlets, grand carpets, elephant rugs, horse rugs, chariot rugs, spreads of antelope skins, spreads of kadali-deer hide, couches with awnings, couches with red cushions at both ends. They reported this matter to the Blessed One. "I allow, monks, having cut off the legs of a sofa, to use it; having broken off the hair of a divan, to use it; having disentangled a cotton quilt, to make a pillow; the remainder to make a floor covering."

Things Not to Be Disposed Of

321. Now at that time not far from Sāvattthī in a certain village residence, resident monks were troubled while preparing lodgings for visiting and departing monks. Then those monks had this thought: "At present, friends, we are troubled while preparing lodgings for visiting and departing monks. Come, friends, let us give all the lodging belonging to the monastic community to one person. We shall use what belongs to him." They gave all the lodging belonging to the monastic community to one person. Visiting monks said this to those monks: "Friends, prepare lodgings for us." "There is not, friend, lodging belonging to the monastic community; all has been given by us to one person." "But did you, friends, give up the lodging belonging to the monastic community?" "Yes, friend." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks give up the lodging belonging to the monastic community!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that monks give up the lodging belonging to the monastic community?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could those foolish men, monks, give up the lodging belonging to the monastic community? 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 -

"There are, monks, these five things not to be disposed of, not to be given up, by the Community or by a group or by an individual. Even if disposed of, they are not disposed of. Whoever should dispose of them, there is a grave offence. Which five? A park, a park site - this is the first thing not to be disposed of, not to be given up, by the Community or by a group or by an individual. Even if disposed of, it is not disposed of. Whoever should dispose of them, there is a grave offence.

"A dwelling, a dwelling site - this is the second thing not to be disposed of, not to be given up, by the Community or by a group or by an individual. Even if disposed of, it is not disposed of. Whoever should dispose of them, there is a grave offence.

"A bed, a chair, a mattress, a pillow - this is the third thing not to be disposed of, not to be given up, by the Community or by a group or by an individual. Even if disposed of, it is not disposed of. Whoever should dispose of them, there is a grave offence.

"A copper pot, a copper vessel, a bronze jar, a copper cauldron, an adze, a hatchet, an axe, a spade, a chisel - this is the fourth thing not to be disposed of, not to be given up, by the Community or by a group or by an individual. Even if disposed of, it is not disposed of. Whoever should dispose of them, there is a grave offence.

"Creepers, bamboo, muñja grass, reeds, grass, clay, wooden goods, clay goods -this is the fifth thing not to be disposed of, not to be given up, by the Community or by a group or by an individual. Even if disposed of, it is not disposed of. Whoever should dispose of them, there is a grave offence. These, monks, are the five things not to be disposed of, not to be given up, by the Community or by a group or by an individual. Even if disposed of, they are not disposed of. Whoever should give them up, there is a grave offence."

Things Not to Be Divided Up

322. Then the Blessed One, having dwelt at Sāvattthī as long as he liked, set out on a journey towards Kīṭāgiri together with a large Community of monks, about five hundred monks, and with Sāriputta and Moggallāna. The monks Assaji and Punabbasuka heard - "The Blessed One, it is said, is coming to Kīṭāgiri together with a large Community of monks, about five hundred monks, and with Sāriputta and Moggallāna." "Come, friends, let us distribute all the lodging belonging to the monastic community. Sāriputta and Moggallāna have evil desires, they have come under the control of evil desires; we will not prepare lodging for them," and they distributed all the lodging belonging to the monastic community. Then the Blessed One, wandering on a journey gradually, arrived at Kīṭāgiri. Then the Blessed One addressed several monks - "Go, monks; having approached the monks Assaji and Punabbasuka, say thus - 'The Blessed One, friends, is coming together with a large Community of monks, about five hundred monks, and with Sāriputta and Moggallāna. Prepare lodging, friends, for the Blessed One, for the Community of monks, and for Sāriputta and Moggallāna.'" "Yes, venerable sir," those monks, having assented to the Blessed One, approached the monks Assaji and Punabbasuka; having approached, they said this to the monks Assaji and Punabbasuka - "The Blessed One, friends, is coming together with a large Community of monks, about five hundred monks, and with Sāriputta and Moggallāna. Prepare lodging, friends, for the Blessed One, for the Community of monks, and for Sāriputta and Moggallāna." "There is not, friend, lodging belonging to the monastic community. All has been distributed by us. Welcome, friend, to the Blessed One. In whichever dwelling the Blessed One wishes, in that dwelling he will stay. Sāriputta and Moggallāna have evil desires, they have come under the control of evil desires. We will not prepare lodging for them." "But did you, friends, distribute the lodging belonging to the monastic community?" "Yes, friend." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the monks Assaji and Punabbasuka distribute the lodging belonging to the monastic community!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, etc." "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could those foolish men, monks, distribute the lodging belonging to the monastic community? 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 -

"There are, monks, these five things not to be divided up, not to be divided, by the Community or by a group or by an individual. Even if divided, they are undivided. Whoever should divide them, there is a grave offence. Which five? A park, a park site

- this is the first thing not to be divided up, not to be divided, by the Community or by a group or by an individual. Even if divided, it is undivided. Whoever should divide them, there is a grave offence.

"A dwelling, a dwelling site - this is the second thing not to be divided up, not to be divided, by the Community or by a group or by an individual. Even if divided, it is undivided. Whoever should divide them, there is a grave offence.

"A bed, a chair, a mattress, a pillow - this is the third thing not to be divided up, not to be divided, by the Community or by a group or by an individual. Even if divided, it is undivided. Whoever should divide them, there is a grave offence.

"A copper pot, a copper vessel, a bronze jar, a copper cauldron, an adze, a hatchet, an axe, a spade, a chisel - this is the fourth thing not to be divided up, not to be divided, by the Community or by a group or by an individual. Even if divided, it is undivided. Whoever should divide them, there is a grave offence.

"Creepers, bamboo, muñja grass, reeds, grass, clay, wooden goods, clay goods - this is the fifth thing not to be divided up, not to be divided, by the Community or by a group or by an individual. Even if divided, it is undivided. Whoever should divide them, there is a grave offence. These, monks, are the five things not to be divided up, not to be divided, by the Community or by a group or by an individual. Even if divided, they are undivided. Whoever should divide them, there is a grave offence."

Discussion on New Construction Work

323. Then the Blessed One, having dwelt at Kīṭāgiri as long as he liked, set out on a journey towards Āḷavī. Wandering on a journey gradually, he arrived at Āḷavī. There the Blessed One stayed at Āḷavī in the Aggāḷava shrine. Now at that time the monks of Āḷavī gave such new construction works - they gave new construction work even for merely laying a foundation; they gave new construction work even for merely plastering walls; they gave new construction work even for merely setting up a door; they gave new construction work even for merely making a post for the bolt; they gave new construction work even for merely making a window; they gave new construction work even for merely making white colour; they gave new construction work even for merely making black colour; they gave new construction work even for merely making a coating of red chalk; they gave new construction work even for merely roofing; they gave new construction work even for merely binding; they gave new construction work even for merely setting up a lintel; they gave new construction work even for merely repairing broken and shattered portions; they gave new construction work even for merely making flooring; they gave new construction work even for twenty years; they gave new construction work even for thirty years; they gave new construction work even for life; they gave new construction work even for a completed dwelling at the time of smoke. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the monks of Āḷavī give such new construction works - they will give new construction work even for merely laying a foundation; even for merely plastering walls... even for merely setting up a door... even for merely making a post for the bolt... even for merely making a window... even for merely making white colour... even for merely making black colour... even for merely making a coating of red chalk... even for merely roofing... even for merely binding... even for merely setting up a lintel... even for merely

repairing broken and shattered portions... even for merely making flooring... even for twenty years... even for thirty years... even for life... they will give new construction work even for a completed dwelling at the time of smoke!" They reported this matter to the Blessed One, etc. "Is it true, monks, etc. "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "Monks, new construction work should not be given for merely laying a foundation; new construction work should not be given for merely plastering walls. New construction work should not be given for merely setting up a door. New construction work should not be given for merely making a post for the bolt. New construction work should not be given for merely making a window. New construction work should not be given for merely making white colour. New construction work should not be given for merely making black colour. New construction work should not be given for merely making a coating of red chalk. New construction work should not be given for merely roofing. New construction work should not be given for merely binding. New construction work should not be given for merely setting up a lintel. New construction work should not be given for merely repairing broken and shattered portions. New construction work should not be given for merely making flooring. New construction work should not be given for twenty years. New construction work should not be given for thirty years. New construction work should not be given for life. New construction work should not be given even for a completed dwelling at the time of smoke. Whoever should give it, there is an offence of wrong-doing. I allow, monks, to give new construction work that is not done or not finished, having examined the work in a small dwelling to give new construction work for five or six years, having examined the work in a half-roofed house to give new construction work for seven or eight years, having examined the work in a large dwelling or mansion to give new construction work for ten or twelve years."

Now at that time monks were giving new construction work for all the dwellings. They reported this matter to the Blessed One. "Monks, new construction work should not be given for all the dwellings. Whoever should give it, there is an offence of wrong-doing."

Now at that time monks were giving two to one person. They reported this matter to the Blessed One. "Monks, two should not be given to one person. Whoever should give it, there is an offence of wrong-doing."

Now at that time monks, having taken new construction work, were making another dwell there. They reported this matter to the Blessed One. "Monks, having taken new construction work, another should not be made to dwell there. Whoever should make one dwell, there is an offence of wrong-doing."

Now at that time monks, having taken new construction work, were obstructing what belongs to the monastic community. They reported this matter to the Blessed One. "Monks, having taken new construction work, what belongs to the monastic community should not be obstructed. Whoever should obstruct, there is an offence of wrong-doing. I allow, monks, to take one best lodging."

Now at that time monks were giving new construction work to one standing outside the boundary. They reported this matter to the Blessed One. "Monks, new construction work should not be given to one standing outside the boundary."

Whoever should give it, there is an offence of wrong-doing."

Now at that time monks, having taken new construction work, were obstructing at all times. They reported this matter to the Blessed One. "Monks, having taken new construction work, one should not obstruct at all times. Whoever should obstruct, there is an offence of wrong-doing. I allow, monks, to obstruct for the three months of the rains, but during the seasonal period one should not obstruct."

Now at that time monks, having taken new construction work, some departed, some left the monastic community, some died; some acknowledged being novices; some acknowledged being ones who reject the training; some acknowledged being ones who have committed an extreme offence; some acknowledged being mad; some acknowledged being mentally deranged; some acknowledged being afflicted by pain; some acknowledged being suspended for not seeing an offence; some acknowledged being suspended for not making amends for an offence; some acknowledged being suspended for not giving up an evil view; some acknowledged being eunuchs; some acknowledged being ones in communion by theft; some acknowledged being ones gone over to other sects

Some acknowledged; some acknowledged being animals; some acknowledged being matricides; some acknowledged being patricides; some acknowledged being killers of an arahant; some acknowledged being seducers of nuns; some acknowledged being schismatics; some acknowledged being ones who wound; some acknowledged being hermaphrodites. They reported this matter to the Blessed One.

"Here, monks, a monk having taken new construction work departs -lest the Community suffer loss, it should be given to another.

"Here, monks, a monk having taken new construction work leaves the monastic community, etc. dies, acknowledges being a novice, acknowledges being one who rejects the training, acknowledges being one who has committed an extreme offence, acknowledges being mad, acknowledges being mentally deranged, acknowledges being afflicted by pain, acknowledges being suspended for not seeing an offence, acknowledges being suspended for not making amends for an offence, acknowledges being suspended for not giving up an evil view, acknowledges being a eunuch, acknowledges being one in communion by theft, acknowledges being one gone over to other sects, acknowledges being an animal, acknowledges being a matricide, acknowledges being a patricide, acknowledges being a killer of an arahant, acknowledges being a seducer of nuns, acknowledges being a schismatic, acknowledges being one who wounds, acknowledges being a hermaphrodite - lest the Community suffer loss, it should be given to another.

"Here, monks, a monk having taken new construction work, when it is not finished, departs - lest the Community suffer loss, it should be given to another.

"Here, monks, a monk having taken new construction work, when it is not finished, leaves the monastic community, etc. acknowledges being a hermaphrodite - lest the Community suffer loss, it should be given to another.

"Here, monks, a monk having taken new construction work, when it is finished, departs - it is his indeed.

"Here, monks, a monk having taken new construction work, when it is finished, leaves the monastic community, etc. dies, acknowledges being a novice, acknowledges being one who rejects the training, acknowledges being one who has committed an extreme offence - the Community is the owner.

"Here, monks, a monk having taken new construction work, when it is finished, acknowledges being mad, acknowledges being mentally deranged, acknowledges being afflicted by pain, acknowledges being suspended for not seeing an offence, acknowledges being suspended for not making amends for an offence, acknowledges being suspended for not giving up an evil view - it is his indeed.

"Here, monks, a monk having taken new construction work, when it is finished, acknowledges being a eunuch, acknowledges being one in communion by theft, acknowledges being one gone over to other sects, acknowledges being an animal, acknowledges being a matricide, acknowledges being a patricide, acknowledges being a killer of an arahant, acknowledges being a seducer of nuns, acknowledges being a schismatic, acknowledges being one who wounds, acknowledges being a hermaphrodite - the Community is the owner."

Rejecting Use Elsewhere, Etc.

324. Now at that time monks were using elsewhere a lodging for use at a certain lay follower's dwelling. Then that lay follower grumbled, criticised, and complained - "How indeed could the venerable ones use elsewhere what is for use elsewhere!" They reported this matter to the Blessed One. "Monks, what is for use elsewhere should not be used elsewhere. Whoever should use it, there is an offence of wrongdoing."

Now at that time monks, being scrupulous about taking green vegetation to the Observance hall and the seats, sat on the ground. Their bodies and robes became soiled with dust. They reported this matter to the Blessed One. "I allow, monks, temporary green vegetation."

Now at that time a large monastery of the Community was falling into ruin. The monks, being scrupulous, did not bring the lodging elsewhere. They reported this matter to the Blessed One. "I allow, monks, to bring it for the purpose of protection."

Now at that time a very costly woollen blanket as an accessory for lodgings had arisen for the Community. They reported this matter to the Blessed One. "I allow, monks, to exchange it for the purpose of increase."

Now at that time very costly cloth as an accessory for lodgings had arisen for the Community. They reported this matter to the Blessed One. "I allow, monks, to exchange it for the purpose of increase."

Now at that time bear hide had arisen for the Community. They reported this matter to the Blessed One. "I allow, monks, to make a mat for the feet."

Now at that time a wheel-shaped mat had arisen for the Community. They reported this matter to the Blessed One. "I allow, monks, to make a mat for the feet."

Now at that time a piece of cloth had arisen for the Community. They reported this matter to the Blessed One. "I allow, monks, to make a mat for the feet."

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

Now at that time monks were spitting on the plastered ground. The colour became corrupted. They reported this matter to the Blessed One. "Monks, one should not spit on the plastered ground. Whoever should spit, there is an offence of wrong-doing. I allow, monks, a spittoon."

Now at that time the legs of beds and the legs of chairs were scratching the plastered ground. They reported this matter to the Blessed One. "I allow, monks, to wrap them with a piece of cloth."

Now at that time monks were leaning against the plastered wall. The colour became corrupted. They reported this matter to the Blessed One. "Monks, a plastered wall should not be leaned against. Whoever should lean against it, there is an offence of wrong-doing. I allow, monks, a bolster slab." The bolster slab was scratching the ground from below and the wall from above. They reported this matter to the Blessed One. "I allow, monks, to wrap it with a piece of cloth from below and from above."

Now at that time monks were scrupulous about lying down on the foot-wiping cloth. They reported this matter to the Blessed One. "I allow, monks, to lie down having spread a cover."

Authorization of Meals for the Community, Etc.

325. Then the Blessed One, having dwelt at Āḷavī as long as he liked, set out on a journey towards Rājagaha. Wandering on a journey gradually, he arrived at Rājagaha. There the Blessed One stayed at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time there was famine in Rājagaha. People were unable to make a meal for the Community; they wished to make a meal by invitation, an invitation, a ticket meal, a fortnightly meal, an observance day meal, a first day of the fortnight meal. They reported this matter to the Blessed One. "I allow, monks, a meal for the Community, a meal by invitation, an invitation, a ticket meal, a fortnightly meal, an observance day meal, a first day of the fortnight meal."

Authorization of the Distributor of Meals

326. Now at that time the group of six monks, having taken the excellent meals for themselves, gave inferior meals to the monks. They reported this matter to the Blessed One. "I allow, monks, to authorise a monk possessed of five factors as a

distributor of meals - one who would not go to bias through desire, would not go to bias through hatred, would not go to bias through delusion, would not go to bias through fear, and would know what has been assigned and what has not been assigned. And thus, monks, he should be authorized. First a monk should be requested, having requested, an experienced and competent monk should inform the Community -

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

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

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

Then this occurred to the monks who were distributors of meals - "How should meals be assigned?" They reported this matter to the Blessed One. "I allow, monks, to assign meals by tying on with a voting ticket or a strip of cloth and heaping together."

Authorization of the Appointer of Lodgings, Etc.

327. Now at that time there was no appointer of lodgings for the Community. Etc. There was no storekeeper. Etc. There was no acceptor of robes. Etc. There was no distributor of robe-material. Etc. There was no apportioner of rice gruel. Etc. There was no apportioner of fruit. Etc. There was no apportioner of sweet-meat. Sweet-meat not being distributed was perishing. They reported this matter to the Blessed One. "I allow, monks, to authorise a monk possessed of five factors as an apportioner of sweet-meat - one who would not go to bias through desire, would not go to bias through hatred, would not go to bias through delusion, would not go to bias through fear, and would know what has been distributed and what has not been distributed. And thus, monks, he should be authorized. First a monk should be requested, having requested, an experienced and competent monk should inform the Community -

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

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

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

Authorization of the Dispenser of Trifles

328. Now at that time a small amount of requisites had arisen in the Community's storehouse. They reported this matter to the Blessed One. "I allow, monks, to authorise a monk possessed of five factors as a dispenser of trifles - one who would not go to bias through desire, would not go to bias through hatred, would not go to bias through delusion, would not go to bias through fear, and would know what has been dispensed and what has not been dispensed. And thus, monks, he should be authorized. First a monk should be requested, having requested, an experienced and competent monk should inform the Community -

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

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

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

By that monk who is a dispenser of trifles, one needle should be given, scissors should be given, sandals should be given, a waistband should be given, a shoulder strap should be given, a water strainer should be given, a filter waterpot should be given, a border strip should be given, a half border strip should be given, a circle should be given, a half circle should be given, an edging along the direction of the wind should be given, an encircling should be given. If the Community has ghee or oil or honey or molasses, it should be given to taste once. If there is need again, it should be given again.

Authorization of the Robe-cloth Receiver, Etc.

329. Now at that time there was no receiver of robes for the Community. Etc. There was no acceptor of bowls. Etc. There was no superintendent of monastery attendants. Etc. There was no superintendent for the novices. The novices, not being directed, did not do work. They reported this matter to the Blessed One. "I allow, monks, to authorise a monk possessed of five factors as a superintendent for the novices - one who would not go to bias through desire, would not go to bias through hatred, would not go to bias through delusion, would not go to bias through fear, and would know what has been sent and what has not been sent. And thus, monks, he should be authorized. First a monk should be requested, having requested, an experienced and competent monk should inform the Community -

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

"Let the Community hear me, venerable sir. The Community authorises the monk of such and such a name as a superintendent for the novices. If the authorisation of the monk of such and such a name as a superintendent for the novices is agreeable to

the venerable one, he should remain silent; he to whom it is not agreeable should speak.

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

The third recitation section is concluded.

The Lodgings Chapter is sixth.

Its summary:

A dwelling was not laid down by the supreme Buddha then;
Here and there they went forth, those disciples of the Conqueror, for the rains.

A millionaire householder, having seen, said this to the monks;
"I would have them built, would you stay?" They asked the leader.

A dwelling and a half-roofed house, a mansion, a long building, a cave;
Five rock cells he allowed, the millionaire had dwellings built.

People build dwellings, without door panels, unenclosed;
Door panel, door frame, and mortar, and further.

Hole for pulling through, cord, and rim and door bolt;
Door pin, door latch, keyhole, made of metal, wood, or horn.

A mechanism and a door pin, roofing, plastered inside and out;
Railing, lattice and ribs, and a mat with a covering.

A raised mat and a bamboo-slat bed, a cemetery-dweller's long bed;
A bed with slats and curved legs, a removable sofa and high ones.

A seven-limbed chair and a plaited chair, a chair with sheep-footed legs;
Emblemic myrobalan stalk stools, and indeed a straw chair.

High bed-supports, and eight-finger supports;
Thread, a chessboard, cloth, a cotton quilt, and a half-body one.

A mountain-top mattress too, cloth and lodging too;
What is wrapped falls below, and having torn off they carry away.

Outline and hand-outline, the Truth-finder allowed;
Sectarians in the dwelling too, chaff and smooth clay.

Resin, a trowel, a pot, mustard seed, and wax-oil;
To remove when excessive, rough clay mixed with earthworm castings.

Resin and discernment, low walls and ascending;
The āḷaka plants fall down, half-wall, three again.

In small ones, the base of the wall, it rains upon, an arrow, a peg;
Bamboo pole for robes and cord, a veranda and with a window.

A support, grass powder, below on the path one should apply the method;
In the open air it becomes warm, a hall, below and a vessel.

A dwelling and a porch, a residential cell and a fire hall;
In the monastery and again in the store-room, below just so one should apply
the method.

Lime and Anāthapiṇḍika, the faithful one went to the Cool Grove;
Having seen the Teaching, he invited the leader together with the Community.

Having commanded on the way, the group had a monastery built;
At Vesālī new construction work, and in front he took charge.

Who deserves in the refectory, and the partridge among those not to be paid
respect;
Having taken charge of the inhabited area, cotton, he entered Sāvattthī.

He established the monastery, and in the refectory an uproar;
The sick and the best lodging, and the pretexts, seventeen there.

By whom indeed, how indeed, he distributed by dwelling allocation;
Residential cell and additional share, unwillingly a share he did not give.

Outside the boundary and for all time, three seizures of lodging;
And Upananda praised, those standing with equal seating.

Those of equal seating broke, groups of three and groups of two;
Those of unequal seating, long veranda to consume.

And grandmother not far away, and distributed at Kīṭāgiri;
Āḷavī with lump walls, door-bolt and post.

Light and white and black, red-ochre and roof and binding;
Goods and broken goods and accessories, twenty and thirty and temporal.

When finished, not done and not finished, in small five or six years;
And in half-roofed house seven or eight, in large ten or twelve.

The whole dwelling for one, another they make dwell belonging to the
Community;
Outside the boundary and for all time, he departed and they leave the
monastic community.

And time and novice, training renounced and final;
And mad and mentally deranged, feeling and offence and seeing.

For non-making amends and view, eunuchs and those who steal ordination;
Animal and mother and father, and Worthy Ones and corrupters.

Those who cause schism and those who wound, and those with characteristics of both;

Lest the Community suffer loss, the work to be given to another.

And when not finished to another, when done he himself should depart;

He leaves the monastic community, he dies, and a novice arises.

And one who has renounced the training, if one who has committed a final offence;

The Community itself becomes the owner, mad and mentally deranged and feeling.

For non-seeing and non-making amends, the view remains his;

Eunuch and one who steals ordination, animal and mother and paternal.

And killer and corrupter, schism and blood and characteristics;

If he acknowledges, the Community itself becomes the owner.

Taking elsewhere remorse, and the woollen blanket falls into ruin;

And cloth and leather mat, piece of cloth and they step upon.

Wet sandals they spit upon, they scratch and lean against;

A support for scratching, and with a washed floor covering.

At Rājagaha they were unable, an inferior distributor of meals;

How then an appointer, the authorization of a storekeeper.

And also an apportioner of receptacles, and rice gruel and an apportioner of fruit;

And also an apportioner of sweet-meat, the dispensing of trifles.

And also a receiver of robes, likewise a receiver of bowls;

Monastery attendant and novice, and the authorization of a superintendent.

The all-conquering one, the knower of the world, with a mind for welfare, the great leader;

For the purpose of shelter and for the purpose of comfort, and for meditating and for insight.

The Lodgings Chapter is concluded.



ABOUT THIS TRANSLATION

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

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