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Theravada Collection on Monastic Law The Small Division The chapter on minor topics

Bathing At one time the Buddha was staying at Rajagaha in the Bamboo Grove, the squirrel sanctuary. At that time the monks from the group of six rubbed their bodies—thighs, arms, chest, and back—against trees while bathing. People complained and criticized them, “How can the Sakyan monastics do this? They’re just like boxers and city slickers who beautify their bodies!” The monks heard the complaints of those people and they told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is it true, monks, that the monks from the group of six are doing this?” “It’s true, sir.” The Buddha rebuked them, “It’s not suitable for those foolish men, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can they do this? This will affect people’s confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks: “You shouldn’t rub your body against a tree while bathing. If you do, you commit an offense of wrong conduct.” At that time the monks from the group of six rubbed their bodies—thighs, arms, chest, and back—against posts while bathing. People complained and criticized them, “How can the Sakyan monastics do this? They’re just like boxers and city slickers who beautify their bodies!” The monks heard the complaints of those people and they told the Buddha. ... “It’s true, sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks: “You shouldn’t rub your body against a post while bathing. If you do, you commit an offense of wrong conduct.” At that time the monks from the group of six rubbed their bodies—thighs, arms, chest, and back—against walls while bathing. People complained and criticized them, “How can the Sakyan monastics do this? They’re just like boxers and city slickers who beautify their bodies!” ... “You shouldn’t rub your body against a wall while bathing. If you do, you commit an offense of wrong conduct.” At that time the monks from the group of six rubbed their bodies—thighs, arms, chest, and back—against a rubbing board while bathing. People complained and criticized them, “How can the Sakyan monastics do this? They’re just like householders who indulge in worldly pleasures!” “You shouldn’t rub your body against a rubbing board while bathing. If you do, you commit an offense of wrong conduct.” At that time the monks from the group of six bathed with a wooden rubbing-hand. People complained and criticized them, “How can the Sakyan monastics do this? They’re just like householders who indulge in worldly pleasures!” The monks heard the complaints of those people and they told the Buddha. “You shouldn’t bathe with a wooden rubbing-hand. If you do, you commit an offense of wrong conduct.” At that time the monks from the group of six bathed with a string of cinnabar beads. People complained and criticized them, “How can the Sakyan monastics do this? They’re just like householders who indulge in

worldly pleasures!” “You shouldn’t bathe with a string of cinnabar beads. If you do, you commit an offense of wrong conduct.” At that time the monks from the group of six massaged one another. People complained and criticized them, “How can the Sakyan monastics do this? They’re just like householders who indulge in worldly pleasures!” “You shouldn’t massage one another. If you do, you commit an offense of wrong conduct.” At that time the monks from the group of six bathed with an ornamented scrubber. People complained and criticized them, “How can the Sakyan monastics do this? They’re just like householders who indulge in worldly pleasures!” ... They told the Buddha. “You shouldn’t bathe with an ornamented scrubber. If you do, you commit an offense of wrong conduct.” Soon afterwards a certain monk had an itchy skin disease. He was not comfortable without a scrubber. “I allow a plain scrubber for those who are sick.” At that time a monk who was weak from old age was unable to rub his own body while bathing. “I allow gloves of cloth.” Being afraid of wrongdoing, the monks did not give back massages. “I allow a massage with the flat of the hand.”

Personal beautification At that time the monks from the group of six wore earrings, ornamental hanging strings, necklaces, ornamental girdles, bangles, armlets, bracelets, and rings. People complained and criticized them, “... They’re just like householders who indulge in worldly pleasures!” The monks heard the complaints of those people. They told the Buddha. “Is it true, monks, that the monks from the group of six are wearing these things?” “It’s true, sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks: “You shouldn’t wear earrings, an ornamental hanging string, a necklace, an ornamental girdle, a bangle, an armlet, a bracelet, or a ring. If you do, you commit an offense of wrong conduct.” At that time the monks from the group of six grew their hair long. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t grow your hair long. If you do, you commit an offense of wrong conduct. I allow you to grow it to a length of 3.5 centimeters or for two months at the most.” At that time the monks from the group of six brushed their hair, and they combed it, combed it with their hands, smoothed it with beeswax, and smoothed it with water and oil. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t brush your hair, or comb it, comb it with your hands, smooth it with beeswax, or smooth it with water and oil. If you do, you commit an offense of wrong conduct.” At that time the monks from the group of six looked at their faces in mirrors and in bowls of water. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t look at your face in a mirror or in a bowl of water. If you do, you commit an offense of wrong conduct.” Soon afterwards a certain monk had a sore on his face. He asked the monks, “What kind of sore is it?” They replied, “It’s this kind of sore.” He did not trust them. “I allow you to look at your face in a mirror or in a bowl of water if you have a disease.” At that time the monks from the group of six used facial ointments, applied facial creams, powdered their face, applied

rouge to their face, wore cosmetics on the body, wore cosmetics on the face, and wore cosmetics on the body and face. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t use facial ointments, apply facial creams, powder your face, apply rouge to your face, wear cosmetics on the body, wear cosmetics on the face, or wear cosmetics on the body and face. If you do, you commit an offense of wrong conduct.” Soon afterwards a certain monk had an eye disease. “I allow facial ointments for those who are sick.” Entertainment, etc. On one occasion in Rajagaha there was a hilltop fair, and the monks from the group of six went to see it. People complained and criticized them, “How can the Sakyan monastics go and see dancing, singing, and music? They’re just like householders who indulge in worldly pleasures!” They told the Buddha. “You shouldn’t go and see dancing, singing, and music. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six were singing the Teaching with a drawn-out voice. People complained and criticized them, “These Sakyan monastics sing with a drawn-out voice just like we do.” The monks heard the complaints of those people, and the monks of few desires complained and criticized them, “How can the monks from the group of six sing like this?” They told the Buddha. “Is it true, monks, that the monks from the group of six are singing like this?” “It’s true, sir.” ... the Buddha gave a teaching and addressed the monks: “There are these five drawbacks to singing the Teaching with a drawn-out voice: one delights in the sound; others delight in the sound; householders criticize it; when one who takes pleasure in performing with the voice, one’s stillness is disrupted; later generations follow one’s example. You shouldn’t sing the Teaching with a drawn-out voice. If you do, you commit an offense of wrong conduct.” Being afraid of wrongdoing, the monks did not chant. They told the Buddha. “I allow chanting.”

At that time the monks from the group of six wore fleecy woolen robes with fleece on the outside. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t wear a fleecy woolen robe with fleece on the outside. If you do, you commit an offense of wrong conduct.”

Fruit On one occasion when the mango trees in King Bimbisara’s park were bearing fruit, the king allowed the monks to eat as many mangoes as they wished. The monks from the group of six plucked and ate them all, even the unripe ones. Just then the king needed mangoes. He told his people, “Go to the park and bring back mangoes.” Saying, “Yes, sir,” they went to the park and said to the park keeper, “The king needs mangoes. Please get some.” “There aren’t any. The monks plucked and ate them all, including the unripe ones.” They reported it to the king. He said, “It’s good that the venerables have eaten the mangoes. Still, the Buddha has praised moderation.” People complained and criticized them, “How can the Sakyan monastics eat the king’s mangoes without moderation?” The monks heard the

complaints of those people and then told the Buddha. “You shouldn’t eat mangoes. If you do, you commit an offense of wrong conduct.” Soon afterwards a certain association was offering a meal to the Sangha. They had prepared mango curry. Being afraid of wrongdoing, the monks did not accept it. “Accept, monks, and eat it. I allow pieces of mango.” Soon afterwards a certain association was offering a meal to the Sangha. They were unable to prepare mango pieces and so gave whole mangoes in the dining hall. Being afraid of wrongdoing, the monks did not accept them. “Accept, monks, and eat it. I allow you to eat fruit that’s allowable for monastics for any of five reasons: it’s been damaged by fire, a knife, or a fingernail, or it’s seedless, or the seeds have been removed.”

Protection On one occasion a monk had been bitten by a snake and died. They told the Buddha. “That monk hadn’t spread good will to the four royal snake clans. Had he done so, he wouldn’t have died. What are the four clans? The Virupakkhas, the Erapathas, the Chabyaputtas, and the Kanthagotamas. To protect yourselves, monks, you should spread good will to these four royal snake clans. And it should be done like this: I have good will toward the Virupakkhas, Toward the Erapathas I have good will; I have good will toward the Chabyaputtas, And toward the Kanthagotamas. I have good will toward the legless, Toward the two-legged I have good will; I have good will toward the four-legged, And toward the many-legged. May the legless not hurt me, May the two-legged not hurt me. May the four-legged not hurt me, May the many-legged not hurt me. All beings, all creatures, All living beings everywhere, May they all have good fortune, May none meet with anything bad. The Buddha is unlimited, The Teaching is unlimited, The Sangha is unlimited. But creeping animals are limited: Snakes, scorpions, centipedes, Spiders, lizards, and mice. I’m now protected and guarded; May the creatures turn back. I pay homage to the Buddha, To the seven fully awakened Buddhas.”

On one occasion a monk who was plagued by lust cut off his own penis. They told the Buddha. He said, “This fool has cut off one thing, when he should’ve cut off something else. You shouldn’t cut off your own penis. If you do, you commit a serious offense.”

Bowls On one occasion a wealthy merchant of Rajagaha had obtained a valuable block of sandalwood. He thought, “Why don’t I have a bowl carved from this block of sandal? I’d use the chips myself, but give the bowl away as a gift.” He then had a bowl carved, put it in a carrying net, hung it at the end of a succession of vertical bamboo poles, and announced, “I’ll give this bowl to any perfected monastic or brahmin who brings it down by supernormal power.” Purana Kassapa went to that merchant and said, “I’m perfected and have supernormal powers. Give me the bowl.” “If you’re perfected and have supernormal powers, then bring it down and it’s yours.” The same thing happened with Makkhali Gosala, Ajita Kesakambala, Pakudha Kaccayana, Sañcaya Belatthaputta, and the Jain ascetic from Ñatika. Soon afterwards, after robing up in the morning, Venerable Mahamoggallana and Venerable Pindola Bharadvaja took their bowls and

robes and entered Rajagaha for alms. Pindola Bharadvaja said to Mahamoggallana, “Venerable, you’re perfected and have supernormal powers. If you go and bring down that bowl, it’s yours.” “Venerable, you too are perfected and have supernormal powers. If you bring it down, it’s yours.” Pindola Bharadvaja then rose into the air, took hold of that bowl, and circled around Rajagaha three times. Just then that merchant, together with his wives and children, was standing in his own house, raising his joined palms in homage, thinking, “May Venerable Pindola Bharadvaja land right here at our house.” And Pindola Bharadvaja did just that. The merchant then took the bowl from his hands, filled it with expensive fresh foods, and gave it back to Pindola Bharadvaja, who then left for the monastery. People heard that Pindola Bharadvaja had taken down the merchant’s bowl, and making a great uproar, they followed right behind him. Hearing all the noise, the Buddha asked Venerable Ananda what it was, and Ananda told him what had happened. Soon afterwards the Buddha had the Sangha of monks gathered and questioned Pindola Bharadvaja: “Is it true, Bharadvaja, that you brought down that merchant’s bowl?” “It’s true, sir.” The Buddha rebuked him, “It’s not suitable, Bharadvaja, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you show a superhuman ability, a wonder of supernormal power, to householders for the sake of a miserable wooden bowl? It’s just like a woman showing her private parts for a miserable *masaka* coin. This will affect people’s confidence ...” After rebuking him ... the Buddha gave a teaching and addressed the monks: “You shouldn’t show a superhuman ability, a wonder of supernormal power, to householders. If you do, you commit an offense of wrong conduct. Now destroy that wooden bowl and turn it into splinters. Give these to the monks to use as scent in ointments. And you shouldn’t use a wooden bowl. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six used luxurious bowls made with gold and silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t use almsbowls made with gold, silver, gems, beryl, crystal, bronze, glass, tin, lead, or copper. If you do, you commit an offense of wrong conduct. I allow two kinds of almsbowls: iron bowls and ceramic bowls.” At that time the bottoms of the bowls became scratched. “I allow a circular bowl rest.” Soon afterwards the monks from the group of six used luxurious bowl rests made with gold and silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t use luxurious bowl rests. If you do, you commit an offense of wrong conduct. I allow two kinds of bowl rests: bowl-rests made of tin and a bowl-rests made of lead.” There were thick bowl rests on which the bowls did not sit properly. “I allow you to carve them out.” There were marks left from the carving. “I allow you to cut a shark-teeth pattern.” Soon the monks from the group of six used colorful bowl rests, decorated like walls. As they were walking about, they showed them off in the streets. People complained and criticized

them, "They're just like householders who indulge in worldly pleasures!"

"You shouldn't use colorful bowl rests, decorated like a wall. If you do, you commit an offense of wrong conduct. I allow ordinary bowl rests." At this time there were monks who put away their bowls while still wet. The bowls were stained. "You shouldn't put away your bowl while still wet. If you do, you commit an offense of wrong conduct. You should sun your bowl and then put it away." Soon afterwards there were monks who sunned their bowls while still wet. The bowls became smelly. "You shouldn't sun your bowl while still wet. If you do, you commit an offense of wrong conduct. You should dry the bowl and then sun it before you put it away." Monks left their bowls in the heat of the sun. The bowls became discolored. "You shouldn't leave your bowl in the heat of the sun. If you do, you commit an offense of wrong conduct. You should sun it in the heat for a short time and then put it away." On one occasion a number of almsbowls had been put down outside without support. A whirlwind rolled the bowls around and as a result they broke. "I allow a bowl rack." On one occasion there were monks who had put their bowls on the edge of a bench. They fell down and broke. "You shouldn't put your almsbowl on the edge of a bench. If you do, you commit an offense of wrong conduct." On one occasion there were monks who had put their bowls on the edge of a ledge. They fell down and broke. "You shouldn't put your almsbowl on the edge of a ledge. If you do, you commit an offense of wrong conduct." At that time the monks put their bowls upside down on the ground. The edges of the bowls were scratched. "I allow a spread of grass." The grass was eaten by termites. "I allow a cloth." The cloth was eaten by termites. "I allow a platform for bowls." The bowls fell off the platform and broke. "I allow a storage container for almsbowls." The bowls were scratched in the storage containers. "I allow a bowl bag." There were no shoulder straps. "I allow a shoulder strap and a string for fastening." At that time there were monks who hung their bowls from wall pegs. The bowls fell down and broke. "You shouldn't hang up your almsbowl. If you do, you commit an offense of wrong conduct." At that time there were monks who placed their bowls on beds. Sitting down absentmindedly, they crushed the bowls, breaking them. "You shouldn't place your bowl on a bed. If you do, you commit an offense of wrong conduct." At that time monks placed their bowls on benches. Sitting down absentmindedly, they crushed the bowls, breaking them. "You shouldn't place your bowl on a bench. If you do, you commit an offense of wrong conduct." At that time there were monks who put their bowls in their laps. When they got up absentmindedly, the bowls fell down and broke. "You shouldn't put your bowl in your lap. If you do, you commit an offense of wrong conduct." At one time there were monks who put their bowls on a sunshade. A whirlwind lifted the sunshade, and the bowls fell down and broke. "You shouldn't put your bowl on a sunshade. If you do, you commit an offense of wrong conduct." At that time there were monks who opened doors with a bowl in their hand. The doors swung back and the bowls broke. "You shouldn't open a door with an almsbowl in your hand. If you do, you commit an offense of wrong conduct."

At that time there were monks who walked for alms with gourds as bowls. People

complained and criticized them, “They’re just like the monastics of other religions.” “You shouldn’t walk for alms with a gourd as a bowl. If you do, you commit an offense of wrong conduct.” At that time there were monks who walked for alms with waterpots as bowls. People complained and criticized them, “They’re just like the monastics of other religions.” “You shouldn’t walk for alms with a waterpot as a bowl. If you do, you commit an offense of wrong conduct.” At that time a certain monk who only used discarded things used a skull as a bowl. A woman who saw this was terrified, screaming, “Oh my God, a demon!” People complained and criticized him, “How can the Sakyan monastics use skulls as bowls? They’re just like goblins.” “You shouldn’t use a skull as a bowl. If you do, you commit an offense of wrong conduct. And you shouldn’t use only discarded things. If you do, you commit an offense of wrong conduct.” At that time there were monks who carried away chewed food remnants, bones, and wastewater in their bowls. People complained and criticized them, “These Sakyan monastics use the vessel they’re eating from as a trash can.” “You shouldn’t carry away chewed food remnants, bones, and wastewater in your almsbowl. If you do, you commit an offense of wrong conduct. I allow trash cans.”

Robe making At that time the monks tore cloth to pieces by hand and then sewed robes. The robes were ugly. They told the Buddha. “I allow a knife and a felt sheath.” Soon afterwards the Sangha was offered a knife with a handle. “I allow a knife with a handle.” At this time the monks from the group of six used luxurious knife handles made with gold and silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t use luxurious knife handles. If you do, you commit an offense of wrong conduct. I allow knife handles made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, or shell.” At that time the monks used chicken feathers and pieces of bamboo to sew robes. The robes were badly sewn. “I allow needles.” The needles rusted. “I allow a cylinder for the needles.” The needles still rusted. “I allow you to fill them with yeast.” The needles still rusted. “I allow you to fill them with flour.” The needles still rusted. “I allow stone powder.” The needles still rusted. “I allow you to mix it with beeswax.” The stone powder broke apart. “I allow a case.” At that time the monks erected posts here and there, bound them together, and sewed robes. The corners of the robes were deformed. They told the Buddha. “I allow a frame and a string. You should tie down the cloth to the frame as required, before sewing the robe.” They laid the frame on uneven ground. The frame broke. “You shouldn’t lay the frame on uneven ground. If you do, you commit an offense of wrong conduct.” They laid the frame on the ground. The frame got dirty. “I allow a spread of grass.” The edges of the frame deteriorated. “I allow you to add an edge lengthwise and crosswise.” The frame was not the right size. “I allow an inner frame, folding a straw mat to fit the frame, spacers, strings for tying together, and strings for tying down. After tying it together, you should sew the robe.” The seams were unevenly spaced. “I allow a ruler.” The seams were not straight. “I allow you to make a guide line.” There were monks who stepped

on the frame with dirty feet. The frame got dirty. “You shouldn’t step on the frame with dirty feet. If you do, you commit an offense of wrong conduct.” There were monks who stepped on the frame with wet feet. The frame got dirty. “You shouldn’t step on the frame with wet feet. If you do, you commit an offense of wrong conduct.” There were monks who stepped on the frame while wearing sandals. The frame got dirty. “You shouldn’t step on the frame while wearing sandals. If you do, you commit an offense of wrong conduct.” When sewing robes, the monks used their bare fingers. They pricked their fingers. “I allow thimbles.” Soon the monks from the group of six used luxurious thimbles made with gold and silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t use luxurious thimbles. If you do, you commit an offense of wrong conduct. I allow a thimble made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, or shell.” Needles, knives, and thimbles got lost. “I allow a small bowl.” The small bowls became crowded. “I allow a bag for thimbles.” There was no shoulder strap. “I allow a shoulder strap and a string for fastening.” When sewing robes outside, the monks were troubled by the cold and heat. They told the Buddha. “I allow sewing sheds and roof covers.” They built the sewing shed on a low base. It was flooded. “I allow you to raise the base.” The mound collapsed. “I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood.” It was difficult to get up to the sewing sheds. “I allow three kinds of stairs: stairs of brick, stone, and wood.” People fell down while climbing the stairs. “I allow rails.” Grass and dust fell into the sewing sheds. “I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ochre; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern; putting up bamboo robe racks and clotheslines.” At that time, when they had finished sewing a robe, there were monks who abandoned the frame right there and left. Rats and termites ate it. “You should fold up the frame.” The frame broke. “You should fold it up with a rod for support.” The frame unfolded. “You should tie it up with a rope.” At that time there were monks who leaned the frame against a wall or a pillar and left. It fell down and broke. “You should hang it from a wall peg.”

Various allowable requisites When the Buddha had stayed at Rajagaha for as long as he liked, he set out wandering toward Vesali. And so did the monks, having put their needles, knives, and medicines in their almsbowls. They told the Buddha. “I allow a medicine bag.” There was no shoulder strap. “I allow a shoulder strap and a string for fastening it.” On one occasion a certain monk bound his sandals to his belt and entered the village for alms. A lay follower who bowed to him hit his head against those sandals. The monk was embarrassed. When he had returned to the monastery, he told the monks what had happened, who in turn told the Buddha. “I allow a bag for sandals.” There was no shoulder strap. “I allow a shoulder strap and a string for fastening it.”

While they were traveling, there was only unallowable water, but no water

filter. "I allow a water filter." There was no suitable cloth. "I allow a filter with a handle." There was still no suitable cloth. "I allow a water strainer." On one occasion, there were two monks traveling through the Kosalan country. One monk misbehaved, and the other monk said to him, "Don't do that. It's not allowable." Because of that, the first monk became resentful. Soon afterwards the other monk was very thirsty. He asked the resentful monk to borrow his water filter. He refused and the other monk died from thirst. When the resentful monk arrived at the monastery, he told the monks what had happened. "So you refused to lend your water filter when asked?" "Yes." The monks of few desires complained and criticized him, "How could a monk do such a thing?" They told the Buddha. Soon afterwards the Buddha had the monks gathered and questioned that monk: "Is it true, monk, that you did this?" "It's true, sir." The Buddha rebuked him, "It's not suitable, foolish man, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How could you refuse to lend your water filter when asked? This will affect people's confidence ..." After rebuking him ... the Buddha gave a teaching and addressed the monks: "If you're traveling with a monk and he asks to borrow your water filter, you should lend it. If you don't, you commit an offense of wrong conduct. On the other hand, you shouldn't travel without a water filter. If you do, you commit an offense of wrong conduct. If there's no water filter or strainer, you should determine a corner of your robe: 'I'll drink after filtering with this.'" The Buddha eventually arrived at Vesali where he stayed in the house with the peaked roof in the Great Wood. At this time the monks were doing building work, but there were not enough water filters. They told the Buddha. "I allow a water filter of cloth fitted to a wooden framework." There were still not enough filters. "I allow you to filter by spreading cloth on water." At this time the monks were troubled by mosquitoes. "I allow a mosquito tent."

Buildings Walking paths At this time in Vesali people had arranged a succession of fine meals. After eating the fine food, the monks were often sick, their bodies being full of impurities. Just then Jivaka Komarabhacca was in Vesali on some business, and he saw those monks. He went to the Buddha, bowed, sat down, and said, "At present, sir, there are monks who are often sick, their bodies being full of impurities. Please allow walking-meditation paths and saunas. In this way the monks will rarely get sick." The Buddha then instructed, inspired, and gladdened him with a teaching, after which Jivaka got up from his seat, bowed, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks: "I allow walking-meditation paths and saunas." Monks did walking meditation on uneven walking paths. As a result their feet hurt. "I allow you to even them out." They built walking-meditation paths on a low base. They were flooded. "I allow you to raise the base." The mound collapsed. "I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood." It was difficult to get up on the walking-meditation paths. "I allow three kinds of

stairs: stairs of brick, stone, and wood.” People fell down while climbing the stairs. “I allow rails.” Monks fell off while doing walking meditation. “I allow railings.” Doing walking meditation outside, monks were troubled by the cold and the heat. They told the Buddha. “I allow indoor walking-meditation paths.” Grass and dust fell into the indoor walking-meditation paths. “I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern; putting up bamboo robe racks and clotheslines.” Saunas They built saunas on a low base. They were flooded. “I allow you to raise the base.” The mound collapsed. “I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood.” It was difficult to get up to the saunas. “I allow three kinds of stairs: stairs of brick, stone, and wood.” People fell down while climbing the stairs. “I allow rails.” The saunas didn’t have doors. “I allow doors, door frames, lower hinges, upper hinges, door jambs, bolt sockets, bolts, latches, keyholes, door-pulling holes, and door-pulling ropes.” The base of the sauna walls deteriorated. “I allow you to make encircling trenches.” The saunas didn’t have flues. “I allow flues.” At that time the monks built a fireplace in the middle of a small sauna. There was no access around the fireplace. “In a small sauna, you should make the fireplace to one side, but in a large one in the middle.” The fire in the sauna scorched their faces. “I allow clay for the face.” They moistened the clay in their hands. “I allow a trough for the clay.” The clay was smelly. “I allow you to add scent.” The fire in the sauna scorched their bodies. “I allow you to bring water.” They brought the water in basins and bowls. “I allow a place for the water and a water scoop.” Because the sauna had a grass roof, they did not sweat. “I allow you to firm up the structure and then to plaster it inside and outside.” The sauna was muddy. “I allow three kinds of floors: floors of brick, stone, and wood.” It was still muddy. “You should wash it.” The water remained. “I allow water drains.” The monks sat on the ground and their limbs became itchy. “I allow sauna benches.” At that time the saunas were unenclosed. “I allow three kinds of encircling walls: walls of brick, stone, and wood.” There were no gatehouses. “I allow gatehouses.” They built the gatehouses on a low base. They were flooded. “I allow you to raise the base.” The mound collapsed. “I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood.” It was difficult to get up to the gatehouses. “I allow three kinds of stairs: stairs of brick, stone, and wood.” People fell down while climbing the stairs. “I allow rails.” The gatehouses didn’t have doors. “I allow doors, door frames, lower hinges, upper hinges, door jambs, bolt sockets, bolts, latches, keyholes, door-pulling holes, and door-pulling ropes.” Grass and dust fell into the gatehouses. “I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern.” The yards were muddy. “I allow a you to cover them with gravel.” They were unable to do

it. "I allow you to lay paving stones." The water remained. "I allow water drains."

At that time naked monks bowed down to other naked monks, had other naked monks bow down to them, provided assistance to other naked monks, had other naked monks provide assistance to them, gave to other naked monks, received, ate fresh foods, ate cooked foods, ate other foods, and drank. They told the Buddha. "One who is naked shouldn't bow down to one who is naked, shouldn't bow down to anyone, shouldn't have a naked monk bow down to him, shouldn't have anyone bow down to him, shouldn't provide assistance to a naked monk, shouldn't have a naked monk provide assistance to him, shouldn't give to a naked monk, shouldn't receive, shouldn't eat fresh foods, shouldn't eat cooked food, shouldn't eat anything, and shouldn't drink. If you do, you commit an offense of wrong conduct."

At that time the monks put their robes on the ground in the sauna. The robes got dirty. They told the Buddha. "I allow bamboo robe racks and clotheslines." It rained and the robes became wet. "I allow sauna sheds." They built the sauna sheds on a low base. They were flooded. "I allow you to raise the base." The mound collapsed. "I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood." It was difficult to get up to the sauna sheds. "I allow three kinds of stairs: stairs of brick, stone, and wood." People fell down while climbing the stairs. "I allow rails." Grass and dust fell into the sauna sheds. "I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern; putting up bamboo robe racks and clotheslines." Being afraid of wrongdoing, the monks did not provide assistance to one another either in the sauna or in the water. "I allow you to regard three things as a 'covering': a sauna, water, and a cloth." Wells On one occasion there was no water in the sauna. They told the Buddha. "I allow a well." The edge of the well collapsed. "I allow you to construct three kinds of foundations: foundations of brick, stone, and wood." The well was situated at a low point. It was flooded. "I allow you to raise the base." The mound collapsed. "I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood." It was difficult to get up to the well. "I allow three kinds of stairs: stairs of brick, stone, and wood." People fell down while climbing the stairs. "I allow rails." At that time the monks used creepers and belts to haul water. "I allow a water-hauling rope." It hurt their hands. "I allow a well-sweep, a pulley, and well-wheels." Many vessels broke. "I allow three kinds of buckets: buckets made of iron, wood, and hide." Hauling water outside, the monks were troubled by the cold and the heat. They told the Buddha. "I allow well houses." Grass and dust fell into the well houses. "I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern; putting up bamboo robe racks and clotheslines." The wells

were not covered. Grass, dust, and dirt fell into them. “I allow covers.”

There were no vessels for the water. “I allow water troughs and waterpots.”

Other structures At that time the monks bathed here and there in the monastery. The monastery became muddy. They told the Buddha. “I allow a waste-water disposal area.” The area was unenclosed. The monks were embarrassed to bathe there. “I allow three kinds of encircling walls: walls of brick, stone, and wood.” The area became muddy. “I allow three kinds of deckings: deckings of brick, stone, and wood.” The water remained. “I allow water drains.” The monks were cold. “I allow a water wiper and a towel to dry yourselves.” On one occasion a lay follower wanted to build a lotus bathing tank for the benefit of the Sangha. They told the Buddha. “I allow lotus bathing tanks.” The edges of the tank collapsed. “I allow you to construct three kinds of foundations: foundations of brick, stone, and wood.” It was difficult to get up to the tank. “I allow three kinds of stairs: stairs of brick, stone, and wood.” People fell down while climbing the stairs. “I allow rails.” The water in the tanks became stagnant. “I allow a channel and a drain.” On one occasion a certain monk wanted to build a sauna with a pointed roof for the benefit of the Sangha. “I allow saunas with pointed roofs.”

Various regulations on proper conduct and allowable requisites At one time the monks from the group of six did not have sitting mats for a period of four months. They told the Buddha. “You shouldn’t be without a sitting mat for a period of four months. If you are, you commit an offense of wrong conduct.” At that time the monks from the group of six slept in beds covered in flowers. When people walking about the dwellings saw this, they complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t sleep in a bed covered in flowers. If you do, you commit an offense of wrong conduct.” Soon, people brought scents and garlands to the monastery. Being afraid of wrongdoing, the monks did not accept. “I allow you to accept scent to make the five-finger mark on your door and to accept flowers to place to one side in your dwelling.”

On one occasion the Sangha was offered a piece of felt. “I allow felt.” The monks thought, “Should it be determined or assigned to another?” “It should neither be determined nor assigned to another.” The monks from the group of six ate food on a stand with a heating device. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t eat food on a stand with a heating device. If you do, you commit an offense of wrong conduct.” On one occasion a certain sick monk was unable to hold his bowl with his hands while eating. “I allow a stand.” At that time the monks from the group of six ate from the same vessel and drank from the same vessel, and they lay down on the same bed, on the same sheet, under the same cover, and both on the same sheet and under the same cover. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t eat from the same vessel, drink from the same vessel, lie down on the same bed, lie down on the same sheet, lie down under the same cover, or lie down both on the same

sheet and under the same cover. If you do, you commit an offense of wrong conduct.”

Overturning the bowl At one time Vaddha the Licchavi was a friend of the monks Mettiya and Bhumajaka. On one occasion he went to them and said, “Respectful greetings, venerables.” They did not respond. A second time and a third time he said the same thing, but they still did not respond. “Have I done something wrong? Why don’t you respond?” “It’s because we’ve been treated badly by Dabba the Mallian, and you’re not taking an interest.” “But what can I do?” “If you like, you could make the Buddha expel Dabba.” “And how can I do that?” “Go to the Buddha and say, ‘Sir, this is not proper or appropriate. There’s fear, distress, and oppression in this district, where none of these should exist. It’s windy where it should be calm. It’s as if water is burning. Venerable Dabba the Mallian has raped my wife.’” Saying, “Alright, venerables,” he went to the Buddha, bowed, sat down, and repeated what he had been told to say. Soon afterwards the Buddha had the Sangha gathered and questioned Dabba: “Dabba, do you remember doing as Vaddha says?” “Sir, you know what I’m like.” A second and a third time the Buddha asked the same question and got the same response. He then said, “Dabba, the Dabbas don’t give such evasive answers. If it was done by you, say so; if it wasn’t, then say that.” “Since I was born, sir, I don’t recall having sexual intercourse even in a dream, let alone when awake.” The Buddha addressed the monks: “Well then, monks, the Sangha should overturn the almsbowl against Vaddha the Licchavi, prohibiting him from interacting with the Sangha. When a lay follower has eight qualities, you should overturn your bowl against him: he’s trying to stop monks from getting material support; he’s trying to harm monks; he’s trying to get monks to lose their place of residence; he abuses and reviles monks; he causes division between monks; he disparages the Buddha; he disparages the Teaching; he disparages the Sangha. And the overturning of the bowl is to be done like this. A competent and capable monk should inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. Vaddha the Licchavi is groundlessly charging Venerable Dabba the Mallian with failure in morality. If the Sangha is ready, it should overturn the bowl against Vaddha the Licchavi, prohibiting him from interacting with the Sangha. This is the motion. Please, venerables, I ask the Sangha to listen. Vaddha the Licchavi is groundlessly charging Venerable Dabba the Mallian with failure in morality. The Sangha overturns the bowl against Vaddha the Licchavi, prohibiting him from interacting with the Sangha. Any monk who approves of overturning the bowl against Vaddha the Licchavi, prohibiting him from interacting with the Sangha, should remain silent. Any monk who doesn’t approve should speak up. The Sangha has overturned the bowl against Vaddha the Licchavi, prohibiting him from interacting with the Sangha. The Sangha approves and is therefore silent. I will remember it thus.’” Turning the bowl upright After robing up the following morning, Venerable Ananda took his bowl and robe, went to the house of Vaddha the Licchavi, and told him, “Vaddha, the Sangha has overturned the bowl against you. You’re

prohibited from interacting with the Sangha.” And Vaddha fainted right there. But Vaddha’s friends and relatives said to him, “Don’t be sad, Vaddha. We’ll reconcile you with the Buddha and the Sangha of monks.” Soon afterwards Vaddha, together with his wives and children, together with his friends and relatives, with wet clothes and wet hair, went to the Buddha. He bowed down at the Buddha’s feet and said, “Sir, I’ve made a mistake. I’ve been foolish, confused, and unskillful. Please forgive me so that I may restrain myself in the future.” “You have certainly made a mistake. You’ve been foolish, confused, and unskillful. But since you acknowledge your mistake and make proper amends, I forgive you. For this is called growth in the training of the noble ones: acknowledging a mistake, making proper amends, and undertaking restraint in the future.” The Buddha then addressed the monks: “Well then, the Sangha should turn the almsbowl upright for Vaddha the Licchavi, allowing him to interact with the Sangha. When a lay follower has eight qualities, you should turn your bowl upright for him: he’s not trying to stop monks from getting material support; he’s not trying to harm monks; he’s not trying to get monks to lose their place of residence; he doesn’t abuse or revile monks; he doesn’t cause division between monks; he doesn’t disparage the Buddha; he doesn’t disparage the Teaching; he doesn’t disparage the Sangha. And the turning of the bowl upright is to be done like this. Vaddha the Licchavi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, raise his joined palms, and say: ‘Venerables, the Sangha has overturned the bowl against me, prohibiting me from interacting with the Sangha. I’m now conducting myself properly and suitably so as to deserve to be released. I ask the Sangha to turn the bowl upright for me.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. The Sangha has overturned the bowl against Vaddha the Licchavi, prohibiting him from interacting with the Sangha. He is now conducting himself properly and suitably so as to deserve to be released, and is asking the Sangha to turn the bowl upright for him. If the Sangha is ready, it should turn the bowl upright for Vaddha the Licchavi, allowing him to interact with the Sangha. This is the motion. Please, venerables, I ask the Sangha to listen. The Sangha has overturned the bowl against Vaddha the Licchavi, prohibiting him from interacting with the Sangha. He is now conducting himself properly and suitably so as to deserve to be released, and is asking the Sangha to turn the bowl upright for him. The Sangha turns the bowl upright for Vaddha the Licchavi, allowing him to interact with the Sangha. Any monk who approves of turning the bowl upright for Vaddha the Licchavi, allowing him to interact with the Sangha, should remain silent. Any monk who doesn’t approve should speak up. The Sangha has turned the bowl upright for Vaddha the Licchavi, allowing him to interact with the Sangha. The Sangha approves and is therefore silent. I will remember it thus.’”

Stepping on cloth When the Buddha had stayed at Vesali for as long as he liked, he set out wandering toward the country of Bhagga. When he eventually

arrived, he stayed at Susumaragira in the Bhesakala Grove, the deer park. At this time Prince Bodhi had recently built the Kokanada stilt house. It had not yet been inhabited by any monastic or brahmin, or anyone else. The prince said to the young brahmin Sañcikaputta, “My dear Sañcikaputta, please go to the Buddha, bow down in my name with your head at his feet, and ask if he’s healthy, strong, and living at ease. And then say, ‘Sir, please accept tomorrow’s meal from Prince Bodhi together with the Sangha of monks.’” Saying, “Yes, sir,” Sañcikaputta went to the Buddha and exchanged pleasantries with him. He then sat down and told the Buddha all he had been asked to say, concluding with the invitation for the meal on the following day. The Buddha consented by remaining silent. Knowing that the Buddha had consented, Sañcikaputta got up from his seat, returned to the prince, and told him what had happened. The next morning Prince Bodhi had various kinds of fine foods prepared, and had the entire Kokanada stilt house covered with white cloth, all the way to the bottom step of the staircase. He then said to Sañcikaputta, “Go to the Buddha and tell him the meal is ready.” And Sañcikaputta did as instructed. Soon afterwards, the Buddha robed up in the morning, took his bowl and robe, and went to the prince’s house. The prince was standing outside the gatehouse, waiting for the Buddha. When he saw the Buddha coming, he went out to meet him, bowed down to him, and then returned to the Kokanada stilt house with the Buddha in front. But the Buddha stopped at the bottom stair of that staircase. The prince said, “Sir, please step on the cloth. It will be for my long-term benefit and happiness.” The Buddha remained silent. A second time the prince repeated his request, but the Buddha still remained silent. When the prince made his request for the third time, the Buddha looked at Venerable Ananda. And Ananda said to the prince, “Please fold up the cloth. The Buddha doesn’t step on cloth coverings. He has compassion for later generations.” The prince then had the cloth folded up and had a seat prepared up in the stilt house. The Buddha ascended the house and sat down on the prepared seat together with the Sangha of monks. The prince personally served the various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal and had washed his hands and bowl, the prince sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching, after which he got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks: “You shouldn’t step on a cloth covering. If you do, you commit an offense of wrong conduct.” On one occasion a woman who was unable to conceive invited the monks, prepared a cloth, and said, “Venerables, please step on the cloth.” But being afraid of wrongdoing, they refused. “Please step on the cloth as a blessing.” They still refused. That woman complained and criticized them, “How can the venerables not step on a cloth as a blessing when asked?” The monks heard the complaints of that woman, and they told the Buddha what had happened. “Householders want blessings. I allow you, when asked, to step on a cloth covering as a blessing for householders.” Being afraid of wrongdoing, the monks did not step on a towel after washing their feet. “I allow you to step on a towel after washing your feet.” The second section for recitation is finished.

More regulations on proper conduct and allowable requisites. When the Buddha had stayed in the country of Bhagga for as long as he liked, he set out wandering toward Savatthi. When he eventually arrived, he stayed in the Jeta Grove, Anathapindika's Monastery. Soon Visakha Migaramata went to the Buddha, taking a waterpot, a ceramic foot scrubber, and a broom. She bowed to the Buddha, sat down, and said, "Sir, for my long-term benefit and happiness, please accept this waterpot, foot scrubber, and broom." The Buddha accepted the waterpot and the broom, but not the ceramic foot scrubber. He then instructed, inspired, and gladdened her with a teaching, after which she got up from her seat, bowed down, circumambulated him with her right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks: "I allow waterpots and brooms. But you shouldn't use a ceramic foot scrubber. If you do, you commit an offense of wrong conduct. I allow three kinds of foot scrubbers: stones, pebbles, and pumice." Visakha again went to the Buddha, now taking a standard fan and a palm-leaf fan. She bowed, sat down, and said, "Sir, for my long-term benefit and happiness, please accept this standard fan and this palm-leaf fan." The Buddha accepted both. He then instructed, inspired, and gladdened her with a teaching, after which she got up from her seat, bowed, circumambulated him with her right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks: "I allow standard fans and a palm-leaf fans."

On one occasion the Sangha was offered a mosquito whisk. "I allow mosquito whisks." The Sangha was offered a yak-tail whisk. "You shouldn't use a yak-tail whisk. If you do, you commit an offense of wrong conduct. I allow three kinds of whisks: those made of bark, vetiver grass, and peacocks' tail feathers." On one occasion the Sangha was offered a sunshade. "I allow sunshades." Soon afterwards the monks from the group of six walked about holding sunshades. Then, as a certain Buddhist lay follower and a number of Ajivaka disciples were going to the park, the Ajivakas saw those monks in the distance with their sunshades. They said to that lay follower, "These venerables of yours are coming. They're holding sunshades, just like accountants and government officials." "These aren't monks. They're wanderers." And they made a bet on whether they were monks or not. When the monks came close, that lay follower recognized them. And he complained and criticized them, "How can the venerables walk about holding sunshades?" The monks heard the complaints of that lay follower and they told the Buddha. "Is it true, monks, that the monks from the group of six are doing this?" "It's true, sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks: "You shouldn't use a sunshade. If you do, you commit an offense of wrong conduct." Soon afterwards a certain sick monk was not comfortable without a sunshade. "I allow sick monks to use sunshades." When they heard that the Buddha had allowed sunshades for the sick, but not for the healthy, and being afraid of wrongdoing, the monks did not use sunshades in the monastery or in the vicinity of the monastery. "I allow you to use a sunshade in a monastery and in the vicinity of a monastery, even if you're healthy."

Carrying nets and staffs, etc. On one occasion a monk put his almsbowl in a carrying net, hung it from a staff, and passed through the gateway to a certain village at an unusual hour. People said, "This must be a gangster coming with his gleaming sword." They pounced and seized him, but when they recognized him, they let him go. He returned to the monastery and told the monks what had happened. They said, "So you used a carrying net and a staff?" "Yes."

The monks of few desires complained and criticized him, "How can a monk use a carrying net and a staff?" They told the Buddha ... "It's true, sir."

... After rebuking him ... the Buddha gave a teaching and addressed the monks:

"You shouldn't use a carrying net and a staff. If you do, you commit an offense of wrong conduct." On one occasion there was a sick monk who was unable to walk about without a staff. "I allow you to give a sick monk permission to use a staff. And it should be given like this. The sick monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: 'Venerables, I'm sick. I'm unable to walk about without a staff. I ask the Sangha for permission to use a staff.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: 'Please, venerables, I ask the Sangha to listen. Monk so-and-so is sick. He is unable to walk about without a staff. He is asking the Sangha for permission to use a staff. If the Sangha is ready, it should give monk so-and-so permission to use a staff. This is the motion. Please, venerables, I ask the Sangha to listen. Monk so-and-so is sick. He is unable to walk about without a staff. He is asking the Sangha for permission to use a staff. The Sangha gives monk so-and-so permission to use a staff. Any monk who approves of giving monk so-and-so permission to use a staff should remain silent. Any monk who doesn't approve should speak up. The Sangha has given monk so-and-so permission to use a staff. The Sangha approves and is therefore silent. I will remember it thus.'" On one occasion there was a sick monk who was unable to carry his almsbowl without a carrying net. They told the Buddha. "I allow you to give a sick monk permission to use a carrying net. And it should be given like this. The sick monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: 'Venerables, I'm sick. I'm unable to carry my bowl without a carrying net. I ask the Sangha for permission to use a carrying net.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: 'Please, venerables, I ask the Sangha to listen. Monk so-and-so is sick. He is unable to carry his bowl without a carrying net. He is asking the Sangha for permission to use a carrying net. If the Sangha is ready, it should give monk so-and-so permission to use a carrying net. This is the motion. Please, venerables, I ask the Sangha to listen. Monk so-and-so is sick. He is unable to carry his bowl without a carrying net. He is asking the Sangha for permission to use a carrying net. The Sangha gives monk so-and-so permission to use a carrying net. Any monk who approves of giving monk so-and-so permission to use a carrying net should remain silent. Any monk who doesn't approve should speak up. The Sangha has given monk so-and-so permission to use a carrying net. The Sangha approves and

is therefore silent. I will remember it thus.” On one occasion there was a sick monk who was unable to walk about without a staff or to carry his almsbowl without a carrying net. They told the Buddha. “I allow you to give a sick monk permission to use a staff and a carrying net. And it should be given like this. The sick monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: ‘Venerables, I’m sick. I’m unable to walk about without a staff or to carry my bowl without a carrying net. I ask the Sangha for permission to use a staff and a carrying net.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. Monk so-and-so is sick. He is unable to walk about without a staff or to carry his bowl without a carrying net. He is asking the Sangha for permission to use a staff and a carrying net. If the Sangha is ready, it should give monk so-and-so permission to use a staff and a carrying net. This is the motion. Please, venerables, I ask the Sangha to listen. Monk so-and-so is sick. He is unable to walk about without a staff or to carry his bowl without a carrying net. He is asking the Sangha for permission to use a staff and a carrying net. The Sangha gives monk so-and-so permission to use a staff and a carrying net. Any monk who approves of giving monk so-and-so permission to use a staff and a carrying net should remain silent. Any monk who doesn’t approve should speak up. The Sangha has given monk so-and-so permission to use a staff and a carrying net. The Sangha approves and is therefore silent. I will remember it thus.”

At that time there was a monk who was a regurgitator. After regurgitating, he would swallow. The monks complained and criticized him, “This monk is eating at the wrong time.” They told the Buddha. “This monk has only recently passed away as a cow. I allow a regurgitator to regurgitate. But you shouldn’t take it out of the mouth and then swallow it. If you do, you should be dealt with according to the rule.”

Soon afterwards a certain association was offering a meal to the Sangha. Lots of rice fell on the floor in the dining hall. People complained and criticized them, “When they’re given rice, how can the Sakyan monastics not receive it with care? Each lump of rice is the result of hard work.” The monks heard the complaints of those people. They told the Buddha. “I allow you to pick up and eat what falls down while being given. It has been relinquished by the donors.”

Personal grooming On one occasion a certain monk with long nails was walking for alms. A woman who saw him said to him, “Come, venerable, and have sex.” “It’s not allowable.” “If you don’t, I’ll scratch my limbs with my nails and make a scene, saying that you abused me.” “That’s your business, sister.” Yet that woman did as she had threatened. People rushed up and took hold of that monk. But when they saw the skin and blood on that woman’s nails, they realized she had done it herself, and they released the monk. He then returned to the monastery and told the monks what had happened. “So you grow your nails long?” “Yes.” The monks of few desires

complained and criticized him, "How can a monk grow his nails long?" They told the Buddha. "You shouldn't grow your nails long. If you do, you commit an offense of wrong conduct." Soon afterwards the monks were cutting their nails with their nails and teeth, or by grinding them on walls. Their fingers hurt. "I allow nail clippers." They cut their nails so short that they bled. Their fingers hurt. "You should cut your nails so that they're even with the tip of the flesh." At this time the monks from the group of six polished their fingernails and toenails. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" "You shouldn't polish your fingernails and toenails. If you do, you commit an offense of wrong conduct. But I allow you to remove dirt." At that time there were monks who had long hair. They told the Buddha. "Are you able to shave each other's heads?" "We are." The Buddha then gave a teaching and addressed the monks: "I allow a razor, a whetstone, a razor case, felt, and all barber equipment." At this time the monks from the group of six trimmed their beards, grew their beards long, grew goatees, grew sideburns, grew circle beards, sculpted their chest hair, grew mustaches, and removed the hair from their private parts. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" "You shouldn't trim your beards, grow your beard long, grow goatees, grow sideburns, grow circle beards, sculpt your chest hair, grow mustaches, or remove the hair from your private parts. If you do, you commit an offense of wrong conduct." A certain monk had a sore on his private parts, and the medicine did not stick. "I allow you to remove hair from the private parts if you have a disease." At that time the monks from the group of six cut their hair with scissors. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" "You shouldn't cut your hair with scissors. If you do, you commit an offense of wrong conduct." A monk who had a sore on his head was unable to shave with a razor. "I allow you to cut your hair with scissors if you have a disease." At this time there were monks who grew their nasal hair long. People complained and criticized them, "They're just like goblins!" "You shouldn't grow your nasal hair long. If you do, you commit an offense of wrong conduct." The monks had their nasal hair removed with small stones and beeswax. Their noses hurt. "I allow tweezers." The monks from the group of six had their gray hairs removed. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" "You shouldn't remove gray hairs. If you do, you commit an offense of wrong conduct." On one occasion a monk's ear was blocked by earwax. "I allow earpicks." Soon the monks from the group of six used luxurious earpicks made with gold and silver. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!" "You shouldn't use luxurious earpicks. If you do, you commit an offense of wrong conduct. I allow earpicks made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, or shell."

More regulations on proper conduct and allowable requisites At one time the monks from the group of six had amassed a large number of metal and bronze

goods. When people walking about the dwellings saw this, they complained and criticized them, “How can the Sakyan monastics amass a large number of metal and bronze goods? They’re just like merchants.” “You shouldn’t amass a large number of metal and bronze goods. If you do, you commit an offense of wrong conduct.” Being afraid of wrongdoing, the monks did not accept ointment boxes, ointment sticks, earpicks, or even metal used for binding. “I allow ointment boxes, ointment sticks, earpicks, and metal used for binding.” On one occasion the monks from the group of six were sitting with their upper robes as a back-and-knee strap. The panels of the robes were torn apart. “You shouldn’t sit with your upper robe as a back-and-knee strap. If you do, you commit an offense of wrong conduct.” There was a sick monk who was not comfortable without a back-and-knee strap. “I allow back-and-knee straps.” The monks thought, “How are the back-and-knee straps to be made?” “I allow a warp, a reed, a weft, a shuttle, and all weaving equipment.”

On one occasion a monk went to the village for alms without a belt. His sarong fell off on the street. People shouted out, and he felt humiliated. When he had returned to the monastery, he told the monks what had happened. They in turn told the Buddha, who said: “You shouldn’t enter an inhabited area without a belt. If you do, you commit an offense of wrong conduct. I allow belts.” Soon the monks from the group of six wore luxurious belts: belts with multiple strings, belts like the head of a water snake, belts of twisted strings of various colors, belts like ornamental ropes. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t wear luxurious belts. If you do, you commit an offense of wrong conduct. I allow two kinds of belts: belts made from strips of cloth and from pigs’ intestines.” The edges of the belts wore away. “I allow belts of twisted strings of various colors and belts like ornamental ropes.” The ends of the belts wore away. “I allow making a loop and a knot.” The loop at the end wore away. “I allow buckles.” Soon the monks from the group of six wore luxurious buckles made with gold and silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t wear luxurious buckles. If you do, you commit an offense of wrong conduct. I allow buckles made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, shell, or string.” On one occasion Venerable Ananda robed up in light upper robes and went to the village for alms. A whirlwind lifted up his robes. When he had returned to the monastery, he told the monks what had happened. They in turn told the Buddha. “I allow toggles and loops.” Soon the monks from the group of six wore luxurious toggles made with gold and silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t wear luxurious toggles. If you do, you commit an offense of wrong conduct. I allow toggles made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, shell, or string.” When the monks fastened toggles and loops to their robes, they caused the robes to wear. “I allow toggle shields and loop shields.” They fastened the toggle shields and the loop shields on the edge of the robe. The corners of the robe separated. “I allow you to fasten the

toggle shields at the edge and the loop shields twelve or thirteen centimeters in from the edge.” At this time the monks from the group of six wore their sarongs like householders—in the elephant-trunk style, the fish-tail style, the four-corner style, the palm-leaf style, and the hundred-fold style. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t wear your sarong like householders—in the elephant-trunk style, the fish-tail style, the four-corner style, the palm-leaf style, or the hundred-fold style. If you do, you commit an offense of wrong conduct.” The monks from the group of six wore their upper robes like householders. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t wear your upper robe like householders. If you do, you commit an offense of wrong conduct.” The monks from the group of six wore their sarongs like loin cloths. People complained and criticized them, “They’re just like the king’s porters!” “You shouldn’t wear your sarong like a loin cloth. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six used carrying poles with loads on both ends. People complained and criticized them, “They’re just like the king’s porters!” “You shouldn’t use a carrying pole with loads on both ends. If you do, you commit an offense of wrong conduct. I allow a carrying pole with a load on one end, a two-person carrying pole with a load in the middle, loads for the head, loads for the shoulder, loads for the hip, and hanging loads.”

At that time there were monks who did not clean their teeth. As a result, they had bad breath. They told the Buddha. “There are these five drawbacks to not cleaning your teeth: it’s bad for your eyes; you get bad breath; your taste buds aren’t cleansed; bile and phlegm cover the food; you don’t enjoy the food. There are these five benefits of cleaning your teeth: it’s good for your eyes; you don’t get bad breath; your taste buds are cleansed; bile and phlegm don’t cover the food; you enjoy the food. I allow tooth cleaners.” The monks from the group of six used long tooth cleaners, which they even used to smack the novices. “You shouldn’t use long tooth cleaners. If you do, you commit an offense of wrong conduct. I allow tooth cleaners that are at most thirteen centimeters long. And you shouldn’t use them to smack the novice monks. If you do, you commit an offense of wrong conduct.” On one occasion a monk used a tooth cleaner that was too short and it got stuck in his throat. “You shouldn’t use tooth cleaners that are too short. If you do, you commit an offense of wrong conduct. You shouldn’t use tooth cleaners shorter than seven centimeters.”

On one occasion the monks from the group of six set fire to a forest. People complained and criticized them, “They’re just like land clearers.” “You shouldn’t set fire to a forest. If you do, you commit an offense of wrong conduct.” On one occasion the dwellings were overgrown with grass. There was a forest fire and the dwellings burned down. Being afraid of wrongdoing, the monks had not lit a counterfire for protection. “When there is a forest fire,

I allow you to light a counterfire for protection.” At that time the monks from the group of six climbed trees and then jumped between them. People complained and criticized them, “They’re just like monkeys!” “You shouldn’t climb trees. If you do, you commit an offense of wrong conduct.” On one occasion a certain monk was walking on a road through the Kosalan country on his way to Savatthi when he was blocked by an elephant. He quickly went up to a tree, but being afraid of wrongdoing, he did not climb it. Soon the elephant went away. When he arrived at Savatthi, he told the monks what had happened. They in turn told the Buddha. “I allow you to climb a tree to the height of a man if there’s something to be done, or as far as you need if there’s an emergency.”

Teaching, etc. At this time there were two monks called Yamela and Kekuta, brothers born into a brahmin family, who were well-spoken and had good voices. They went to the Buddha, bowed, sat down, and said, “Sir, the monks now have a variety of names and come from a variety of families, castes, and households. They corrupt the word of the Buddha by using their own expressions. Now we could give metrical form to the word of the Buddha.” The Buddha rebuked them, “Foolish men, how can you suggest such a thing? This will affect people’s confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks: “You shouldn’t give metrical form to the word of the Buddha. If you do, you commit an offense of wrong conduct. You should learn the word of the Buddha using its own expressions.” At that time the monks from the group of six were studying cosmological theory. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” The monks heard the complaints of those lay people and told the Buddha. “Is there any growth and fulfillment on this spiritual path, monks, for one who sees cosmological theory as the essence?” “No, sir.” “Would anyone who sees this spiritual path as the essence learn cosmological theory?” “No.” “You shouldn’t learn cosmological theory. If you do, you commit an offense of wrong conduct.” The monks from the group of six taught cosmological theory. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha. “You shouldn’t teach cosmological theory. If you do, you commit an offense of wrong conduct.” The monks from the group of six studied worldly subjects. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” The monks heard the complaints of those lay people and told the Buddha. “You shouldn’t study worldly subjects. If you do, you commit an offense of wrong conduct.” The monks from the group of six taught worldly subjects. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” “You shouldn’t teach worldly subjects. If you do, you commit an offense of wrong conduct.” On one occasion the Buddha sneezed while teaching a large gathering. The monks made an uproar, saying, “May you live long, venerable sir!” Because of the noise, the teaching was interrupted. The Buddha said to the monks: “If you say, ‘May you live long!’ to one who sneezes, will they live or die because of that?” “No, sir.” “You

shouldn't say, 'May you live long!' to one who sneezes. If you do, you commit an offense of wrong conduct." At that time when monks sneezed, people said, "May you live long, venerable!" Being afraid of wrongdoing, the monks did not respond. People complained and criticized them, "How can the Sakyan monastics not respond when spoken to like this?" They told the Buddha. "Monks, householders want blessings. When householders say, 'May you live long!' I allow you to respond with similar words."

On one occasion when the Buddha was seated teaching a large gathering, there was a monk who had eaten garlic. Not to annoy the other monks, he was sitting at a distance. The Buddha saw him and asked the monks why he was sitting there. The monks told him and the Buddha said, "Monks, should one eat anything that would stop one from hearing a teaching such as this?" "No, sir." "You shouldn't eat garlic. If you do, you commit an offense of wrong conduct." On one occasion Venerable Sariputta had a stomachache. Venerable Mahamoggallana went to him and said, "When you had a stomachache in the past, Sariputta, what made you better?" "Garlic." They told the Buddha. "I allow you to eat garlic if you're sick."

Restrooms At that time there were monks who urinated here and there in the monastery. The monastery became filthy. "You should urinate in one location." The monastery became smelly. "I allow urine-collection pots." It was painful to sit there while urinating. "I allow foot stands for urinating." The foot stands were unenclosed. The monks were embarrassed to urinate there. "I allow three kinds of encircling walls: walls of brick, stone, and wood." Not being covered, the urine-collection pots were smelly. "I allow lids." At that time there were monks who defecated here and there in the monastery. The monastery became filthy. "You should defecate in one location." The monastery became smelly. "I allow cesspits." The edge of the cesspit collapsed. "I allow you to construct three kinds of foundations: foundations of brick, stone, and wood." The cesspit was situated at a low point. It was flooded. "I allow you to raise the base." The mound collapsed. "I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood." It was difficult to get up to the cesspit. "I allow three kinds of stairs: stairs of brick, stone, and wood." People fell down while climbing the stairs. "I allow rails." When seated on the edge to defecate, they fell down. "I allow you to lay a floor with a gap in the middle for defecating." It was painful to sit there while defecating. "I allow foot stands for defecating." They urinated outside the cesspit. "I allow urinals." There were no wiping sticks. "I allow wiping sticks." There was no container for the wiping sticks. "I allow containers for wiping sticks." Not being covered, the cesspit was smelly. "I allow lids." Because they were defecating outdoors, the monks were troubled by the cold and the heat. "I allow restrooms." The restrooms didn't have doors. "I allow doors, door frames, lower hinges, upper hinges, door jambs, bolt sockets, bolts, latches, keyholes, door-pulling holes, and door-pulling ropes." Grass and dust fell into the restrooms. "I allow you to firm up the structure and then to plaster it inside and outside, including: treating with

white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern; putting up bamboo robe racks and clotheslines.” On one occasion a monk who was weak from old age fell over as he was getting up after defecating. “I allow suspended ropes to hold onto.” The restrooms were unenclosed. “I allow three kinds of encircling walls: walls of brick, stone, and wood.” There were no gatehouses. “I allow gatehouses.” The gatehouses didn’t have doors. “I allow doors, door frames, lower hinges, upper hinges, door jambs, bolt sockets, bolts, latches, keyholes, door-pulling holes, and door-pulling ropes.” Grass and dust fell into the gatehouses. “I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making garland patterns, creeper patterns, shark-teeth patterns, and the fivefold pattern.” The yards were muddy. “I allow you to cover them with gravel.” They were unable to do it. “I allow you to lay paving stones.” The water remained. “I allow water drains.” There were no restroom ablution pots. “I allow restroom ablution pots.” There were no scoops for the ablution pots. “I allow scoops for the ablution pots.” It was painful to sit there while washing. “I allow ablution foot stands.” The foot stands were unenclosed. The monks were embarrassed to wash there. “I allow three kinds of encircling walls: walls of brick, stone, and wood.” The restroom ablution pots were not covered. Grass, dust, and dirt fell into them. “I allow lids.”

Even more regulations on proper conduct and allowable requisites At one time the monks from the group of six were misbehaving in many ways. They planted flowering trees, watered and plucked them, and then tied the flowers together. They made the flowers into garlands, garlands with stalks on one side and garlands with stalks on both sides. They made flower arrangements, wreaths, ornaments for the head, ornaments for the ears, and ornaments for the chest. And they had others do the same. They then took these things, or sent them, to the women, the daughters, the girls, the daughters-in-law, and the female slaves of respectable families. They ate from the same plates as these women and drank from the same vessels. They sat on the same seats as them, and they lay down on the same beds, on the same sheets, under the same covers, and both on the same sheets and under the same covers. They ate at the wrong time, drank alcohol, and wore garlands, perfumes, and cosmetics. They danced, sang, played instruments, and performed. While the women were dancing, singing, playing instruments, and performing, so would they. They played various games: eight-row checkers, ten-row checkers, imaginary checkers, hopscotch, pick-up-sticks, board games, tipcat, painting with the hand, dice, leaf flutes, toy plows, somersaults, pinwheels, toy measures, toy carriages, toy bows, guessing from syllables, thought guessing, mimicking deformities. They trained in elephant riding, in horsemanship, in carriage riding, in archery, in swordsmanship. And they ran in front of elephants, horses, and carriages, and they ran backward and forward. They whistled, clapped their hands, wrestled, and boxed. They spread their outer robe on a stage and said to the dancing girls, “Dance here, sister,” and they made gestures of approval. And they

misbehaved in a variety of ways. They told the Buddha. Soon afterwards he gave a teaching and addressed the monks: “You shouldn’t engage in various kinds of misbehavior. If you do, you should be dealt with according to the rule.”

At the time of Venerable Uruvelakassapa’s going forth, the Sangha was offered a large number of iron, wooden, and ceramic goods. The monks thought, “Which iron, wooden, and ceramic goods have been allowed by the Buddha, and which not?” They told the Buddha. The Buddha then gave a teaching and addressed the monks: “I allow all iron goods except weapons; all wooden goods except high couches, luxurious couches, wooden almsbowls, and wooden shoes; and all ceramic goods except ceramic foot scrubbers and clay huts.” The fifth chapter on minor topics is finished. This is the summary: “On a tree, and on a post, and against a wall, On a rubbing board, rubbing-hand, and with a string; Massage, scrubber, itchy, And old age, ordinary hand massage. And earrings, hanging strings, shouldn’t wear a necklace; Hips, bangles, armllets, Bracelets, rings. Long, brush, comb, hands, Beeswax, water and oil; Sores in a mirror or bowl of water, Ointment, creams, powder. They applied, and body cosmetics, Facial cosmetics, both; Eye disease, and hilltop, drawn-out voice, outside. Mangoes, pieces, with whole, Snake, and cut off, sandal; Luxurious, bowl bottoms, Gold, thick, marks. Colorful, stained, smelly, In the heat, they broke, on a bench; Ledge, straw, cloth, Platform, and container. Bag, and shoulder strap, So a string for fastening; From a peg, and on a bed, and on a bench, In the lap, on a sunshade, opening. Gourd, waterpots, skull, Chewed food remnants, trash can; Tore, handle, gold, Feather, and piece, cylinder. Yeast, flour, and stone powder, Beeswax, case; Deformed corners, tied down, uneven, Ground, deteriorating, and not right. Ruler, and guide line, Dirty, wet, sandals; Finger, and thimble, Small bowl, bag, strap. Outside, low base, And also the mound, they had difficulty; Fell down, grass and dust, Plaster inside and outside. White, and black color, And treating with red ocher; Making a garland pattern, and a creeper pattern, A shark-teeth pattern, pattern. Bamboo robe rack, and line, Did the Leader allow; Abandoned and left, The frame broke. Unfolded, and against a wall, Taking their bowls they went; Bag, and fastening string, And bound the sandals. And sandal bag, And shoulder strap, string; Unallowable water while traveling, Water filter, cloth. Water strainer, two monks, The Sage went to Vesali; Wooden frame, spreading there, He allowed a filter. With mosquitoes, with fine, And often sick, Jivaka; Walking-meditation paths, sauna, On uneven, low base. Three foundations, they had difficulty, Stairs, rails, railings; Outside, grass and dust, Plastered inside and outside. White, and black color, And treating with red ocher; Making a garland pattern, and a creeper pattern, A shark-teeth pattern, pattern. Bamboo, and clothesline, And should raise the base; Mound, and stairs, rails, Door, door frame. Lower hinge, upper hinge, Door jamb, bolt socket; Bolt, latch, keyhole, And door-pulling, rope. Encircling trench, and flue, And in the middle, clay for the face; Trough, smelly, scorched, Water place, scoop. And did not sweat, muddy, Wash, should make a drain; And bench, gatehouse, making, Gravel, stones, drain. Naked, on the ground, raining, Three coverings there; Well, collapsed, low, With creepers, belt. Well-sweep, pulley, wheel, Many vessels broke; Iron,

wood, hide, House, grass, and cover. Trough, disposal area, wall, Muddy, and with a drain; Cold, lotus bathing tank, And stagnant, pointed roof. Four months, and they slept, And piece of felt, should not determine; Heating, stand, They ate from one, they lay down. Vaddha, Bodhi, he did not step on, Waterpot, ceramic foot scrubber, broom; Stone, and pebbles, Pumice foot scrubbers. Standard fan, palm-leaf fan, And mosquito, yak-tail; Sunshade, and without, in a monastery, Three with agreement on carrying net. Regurgitator, rice, long nails, Cutting, the fingers hurt; Bled, and even, Twenty, long haired. Razor, stone, case, Felt, barber equipment; They trimmed beards, grew them long, Goatee, sideburns. Circle beard, and chest hair, Mustache, would remove from private parts; Disease, sore with scissors, Long, and small stones. Gray, blocked, luxurious, Metal goods, with ointment box; And clasping the knees, back-and-knee strap, Weft, shuttle, belt. Multiple string belt, water snake head belt, Belts of twisted strings of various colors, belts like ornamental ropes; Strips of cloth, and pigs' intestines, Edges, twisted strings of various colors, ornamental ropes; End, loop, and knot, Also the loop at the end wore away. Toggles, and luxurious, Also should insert a shield at the edge; Sarongs like householders, elephant trunk, Fish style, four-corner style. Palm leaf, hundred fold, Wearing upper robes like householders; Loin cloths, carrying poles with loads on both ends, Tooth cleaner, smacking. Stuck in the throat, and forest, Counterfire, tree, with elephant; Yamela, cosmological theory, They learned, they taught. Worldly talk, knowledge, He sneezed, blessing, and he ate; Stomachache, and became filthy, Smelly, painful, foot stands. They were embarrassed, covered, smelly, And they did it here and there; Smelly, cesspit, collapsed, Raised base, and with foundation. Stairs, rails, On the edge, and painful, foot stands; Outside, urinal, and sticks, And container, uncovered. Restroom, and door, And just the door frame; Lower hinge, upper hinge, And door jamb, bolt socket. Bolt, latch, keyhole, And just a door-pulling hole; Rope, plastered inside and outside, And white color, black. Making a garland pattern, a creeper pattern, Shark, the fivefold pattern; Bamboo robe rack, and line, Weak from old age, wall. And so also just a gatehouse, Gravel, paving stones; Remained, drain, And also pot, scoop. Painful, embarrassed, lid, And they misbehaved; He allowed iron goods, Except weapons. Except high couches and luxurious couches, And wooden almsbowls, wooden shoes; All wooden goods, The Great Sage allowed. Ceramic foot scrubbers, and clay huts, The Buddha having excepted; Also all clay goods, The Compassionate One allowed. The details of the topics, If the same as the preceding, Is also found in brief in the summary verses, For the purpose of guiding those who have understood it. Thus there are one hundred and ten topics In the chapter on minor topics in the Monastic Law. Indeed, the true Teaching will be long lived, And good people will be supported. A well-trained expert in the Monastic Law, A good person intent on what's beneficial, A wise one, lighting a lamp—This is a learned one worthy of homage.” The chapter on minor topics is finished.