

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

3. The Great Chapter (3. Mahāvaggapāḷi)

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[Kd 8, PTS 1.268-1.311]



PaliVerse

3. The Great Chapter

8. The Section on Robes

202. The Story of Jīvaka

326. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time Vesālī was prosperous and flourishing, populous, crowded with people, and having plenty of food; seven thousand mansions and seven hundred mansions and seven mansions; seven thousand pinnacle buildings and seven hundred pinnacle buildings and seven pinnacle buildings; seven thousand parks and seven hundred parks and seven parks; seven thousand ponds and seven hundred ponds and seven ponds; and the courtesan Ambapālī was lovely, beautiful, pleasing, endowed with the highest beauty of complexion, skilled in dancing and singing and music, visited by those who were desirous, and she charged fifty for a night; and by her Vesālī appeared beautiful exceedingly. Then a townsman of Rājagaha went to Vesālī on some business. The townsman of Rājagaha saw Vesālī prosperous and flourishing, populous, crowded with people, and having plenty of food; seven thousand mansions and seven hundred mansions and seven mansions; seven thousand pinnacle buildings and seven hundred pinnacle buildings and seven pinnacle buildings; seven thousand parks and seven hundred parks and seven parks; seven thousand ponds and seven hundred ponds and seven ponds; and the courtesan Ambapālī, lovely, beautiful, pleasing, endowed with the highest beauty of complexion, skilled in dancing and singing and music, visited by those who were desirous, charging fifty for a night, and by her Vesālī appearing beautiful exceedingly.

327. Then a townsman of Rājagaha, having finished that business at Vesālī, returned again to Rājagaha. He approached King Seniya Bimbisāra of Magadha; having approached, he said this to King Seniya Bimbisāra of Magadha - "Vesālī, Sire, is prosperous and flourishing, populous, crowded with people, and having plenty of food; and seven thousand mansions... etc. and by her Vesālī appeared beautiful exceedingly. It would be good, Sire, if we too were to establish a courtesan." "Well then, my good man, find such a maiden whom you might establish as a courtesan." Now at that time in Rājagaha there was a maiden named Sālavatī who was lovely, beautiful, pleasing, endowed with the highest beauty of complexion. Then the townsman of Rājagaha established the maiden Sālavatī as a courtesan. Then the courtesan Sālavatī soon became skilled in dancing and singing and music, visited by those who were desirous, and she charged a hundred for a night. Then the courtesan Sālavatī soon became pregnant. Then this occurred to the courtesan Sālavatī - "A pregnant woman is disagreeable to men. If anyone knows that the courtesan Sālavatī is pregnant, all my honour will be destroyed. What if I were to report that I am sick?" Then the courtesan Sālavatī commanded the doorkeeper - "Do not, my good man doorkeeper, let any man enter. And whoever asks about me, report 'She is sick.'" "Yes, lady," that doorkeeper assented to the courtesan Sālavatī. Then the courtesan Sālavatī, following the maturity of that embryo, gave birth to a son. Then the

courtesan Sālavatī commanded the female slave - "Come, woman, having placed this child in a small winnowing basket, having carried it out, throw it away on a rubbish heap." "Yes, lady," that female slave, having assented to the courtesan Sālavatī, having placed that child in a small winnowing basket, having carried it out, threw it away on a rubbish heap.

328. Now at that time, a prince named Abhaya, going early in the morning to attend upon the king, saw that child surrounded by crows, and having seen, he asked the people - "What is this, my good men, surrounded by crows?" "A child, Sire." "Is he alive, my good men?" "He is alive, Sire." "Then, my good men, take that child to our inner palace and give him to the nurses to bring up." "Yes, Sire," those people, having assented to Prince Abhaya, took that child to Prince Abhaya's inner palace and gave him to the nurses - "Bring him up." Because he was alive, they gave him the name 'Jīvaka.' Because he was brought up by a prince, they gave him the name 'Komārabhacca.' Then, before long, Jīvaka Komārabhacca reached the age of discretion. Then Jīvaka Komārabhacca approached Prince Abhaya; having approached, he said this to Prince Abhaya - "Who is my mother, Sire, who is my father?" "I too indeed, my good man Jīvaka, do not know your mother; but I am your father; you were brought up by me." Then this occurred to Jīvaka Komārabhacca - "These royal families are not easy to live on without a craft. What if I were to learn a craft?"

329. Now at that time a world-famed physician was dwelling at Takkaṣilā. Then Jīvaka Komārabhacca, without asking permission from Prince Abhaya, set out towards Takkaṣilā. Gradually he approached Takkaṣilā, and approached the physician; having approached, he said this to that physician - "I wish, teacher, to learn a craft." "Well then, my good man Jīvaka, learn." Then Jīvaka Komārabhacca learnt much and learnt quickly and retained well, and what he had learnt did not slip from his memory. Then after the elapse of seven years, this occurred to Jīvaka Komārabhacca - "I indeed learn much and learn quickly and retain well, and what I have learnt does not slip from my memory, yet though I have been studying for seven years, the end of this craft is not apparent. When will the end of this craft become apparent?" Then Jīvaka Komārabhacca approached that physician; having approached, he said this to that physician - "I indeed, teacher, learn much and learn quickly and retain well, and what I have learnt does not slip from my memory, yet though I have been studying for seven years, the end of this craft is not apparent. When will the end of this craft become apparent?" "Well then, my good man Jīvaka, taking a pick-axe, having wandered for a yojana all around Takkaṣilā, whatever you should see that is not medicine, bring that." "Yes, teacher," Jīvaka Komārabhacca, having assented to that physician, taking a pick-axe, wandering for a yojana all around Takkaṣilā, did not see anything that was not medicine. Then Jīvaka Komārabhacca approached that physician; having approached, he said this to that physician - "I have wandered, teacher, for a yojana all around Takkaṣilā; I did not see anything that was not medicine." "You are well-trained, my good man Jīvaka. This much is sufficient for your livelihood," and he gave Jīvaka Komārabhacca a small amount of provisions. Then Jīvaka Komārabhacca, having taken those small provisions, set out towards Rājagaha. Then those small provisions of Jīvaka Komārabhacca came to utter exhaustion on the

way at Sāketa. Then this occurred to Jīvaka Komārabhacca - "These roads are through the wilderness, with little water and little food; it is not easy to travel without provisions. What if I were to seek provisions?"

The Story of Jīvaka is concluded.

203. The Story of the Merchant's Wife

330. Now at that time in Sāketa the merchant's wife had a seven-year headache. Many great, great world-famed physicians, having come, were not able to make her well. Having taken much unwrought gold, they departed. Then Jīvaka Komārabhacca, having entered Sāketa, asked the people - "Who, my good man, is sick, whom shall I treat?" "This merchant's wife, teacher, has a seven-year headache; go, teacher, treat the merchant's wife." Then Jīvaka Komārabhacca approached the dwelling of the millionaire householder; having approached, he commanded the doorkeeper - "Go, my good man doorkeeper, tell the merchant's wife - 'A physician, lady, has come; he wishes to see you.'" "Yes, teacher," that doorkeeper, having assented to Jīvaka Komārabhacca, approached the merchant's wife; having approached, he said this to the merchant's wife - "A physician, lady, has come; he wishes to see you." "What kind of physician, my good man doorkeeper?" "A young one, lady." "Enough, my good man doorkeeper, what will a young physician do for me? Many great, great world-famed physicians, having come, were not able to make her well. Having taken much unwrought gold, they departed." Then that doorkeeper approached Jīvaka Komārabhacca; having approached, he said this to Jīvaka Komārabhacca - "The merchant's wife, teacher, says thus - 'Enough, my good man doorkeeper, what will a young physician do for me? Many great, great world-famed physicians, having come, were not able to make her well. Having taken much unwrought gold, they departed.'" "Go, my good man doorkeeper, tell the merchant's wife - 'The physician, lady, says thus - Do not indeed, lady, give anything beforehand. When you are well, then you may give whatever you wish.'" "Yes, teacher," that doorkeeper, having assented to Jīvaka Komārabhacca, approached the merchant's wife; having approached, he said this to the merchant's wife - "The physician, lady, says thus - 'Do not indeed, lady, give anything beforehand. When you are well, then you may give whatever you wish.'" "Well then, my good man doorkeeper, let the physician come." "Yes, lady," that doorkeeper, having assented to the merchant's wife, approached Jīvaka Komārabhacca; having approached, he said this to Jīvaka Komārabhacca - "The merchant's wife summons you, teacher."

Then Jīvaka Komārabhacca approached the merchant's wife; having approached, having observed the merchant's wife's condition, he said this to the merchant's wife - "Lady, there is need for a handful of ghee." Then the merchant's wife had a handful of ghee given to Jīvaka Komārabhacca. Then Jīvaka Komārabhacca, having cooked that handful of ghee with various medicines, having laid the merchant's wife down on her back on a small bed, administered it through the nose. Then that ghee given through the nose came out through the mouth. Then the merchant's wife, having spat into a receptacle, commanded the female slave - "Come, woman, take this ghee with cotton." Then this occurred to Jīvaka Komārabhacca - "Wonderful how miserly this housewife is, in that she will have this ghee that is to be thrown away taken with cotton. And many costly medicines have been used by me. Will she perhaps give me

any gift at all?" Then the merchant's wife, having observed Jīvaka Komārabhacca's displeasure, said this to Jīvaka Komārabhacca - "Why are you, teacher, displeased?" Here this occurred to me - "Wonderful how miserly this housewife is, in that she will have this ghee that is to be thrown away taken with cotton. And many costly preparations have been used by me. Will she perhaps give me any gift at all?" "We, teacher, being householders, understand the benefit of this self-control. It is better that this ghee be poured out for slaves or labourers, for anointing feet or for making lamps. Do not, teacher, be displeased. Your gift will not be diminished." Then Jīvaka Komārabhacca removed the merchant's wife's seven-year headache with just one nasal treatment. Then the merchant's wife, being healthy, gave four thousand to Jīvaka Komārabhacca. The son - "My mother stands healthy," gave four thousand. The daughter-in-law - "My mother-in-law stands healthy," gave four thousand. The millionaire householder - "My wife stands healthy," gave four thousand and a male slave and a female slave and a horse-carriage.

Then Jīvaka Komārabhacca, having taken those sixteen thousand and the male slave and the female slave and the horse-carriage, set out towards Rājagaha. Gradually he arrived at Rājagaha and approached Prince Abhaya; having approached, he said this to Prince Abhaya - "This, Sire, is my first work: sixteen thousand and a male slave and a female slave and a horse-carriage. May the Sire accept from me the fee for bringing me up." "Enough, my good man Jīvaka; let it be yours alone. Build a dwelling for yourself in our inner palace." "Yes, Sire," Jīvaka Komārabhacca, having assented to Prince Abhaya, built a dwelling in Prince Abhaya's inner palace.

The Story of the Merchant's Wife is concluded.

204. The Story of King Bimbisāra

331. Now at that time King Seniya Bimbisāra of Magadha had an affliction by an ulcer. His cloaks were smeared with blood. The queens, having seen, mocked him - "Now the Sire is in his fertile season; the Sire's menstrual flow has passed. Before long, the Sire will give birth." Because of that the king became ashamed. Then King Seniya Bimbisāra of Magadha said this to Prince Abhaya - "I indeed, my good man Abhaya, have such an illness, my cloaks are smeared with blood, the queens, having seen me, mock me - 'Now the Sire is in his fertile season; the Sire's menstrual flow has passed. Before long, the Sire will give birth.' Come now, my good man Abhaya, find such a physician who might treat me." "This, Sire, is our physician Jīvaka, young and capable. He will treat the Sire." "Well then, my good man Abhaya, command the physician Jīvaka; he will treat me." Then Prince Abhaya commanded Jīvaka Komārabhacca - "Go, my good man Jīvaka, treat the king." "Yes, Sire," Jīvaka Komārabhacca, having assented to Prince Abhaya, having taken medicine with his fingernail, approached King Seniya Bimbisāra of Magadha; having approached, he said this to King Seniya Bimbisāra of Magadha - "I see your illness, Sire." Then Jīvaka Komārabhacca removed King Seniya Bimbisāra of Magadha's affliction by an ulcer with just one application of ointment. Then King Seniya Bimbisāra of Magadha, being healthy, having had five hundred women adorned with all their ornaments, having had them removed, having had them heaped up, said this to Jīvaka Komārabhacca - "This, my good man Jīvaka, all the ornaments of the five hundred women, let it be yours." "Enough, Sire, may the Sire remember my service." "Well then, my good man

Jīvaka, attend upon me, and the women's quarters, and the Community of monks headed by the Buddha." "Yes, Sire," Jīvaka Komārabhacca assented to King Seniya Bimbisāra of Magadha.

The Story of King Bimbisāra is concluded.

205. The Story of the Rājagaha Merchant

332. Now at that time the millionaire of Rājagaha had a seven-year headache. Many great, great world-famed physicians, having come, were not able to make her well. Having taken much unwrought gold, they departed. But further, he had been rejected by the physicians. Some physicians said thus - "On the fifth day the millionaire householder will die." Some physicians said thus - "On the seventh day the millionaire householder will die." Then this occurred to the town council of Rājagaha - "This millionaire householder is very helpful to both the king and the town council. But further, he has been rejected by the physicians. Some physicians said thus - 'On the fifth day the millionaire householder will die.' Some physicians said thus - 'On the seventh day the millionaire householder will die.' And this Jīvaka, the king's physician, is young and capable. What if we were to request the king for the physician Jīvaka to treat the millionaire householder?" Then the town council of Rājagaha approached King Seniya Bimbisāra of Magadha; having approached, he said this to King Seniya Bimbisāra of Magadha - "This, Sire, millionaire householder is very helpful to both the Sire and the town council; but further, he has been rejected by the physicians. Some physicians said thus - on the fifth day the millionaire householder will die. Some physicians said thus - on the seventh day the millionaire householder will die. It would be good if the Sire would command the physician Jīvaka to treat the millionaire householder."

Then King Seniya Bimbisāra of Magadha commanded Jīvaka Komārabhacca - "Go, my good man Jīvaka, treat the millionaire householder." "Yes, Sire," Jīvaka Komārabhacca, having assented to King Seniya Bimbisāra of Magadha, approached the millionaire householder; having approached, having observed the millionaire householder's condition, he said this to the millionaire householder - "If you, householder, were to become well, what would be my gift?" "Let all my property be yours, teacher, and I will be your slave." "But will you be able, householder, to lie on one side for seven months?" "I am able, teacher, to lie on one side for seven months." "But will you be able, householder, to lie on the other side for seven months?" "I am able, teacher, to lie on the other side for seven months." "But will you be able, householder, to lie on your back for seven months?" "I am able, teacher, to lie on my back for seven months."

Then Jīvaka Komārabhacca, having laid the millionaire householder down on a small bed, having bound him to the small bed, having cut open the skin of the head, having opened the suture, having taken out two insects, showed them to the public - "See, ladies, these two insects, one small, one large. Those teachers who said thus - 'On the fifth day the millionaire householder will die' - by them this large insect was seen. On the fifth day it will consume the brain of the millionaire householder. Through the exhaustion of the brain, the millionaire householder will die. It was well seen by those teachers. Those teachers who said thus - 'On the seventh day the millionaire householder will die' - by them this small insect was seen. On the seventh day it will

consume the brain of the millionaire householder. Through the exhaustion of the brain, the millionaire householder will die. It was well seen by those teachers." Having stitched back the suture, having sewn up the skin of the head, he applied an ointment. Then the millionaire householder, after the elapse of a week, said this to Jīvaka Komārabhacca - "I am not able, teacher, to lie on one side for seven months." "Did you not promise me, householder - 'I am able, teacher, to lie on one side for seven months'?" "Truly I promised, teacher, but I will die; I am not able to lie on one side for seven months." "Well then, householder, lie on the other side for seven months." Then the millionaire householder, after the elapse of a week, said this to Jīvaka Komārabhacca - "I am not able, teacher, to lie on the other side for seven months." "Did you not promise me, householder - 'I am able, teacher, to lie on the other side for seven months'?" "Truly I promised, teacher, but I will die; I am not able, teacher, to lie on the other side for seven months." "Well then, householder, lie on your back for seven months." Then the millionaire householder, after the elapse of a week, said this to Jīvaka Komārabhacca - "I am not able, teacher, to lie on my back for seven months." "Did you not promise me, householder - 'I am able, teacher, to lie on my back for seven months'?" "Truly I promised, teacher, but I will die; I am not able to lie on my back for seven months." "If I had not told you this, householder, you would not have lain down even this much; but it was known by me beforehand - 'In three weeks the millionaire householder will be healthy.' Get up, householder, you are healthy. Do you know what is my gift?" "Let all my property be yours, teacher, and I will be your slave." "Enough, householder, do not give me all your property, and do not be my slave. Give a hundred thousand to the king, and a hundred thousand to me." Then the millionaire householder, being healthy, gave a hundred thousand to the king, and a hundred thousand to Jīvaka Komārabhacca.

The Story of the Rājagaha Merchant is concluded.

206. The Story of the Merchant's Son

333. Now at that time a merchant's son of Bārāṇasī, while playing on a swing, had a twisting of the intestines, because of which even rice gruel that was drunk did not digest properly, even food that was eaten did not digest properly, and defecation and urination were not regular. Because of that he became lean, rough, discoloured, become quite pale, with veins showing all over the body. Then this occurred to the merchant of Bārāṇasī - "My son indeed has such an illness, because of which even rice gruel that is drunk does not digest properly, even food that is eaten does not digest properly, and defecation and urination are not regular. Because of that he is lean, rough, discoloured, become quite pale, with veins showing all over the body. What if I were to go to Rājagaha and request the king for the physician Jīvaka to treat my son?" Then the merchant of Bārāṇasī, having gone to Rājagaha, approached King Seniya Bimbisāra of Magadha; having approached, he said this to King Seniya Bimbisāra of Magadha - "My son indeed, Sire, has such an illness, because of which even rice gruel that is drunk does not digest properly, even food that is eaten does not digest properly, and defecation and urination are not regular. Because of that he is lean, rough, discoloured, become quite pale, with veins showing all over the body. It would be good if the Sire would command the physician Jīvaka to treat my son."

Then King Seniya Bimbisāra of Magadha commanded Jīvaka Komārabhacca - "Go, my good man Jīvaka, having gone to Bārāṇasī, treat the merchant's son of Bārāṇasī." "Yes, Sire," Jīvaka Komārabhacca, having assented to King Seniya Bimbisāra of Magadha, having gone to Bārāṇasī, approached the merchant's son of Bārāṇasī; having approached, having observed the condition of the merchant's son of Bārāṇasī, having sent out the people, having surrounded with a curtain, having tied him to a post, having placed his wife in front, having cut open the skin of the belly, having taken out the twisted intestine, he showed it to the wife - "See your husband's illness; because of this even rice gruel that is drunk does not digest properly, even food that is eaten does not digest properly, and defecation and urination are not regular; because of this he is lean, rough, discoloured, become quite pale, with veins showing all over the body." Having untwisted the twisted intestine, having put back the intestines, having sewn up the skin of the belly, he applied an ointment. Then the merchant's son of Bārāṇasī soon became well. Then the merchant of Bārāṇasī, thinking "My son stands healthy," gave sixteen thousand to Jīvaka Komārabhacca. Then Jīvaka Komārabhacca, having taken those sixteen thousand, returned again to Rājagaha.

The Story of the Merchant's Son is concluded.

207. The Story of King Pajjota

334. Now at that time King Pajjota had an affliction of jaundice. Many great, great world-famed physicians, having come, were not able to make her well. Having taken much unwrought gold, they departed. Then King Pajjota sent a messenger to the presence of King Seniya Bimbisāra of Magadha - "I indeed have such an illness; it would be good if the Sire would command the physician Jīvaka, he will treat me." Then King Seniya Bimbisāra of Magadha commanded Jīvaka Komārabhacca - "Go, my good man Jīvaka; having gone to Ujjenī, treat King Pajjota." "Yes, Sire," Jīvaka Komārabhacca, having assented to King Seniya Bimbisāra of Magadha, having gone to Ujjenī, approached King Pajjota; having approached, having observed King Pajjota's condition, he said this to King Pajjota - "Give ghee, Sire, I will cook the ghee. The Sire will drink that." "Enough, my good man Jīvaka, whatever you are able to do to make me well without ghee, do that. Ghee is loathsome to me, repulsive." Then this occurred to Jīvaka Komārabhacca - "This king indeed has such an illness, it is not possible to make him well without ghee. What if I were to cook ghee with the colour of an astringent, the smell of an astringent, the taste of an astringent?" Then Jīvaka Komārabhacca cooked ghee with various medicines, with the colour of an astringent, the smell of an astringent, the taste of an astringent. Then this occurred to Jīvaka Komārabhacca - "When this king has drunk the ghee, as it is being digested, it will produce belching. This king is fierce; he might even have me killed. What if I were to ask permission beforehand?" Then Jīvaka Komārabhacca approached King Pajjota; having approached, he said this to King Pajjota - "We indeed, Sire, being physicians, at such a moment dig up roots and collect medicines. It would be good if the Sire would command at the vehicle stables and at the doors - by whichever vehicle Jīvaka wishes, by that vehicle let him go; by whichever door he wishes, by that door let him go; at whatever time he wishes, at that time let him go; at whatever time he wishes, at that time let him enter." Then King Pajjota commanded at the vehicle stables and

at the doors - "By whichever vehicle Jīvaka wishes, by that vehicle let him go; by whichever door he wishes, by that door let him go; at whatever time he wishes, at that time let him go; at whatever time he wishes, at that time let him enter."

Now at that time King Pajjota had a she-elephant named Bhaddavatikā who could travel fifty leagues. Then Jīvaka Komārabhacca offered the ghee to King Pajjota - "Let the Sire drink the astringent." Then Jīvaka Komārabhacca, having made King Pajjota drink the ghee, having gone to the elephant stable, departed from the city on the she-elephant Bhaddavatikā.

Then that ghee, having been drunk by King Pajjota, while being digested, gave a belch. Then King Pajjota said this to the men - "I have been made to drink ghee by the wicked Jīvaka. Well then, my good men, search for the physician Jīvaka." "He has departed from the city, Sire, on the she-elephant Bhaddavatikā." Now at that time King Pajjota had a slave named Kāka who could travel sixty yojanas, born dependent on a spirit. Then King Pajjota commanded the slave Kāka - "Go, my good man Kāka, bring back the physician Jīvaka - 'The king summons you back, teacher.' These physicians, my good man Kāka, are full of deceit. And do not accept anything from him."

Then the slave Kāka met Jīvaka Komārabhacca on the road at Kosambī.

While he was having his morning meal. Then the slave Kāka said this to Jīvaka Komārabhacca - "The king summons you back, teacher." "Wait, my good man Kāka, while I eat. Come, my good man Kāka, eat." "Enough, teacher, I have been commanded by the king - 'These physicians, my good man Kāka, are full of deceit; do not accept anything from him.'" Now at that time Jīvaka Komārabhacca, having applied medicine with his fingernail, was eating emblic myrobalan and drinking water. Then Jīvaka Komārabhacca said this to the slave Kāka - "Come, my good man Kāka, eat emblic myrobalan and drink water." Then the slave Kāka - "This physician is eating emblic myrobalan and drinking water; he cannot be doing anything evil" - ate half an emblic myrobalan and drank water. That half emblic myrobalan that he had eaten purged him right there. Then the slave Kāka said this to Jīvaka Komārabhacca - "Is there life for me, teacher?" "Do not fear, my good man Kāka, you will be healthy and so will the king. That king is fierce; he might even have me killed, therefore I am not returning." Having handed over the she-elephant Bhaddavatikā to Kāka, he set out towards Rājagaha. Gradually he approached King Seniya Bimbisāra of Magadha; having approached, he reported this matter to King Seniya Bimbisāra of Magadha. "You did well, my good man Jīvaka, in not returning; that king is fierce, he might even have killed you." Then King Pajjota, being healthy, sent a messenger to the presence of Jīvaka Komārabhacca - "Let Jīvaka come, I will give him a boon." "Enough, sir, may the Sire remember my service."

The Story of King Pajjota is concluded.

208. The Discussion on the Pair of Siveyyaka Cloths

335. Now at that time a Siveyyaka suit of garments had arisen for King Pajjota - the highest, the best, the foremost, the supreme, and the most excellent among many cloths, among many suits of garments, among many hundreds of suits of garments, among many thousands of suits of garments, among many hundreds of thousands of

suits of garments. Then King Pajjota sent that Siveyyaka suit of garments to Jīvaka Komārabhacca. Then this occurred to Jīvaka Komārabhacca - "This Siveyyaka suit of garments has been sent to me by King Pajjota - the highest, the best, the foremost, the supreme, and the most excellent among many cloths, among many suits of garments, among many hundreds of suits of garments, among many thousands of suits of garments, among many hundreds of thousands of suits of garments. No one else deserves this in return except for that Blessed One, the Worthy One, the Perfectly Enlightened One, or King Seniya Bimbisāra of Magadha."

The Discussion on the Pair of Siveyyaka Cloths is concluded.

209. The Discussion on the Thirty Purgatives

336. Now at that time the Blessed One's body was afflicted by bodily disorder. Then the Blessed One addressed the Venerable Ānanda - "The Truth-finder's body is afflicted by bodily disorder, Ānanda. The Truth-finder wishes to drink a purgative." Then the Venerable Ānanda approached Jīvaka Komārabhacca; having approached, he said this to Jīvaka Komārabhacca - "The Truth-finder's body is afflicted by bodily disorder, friend Jīvaka. The Truth-finder wishes to drink a purgative." "Well then, Venerable Ānanda, apply oil treatment to the Blessed One's body for a few days." Then the Venerable Ānanda, having applied oil treatment to the Blessed One's body for a few days, approached Jīvaka Komārabhacca; having approached, he said this to Jīvaka Komārabhacca - "The Truth-finder's body is soft, friend Jīvaka. Now do as you think fit." Then this occurred to Jīvaka Komārabhacca - "It is not proper for me that I should give a gross purgative to the Blessed One." Having infused three bundles of water-lilies with various medicines, he approached the Blessed One; having approached, he offered one bundle of water-lilies to the Blessed One - "May the Blessed One, venerable sir, sniff this first bundle of water-lilies. This will purge the Blessed One ten times." He offered a second bundle of water-lilies to the Blessed One - "May the Blessed One, venerable sir, sniff this second bundle of water-lilies. This will purge the Blessed One ten times." He offered a third bundle of water-lilies to the Blessed One - "May the Blessed One, venerable sir, sniff this third bundle of water-lilies. This will purge the Blessed One ten times." Thus there will be a purgation of thirty times for the Blessed One. Then Jīvaka Komārabhacca, having given the purgation of thirty times to the Blessed One, having paid respect to the Blessed One, having circumambulated him keeping him on his right, departed. Then this occurred to Jīvaka Komārabhacca who had gone out beyond the gateway - "I have given a purgation of thirty times to the Blessed One. The Truth-finder's body is afflicted by bodily disorder. It will not purge the Blessed One thirty times; it will purge the Blessed One twenty-nine times. But the Blessed One, having been purged, will bathe. It will purge the Blessed One who has bathed once. Thus there will be a purgation of thirty times for the Blessed One."

Then the Blessed One, having known with his mind the reflection in the mind of Jīvaka Komārabhacca, addressed the Venerable Ānanda - "Here, Ānanda, this occurred to Jīvaka Komārabhacca who had gone out from the gateway - 'A purgative for thirty times has been given by me to the Blessed One. The Truth-finder's body is afflicted by bodily disorder. It will not purge the Blessed One thirty times, it will purge the Blessed One twenty-nine times. But the Blessed One, having been purged, will bathe. It will

purge the Blessed One who has bathed once. Thus there will be a purgative for thirty times for the Blessed One.' Well then, Ānanda, prepare hot water." "Yes, venerable sir," the Venerable Ānanda, having replied to the Blessed One, prepared hot water.

Then Jīvaka Komārabhacca approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, Jīvaka Komārabhacca said this to the Blessed One - "Has the Blessed One been purged, venerable sir?" "I have been purged, Jīvaka." Here, venerable sir, this occurred to me who had gone out from the gateway - "I have given a purgation of thirty times to the Blessed One. The Truth-finder's body is afflicted by bodily disorder. It will not purge the Blessed One thirty times; it will purge the Blessed One twenty-nine times. But the Blessed One, having been purged, will bathe. It will purge the Blessed One who has bathed once. Thus there will be a purgation of thirty times for the Blessed One." May the Blessed One bathe, venerable sir, may the Fortunate One bathe. Then the Blessed One bathed in hot water. It purged the Blessed One who had bathed once. Thus there was a purgative for thirty times for the Blessed One. Then Jīvaka Komārabhacca said this to the Blessed One - "Until, venerable sir, the Blessed One's body is back to normal, almsfood of broth is sufficient."

The Discussion on the Thirty Purgatives is concluded.

210. The Discussion on Requesting a Boon

337. Then the Blessed One's body was soon back to normal. Then Jīvaka Komārabhacca, having taken that Siveyyaka suit of garments, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Jīvaka Komārabhacca said this to the Blessed One - "I ask one boon of the Blessed One, venerable sir." "Truth-finders have gone beyond boons, Jīvaka." "That which, venerable sir, is allowable and that which is blameless." "Speak, Jīvaka." "The Blessed One, venerable sir, is a wearer of rag-robcs, and so is the Community of monks. This Siveyyaka suit of garments of mine, venerable sir, was sent by King Pajjota - the highest, the best, the foremost, the supreme, and the most excellent among many cloths, among many suits of garments, among many hundreds of suits of garments, among many thousands of suits of garments, among many hundreds of thousands of suits of garments. May the Blessed One accept from me, venerable sir, the Siveyyaka suit of garments; and may he allow robes given by householders for the Community of monks." The Blessed One accepted the Siveyyaka suit of garments. Then the Blessed One instructed, encouraged, inspired, and gladdened Jīvaka Komārabhacca with a talk on the Teaching. Then Jīvaka Komārabhacca, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, robes given by householders. Whoever wishes, let him be a wearer of rag-robcs. Whoever wishes, let him consent to a robe given by a householder. I praise contentment with either, monks."

People in Rājagaha heard - "It is said that robes given by householders have been permitted by the Blessed One for the monks." And those people were joyful and elated: "Now we shall give gifts, we shall make merit, since robes given by

householders have been permitted by the Blessed One for the monks." In a single day many thousands of robes arose in Rājagaha.

Country-folk heard - "It is said that robes given by householders have been permitted by the Blessed One for the monks." And those people were joyful and elated - "Now we shall give gifts, we shall make merit, since robes given by householders have been permitted by the Blessed One for the monks." In the country too, in a single day, many thousands of robes arose.

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

A silk mantle had arisen. They reported this matter to the Blessed One. "I allow, monks, a silk mantle."

A fleecy coverlet had arisen. They reported this matter to the Blessed One. "I allow, monks, a fleecy coverlet."

The Discussion on Requesting a Boon is concluded.

The first recitation section is concluded.

211. The Discussion on the Allowance of Blankets and so on

338. Now at that time the King of Kāśi sent to Jīvaka Komārabhacca a woollen blanket worth half a Kāśi, being worth half a thousand. Then Jīvaka Komārabhacca, having taken that woollen blanket worth half a Kāśi, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Jīvaka Komārabhacca said this to the Blessed One - "This woollen blanket of mine, venerable sir, worth half a Kāśi, was sent by the King of Kāśi, being worth half a thousand. May the Blessed One accept from me, venerable sir, the woollen blanket, which would be for my welfare and happiness for a long time." The Blessed One accepted the woollen blanket. Then the Blessed One instructed Jīvaka Komārabhacca with a talk on the Teaching, etc. circumambulated him keeping him on his right, and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, a woollen blanket."

339. Now at that time various high and low robes had arisen for the Community. Then this occurred to the monks - "What indeed has been permitted by the Blessed One as a robe, what has not been permitted?" They reported this matter to the Blessed One. "I allow, monks, six robes - linen, cotton, silk, woollen blanket, hempen, and hemp."

340. Now at that time those monks who consented to robes given by householders, being scrupulous, did not consent to rag robes - "Only one robe has been allowed by the Blessed One, not two." They reported this matter to the Blessed One. "I allow, monks, one who consents to a robe given by a householder to also consent to a rag robe; I praise contentment with both of these, monks."

The Discussion on the Allowance of Blankets and so on is concluded.

212. The Discussion on Seeking Rag-Robes

341. Now at that time many monks were travelling on the highway in the Kosalan country. Some monks entered the cemetery for rag-robbs, some monks did not come. Those monks who entered the cemetery for rag-robbs obtained rag-robbs. Those monks who did not come said thus: "Give us too a share, friends." They said thus: "We will not give you a share, friends. Why did you not come?" They reported this matter to the Blessed One. "I allow, monks, to give a share unwillingly to those who did not come."

Now at that time many monks were travelling on the highway in the Kosalan country. Some monks entered the cemetery for rag-robbs, some monks waited. Those monks who entered the cemetery for rag-robbs obtained rag-robbs. Those monks who waited said thus: "Give us too a share, friends." They said thus: "We will not give you a share, friends. Why did you not enter?" They reported this matter to the Blessed One. "I allow, monks, to give a share unwillingly to those who waited."

Now at that time many monks were travelling on the highway in the Kosalan country. Some monks entered the cemetery first for rag-robbs, some monks entered afterwards. Those monks who entered the cemetery first for rag-robbs obtained rag-robbs. Those monks who entered afterwards did not obtain. They said thus: "Give us too a share, friends." They said thus: "We will not give you a share, friends. Why did you enter afterwards?" They reported this matter to the Blessed One. "I allow, monks, to give a share unwillingly to those who entered afterwards."

Now at that time many monks were travelling on the highway in the Kosalan country. They entered the cemetery together for rag-robbs. Some monks obtained rag-robbs, some monks did not obtain them. Those monks who did not obtain them said thus: "Give us too a share, friends." They said thus: "We will not give you a share, friends. Why did you not obtain them?" They reported this matter to the Blessed One. "I allow, monks, to give a share unwillingly to those who entered together."

Now at that time many monks were travelling on the highway in the Kosalan country. Having made an agreement, they entered the cemetery for rag-robbs. Some monks obtained rag-robbs, some monks did not obtain them. Those monks who did not obtain them said thus: "Give us too a share, friends." They said thus: "We will not give you a share, friends. Why did you not obtain them?" They reported this matter to the Blessed One. "I allow, monks, to give a share unwillingly to those who entered having made an agreement."

The Discussion on Seeking Rag-Robbs is concluded.

213. The Discussion on the Authorization of Robe-Recipients

342. Now at that time people, having taken robes, came to the monastery. They, not finding a recipient, took them back. Robes arose in small quantity. They reported this matter to the Blessed One. "I allow, monks, to authorise a monk possessed of five factors as an acceptor of robes - 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, 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 acceptor of robes. This is the motion.

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

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

Now at that time monks who were acceptors of robes, having accepted robes, having abandoned them right there, departed. Robes were lost. They reported this matter to the Blessed One. "I allow, monks, to authorise a monk possessed of five factors as a robe-keeper - 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 stored and what has not been stored. 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 robe-keeper. This is the motion. "Let the Community hear me, venerable sir. The Community authorises the monk of such and such a name as a robe-keeper. If the authorisation of the monk of such and such a name as a robe-keeper 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 robe-keeper. It is agreeable to the Community, therefore they are silent, thus I remember it."

The Discussion on the Authorization of Robe-Recipients is concluded.

214. The Discussion on the Authorization of Storehouses and so on

343. Now at that time the robe-keeper monk was storing robes in a pavilion, at the foot of trees, and in a storeroom without a case, and they were being gnawed by rats and termites. They reported this matter to the Blessed One. "I allow, monks, to authorise a storehouse, whichever the Community wishes: a dwelling or a lean-to or a mansion or a long building or a cave. And thus, monks, he should be authorized. 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 dwelling of such and such a name as a storehouse. This is the motion.

"Let the Community hear me, venerable sir. The Community authorises the dwelling of such and such a name as a storehouse. If the authorisation of the dwelling of such and such a name as a storehouse is agreeable to the venerable one, he should

remain silent; he to whom it is not agreeable should speak.

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

Now at that time robes in the Community's storehouse were unguarded. They reported this matter to the Blessed One. "I allow, monks, to authorise a monk possessed of five factors as a storekeeper - 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 is guarded and what is unguarded. 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 storekeeper. This is the motion.

"Let the Community hear me, venerable sir. The Community authorises the monk of such and such a name as a storekeeper. If the authorisation of the monk of such and such a name as a storekeeper 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 storekeeper. It is agreeable to the Community, therefore they are silent, thus I remember it."

Now at that time the group of six monks were evicting the storekeeper. They reported this matter to the Blessed One. "Monks, a storekeeper should not be evicted. Whoever should evict him, there is an offence of wrong-doing."

Now at that time robes had become abundant in the Community's storehouse. They reported this matter to the Blessed One. "I allow, monks, to distribute by the Community met together."

Now at that time the Community, while distributing robes, made an uproar. They reported this matter to the Blessed One. "I allow, monks, to authorise a monk possessed of five factors as a distributor of robe-material - 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 a distributor of robe-material. 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 robe-material. If the authorisation of the monk of such and such a name as a distributor of robe-material 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 robe-material. It is agreeable to the Community, therefore they are silent, thus I remember it."

Then this occurred to the monks who were distributors of robe-material -"How indeed should robes be distributed?" They reported this matter to the Blessed One. "I allow, monks, first having selected, having weighed, having sorted by quality, having counted the monks, having formed groups, to set aside shares of robe-material."

Then this occurred to the monks who were distributors of robe-material -"How indeed should a share of robe-material be given to novices?" They reported this matter to the Blessed One. "I allow, monks, to give a half share to novices."

Now at that time a certain monk wished to cross over with his own share.They reported this matter to the Blessed One. "I allow, monks, to give his own share to one who is crossing over."

Now at that time a certain monk wished to cross over with a surplus share.They reported this matter to the Blessed One. "I allow, monks, to give a surplus share when a replacement has been given."

Then this occurred to the monks who were distributors of robe-material -"How should the share of robe-material be given - in the order of arrival or according to seniority?" They reported this matter to the Blessed One. "I allow, monks, having satisfied those who are short, to cast lots."

The Discussion on the Authorization of Storehouses and so on is concluded.

215. The Discussion on Dyeing Robes

344. Now at that time monks were dyeing robes with cow dung and with yellow clay. The robes became discoloured. They reported this matter to the Blessed One. "I allow, monks, six dyes - root-dye, trunk-dye, bark-dye, leaf-dye, flower-dye, fruit-dye."

Now at that time monks were dyeing robes with cold water.The robes became foul-smelling. They reported this matter to the Blessed One. "I allow, monks, to cook the dye, a small dyeing pot." The dye overflowed. They reported this matter to the Blessed One. "I allow, monks, to tie an upper strainer."

Now at that time monks did not know whether the dye was cooked or uncooked.They reported this matter to the Blessed One. "I allow, monks, to put a drop in water or on the back of the nail."

Now at that time monks, while lowering the dye, were pulling the pot.The pot broke. They reported this matter to the Blessed One. "I allow, monks, a dye-ladle, a bowl with a handle."

Now at that time monks had no dyeing vessel.They reported this matter to the Blessed One. "I allow, monks, a dyeing tub, a dyeing jar."

Now at that time monks were pressing robes in dishes and in bowls.The robes were torn. They reported this matter to the Blessed One. "I allow, monks, a dyeing trough."

Now at that time monks were spreading robes on the ground.The robes became

soiled with dust. They reported this matter to the Blessed One. "I allow, monks, a grass mat."

The grass mat is consumed by termites. They reported this matter to the Blessed One. "I allow, monks, a bamboo pole for robes and a cord for robes."

They hang it by the middle. The dye drips from both sides. They reported this matter to the Blessed One. "I allow, monks, to tie by the corners."

The corner decays. They reported this matter to the Blessed One. "I allow, monks, a corner string."

The dye drips from one side. They reported this matter to the Blessed One. "I allow, monks, to dye turning it over and over, and not to depart while the drops are still falling."

Now at that time the robe became stiff. They reported this matter to the Blessed One. "I allow, monks, to soak it in water."

Now at that time the robe became harsh. They reported this matter to the Blessed One. "I allow, monks, to beat it with the hand."

Now at that time monks wore uncut robes, ivory-coloured. People grumbled, criticised, and complained - "Just like laymen enjoying sensual pleasures." They reported this matter to the Blessed One. "Monks, uncut robes should not be worn. Whoever should wear them, there is an offence of wrong-doing."

The Discussion on Dyeing Robes is concluded.

216. The Allowance of Cut Robes

345. Then the Blessed One, having dwelt at Rājagaha as long as he liked, set out on a journey towards the Southern Hills. The Blessed One saw the Magadhan fields divided into squares, divided into strips, divided by boundaries, divided by crossroads, and having seen them, he addressed the Venerable Ānanda - "Do you see, Ānanda, the Magadhan fields divided into squares, divided into strips, divided by boundaries, divided by crossroads?" "Yes, venerable sir." "Are you able, Ānanda, to prepare such robes for the monks?" "I am able, Blessed One." Then the Blessed One, having dwelt in the Southern Hills as long as he liked, returned again to Rājagaha. Then the Venerable Ānanda, having prepared robes for several monks, approached the Blessed One; having approached, he said this to the Blessed One - "May the Blessed One see, venerable sir, the robes I have prepared." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "Monks, Ānanda is wise; monks, Ānanda is of great wisdom; in that he will understand in detail the meaning of what was spoken by me in brief, he will make the border strip, he will make the half-border strip, he will make the circle, he will make the half-circle, he will make the turned-back section, he will make the secondary turned-back section, he will make the neck-piece, he will make the knee-piece, he will make the outer edge - it will be cut into pieces, rough for thieves, suitable for ascetics, and not desired by enemies. I allow, monks, a cut double robe, a cut upper robe, a cut inner robe."

The Allowance of Cut Robes is concluded.

217. The Allowance of the Three Robes

346. Then the Blessed One, having dwelt at Rājagaha as long as he liked, set out on a journey towards Vesālī. The Blessed One, travelling on the highway between Rājagaha and Vesālī, saw several monks coming with robes bundled up, having made a robe-mattress on their heads, having made a robe-mattress on their shoulders, having made a robe-mattress on their hips; having seen this, this occurred to the Blessed One - "Too quickly indeed have these foolish men reverted to luxurious living regarding robes. What if I were to set a boundary for monks regarding robes, to establish a limit." Then the Blessed One, wandering on a journey gradually, arrived at Vesālī. There the Blessed One stayed at Vesālī in the Gotamaka shrine. Now at that time the Blessed One, on cold wintry nights, during the coldest eight days of the winter, at the time of snowfall, sat at night in the open air wearing a single robe. The Blessed One was not cold. When the first watch had passed, the Blessed One was cold. The Blessed One put on a second robe. The Blessed One was not cold. When the middle watch had passed, the Blessed One was cold. The Blessed One put on a third robe. The Blessed One was not cold. When the last watch had passed, when dawn had risen, when the night had a joyful face, the Blessed One was cold. The Blessed One put on a fourth robe. The Blessed One was not cold. Then this occurred to the Blessed One: "Even those sons of good family in this Teaching and discipline who are susceptible to cold, who fear the cold, they too are able to sustain themselves with the three robes. What if I were to set a boundary for monks regarding robes, to establish a limit, to allow the three robes." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "Here I, monks, travelling on the highway between Rājagaha and Vesālī, saw several monks coming with robes bundled up, having made a robe-mattress on their heads, having made a robe-mattress on their shoulders, having made a robe-mattress on their hips; having seen this, this occurred to me - 'Too quickly indeed have these foolish men reverted to luxurious living regarding robes. What if I were to set a boundary for monks regarding robes, to establish a limit.' Here I, monks, on cold wintry nights, during the coldest eight days of the winter, at the time of snowfall, sat at night in the open air wearing a single robe. I was not cold. When the first watch had passed, I was cold. I put on a second robe. I was not cold. When the middle watch had passed, I was cold. I put on a third robe. I was not cold. When the last watch had passed, when dawn had risen, when the night had a joyful face, I was cold. I put on a fourth robe. I was not cold. This occurred to me, monks - "Even those sons of good family in this Teaching and discipline who are susceptible to cold, who fear the cold, they too are able to sustain themselves with the three robes. What if I were to set a boundary for monks regarding robes, to establish a limit, to allow the three robes.' I allow, monks, the three robes - a double robe that is twofold, an upper robe that is single, an inner robe that is single."

The Allowance of the Three Robes is concluded.

218. The Discussion on Extra Robes

347. Now at that time the group of six monks, thinking "The three robes have been permitted by the Blessed One," entered the village with one set of three robes, stayed in the monastery with another set of three robes, and went down to bathe with

another set of three robes. Those monks who were of few wishes grumbled, criticised, and complained - "How indeed could the group of six monks keep extra robes!" Then those monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "Monks, an extra robe should not be kept. Whoever should keep one, should be dealt with according to the rule."

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

Now at that time an extra robe had arisen for the monks. Then this occurred to the monks - "How should we proceed regarding the extra robe?" They reported this matter to the Blessed One. "I allow, monks, to assign an extra robe."

348. Then the Blessed One, having dwelt at Vesālī as long as he liked, set out on a journey towards Bārāṇasī. Wandering on a journey gradually, he arrived at Bārāṇasī. There the Blessed One stayed at Bārāṇasī in the Deer Park at Isipatana. Now at that time a certain monk's inner robe had a hole. Then this occurred to that monk - "The three robes have been permitted by the Blessed One - a double robe that is twofold, an upper robe that is single, an inner robe that is single. And this inner robe of mine has a hole. What if I were to put on a patch, it will be double-layered all around, single in the middle." Then that monk put on a patch. The Blessed One, wandering on a lodging tour, saw that monk putting on a patch; having seen, he approached that monk; having approached, he said this to that monk - "What are you doing, monk?" "I am putting on a patch, Blessed One." "Good, good, monk; good indeed, monk, you put on a patch." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, for new cloths, for cloths washed once, a double robe that is twofold, an upper robe that is single, an inner robe that is single; for cloths worn out by the seasons, a double robe that is fourfold, an upper robe that is twofold, an inner robe that is twofold; for rag-robes, as much as one likes; for shop-cloths, effort should be made. I allow, monks, a patch, a mend, a waist-band, an itch-cloth, a strengthening."

The discussion on extra robes is concluded.

219. The Story of Visākhā

349. Then the Blessed One, having dwelt at Bārāṇasī as long as he liked, set out on a journey towards Sāvattthī. Wandering on a journey gradually, he arrived at Sāvattthī. There the Blessed One stayed at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then Visākhā, Migāra's mother, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. The Blessed One instructed,

encouraged, inspired, and gladdened Visākhā, Migāra's mother, seated to one side, with a talk on the Teaching. Then Visākhā, Migāra's mother, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, 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 Visākhā, Migāra's mother, having learned of the Blessed One's acceptance, rose from her seat, paid respect to the Blessed One, circumambulated him keeping him on her right, and departed.

Now at that time, after that night had passed, a great rain cloud covering the four continents rained. Then the Blessed One addressed the monks: "Just as, monks, it rains in Jeta's Grove, so it rains in the four continents. Let your bodies get wet in the rain, monks. This is the last great rain cloud covering the four continents." "Yes, venerable sir," those monks, having replied to the Blessed One, having laid aside their robes, let their bodies get wet in the rain. Then Visākhā, Migāra's mother, having had superior solid and soft food prepared, commanded the female slave - "Go, woman. Having gone to the monastery, announce the time - 'It is time, venerable sir, the meal is ready.'" "Yes, lady," that female slave, having replied to Visākhā, Migāra's mother, having gone to the monastery, saw the monks with robes laid aside letting their bodies get wet in the rain; having seen, thinking 'There are no monks in the monastery, naked ascetics are letting their bodies get wet in the rain,' she approached Visākhā, Migāra's mother; having approached, she said this to Visākhā, Migāra's mother - "There are no monks in the monastery, lady; naked ascetics are letting their bodies get wet in the rain." Then this occurred to Visākhā, Migāra's mother, who was wise, learned, and intelligent - "Without doubt the noble ones, having laid aside their robes, are letting their bodies get wet in the rain. This fool thought - 'There are no monks in the monastery, naked ascetics are letting their bodies get wet in the rain,'" and again she commanded the female slave - "Go, woman. Having gone to the monastery, announce the time - 'It is time, venerable sir, the meal is ready.'" Then those monks, having cooled their limbs, with bodies ready, having taken their robes, entered their respective dwellings. Then that female slave, having gone to the monastery, not seeing the monks, thinking 'There are no monks in the monastery, the monastery is empty,' approached Visākhā, Migāra's mother; having approached, she said this to Visākhā, Migāra's mother - "There are no monks in the monastery, lady; the monastery is empty." Then this occurred to Visākhā, Migāra's mother, who was wise, learned, and intelligent - "Without doubt the noble ones, having cooled their limbs, with bodies ready, having taken their robes, have entered their respective dwellings. This fool thought - 'There are no monks in the monastery, the monastery is empty,'" and again she commanded the female slave - "Go, woman. Having gone to the monastery, announce the time - 'It is time, venerable sir, the meal is ready.'"

350. Then the Blessed One addressed the monks: "Prepare your bowls and robes, monks; it is time for the meal." "Yes, venerable sir," those monks assented to the Blessed One. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from Jeta's Grove, appeared at the porch of Visākhā, Migāra's mother. The Blessed One sat down on the prepared seat together with the Community of monks. Then Visākhā, Migāra's mother - "Wonderful indeed,

friend! Marvellous indeed, friend! The great supernormal power and great majesty of the Truth-finder, in that even when floods reaching up to the knees are flowing, even when floods reaching up to the waist are flowing, not even one monk's feet or robes will be wet" - joyful and elated, with her own hand, she 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, she sat down to one side. Seated to one side, Visākhā, Migāra's mother, said this to the Blessed One: "I request eight boons from the Blessed One, venerable sir." "Truth-finders have gone beyond boons, Visākhā." "Those which are allowable and blameless, venerable sir." "Speak, Visākhā." "I wish, venerable sir, to give cloth for the rains to the Community for as long as I live, to give meals for visitors, to give meals for travellers, to give meals for the sick, to give meals for attendants of the sick, to give medicine for the sick, to give regular rice gruel, to give bathing cloths to the community of nuns." "But what reason do you see, Visākhā, that you request eight boons from the Truth-finder?"

"Here, venerable sir, I commanded my female slave: 'Go, woman. Having gone to the monastery, announce the time - It is time, venerable sir, the meal is ready.'" Then, venerable sir, that female slave, having gone to the monastery, saw the monks with robes laid aside letting their bodies get wet in the rain; having seen, thinking "There are no monks in the monastery, naked ascetics are letting their bodies get wet in the rain," she approached me; having approached, he said this to me - "There are no monks in the monastery, lady; naked ascetics are letting their bodies get wet in the rain." Nudity is impure, venerable sir, loathsome, repulsive. Seeing this reason, venerable sir, I wish to give cloth for the rains to the Community for as long as I live.

"Furthermore, venerable sir, a visiting monk, not skilled in the streets, not skilled in the food resort, goes for almsfood weary. Having eaten my meal for visitors, he will go for almsfood skilled in the streets, skilled in the food resort, not weary. Seeing this reason, venerable sir, I wish to give a meal for visitors to the monastic community for the length of my life.

"Furthermore, venerable sir, a travelling monk, seeking his own meal, will either miss the caravan, or will arrive at the improper time where he wishes to stay, and will travel the journey weary. Having eaten my meal for travellers, he will not miss the caravan, will arrive at the proper time where he wishes to stay, and will travel the journey not weary. Seeing this reason, venerable sir, I wish to give a meal for travellers to the monastic community for the length of my life.

"Furthermore, venerable sir, for a sick monk not obtaining suitable foods, either the illness will increase or death will occur. For him having eaten my meal for the sick, the illness will not increase, death will not occur. Seeing this reason, venerable sir, I wish to give a meal for the sick to the monastic community for the length of my life.

"Furthermore, venerable sir, a monk who is an attendant of the sick, seeking his own meal, will bring the meal to the sick one when the sun is up, will cause a break in the meal. Having eaten my meal for the attendant of the sick, he will bring the meal to the sick one at the proper time, will not cause a break in the meal. Seeing this reason, venerable sir, I wish to give a meal for the attendant of the sick to the monastic community for the length of my life.

"Furthermore, venerable sir, for a sick monk not obtaining suitable medicines, either the illness will increase or death will occur. For him having used my medicine for the sick, the illness will not increase, death will not occur. Seeing this reason, venerable sir, I wish to give medicine for the sick to the monastic community for the length of my life.

"Furthermore, venerable sir, rice gruel was permitted by the Blessed One at Andhakavinda, seeing ten benefits. Seeing those benefits, venerable sir, I wish to give regular rice gruel to the monastic community for the length of my life.

"Here, venerable sir, nuns bathe naked at the same bathing place with prostitutes in the river Aciravatī. Those prostitutes, venerable sir, mocked the nuns - 'What indeed is the use of you, ladies, practising the holy life while young? Surely sensual pleasures should be enjoyed! When you become old, then you should live the holy life. Thus both your benefits will be secured.' Those nuns, venerable sir, being mocked by the prostitutes, were ashamed. Impure, venerable sir, is the nakedness of a woman, loathsome, repulsive. Seeing this reason, venerable sir, I wish to give a bathing cloth to the community of nuns for the length of my life."

351. "But what benefit do you see, Visākhā, that you request eight boons from the Truth-finder?" "Here, venerable sir, monks who have completed the rains retreat in various directions will come to Sāvattthī to see the Blessed One. They, having approached the Blessed One, will ask - 'Venerable sir, the monk of such and such a name has died. What is his destination, what is his future life?' The Blessed One will declare him in the fruition of stream-entry or in the fruition of once-returning or in the fruition of non-returning or in arahantship. I, having approached them, will ask - 'Has that noble one previously come to Sāvattthī, venerable sir?' If they tell me - 'That monk has previously come to Sāvattthī' - I will reach this conclusion - without doubt the cloth for the rains or meal for visitors or meal for travellers or meal for the sick or meal for the attendant of the sick or medicine for the sick or regular rice gruel has been used by that noble one. For me recollecting that, gladness will arise; for one who is glad, joy will arise; for one with a joyful mind, the body will become calm; with a calm body, I will experience happiness; for one who is happy, the mind will become concentrated. That will be for me the development of the faculties, the development of the powers, the development of the enlightenment factors. Seeing this benefit, venerable sir, I request eight boons from the Truth-finder." "Good, good, Visākhā; good indeed that you, Visākhā, seeing this benefit, request eight boons from the Truth-finder. I allow you, Visākhā, the eight boons." Then the Blessed One gave thanks to Visākhā, Migāra's mother, with these verses -

"She who, delighted, gives food and drink;
A female disciple of the Fortunate One, endowed with morality;
She gives a gift, having overcome avarice;
Leading to heaven, dispelling sorrow, bringing happiness.

"She obtains a divine life span;
Having come to the path, stainless, without blemish;
She, desiring merit, happy, free from illness;
Rejoices for a long time in the heavenly realm."

352. Then the Blessed One, having given thanks to Visākhā, Migāra's mother, with these verses, rose from his seat and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, cloth for the rains, meals for visitors, meals for travellers, meals for the sick, meals for attendants of the sick, medicine for the sick, regular rice gruel, bathing cloths for the community of nuns."

The story of Visākhā is concluded.

The Visākhā recitation section is concluded.

220. The Allowance of Sitting Cloths and so on

353. Now at that time monks, having eaten sumptuous food, unmindful and not fully aware, fell into sleep. For those who were unmindful and not fully aware, falling into sleep, semen was emitted during a dream, and the lodging was smeared with semen. Then the Blessed One, wandering on a lodging tour with the Venerable Ānanda as his attendant monk, saw a lodging smeared with semen, and having seen it, he addressed the Venerable Ānanda - "What is this lodging smeared with, Ānanda?" "Now, venerable sir, monks, having eaten sumptuous food, unmindful and not fully aware, fall into sleep. For those who are unmindful and not fully aware, falling into sleep, semen is emitted during a dream; therefore, Blessed One, this lodging is smeared with semen." "So it is, Ānanda, so it is, Ānanda. Indeed, Ānanda, for those who are unmindful and not fully aware, falling into sleep, semen is emitted during a dream. Those monks, Ānanda, who are mindful and fully aware when falling into sleep, for them semen is not emitted. Even those worldlings, Ānanda, who are without lust for sensual pleasures, for them too semen is not emitted. This is impossible, Ānanda, there is no chance that an arahant should emit semen." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "Here I, monks, wandering on a lodging tour with Ānanda as my attendant monk, saw a lodging smeared with semen, and having seen it, I addressed Ānanda: 'What is this lodging smeared with, Ānanda?' 'Now, venerable sir, monks, having eaten sumptuous food, unmindful and not fully aware, fall into sleep. For those who are unmindful and not fully aware, falling into sleep, semen is emitted during a dream; therefore, Blessed One, this lodging is smeared with semen.' 'So it is, Ānanda, so it is, Ānanda, indeed, Ānanda, for those who are unmindful and not fully aware, falling into sleep, semen is emitted during a dream. Those monks, Ānanda, who are mindful and fully aware when falling into sleep, for them semen is not emitted. Even those worldlings, Ānanda, who are without lust for sensual pleasures, for them too semen is not emitted. This is impossible, Ānanda, there is no chance that an arahant should emit semen.'"

"Monks, there are these five dangers for one who is unmindful and not fully aware when falling into sleep - one sleeps unpleasantly, one wakes up unpleasantly, one sees evil dreams, deities do not protect one, one emits semen. These, monks, are the five dangers for one who is unmindful and not fully aware when falling into sleep.

"Monks, there are these five benefits for one who is mindful and fully aware when falling into sleep - one sleeps pleasantly, one wakes up pleasantly, one does not see evil dreams, deities protect one, one does not emit semen. These, monks, are the five

benefits for one who is mindful and fully aware when falling into sleep.

"I allow, monks, a sitting cloth for the protection of the body, for the protection of the robe, for the protection of the lodging."

Now at that time a too small sitting cloth did not protect the whole lodging. They reported this matter to the Blessed One. "I allow, monks, to make a bed-sheet as large as one wishes."

354. Now at that time the Venerable Belaṭṭhasīsa, the preceptor of the Venerable Ānanda, had a severe scab affliction. His robes stuck to his body with synovic fluid. Monks, having moistened them again and again with water, pulled them off. The Blessed One, wandering on a lodging tour, saw those monks pulling off those robes having moistened them again and again with water; having seen, he approached those monks; having approached, he said this to those monks - "What, monks, is this monk's illness?" "This venerable one, venerable sir, has a severe scab affliction. His robes stick to his body with synovic fluid. We, having moistened them again and again with water, pull them off." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, for one who has an itch or boils or a discharge or a severe scab affliction, a scab cloth."

355. Then Visākhā, Migāra's mother, having taken a face-wiping cloth, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Visākhā, Migāra's mother, said this to the Blessed One: "May the Blessed One accept from me, venerable sir, the face-wiping cloth, which would be for my welfare and happiness for a long time." The Blessed One accepted the face-wiping cloth. Then the Blessed One instructed, encouraged, inspired, and gladdened Visākhā, Migāra's mother, with a talk on the Teaching. Then Visākhā, Migāra's mother, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, rising from her seat, having paid respect to the Blessed One and circumambulated him keeping him on her right, departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, a face-wiping cloth."

356. Now at that time Roja the Malla was a friend of the Venerable Ānanda. A linen rag belonging to Roja the Malla had been deposited in the hands of the Venerable Ānanda. And the Venerable Ānanda had need of the linen rag. They reported this matter to the Blessed One. I allow, monks, to take on trust from one possessed of five factors - he is one who has been seen, he is a devoted friend, he has been addressed, he is alive, and he knows that he will be pleased when it is taken. I allow, monks, to take on trust from one possessed of these five factors.

357. Now at that time monks had complete three robes. And there was need for water strainers and bags. They reported this matter to the Blessed One. "I allow, monks, a small accessory cloth."

The allowance of sitting cloths and so on is concluded.

221. The Discussion on Robes Fit for Assignment at the End and so on

358. Then this occurred to the monks - "Those things that have been allowed by the Blessed One - the three robes, or the cloth for the rains, or the sitting cloth, or the bed-sheet, or the scab cloth, or the face-wiping cloth, or the requisite cloth - should all those be determined, or should they be assigned?" They reported this matter to the Blessed One. "I allow, monks, to determine the three robes, not to assign them; to determine the cloth for the rains for four months of the rains, after that to assign it; to determine the sitting cloth, not to assign it; to determine the bed-sheet, not to assign it; to determine the scab cloth for as long as the illness lasts, after that to assign it; to determine the face-wiping cloth, not to assign it; to determine the requisite cloth, not to assign it."

Then this occurred to the monks - "What is the minimum size of a robe that should be assigned?" They reported this matter to the Blessed One. "I allow, monks, to assign a minimum robe that is eight finger-breadths in length by the Fortunate One's finger-breadth and four finger-breadths in width."

359. Now at that time the Venerable Mahākassapa's rag robe was heavy. They reported this matter to the Blessed One. "I allow, monks, to make a coarse thread patch." It became uneven at the corner. They reported this matter to the Blessed One. "I allow, monks, to cut off the uneven corner." The threads became scattered. They reported this matter to the Blessed One. "I allow, monks, to put on an edging along the direction of the wind."

Now at that time the sections of the double robe were falling apart. They reported this matter to the Blessed One. "I allow, monks, to make a chessboard pattern."

360. Now at that time, when the three robes were being made for a certain monk, all cut pieces were not sufficient. They reported this matter to the Blessed One. "I allow, monks, two cut pieces and one uncut piece."

Two cut pieces and one uncut piece were not sufficient. They reported this matter to the Blessed One. "I allow, monks, two uncut pieces and one cut piece."

Two uncut pieces and one cut piece were not sufficient. They reported this matter to the Blessed One. "I allow, monks, to add an additional piece also, but, monks, an entirely uncut robe should not be kept. Whoever should wear them, there is an offence of wrong-doing."

361. Now at that time many robes had arisen for a certain monk. And he wished to give those robes to his mother and father. They reported this matter to the Blessed One. "When giving to mother and father, monks, what could we say? I allow, monks, to give to mother and father. And, monks, offerings given in faith should not be wasted. Whoever should waste them, there is an offence of wrong-doing."

362. Now at that time a certain monk, having deposited a robe in the Blind Men's Grove, entered the village for almsfood with just his inner and upper robes. Thieves stole that robe. That monk was poorly clothed with coarse robes. The monks said thus - "Why are you, friend, poorly clothed with coarse robes?" "Here I, friend, having deposited a robe in the Blind Men's Grove, entered the village for almsfood with just my inner and upper robes. Thieves stole that robe. Therefore I am poorly clothed with

coarse robes." They reported this matter to the Blessed One. Monks, the village should not be entered with just the inner and upper robes. Whoever should enter, there is an offence of wrong-doing."

Now at that time the Venerable Ānanda, through forgetfulness, entered the village for almsfood with just his inner and upper robes. The monks said this to the Venerable Ānanda - "Has it not, friend Ānanda, been laid down by the Blessed One - 'The village should not be entered with just the inner and upper robes'? Why have you, friend Ānanda, entered the village with just your inner and upper robes?" "True, friend, it has been laid down by the Blessed One - 'The village should not be entered with just the inner and upper robes.' But I entered through forgetfulness." They reported this matter to the Blessed One.

There are, monks, these five reasons for depositing the double robe -or he is sick, or it is the rainy season rendezvous, or he is going to cross a river, or the dwelling is secured with a door-bolt, or the kathina-privileges have been allocated. These, monks, are the five reasons for depositing the double robe.

There are, monks, these five reasons for depositing the upper robe... etc.for depositing the inner robe - or he is sick, or it is the rainy season rendezvous, or he is going to cross a river, or the dwelling is secured with a door-bolt, or the kathina-privileges have been allocated. These, monks, are the five reasons for depositing the upper robe and the inner robe.

There are, monks, these five reasons for depositing the cloth for the rains -or he is sick, or he is going outside the boundary, or he is going to cross a river, or the dwelling is secured with a door-bolt, or the cloth for the rains is not made or is not finished. These, monks, are the five reasons for depositing the cloth for the rains.

The discussion on robes fit for assignment at the end and so on is concluded.

222. The Discussion on the Arising of Robes Belonging to the Monastic Community

363. Now at that time a certain monk dwelt alone for the rains retreat. There people gave robes, saying "We give to the monastic community." Then this occurred to that monk - "It has been laid down by the Blessed One: 'A group of four is the lowest monastic community.' And I am alone. And these people gave robes, saying 'We give to the monastic community.' What if I were to take these robes belonging to the monastic community to Sāvatthī?" Then that monk, having taken those robes, having gone to Sāvatthī, reported this matter to the Blessed One. "Those robes are for you alone, monk, until the withdrawal of the kathina-privilege." Here again, monks, a monk dwells alone for the rains retreat. There people give robes, saying "We give to the monastic community." I allow, monks, those robes are for him alone until the withdrawal of the kathina-privilege.

Now at that time a certain monk dwelt alone for the seasonal period. There people gave robes, saying "We give to the monastic community." Then this occurred to that monk - "It has been laid down by the Blessed One: 'A group of four is the lowest monastic community.' And I am alone. And these people gave robes, saying 'We give to the monastic community.' What if I were to take these robes belonging to the

monastic community to Sāvattthī?" Then that monk, having taken those robes, having gone to Sāvattthī, reported this matter to the monks. The monks reported this matter to the Blessed One. I allow, monks, to distribute by the monastic community met together. Here again, monks, a monk dwells alone for the seasonal period. There people give robes, saying "We give to the monastic community." I allow, monks, that monk to determine those robes - "These robes are for me." If, monks, while that robe has not been determined by that monk, another monk arrives, an equal share should be given. If, monks, while that robe is being distributed by those monks, before the lot has fallen, another monk arrives, an equal share should be given. If, monks, while that robe is being distributed by those monks, after the lot has fallen, another monk arrives, a share should not be given unwillingly.

Now at that time two elder monks who were brothers, the Venerable Isidāsa and the Venerable Isibhaṭṭa, having completed the rains retreat at Sāvattthī, went to a certain village residence. People, thinking "The elder monks have come after a long time," gave meals together with robes. The resident monks asked the elder monks - "These, venerable sir, are robes belonging to the monastic community that have arisen on account of the elder monks' coming; will the elder monks consent to a share?" The elder monks said thus - "As we understand the Teaching taught by the Blessed One, friends, those robes are yours alone until the withdrawal of the kathina-privilege."

Now at that time three monks were residing for the rains retreat at Rājagaha. There people, to the monastic community,

saying "We give," gave robes. Then those monks had this thought: "It has been laid down by the Blessed One: 'A group of four is the lowest monastic community.' And we are three persons. And these people, saying 'We give to the monastic community,' give robes. How should we proceed?" Now at that time many elder monks, the Venerable Nīlavāsī and the Venerable Sāṇavāsī and the Venerable Gotaka and the Venerable Bhagu and the Venerable Phalīkasantāna, were dwelling at Pāṭaliputta in the Cock's Park. Then those monks, having gone to Pāṭaliputta, asked the elder monks. The elder monks said thus - "As we understand the Teaching taught by the Blessed One, friends, those robes are yours alone until the withdrawal of the kathina-privilege."

The discussion on the arising of robes belonging to the monastic community is concluded.

223. The Story of Upananda the Sakyan Son

364. Now at that time the Venerable Upananda the Sakyan, having completed the rains retreat at Sāvattthī, went to a certain village residence. There the monks, wishing to distribute robes, gathered together. They said thus: "These robes belonging to the monastic community will be distributed, friend; will you consent to a share?" "Yes, friend, I will consent." Having taken a portion of robe-material from there, he went to another residence. There too the monks, wishing to distribute robes, gathered together. did even they say - "These robes belonging to the monastic community will be distributed, friend; will you consent to a share?" "Yes, friend, I will consent." Having taken a portion of robe-material from there too, he went to another residence. There too the monks, wishing to distribute robes, gathered together. did even they say - "These robes belonging to the monastic community will be

distributed, friend; will you consent to a share?" "Yes, friend, I will consent." Having taken a portion of robe-material from there too, taking a great bundle of robes, he returned again to Sāvatthī. The monks said thus - "You are of great merit, friend Upananda; many robes have arisen for you." "From where would I have merit, friend? Here I, friend, having completed the rains retreat at Sāvatthī, went to a certain village residence. There the monks, wishing to distribute robes, gathered together. They said thus to me: 'These robes belonging to the monastic community will be distributed, friend; will you consent to a share?' 'Yes, friend, I will consent.' Having taken a portion of robe-material from there, I went to another residence. There too the monks, wishing to distribute robes, gathered together. They too said thus to me: 'These robes belonging to the monastic community will be distributed, friend; will you consent to a share?' 'Yes, friend, I will consent.' Having taken a portion of robe-material from there too, I went to another residence. There too the monks, wishing to distribute robes, gathered together. They too said thus to me: 'These robes belonging to the monastic community will be distributed, friend; will you consent to a share?' 'Yes, friend, I will consent.' From there too I took a portion of robe-material. Thus many robes have arisen for me." "But did you, friend Upananda, having completed the rains retreat elsewhere, consent to a portion of robe-material elsewhere?" "Yes, friend." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan, having completed the rains retreat elsewhere, consent to a portion of robe-material elsewhere?" They reported this matter to the Blessed One, etc. "Is it true, Upananda, that having completed the rains retreat elsewhere, you consented to a portion of robe-material elsewhere?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, having completed the rains retreat elsewhere, consent to a portion of robe-material elsewhere? 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, one who has completed the rains retreat elsewhere should not consent to a portion of robe-material elsewhere. Whoever should consent, there is an offence of wrong-doing."

Now at that time the Venerable Upananda the Sakyan alone resided for the rains retreat in two residences - "Thus many robes will arise for me." Then those monks had this thought: "How indeed should a share of robe-material be given to the Venerable Upananda the Sakyan?" They reported this matter to the Blessed One. Give, monks, to the foolish man a single share. Here again, monks, a monk alone resides for the rains retreat in two residences - "Thus many robes will arise for me." If he dwells half there and half there, half a share of robe-material should be given there and half there. Or wherever he dwells more, from there a share of robe-material should be given.

The story of Upananda the Sakyan son is concluded.

224. The Discussion on the Case of the Sick

365. Now at that time a certain monk had an illness of a bowel disorder. He lay fallen into his own urine and excrement. Then the Blessed One, wandering on a lodging tour with the Venerable Ānanda as his attendant monk, approached that monk's dwelling. The Blessed One saw that monk lying fallen into his own urine and excrement; having

seen, he approached that monk; having approached, he said this to that monk - "What, monk, is your illness?" "A bowel disorder, Blessed One." "But do you, monk, have an attendant?" "No, Blessed One." "Why do the monks not attend upon you?" "I, venerable sir, do not do anything for the monks; therefore the monks do not attend upon me." Then the Blessed One addressed the Venerable Ānanda - "Go, Ānanda, bring water, we will bathe this monk." "Yes, venerable sir," the Venerable Ānanda, having replied to the Blessed One, brought water. The Blessed One poured water. The Venerable Ānanda washed him all over. The Blessed One took hold from the head. The Venerable Ānanda, having lifted from the feet, they laid him down on the small bed. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the monks in return - "Is there, monks, a sick monk in such and such a dwelling?" "There is, Blessed One." "What, monks, is that monk's illness?" "That venerable one, venerable sir, has an illness of a bowel disorder." "But is there, monks, an attendant for that monk?" "No, Blessed One." "Why do the monks not attend upon you?" "This monk, venerable sir, does not do anything for the monks; therefore the monks do not attend upon him." "You, monks, have no mother, have no father, who would attend upon you. If you, monks, do not attend upon one another, then who now will attend? Whoever, monks, would attend upon me, he should attend upon the sick. If there is a preceptor, he should be attended upon by the preceptor for as long as life lasts; his recovery should be awaited. If there is a teacher, he should be attended upon by the teacher for as long as life lasts; his recovery should be awaited. If there is a co-resident pupil, he should be attended upon by the co-resident pupil for as long as life lasts; his recovery should be awaited. If there is a pupil, he should be attended upon by the pupil for as long as life lasts; his recovery should be awaited. If there is one with the same preceptor, he should be attended upon by the one with the same preceptor for as long as life lasts; his recovery should be awaited. If there is one with the same teacher, he should be attended upon by the one with the same teacher for as long as life lasts; his recovery should be awaited. If there is no preceptor or teacher or co-resident pupil or pupil or one with the same preceptor or one with the same teacher, he should be attended upon by the Community. If one should not attend, there is an offence of wrong-doing."

366. Monks, a sick person possessed of five factors is difficult to attend -he does what is not suitable, he does not know moderation in what is suitable, he does not take medicine, he does not reveal his illness as it really is to the attendant of the sick who wishes his welfare - whether it is progressing, he says 'it is progressing', or whether it is regressing, he says 'it is regressing', or whether it is stable, he says 'it is stable' - and he is one who by nature does not endure arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening. Monks, a sick person possessed of these five factors is difficult to attend.

Monks, a sick person possessed of five factors is easy to attend -he does what is suitable, he knows moderation in what is suitable, he takes medicine, he reveals his illness as it really is to the attendant of the sick who wishes his welfare - whether it is progressing, he says 'it is progressing', or whether it is regressing, he says 'it is regressing', or whether it is stable, he says 'it is stable' - and he is one who by nature endures arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening. Monks, a sick person possessed of these five factors is easy to attend.

Monks, an attendant of the sick possessed of five factors is not fit to attend the sick - he is not competent to arrange medicine, he does not know what is suitable and what is unsuitable, he brings what is unsuitable and removes what is suitable, he attends the sick with material gain within and not with a mind of friendliness, he is one who detests removing excrement or urine or spittle or vomit, he is not competent to instruct, encourage, inspire, and gladden the sick from time to time with a talk on the Teaching. Monks, an attendant of the sick possessed of these five factors is not fit to attend the sick.

Monks, an attendant of the sick possessed of five factors is fit to attend the sick -he is competent to arrange medicine, he knows what is suitable and what is unsuitable, he removes what is unsuitable and brings what is suitable, he attends the sick with a mind of friendliness and not with material gain within, he is one who does not detest removing excrement or urine or spittle or vomit, he is competent to instruct, encourage, inspire, and gladden the sick from time to time with a talk on the Teaching. Monks, an attendant of the sick possessed of these five factors is fit to attend the sick.

The discussion on the case of the sick is concluded.

225. The Discussion on the Property of the Deceased

367. Now at that time two monks were travelling on the highway in the Kosalan country. They approached a certain residence. There a certain monk was sick. Then those monks had this thought: "The attendance on the sick has been praised by the Blessed One, friend. Come, friend, let us attend on this monk." They attended on him. He, being attended on by them, died. Then those monks, having taken that monk's bowl and robe, having gone to Sāvattthī, reported this matter to the Blessed One. "When a monk has died, monks, the Community is the owner of the bowl and robe, but the attendants of the sick are very helpful. I allow, monks, the three robes and the bowl to be given by the Community to the attendants of the sick. And thus, monks, it should be given. That monk who is the attendant of the sick, having approached the Community, should address them thus: 'Venerable sir, the monk of such and such a name has died. This is his three robes and bowl.'" An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. The monk of such and such a name has died. This is his three robes and bowl. If it is the proper time for the Community, the Community should give these three robes and bowl to the attendants of the sick. This is the motion.

"Let the Community hear me, venerable sir. The monk of such and such a name has died. This is his three robes and bowl. The Community gives these three robes and bowl to the attendants of the sick. If the giving of these three robes and bowl to the attendants of the sick is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"These three robes and bowl have been given by the Community to the attendants of the sick. It is agreeable to the Community, therefore they are silent, thus I remember it."

368. Now at that time a certain novice had died. They reported this matter to the Blessed One. "When a novice has died, monks, the Community is the owner of the bowl and robe, but the attendants of the sick are very helpful. I allow, monks, the robe and the bowl to be given by the Community to the attendants of the sick. And thus, monks, it should be given. That monk who is the attendant of the sick, having approached the Community, should address them thus: 'Venerable sir, the novice of such and such a name has died. This is his robe and bowl.' An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. The novice of such and such a name has died. This is his robe and bowl. If it is the proper time for the Community, the Community should give this robe and bowl to the attendants of the sick. This is the motion.

"Let the Community hear me, venerable sir. The novice of such and such a name has died. This is his robe and bowl. The Community gives this robe and bowl to the attendants of the sick. If the giving of this robe and bowl to the attendants of the sick is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"This robe and bowl have been given by the Community to the attendants of the sick. It is agreeable to the Community, therefore they are silent, thus I remember it."

369. Now at that time a certain monk and a novice attended on a sick person. He, being attended on by them, died. Then this occurred to the monk who was the attendant of the sick - "How indeed should a share of robe-material be given to the novice who was the attendant of the sick?" They reported this matter to the Blessed One. "I allow, monks, to give an equal share to the novice who was the attendant of the sick."

Now at that time a certain monk with many goods and many requisites had died. They reported this matter to the Blessed One. "When a monk has died, monks, the Community is the owner of the bowl and robes, but the attendants of the sick are very helpful. I allow, monks, the three robes and the bowl to be given by the Community to the attendants of the sick. Whatever light goods and light requisites are there, those are to be distributed by the monastic community met together. Whatever heavy goods and heavy requisites are there, those are not to be disposed of and not to be divided up for the Community of the four directions, whether come or not yet come."

The discussion on the property of the deceased is concluded.

226. The Discussion on Rejecting Nudity

370. Now at that time a certain monk, having become naked, approached the Blessed One; having approached, he said this to the Blessed One - "The Blessed One, venerable sir, in many ways speaks in praise of one of few wishes, of one who is content, of detachment, of austerity, of graciousness, of unmaking, of arousal of energy. This, venerable sir, nudity in many ways leads to fewness of wishes, to contentment, to detachment, to austerity, to graciousness, to unmaking, to arousal of energy. It would be good, venerable sir, if the Blessed One would allow nudity for the

monks." The Buddha, the Blessed One, rebuked him - "Unsuitable, foolish man, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, foolish man, undertake nudity, an undertaking of sectarians. This, foolish man, is not for the confidence of those without confidence, etc." Having rebuked them, having given a talk on the Teaching, he addressed the monks - "Nudity, monks, an undertaking of sectarians, should not be undertaken. Whoever should undertake it, there is a grave offence."

The discussion on rejecting nudity is concluded.

227. The Discussion on Rejecting Kusa-grass Garments and so on

371. Now at that time a certain monk, having put on a garment of kusa-grass, etc. having put on a bark garment, etc. having put on a garment of wooden strips, etc. having put on a blanket made of hair, etc. having put on a blanket made of horse-hair, etc. having put on owl's wings, etc. having put on a cheetah-hide cloak, approached the Blessed One; having approached, he said this to the Blessed One - "The Blessed One, venerable sir, in many ways speaks in praise of one of few wishes, of one who is content, of detachment, of austerity, of graciousness, of unmaking, of arousal of energy. This, venerable sir, cheetah-hide cloak in many ways leads to fewness of wishes, to contentment, to detachment, to austerity, to graciousness, to unmaking, to arousal of energy. It would be good, venerable sir, if the Blessed One would allow a cheetah-hide cloak for the monks." The Buddha, the Blessed One, rebuked him - "Unsuitable, foolish man, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, foolish man, wear a cheetah-hide cloak, a sectarian emblem. 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 cheetah-hide cloak, a sectarian emblem, should not be worn. Whoever should wear one, there is a grave offence."

Now at that time a certain monk, having put on a garment of swallow-wort stalks, etc. having put on a cloth, approached the Blessed One; having approached, he said this to the Blessed One - "The Blessed One, venerable sir, in many ways speaks in praise of one of few wishes, of one who is content, of detachment, of austerity, of graciousness, of unmaking, of arousal of energy. This, venerable sir, cloth in many ways leads to fewness of wishes, to contentment, to detachment, to austerity, to graciousness, to unmaking, to arousal of energy. It would be good, venerable sir, if the Blessed One would allow a cloth for the monks." The Buddha, the Blessed One, rebuked him - "Unsuitable, foolish man, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, foolish man, wear a cloth. 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 cloth should not be worn. Whoever should wear one, there is an offence of wrong-doing."

The discussion on rejecting kusa-grass garments and so on is concluded.

228. The Discussion on Rejecting All-blue and so on

372. Now at that time the group of six monks wore robes that were entirely blue... etc. wore robes that were entirely yellow... etc. wore robes that were entirely red...

etc. wore robes that were entirely crimson... etc. wore robes that were entirely black... etc. wore robes that were entirely dyed with great dye... etc. wore robes that were entirely dyed with great name... etc. wore robes with uncut fringes... etc. wore robes with long fringes... etc. wore robes with flower fringes... etc. wore robes with snake-hood fringes... etc. wore jackets... etc. wore bark garments... etc. wore turbans. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, wear turbans, just like laymen enjoying sensual pleasures!" They reported this matter to the Blessed One. "Monks, robes that are entirely blue should not be worn, robes that are entirely yellow should not be worn, robes that are entirely red should not be worn, robes that are entirely crimson should not be worn, robes that are entirely black should not be worn, robes that are entirely dyed with great dye should not be worn, robes that are entirely dyed with great name should not be worn, robes with uncut fringes should not be worn, robes with long fringes should not be worn, robes with flower fringes should not be worn, robes with snake-hood fringes should not be worn, a jacket should not be worn, a bark garment should not be worn, a turban should not be worn. Whoever should wear them, there is an offence of wrong-doing."

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

229. The Discussion on Unarisen Robes for Those Who Have Completed the Rains Retreat

373. Now at that time monks who had completed the rains retreat, before robes had arisen, 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 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.

374. Here again, monks, a monk who has completed the rains retreat departs before robes have arisen, if there is a suitable recipient, it should be given.

Here again, monks, a monk who has completed the rains retreat, before robes have arisen, leaves the monastic community, 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 again, monks, a monk who has completed the rains retreat, before robes have arisen, 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, if there is a suitable recipient, it should be given.

Here again, monks, a monk who has completed the rains retreat, before robes have arisen, 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.

375. Here again, monks, a monk who has completed the rains retreat departs after robes have arisen but before they are distributed, if there is a suitable recipient, it should be given.

Here again, monks, a monk who has completed the rains retreat, after robes have arisen but before they are distributed, leaves the monastic community, 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 again, monks, a monk who has completed the rains retreat, after robes have arisen but before they are distributed, 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, if there is a suitable recipient, it should be given.

Here again, monks, a monk who has completed the rains retreat, after robes have arisen but before they are distributed, 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.

The discussion on unarisen robes for those who have completed the rains retreat is concluded.

230. The Discussion on the Arising of Robes When the Monastic Community is Split

376. Here again, monks, when robes have not yet arisen for monks who have completed the rains retreat, the monastic community splits. There people give water to one faction, and give robes to another faction - "We give to the monastic community." This belongs to the monastic community.

Here again, monks, when robes have not yet arisen for monks who have completed the rains retreat, the monastic community splits. There people give water to one faction, and give robes to that very same faction - "We give to the monastic community." This belongs to the monastic community.

Here again, monks, when robes have not yet arisen for monks who have completed the rains retreat, the monastic community splits. There people give water to one faction, and give robes to another faction - "We give to the faction." This belongs to the faction.

Here again, monks, when robes have not yet arisen for monks who have completed the rains retreat, the monastic community splits. There people give water to one faction, and give robes to that very same faction - "We give to the faction." This belongs to the faction.

Here again, monks, when robes have arisen for monks who have completed the rains retreat but have not been distributed, the monastic community splits. It should be distributed equally to all.

The discussion on the arising of robes when the monastic community is split is concluded.

231. The Discussion on Misapprehension and Correct Apprehension and so on

377. Now at that time the Venerable Revata sent a robe for the Venerable Sāriputta by the hand of a certain monk - "Give this robe to the elder." Then that monk, on the road, took that robe through intimacy with the Venerable Revata. Then the Venerable Revata, having met with the Venerable Sāriputta, asked - "I, venerable sir, sent a robe for the elder. Has that robe arrived?" "I do not see that robe, friend." Then the Venerable Revata said this to that monk - "I, friend, sent a robe for the elder by the hand of the venerable one. Where is that robe?" "I, venerable sir, took that robe through intimacy with the venerable one." They reported this matter to the Blessed One.

378. Here again, monks, a monk sends a robe in the hand of a monk - "Give this robe to the one of such and such a name." He on the way takes it on trust from the one who sends. Rightly taken. He takes it on trust from the one to whom it is being sent. Wrongly taken.

Here again, monks, a monk sends a robe in the hand of a monk - "Give this robe to the one of such and such a name." He on the way takes it on trust from the one to whom it is being sent. Wrongly taken. He takes it on trust from the one who sends. Rightly taken.

Here again, monks, a monk sends a robe in the hand of a monk - "Give this robe to the one of such and such a name." He on the way hears - the one who sends is deceased. He determines it as the robe of the deceased. Rightly determined. He takes it on trust from the one to whom it is being sent. Wrongly taken.

Here again, monks, a monk sends a robe in the hand of a monk - "Give this robe to the one of such and such a name." He on the way hears - the one to whom it is being sent is deceased. He determines it as the robe of the deceased. Wrongly determined. He takes it on trust from the one who sends. Rightly taken.

Here again, monks, a monk sends a robe in the hand of a monk - "Give this robe to the one of such and such a name." He on the way hears - both are deceased. He determines the robe of the deceased of the one who sends. Rightly determined. He

determines the robe of the deceased of the one to whom it is being sent. Wrongly determined.

Here again, monks, a monk sends a robe in the hand of a monk -"I give this robe to the one of such and such a name." He on the way takes it on trust from the one who sends. Wrongly taken. He takes it on trust from the one to whom it is being sent. Rightly taken.

Here again, monks, a monk sends a robe in the hand of a monk -"I give this robe to the one of such and such a name." He on the way takes it on trust from the one to whom it is being sent. Rightly taken. He takes it on trust from the one who sends. Wrongly taken.

Here again, monks, a monk sends a robe in the hand of a monk -"I give this robe to the one of such and such a name." He on the way hears -"The one who sends is deceased." He determines it as the robe of the deceased. Wrongly determined. He takes it on trust from the one to whom it is being sent. Rightly taken.

Here again, monks, a monk sends a robe in the hand of a monk -"I give this robe to the one of such and such a name." He on the way hears -"The one to whom it is being sent is deceased." He determines it as the robe of the deceased. Rightly determined. He takes it on trust from the one who sends. Wrongly taken.

Here again, monks, a monk sends a robe in the hand of a monk -"I give this robe to the one of such and such a name." He on the road hears "both are deceased." He determines the robe of the deceased of the one who sends. Wrongly determined. He determines the robe of the deceased of the one to whom it is being sent. Rightly determined.

The discussion on misapprehension and correct apprehension and so on is concluded.

232. The Matrix of Eight Robes

379. There are, monks, eight grounds for the arising of robes -one gives to the boundary, one gives by agreement, one gives by announcement of almsfood, one gives to the Community, one gives to both communities, one gives to the Community that has completed the rains retreat, one gives having specified, one gives to an individual.

One gives to the boundary - however many monks have entered within the boundary, by them it should be distributed. One gives by agreement - many residences have common gains; when given at one residence, it is given everywhere. One gives by announcement of almsfood, where regular duties are performed for the Community, there one gives. One gives to the Community, it should be distributed by the Community met together. One gives to both communities, even if there are many monks, there is one nun, half should be given; even if there are many nuns, there is one monk, half should be given. One gives to the Community that has completed the rains retreat, however many monks have completed the rains retreat at that residence, by them it should be distributed. One gives having specified, whether rice gruel or meal or solid food or robe or lodging or medicine. One gives to an individual, "I give this robe to the one of such and such a name."

The matrix of eight robes is concluded.

The Robe Chapter is the eighth.

233. Its Summary

A townsman of Rājagaha, having seen a courtesan in Vesālī;
Having gone again to Rājagaha, he reported that to the king.

The son of Sālavatikā, indeed the offspring of Abhaya;
"He is alive" - by the prince, thus he was called Jīvaka.

For he, having gone to Takkasilā, having learnt great medicine;
A seven-year illness, he removed by nasal treatment.

The king's affliction by an ulcer, he removed by application of ointment;
And me and the women's quarters, he attended upon the Buddha and the
Community.

And the millionaire of Rājagaha, treated for twisting of the intestine;
Pajjota's great disease, he removed by drinking ghee.

And the matter of the Siveyyaka cloth, congested with fat, he softened;
With three handfuls of lotuses, thirty purgatives.

He requested a boon of regular status, and received the Siveyyaka cloth;
And robes as a gift from householders, the Truth-finder allowed.

In Rājagaha and the country, many robes arose;
Mantles and silk, fleecy coverlets and half-Kāsi cloth.

And various contentment, they did not come and they came;
First, afterwards, similar, and agreement, and miracle.

Storehouse and unguarded, and they evict likewise;
Abundant and uproar, how to distribute, how to give.

With one's own surplus share, how to give a portion;
With dung and cold water, they did not know how to cross over.

Putting up in vessels, and in bowls and on the ground;
They decay amidst termites, and with spreading together.

Rough, cut off, torn bindings, he saw bundled up;
Having investigated, the Sakyan sage allowed the three robes.

With another surplus, a defect arose indeed;
The ruler of the four continents requested a boon, to give cloth for the rains.

For visitors, travellers, the sick, attendants and medicine;
Regular, and bathing cloth, superior, too small.

Coarse, scabies-faced, linen, complete, determination;
The last made heavy, torn at the corners, scattered the thread.

They fall apart, they are not sufficient, and additional, and many;
In the Blind Men's Grove, through forgetfulness, one, the rains, and in the
season.

Two brothers in Rājagaha, Upananda again in two;
Bowel disorder, sick, and both indeed sick.

Naked, kusa grass, bark garment, plank, blanket of hair;
And wings of wild animals and owls, antelope skin, swallow-wort stalks.

Cloth, and blue-yellow, red, and with crimson;
Black, called great stage, likewise with uncut fringes.

Long flower-hooded fringes, bodice and bark wrapping;
When not arisen, he departs, the Community splits at that moment.

They give to factions of the Community, the Venerable Revata sent;
Taking on trust, determination, eight matrices for robes.

In this chapter there are ninety-six cases.

The Robe 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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