

# PLI-TV-KD1

Exported from Holy-Writings.com on 2026-07-05 — 1 clipping

Theravada Collection on Monastic Law The Great Division The great chapter

1. The account with the Bodhi tree Homage to the Buddha, the Perfected One, the fully Awakened One Soon after his awakening, the Buddha was staying at Uruvela on the bank of the river Nerañjara at the foot of a Bodhi tree. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. Then, in the first part of the night, the Buddha reflected on dependent origination in forward and reverse order: “Ignorance is the condition for intentional activities; intentional activities are the condition for consciousness; consciousness is the condition for name and form; name and form are the condition for the six sense spheres; the six sense spheres are the condition for contact; contact is the condition for feeling; feeling is the condition for craving; craving is the condition for grasping; grasping is the condition for existence; existence is the condition for birth; birth is the condition for old age and death, for grief, sorrow, pain, aversion, and distress to come to be. This is how there is the origin of this whole mass of suffering. But with the complete fading away and end of ignorance comes the end of intentional activities; with the end of intentional activities comes the end of consciousness; with the end of consciousness comes the end of name and form; with the end of name and form comes the end of the six sense spheres; with the end of the six sense spheres comes the end of contact; with the end of contact comes the end of feeling; with the end of feeling comes the end of craving; with the end of craving comes the end of grasping; with the end of grasping comes the end of existence; with the end of existence comes the end of birth; with the end of birth comes the end of old age and death, and the end of sorrow, lamentation, pain, aversion, and distress. This is how there is the end of this whole mass of suffering.” Seeing the significance of this, the Buddha uttered a heartfelt exclamation: “When things become clear To the energetic brahmin who practices absorption, Then all his doubts are dispelled, Since he understands the natural order and its conditions.” In the middle part of the night, the Buddha again reflected on dependent origination in forward and reverse order: “Ignorance is the condition for intentional activities; intentional activities are the condition for consciousness; consciousness is the condition for name and form ... This is how there is the origin of this whole mass of suffering. ... This is how there is the end of this whole mass of suffering.” Seeing the significance of this, the Buddha uttered a heartfelt exclamation: “When things become clear To the energetic brahmin who practices absorption, Then all his doubts are dispelled, Since he’s understood the end of the conditions.” In the last part of the night, the Buddha again reflected on dependent origination in forward and reverse order: “Ignorance is the condition for intentional activities; intentional activities are the condition for consciousness; consciousness is the condition for name and form ... This is how there is the origin of this whole mass of suffering. ... This is how there

is the end of this whole mass of suffering.” Seeing the significance of this, the Buddha uttered a heartfelt exclamation: “When things become clear To the energetic brahmin who practices absorption, He defeats the army of the Lord of Death, Like the sun beaming in the sky.” The account with the Bodhi tree is finished.

2. The account with the goatherd’s banyan tree After seven days, the Buddha came out from that stillness and went from the Bodhi tree to a goatherd’s banyan tree. There too he sat cross-legged for seven days without moving, experiencing the bliss of freedom. Then a brahmin devoted to mystical mantras went up to the Buddha, exchanged pleasantries with him, and said, “Good Gotama, how is one a brahmin? What are the qualities that make one a brahmin?” Seeing the significance of this, the Buddha uttered a heartfelt exclamation: “The brahmin who has shut out bad qualities, Who does not murmur mystical mantras, but is free from flaws and self-controlled, Who has reached final knowledge and has fulfilled the spiritual life—He may rightly proclaim the highest doctrine, Having no pride about anything in the world.” The account with the goatherd’s banyan tree is finished.

3. The account with the powderpuff tree After seven days, the Buddha came out from that stillness and went from the goatherd’s banyan tree to a powderpuff tree. There too he sat cross-legged for seven days without moving, experiencing the bliss of freedom. Just then an unseasonal storm was approaching, bringing seven days of rain, cold winds, and clouds. Mucalinda, the dragon king, came out from his abode. He encircled the body of the Buddha with seven coils and spread his large hood over his head, thinking, “May the Buddha not be hot or cold, nor be bothered by horseflies or mosquitoes, by the wind or the burning sun, or by creeping animals or insects.” After seven days, when he knew the sky was clear, Mucalinda unraveled his coils from the Buddha’s body and transformed himself into a young brahmin. He then stood in front of the Buddha, raising his joined palms in veneration. Seeing the significance of this, the Buddha uttered a heartfelt exclamation: “Seclusion is bliss for the contented Who sees the Teaching that they have learned. Kindness to the world is happiness, For one who’s harmless to living beings. Dispassion for the world is happiness, For one who overcomes worldly pleasures. But removing the conceit ‘I am’, This, indeed, is the highest bliss.” The account with the powderpuff tree is finished.

4. The account with the ape-flower tree After seven days, the Buddha came out from that stillness and went from the powderpuff tree to an ape-flower tree. There too he sat cross-legged for seven days without moving, experiencing the bliss of freedom. Just then the merchants Tapussa and Bhallika were traveling from Ukkala to that area. Then a god who was a former relative of theirs said to them, “Sirs, a Buddha who has just attained awakening is staying at the foot of an ape-flower tree. Go to that Buddha and offer him crackers and honey. That will be for your benefit and happiness for a long time.” And they took crackers and honey and went to the Buddha. They bowed down and said, “Sir, please accept the crackers and honey from us. That will be for our benefit and

happiness for a long time.” The Buddha thought, “Buddhas don’t receive with their hands. In what should I receive the crackers and honey?” Then, reading the mind of the Buddha, the four great kings offered him four crystal bowls from the four directions, saying, “Here, sir, please receive the crackers and honey in these.” After receiving the crackers and honey in one of the valuable crystal bowls, the Buddha ate them. When Tapussa and Bhallika knew that the Buddha had finished his meal, they bowed down with their heads at his feet, and said, “Sir, we go for refuge to the Buddha and the Teaching. Please accept us as lay followers who have gone for refuge for life.” By means of the double refuge, they became the first lay followers in the world. The account with the ape-flower tree is finished.

5. The account of the supreme being’s request After seven days, the Buddha came out from that stillness and went from the ape-flower tree to a goatherd’s banyan tree, and he stayed there. Then, while reflecting in private, the Buddha thought this: “I have discovered this profound truth, so hard to see, so hard to comprehend. It’s peaceful and sublime, subtle, beyond the intellect, and knowable only to the wise. But human beings delight in holding on, find pleasure in holding on, rejoice in holding on, and because of that it’s hard for them to see causal relationships, dependent origination. This too is very hard for them to see: the stilling of all intentional activities, the giving up of all ownership, the stopping of craving, fading away, ending, extinguishment. If I were to teach this truth, others would not understand, and that would be wearying and troublesome for me.” And spontaneously, these verses never heard before occurred to the Buddha: “What I’ve discovered with difficulty, There’s no point in making it known. For those overcome by sensual desire and ill will, This truth is hard to understand. Those who are excited by sensual desire, Obstructed by a mass of darkness, Won’t see what goes against the stream, What’s subtle and refined, profound and hard to see.” When the Buddha reflected like this, he inclined to inactivity, not to teaching. Just then the supreme being Sahampati read the mind of the Buddha. He thought, “The world is lost; it’s perished!—for the Buddha, perfected and fully awakened, inclines to inaction, not to teaching.” Then, just as a strong man might bend or stretch his arm, Sahampati disappeared from the world of supreme beings and appeared in front of the Buddha. He arranged his upper robe over one shoulder, placed his right knee on the ground, raised his joined palms, and said, “Please teach, sir, please teach! There are beings with little dust in their eyes who are ruined because of not hearing the Teaching. There will be those who understand.” This is what Sahampati said, and he added: “Earlier, among the Magadhans, An impure teaching appeared, conceived by defiled people. Open this door to the freedom from death! Let them hear the Teaching, discovered by the Pure One. Just as one standing on a rocky mountain top Would see the people all around, Just so, All-seeing Wise One, Ascend the temple of the Truth. Being rid of sorrow, look upon the people, Sunk in grief, overcome by birth and old age. Stand up, Victorious Hero! Leader of travelers, wander the world without obligation. Sir, proclaim the Teaching; There will be those who understand.” Twice the Buddha

repeated to Sahampati what he had thought, and on both occasions Sahampati repeated his request. The Buddha understood the request of that supreme being. Then, with the eye of a Buddha, he surveyed the world out of compassion for sentient beings. He saw beings with little dust in their eyes and with much dust in their eyes, with sharp faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and difficult to teach. He even saw some who regarded the next world as dangerous and to be avoided, while others did not. It was just like red and white lotuses and blue water lilies, sprouted and grown in a lotus pond: some remain submerged in the water without rising out of it, others reach the surface of the water, while others still rise out of the water without being touched by it. When he had seen this, the Buddha replied to Sahampati in verse: “The doors to the freedom from death are open! May those who hear release their faith. Seeing trouble, supreme being, I did not speak the sublime and subtle Truth.” Sahampati thought, “The Buddha has consented to teach.” He bowed down, circumambulated the Buddha with his right side toward him, and disappeared right there. The account of the supreme being’s request is finished.

6. The account of the group of five The Buddha thought, “Who should I teach first? Who will understand this Teaching quickly?” And it occurred to him, “Alara Kalama is wise and competent, and has for a long time had little dust in his eyes. Let me teach him first. He will understand it quickly.” But an invisible god informed the Buddha, “Sir, Alara Kalama died seven days ago,” and the Buddha also knew this for himself. He thought, “Alara Kalama’s loss is great. If he had heard this Teaching, he would have understood it quickly.” Again the Buddha thought, “Who should I teach first? Who will understand this Teaching quickly?” And it occurred to him, “Udaka Ramaputta is wise and competent, and has for a long time had little dust in his eyes. Let me teach him first. He will understand it quickly.” But an invisible god informed the Buddha, “Sir, Udaka Ramaputta died last night,” and the Buddha also knew this for himself. He thought, “Udaka Ramaputta’s loss is great. If he had heard this Teaching, he would have understood it quickly.” Once again the Buddha thought, “Who should I teach first? Who will understand this Teaching quickly?” And it occurred to him, “The group of five monks who supported me while I was striving were of great service to me. Let me teach them first. But where are they staying now?” With his superhuman and purified clairvoyance, the Buddha saw that the group of five monks were staying near Benares, in the deer park at Isipatana. Then, after staying at Uruvela for as long as he liked, he set out wandering toward Benares. The Ajivaka ascetic Upaka saw the Buddha traveling between Gaya and the place of awakening. He said to the Buddha, “Sir, your senses are clear and your skin is pure and bright. In whose name have you gone forth? Who is your teacher or whose teaching do you follow?” The Buddha replied to Upaka in verse: “I’m the victor, the knower of all. Abandoning all, I’m not soiled by anything. Through my own insight, I’m freed by the ending of craving—So who should I refer to as a teacher? I have no teacher; No-one like me exists. In the world with its gods, I have no equal. For I’m the Perfected One, The

supreme teacher. I alone am fully awakened; I'm cool and extinguished. I'm going to the city of Kasi, To set rolling the wheel of the Teaching. In this world immersed in darkness, I'll beat the drum of freedom from death.”

“According to your own claim you must be a universal Victor.” “Indeed, those like me are victors, Those who have ended the corruptions. I have conquered all bad traits—Therefore, Upaka, I'm a Victor.” Saying, “May it be so,” Upaka shook his head, chose the wrong path, and left. The Buddha continued wandering toward the deer park at Isipatana near Benares. When he eventually arrived, he went to the group of five monks. Seeing him coming, the group of five made an agreement with one another: “Here comes the ascetic Gotama, who has given up his striving and returned to a life of indulgence. We shouldn't bow down to him, stand up for him, or receive his bowl and robe, but we should prepare a seat. If he wishes, he may sit down.” But as the Buddha approached, the group of five monks was unable to keep the agreement. One went to meet him to receive his bowl and robe, another prepared a seat, another set out water for washing the feet, yet another set out a foot stool, and the last one put out a foot scraper. The Buddha sat down on the prepared seat and washed his feet. But they still addressed him by name and as “friend”. The Buddha said to the group of five monks, “Monks, don't address the Buddha by name or as ‘friend’. Listen, I'm perfected and fully awakened. I have discovered the freedom from death. I will instruct you and teach you the Truth. When you practice as instructed, in this very life you will soon realize with your own insight the supreme goal of the spiritual life for which gentlemen rightly go forth into homelessness.” They replied, “Friend Gotama, by practicing extreme austerities you didn't gain any superhuman quality, any distinction in knowledge and vision worthy of noble ones. Since you have given up your striving and returned to a life of indulgence, how could you now have achieved any of this?” The Buddha said, “I haven't given up striving and returned to a life of indulgence,” and he repeated what he had said before. A second time the group of five monks repeated their question and a second time the Buddha repeated his reply. A third time they repeated their question, and the Buddha then said, “Have you ever heard me speak like this?” “No, sir.” “Then listen. I'm perfected and fully awakened. I have discovered the freedom from death. I will instruct you and teach you the Truth. When you practice as instructed, in this very life you will soon realize with your own insight the supreme goal of the spiritual life for which gentlemen rightly go forth into homelessness.” The Buddha was able to persuade the group of five monks. They then listened to the Buddha, paid careful attention, and applied their minds to understand. And the Buddha addressed them: “There are these two opposites that should not be pursued by one who has gone forth. One is the devotion to worldly pleasures, which is inferior, crude, common, ignoble, and unbeneficial. The other is the devotion to self-torment, which is painful, ignoble, and unbeneficial. By avoiding these opposites, I have awakened to the middle path, which produces vision and knowledge, which leads to peace, insight, awakening, and extinguishment. And what, monks, is that middle path? It's just this noble eightfold path, that is, right view, right aim, right speech, right action,

right livelihood, right effort, right mindfulness, and right stillness. And this is noble truth of suffering: birth is suffering, old age is suffering, sickness is suffering, death is suffering, association with what is disliked is suffering, separation from what is liked is suffering, not getting what you want is suffering. In brief, the five aspects of existence affected by grasping are suffering. And this is noble truth of the origin of suffering: the craving that leads to rebirth, that comes with delight and sensual desire, ever delighting in this and that, that is, craving for worldly pleasures, craving for existence, and craving for non-existence. And this is noble truth of the end of suffering: the full fading away and ending of that very craving: giving it up, relinquishing it, releasing it, letting it go. And this is noble truth of the path leading to the end of suffering: just this noble eightfold path, that is, right view, right aim, right speech, right action, right livelihood, right effort, right mindfulness, and right stillness. I knew that this is the noble truth of suffering. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of suffering should be fully understood. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of suffering had been fully understood. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this is the noble truth of the origin of suffering. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the origin of suffering should be fully abandoned. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the origin of suffering had been fully abandoned. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this is the noble truth of the end of suffering. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the end of suffering should be fully experienced. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the end of suffering had been fully experienced. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this is the noble truth of the path leading to the end of suffering. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the path leading to the end of suffering should be fully developed. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the path leading to the end of suffering had been fully developed. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. So long as I had not fully purified my knowledge and vision according to reality of these four noble truths with their three stages and twelve characteristics, I didn't claim the supreme full awakening in this world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and humans. But when I had fully purified

my knowledge and vision according to reality of these four noble truths with their three stages and twelve characteristics, then I did claim the supreme full awakening in this world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and humans. And knowledge and vision arose in me: ‘My freedom is unshakable, this is my last birth, now there is no further rebirth.’” This is what the Buddha said. The monks from the group of five were pleased and they rejoiced in the Buddha’s exposition. And while this exposition was being spoken, Venerable Kondañña experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” When the Buddha had set rolling the wheel of the Teaching, the earth gods cried out, “At Benares, in the deer park at Isipatana, the Buddha has set rolling the supreme wheel of the Teaching. It can’t be stopped by any monastic, brahmin, god, lord of death, supreme being, or anyone in the world.” Hearing the earth gods, the gods of the four great kings cried out ... Hearing the gods of the four great kings, the gods of the Thirty-three cried out ... the Yama gods ... the contented gods ... the gods who delight in creation ... the gods who control the creations of others ... the gods of the realm of the supreme beings cried out, “At Benares, in the deer park at Isipatana, the Buddha has set rolling the supreme wheel of the Teaching. It can’t be stopped by any monastic, brahmin, god, lord of death, supreme being, or anyone in the world.” In that instant the news spread as far as the world of the supreme beings. Ten thousand solar systems shook and trembled. And there appeared in the world an immeasurable and glorious radiance, surpassing the splendor of the gods. Then the Buddha uttered a heartfelt exclamation: “Kondañña has understood! Indeed, Kondañña has understood!” That’s how Kondañña got the name “Aññasikondañña”, “Kondañña who has understood.”

Aññasikondañña had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. He then said to the Buddha, “Sir, I wish to receive the going forth in your presence. I wish to receive the full ordination.” The Buddha replied, “Come, monk. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of that venerable. The Buddha then instructed and taught the rest of the monks. While they were being instructed and taught, Venerable Vappa and Venerable Bhaddiya experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. They then said to the Buddha, “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.” The Buddha replied, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of those venerables. Living on the food brought to him, the Buddha then instructed and taught the remaining monks. The six of them lived on the almsfood brought by three. While they were being instructed and taught,

Venerable Mahanama and Venerable Assaji experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” They had seen the Truth, had reached, understood, and penetrated it; they had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. They then said to the Buddha, “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.” The Buddha replied, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of those venerables. Then the Buddha addressed the group of five: “Form is not your essence. For if form were your essence, it would not lead to suffering, and you could make it be like this and not be like that. But because form is not your essence, it leads to suffering, and you can’t make it be like this and not be like that. Feeling is not your essence. For if feeling were your essence, it would not lead to suffering, and you could make it be like this and not be like that. But because feeling is not your essence, it leads to suffering, and you can’t make it be like this and not be like that. Perception is not your essence. For if perception were your essence, it would not lead to suffering, and you could make it be like this and not be like that. But because perception is not your essence, it leads to suffering, and you can’t make it be like this and not be like that. Intentional activities are not your essence. For if intentional activities were your essence, they would not lead to suffering, and you could make them be like this and not be like that. But because intentional activities are not your essence, they lead to suffering, and you can’t make them be like this and not be like that. Consciousness is not your essence. For if consciousness were your essence, it would not lead to suffering, and you could make it be like this and not be like that. But because consciousness is not your essence, it leads to suffering, and you can’t make it be like this and not be like that. What do you think, monks: is form permanent or impermanent?”—“Impermanent, sir.”—“Is what is impermanent suffering or happiness?”—“Suffering.”—“And that which is impermanent, suffering, and changeable by nature, is it proper to regard it like this: ‘This is mine, I am this, this is my essence?’”—“Definitely not.” “What do you think: is feeling permanent or impermanent?”—“Impermanent.”—“Is what is impermanent suffering or happiness?”—“Suffering.”—“And that which is impermanent, suffering, and changeable by nature, is it proper to regard it like this: ‘This is mine, I am this, this is my essence?’”—“Definitely not.” “What do you think: is perception permanent or impermanent?”—“Impermanent.”—“Is what is impermanent suffering or happiness?”—“Suffering.”—“And that which is impermanent, suffering, and changeable by nature, is it proper to regard it like this: ‘This is mine, I am this, this is my

essence?”—“Definitely not.” “What do you think: is consciousness permanent or impermanent?”—“Impermanent.”—“Is what is impermanent suffering or happiness?”—“Suffering.”—“And that which is impermanent, suffering, and changeable by nature, is it proper to regard it like this: ‘This is mine, I am this, this is my essence?’”—“Definitely not.” “So, whatever form there is—whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or near—it should all be seen with right wisdom according to reality: ‘This is not mine, I am not this, this is not my essence.’

Whatever feeling there is—whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or near—it should all be seen with right wisdom according to reality: ‘This is not mine, I am not this, this is not my essence.’ Whatever perception there is—whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or near—it should all be seen with right wisdom according to reality: ‘This is not mine, I am not this, this is not my essence.’

Whatever intentional activities there are—whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or near—they should all be seen with right wisdom according to reality: ‘This is not mine, I am not this, this is not my essence.’ Whatever consciousness there is—whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or near—it should all be seen with right wisdom according to reality: ‘This is not mine, I am not this, this is not my essence.’ A learned noble disciple who sees this is repelled by form, repelled by feeling, repelled by perception, repelled by intentional activities, and repelled by consciousness. Being repelled, they become desireless. Because they are desireless, they are freed. When they are freed, they know they are freed. They understand that birth has come to an end, that the spiritual life has been fulfilled, that the job has been done, that there is no further state of existence.” This is what the Buddha said. The monks from the group of five were pleased and they rejoiced in the Buddha’s exposition. And while this exposition was being spoken to the monks from the group of five, their minds were freed from the corruptions through letting go. Then there were six perfected ones in the world. The account of the group of five is finished. The first section for recitation is finished.

7. The account of the going forth At that time in Benares there was a gentleman called Yasa, the son of a wealthy merchant, who had been brought up in great comfort. He had three stilt houses: one for the winter, one for the summer, and one for the rainy season. While Yasa was spending the four months of the rainy season in the rainy-season house, he was attended on by female musicians, and he did not come down from that house. On one occasion, while he was enjoying himself with worldly pleasures, he fell asleep before his attendants. He then woke up first, while the oil lamp was still burning. He saw his attendants sleeping: one with a lute in her armpit, another with a tabor on her neck, still another with a drum in her armpit; one with hair disheveled, another drooling, still another talking in her sleep. It was like a charnel ground

before his very eyes. When he saw this, the downside became clear, and a feeling of repulsion stayed with him. He uttered a heartfelt exclamation: “Oh the oppression! Oh the affliction!” He then put on his golden shoes and went to the entrance door. Spirits opened the door, thinking, “No-one should create any obstacle for Yasa going forth into homelessness.” He went to the town gate, and again it was opened by spirits. He then went to the deer park at Isipatana. Just then, after getting up early in the morning, the Buddha was doing walking meditation outside. When the Buddha saw Yasa coming, he stepped down from his walking path and sat down on the prepared seat. As he was getting close to the Buddha, Yasa uttered the same heartfelt exclamation: “Oh the oppression! Oh the affliction!” The Buddha said, “This isn’t oppressive, Yasa, this isn’t afflictive. Come and sit down. I’ll give you a teaching.” Thinking, “Apparently this isn’t oppressive, apparently it’s not afflictive!” excited and joyful, Yasa removed his shoes, approached the Buddha, bowed, and sat down. The Buddha then gave Yasa a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that Yasa’s mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. Just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Yasa experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” Soon afterwards Yasa’s mother went up to his stilt house. Not seeing him, she went to her husband and said, “I can’t find your son Yasa.” The merchant then dispatched horsemen to the four directions, while he himself went to the deer park at Isipatana. He saw the imprints of the golden shoes on the ground and he followed along. When the Buddha saw the wealthy merchant coming, he thought, “Why don’t I use my supernormal powers so that the merchant, when he sits down, doesn’t see Yasa seated next to him?” And he did just that. The merchant approached the Buddha and said, “Sir, have you seen Yasa by any chance?” “Please sit down, householder. Perhaps you’ll get to see Yasa.” When the merchant heard this, he was elated and joyful. And he bowed and sat down. The Buddha then gave him a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, the merchant experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. And he said to the Buddha, “Wonderful, sir, wonderful! Just as one might set upright what’s overturned, or reveal what’s hidden, or show the way to one who’s lost, or bring a lamp into the dark so that one with eyes might see what’s there—just so has the Buddha made the Teaching clear in many ways. I go for

refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who's gone for refuge for life." He was the first person in the world to become a lay follower by means of the triple refuge. While his father was given this teaching, Yasa reviewed what he had already seen and understood, and his mind was freed from the corruptions through letting go. Realizing what had happened, the Buddha thought, "Yasa is incapable of returning to the lower life to enjoy worldly pleasures as he did while still a householder. Let me stop using my supernormal powers." And he did. The merchant saw Yasa sitting there and he said to him, "Dear Yasa, your mother is grieving and lamenting. Please give her back her life." Yasa looked to the Buddha, and the Buddha said to the merchant, "What do you think, householder: suppose the mind of one such as you—who has seen and understood the Truth with the trainee's knowledge and vision—while he was reviewing what he had already seen and understood, was freed from the corruptions through letting go. Would he be able to return to the lower life to enjoy worldly pleasures as he did while still a householder?" "Definitely not." "But this is what has happened to Yasa. He is now unable to return to the lower life." "It's a great gain for Yasa that his mind has been freed from the corruptions through letting go! Sir, please accept today's meal from me with Yasa as your attendant." The Buddha consented by remaining silent. Knowing that the Buddha had consented, the merchant got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon after the merchant had left, Yasa said to the Buddha, "Sir, I wish to receive the going forth in your presence. I wish to receive the full ordination." The Buddha said, "Come, monk. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering." That was the full ordination of that venerable. Then there were seven perfected ones in the world. The going forth of Yasa is finished.

The following morning the Buddha robed up, took his bowl and robe, and, with Venerable Yasa as his attendant, went to the house of that merchant where he sat down on the prepared seat. Yasa's mother and ex-wife approached the Buddha, bowed, and sat down. The Buddha gave them a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while they were sitting right there, they experienced the stainless vision of the Truth: "Anything that has a beginning has an end." They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher's instruction. And they said to the Buddha, "Wonderful, sir, wonderful! ... We go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept us as lay followers who have gone for refuge for life." And they were the first women in the world to become lay followers by means of the triple refuge. Yasa's mother, father,

and ex-wife personally served various kinds of fine foods to the Buddha and Yasa. When the Buddha had finished his meal, they sat down. The Buddha then instructed, inspired, and gladdened them with a teaching, before getting up from his seat and leaving.

Now Yasa had four friends—Vimala, Subahu, Punnaji, and Gavampati—who were from the wealthiest merchant families in Benares. When they heard that Yasa had shaved off his hair and beard, put on ocher robes, and gone forth into homelessness, they said to one another, “This must be an extraordinary spiritual path, an extraordinary going forth, for Yasa to have done this.” And they went to Yasa and bowed down to him. Yasa then took his four friends to the Buddha. He bowed, sat down, and said, “Sir, these four friends of mine—Vimala, Subahu, Punnaji, and Gavampati—are from the wealthiest merchant families in Benares. Please instruct them.” The Buddha gave them a progressive talk: on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while they were sitting right there, they experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. And they said to the Buddha, “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.” The Buddha said, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of those venerables. Then, as the Buddha instructed those monks in the Teaching, their minds were freed from the corruptions through letting go. And there were eleven perfected ones in the world. The going forth of the four friends is finished.

Fifty of Yasa’s friends from leading families in the countryside also heard that Yasa had shaved off his hair and beard, put on ocher robes, and gone forth into homelessness. They too said to one another, “This must be an extraordinary spiritual path, an extraordinary going forth, for Yasa to have done this.” And they went to Yasa and bowed down to him. Yasa then took his fifty friends to the Buddha. He bowed, sat down, and said, “Sir, these fifty friends of mine are from leading families in the countryside. Please instruct them.” The Buddha then gave them a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while they were sitting right there, they experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” They had seen the

Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher's instruction. And they said to the Buddha, "Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination." The Buddha said, "Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering." That was the full ordination of those venerables. Then, as the Buddha instructed those monks in the Teaching, their minds were freed from the corruptions through letting go. And there were sixty-one perfected ones in the world. The going forth of the fifty friends is finished.

8. The account of the Lord of Death Then the Buddha addressed those monks: "I'm free from all snares, both human and divine. You, too, are free from all snares, both human and divine. Go wandering, monks, for the benefit and happiness of humanity, out of compassion for the world, for the good, benefit, and happiness of gods and humans. You should each go a different way. Proclaim the Teaching that is good in the beginning, good in the middle, and good in the end, that has a true goal and is well articulated. Set out the perfectly complete and pure spiritual life. There are beings with little dust in their eyes who are ruined because of not hearing the Teaching. There will be those who understand. I too will go to Uruvela, to Senanigama, to proclaim the Teaching." Then the Lord of Death, the Evil One, went up to the Buddha and spoke to him in verse: "You're bound by all snares, Both human and divine. You're bound by the great bond: You're not free from me, monastic." "I'm free from all snares, Both human and divine. I'm free from the great bond: Terminator, you're defeated!" "The snare is ethereal, And it comes from the mind. With that I'll bind you: You're not free from me, monastic." "Sights, sounds, tastes, smells, And tangibles, the mind's delights—For these I have no desire: Terminator, you're defeated!" Then the Lord of Death, the Evil One, thought, "The Buddha knows me, the Happy One knows me," and, sad and miserable, he disappeared right there. The account of the Lord of Death is finished.

9. Discussion of the going forth and the full ordination Soon afterwards, the monks were bringing back, from various regions and countries, people desiring the going forth and the full ordination, thinking, "The Buddha will ordain them." The monks became tired, as did those seeking ordination. Then, while reflecting in private, the Buddha thought, "Why don't I allow the monks to give the going forth and the full ordination right there in those various regions and countries?" In the evening, the Buddha came out from seclusion, gave a teaching, and told the monks what he had thought, adding: "I allow you to give the going forth and the full ordination in those various regions and countries. And, monks, it should be done like this. First the candidate should shave off his hair and beard and put on ocher robes. He should then arrange his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and raise his joined palms. He should then be told to say this: 'I go for refuge to the Buddha, I go for refuge to the Teaching, I go for refuge to the Sangha. For the second time, I go for refuge to the Buddha, For the

second time, I go for refuge to the Teaching, For the second time, I go for refuge to the Sangha. For the third time, I go for refuge to the Buddha, For the third time, I go for refuge to the Teaching, For the third time, I go for refuge to the Sangha.’ You should give the going forth and the full ordination through the taking of the three refuges.” The discussion of the full ordination through the taking of the three refuges is finished.

10. The second account of the Lord of Death When the Buddha had completed the rainy-season residence, he said to the monks, “Through wise attention and wise right effort, I have reached the supreme freedom, realized the supreme freedom. And you, monks, have done the same.” Then the Lord of Death, the Evil One, went up to the Buddha and spoke to him in verse: “You’re bound by the snares of the Lord of Death, Both human and divine. You’re bound by the great bond: You’re not free from me, monastic.” “I’m free from the snares of the Lord of Death, Both human and divine. I’m free from the great bond: Terminator, you’re defeated!” Then the Lord of Death, the Evil One, thought, “The Buddha knows me, the Happy One knows me,” and sad and miserable he disappeared right there. The second account of the Lord of Death is finished.

11. The account of the fine group of people When the Buddha had stayed at Benares for as long as he liked, he set out wandering toward Uruvela. At a certain point he left the road, entered a forest grove, and sat down at the foot of a tree. Just then a fine group of thirty friends and their wives were enjoying themselves in that forest grove. Because one of them did not have a wife, they had brought him a sex worker. While they were all carelessly enjoying themselves, that sex worker took that man’s possessions and ran away. To help their friend, they all went searching for that woman. And as they walked about that forest grove, they saw the Buddha seated at the foot of a tree. They approached him and said, “Sir, have you seen a woman by any chance?” “But, young men, why look for a woman?” They told him what had happened. “What do you think is better for you: that you search for a woman, or that you search for yourselves?” “It’s better that we search for ourselves.” “Well then, sit down, and I’ll give you a teaching.” Saying, “Yes, sir,” they bowed to the Buddha and sat down. The Buddha then gave them a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while they were sitting right there, they experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. And they said to the Buddha, “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.” The Buddha said, “Come, monks. The Teaching is

well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of those venerables. The account of the fine group of friends is finished. The second section for recitation is finished.

12. The account of the wonders at Uruvela The Buddha continued his wandering and eventually arrived at Uruvela. At that time there were three dreadlocked ascetics living there: Uruvela Kassapa, Nadi Kassapa, and Gaya Kassapa. Uruvela Kassapa was the leader and chief of five hundred dreadlocked ascetics, Nadi Kassapa of three hundred, and Gaya Kassapa of two hundred. The Buddha went to the hermitage of Uruvela Kassapa and said to him, “If it’s not inconvenient for you, Kassapa, may I stay for one night in your fire hut?” “It’s not inconvenient for me, Great Ascetic, but there’s a fierce and highly venomous dragon king with supernormal powers there. I don’t want it to harm you.” The Buddha asked a second and a third time, and on both occasions Uruvela Kassapa replied as before. The Buddha then said, “Perhaps it won’t harm me. Come on, Kassapa, let me to stay in the fire hut.” “Well then, do as you like.” The Buddha entered the fire hut and prepared a spread of grass. He sat down, crossed his legs, straightened his body, and established mindfulness in front of him. When the dragon saw that the Buddha had entered, he was displeased and emitted smoke. The Buddha thought, “Let me overpower this dragon, using fire against fire, but without harming it in the slightest way.” The Buddha then used his supernormal powers so that he, too, emitted smoke. The dragon, being unable to contain his rage, emitted flames. The Buddha entered the fire element and he, too, emitted flames. With both of them emitting flames, it was as if the fire hut was ablaze and burning. Those dreadlocked ascetics gathered around the fire hut, saying, “The Great Ascetic is handsome, but the dragon is harming him.” The next morning the Buddha had overcome that dragon, using fire against fire, but without harming it in the slightest way. He put it in his almsbowl and showed it to Uruvela Kassapa: “Here is your dragon, Kassapa, his fire overpowered by fire.” Uruvela Kassapa thought, “The Great Ascetic is powerful and mighty. Using fire against fire, he has overcome that fierce and highly venomous dragon king with its supernormal powers. But he’s not a perfected one like me.” At the Nerañjara the Buddha said To the dreadlocked ascetic Uruvela Kassapa, “If it’s convenient for you, Kassapa, May I stay for a night in your fire hut?” “It’s convenient for me, Great Ascetic, But for your own good, I bar you. A fierce dragon king is there, Highly venomous, with supernormal powers: I don’t want it to harm you.” “Perhaps it won’t harm me. Come on, Kassapa, Let me stay in the fire hut.” When he knew the answer was “Yes,” He entered without fear. Seeing the sage who had entered, The angry dragon emitted smoke. With a mind of good will, The Great Man, too, emitted smoke. Unable to contain his rage, The dragon emitted fire. Well-skilled in the fire element, The Great Man, too, emitted fire. With both of them emitting flames, The fire hut was glowing and blazing. Looking on, the dreadlocked ascetics said, “He’s handsome, the Great Ascetic, But the dragon is harming him.” Yet the following morning The dragon’s flames were extinguished, While the

One with supernormal powers Had flames of various colors. Blue, red, and magenta, Yellow, and the color of crystal: Flames of various colors remained in the body of Angirasa. Putting the dragon in his bowl, He showed it to the brahmin: “Here is your dragon, Kassapa, His fire overpowered by fire.” Because of this wonder of supernormal power, Uruvela Kassapa gained confidence in the Buddha and said to him, “Great Ascetic, please stay right here. I’ll supply you with food.” The first wonder is finished.

Soon afterwards the Buddha stayed in a forest grove not far from Uruvela Kassapa’s hermitage. Then, when the night was well advanced, the magnificent four great kings approached the Buddha, illuminating the whole forest grove. They bowed down to the Buddha and stood at the four cardinal points, appearing like great bonfires. The next morning Uruvela Kassapa went to the Buddha and said, “It’s time, Great Ascetic, the meal is ready. And who was it that visited you last night?” “That was the four great kings. They came to me to hear the Teaching.” Uruvela Kassapa thought, “The Great Ascetic is powerful and mighty, in that even the four great kings go to him to hear the Teaching. But he’s not a perfected one like me.” The Buddha ate his meal and continued to stay in the same forest grove. The second wonder is finished.

Once again when the night was well advanced, Sakka, the magnificent ruler of the gods, approached the Buddha, illuminating the whole forest grove. He bowed down to the Buddha and stood up, appearing just like a great bonfire. But it was more splendid and sublime than the previous ones. The next morning Uruvela Kassapa went to the Buddha and said, “It’s time, Great Ascetic, the meal is ready. And who was it that visited you last night?” “That was Sakka, the ruler of the gods. He came to me to hear the Teaching.” Uruvela Kassapa thought, “The Great Ascetic is powerful and mighty, in that even Sakka, the ruler of gods, goes to him to hear the Teaching. But he’s not a perfected one like me.” The Buddha ate his meal and continued to stay in the same forest grove. The third wonder is finished.

Once again when the night was well advanced, Sahampati, the magnificent supreme being, approached the Buddha, illuminating the whole forest grove. He bowed down to the Buddha and stood up, appearing just like a great bonfire. But it was even more splendid and sublime than the previous ones. The next morning Uruvela Kassapa went to the Buddha and said, “It’s time, Great Ascetic, the meal is ready. And who was it that visited you last night?” “That was Sahampati, the supreme being. He came to me to hear the Teaching.” Uruvela Kassapa thought, “The Great Ascetic is powerful and mighty, in that even Sahampati, the supreme being, goes to him to hear the Teaching. But he’s not a perfected one like me.” The Buddha ate his meal and continued to stay in the same forest grove. The fourth wonder is finished.

At this time Uruvela Kassapa was holding a great sacrifice, and the whole of Anga and Magadha wanted to attend with much food of various kinds. Uruvela Kassapa considered this and thought, “If the Great Ascetic performs a wonder of supernormal power for the great crowd, he’ll get more material support and honor, whereas I’ll get less. I hope he doesn’t come tomorrow.” The

Buddha read the mind of Uruvela Kassapa. He then went to Uttarakuru, collected almsfood there, ate it at the Anotatta lake, and stayed there for the day's meditation. The next morning Uruvela Kassapa went to the Buddha and said, "It's time, Great Ascetic, the meal is ready. And why didn't you come yesterday? We did think of you and set aside a share of various kinds of food." "But, Kassapa, didn't you think, 'I hope he doesn't come tomorrow'? Because I read your mind, I went to Uttarakuru, collected almsfood there, ate it at the Anotatta lake, and stayed there for the day's meditation." Uruvela Kassapa thought, "The Great Ascetic is powerful and mighty, in that he can read the minds of others. But he's not a perfected one like me." The Buddha ate his meal and continued to stay in the same forest grove. The fifth wonder is finished.

Soon afterwards the Buddha got a rag and he thought, "Where can I wash it?" Reading the Buddha's mind, Sakka dug a pond with his hand. And he said to the Buddha, "Sir, please wash it here." The Buddha thought, "Where can I beat it?" Reading the Buddha's mind once again, Sakka placed a boulder there. And he said to the Buddha, "Sir, please beat it here." The Buddha thought, "What can I hold onto to get out of this pond?" A god living in an arjun tree read the Buddha's mind. She then bent down a branch and said to the Buddha, "Sir, please come out by holding onto this." The Buddha thought, "Where can I dry this rag?" Reading the Buddha's mind yet again, Sakka placed another boulder there. And he said to the Buddha, "Sir, please dry it here." The next morning Uruvela Kassapa went to the Buddha and said, "It's time, Great Ascetic, the meal is ready. But what's going on? There was no pond here before, but now there is. These boulders were not here before. Who placed them here? And this arjun tree didn't have a bent branch, but now it does." When the Buddha told him what had happened, Uruvela Kassapa thought, "The Great Ascetic is powerful and mighty, in that even Sakka, the ruler of the gods, performs services for him. But he's not a perfected one like me." The Buddha ate his meal and continued to stay in the same forest grove. The next morning Uruvela Kassapa went to the Buddha and said, "It's time, Great Ascetic, the meal is ready." "You just go ahead, Kassapa, I'll come." After dismissing him, he took a fruit from a rose-apple tree—the tree after which the Rose-apple Land of India is named—and then arrived first in the fire hut where he sat down. When Uruvela Kassapa saw the Buddha sitting there, he said to him, "Which path did you take? I left first, but you're already here." The Buddha told him what he had done and added, "This rose apple has a good color, and it's fragrant and delicious, too. You can have it, if you wish." "There's no need. You deserve it and you should have it." Uruvela Kassapa thought, "The Great Ascetic is powerful and mighty, in that he dismissed me, then took a fruit from a rose-apple tree, and still arrived first in the fire hut. But he's not a perfected one like me." The Buddha ate his meal and continued to stay in the same forest grove. The next morning Uruvela Kassapa went to the Buddha and said, "It's time, Great Ascetic, the meal is ready." "You just go ahead, Kassapa, I'll come." After dismissing him, he took a fruit from a mango tree not far from

the rose-apple tree ... he took a fruit from an emblic myrobalan tree not far from the mango tree ... he took a fruit from a chebulic myrobalan tree not far from the emblic myrobalan tree ... he went to Tavatimsa heaven, took a flower from an orchid tree, and then arrived first in the fire hut where he sat down. When Uruvela Kassapa saw the Buddha sitting there, he said to him, "Which path did you take? I left first, but you're already here." The Buddha told him what he had done, and added, "This orchid tree flower is colorful and fragrant. You can have it, if you wish." "There's no need. You deserve it and you should have it." Uruvela Kassapa thought, "The Great Ascetic is powerful and mighty, in that he dismissed me, then went to Tavatimsa heaven, took an orchid tree flower, and still arrived first in the fire hut. But he's not a perfected one like me." Soon afterwards those dreadlocked ascetics wanted to tend the sacred fire, but were unable to split the logs. They thought, "This must be because of the supernormal powers of the Great Ascetic." The Buddha said to Uruvela Kassapa, "May the logs be split, Kassapa." "Yes, may they," he replied. And five hundred logs were split all at once. Uruvela Kassapa thought, "The Great Ascetic is powerful and mighty, in that he can split logs just like that. But he's not a perfected one like me." Those ascetics still wanted to tend the sacred fire, but were unable to light it. They thought, "This must be because of the supernormal powers of the Great Ascetic." The Buddha said to Uruvela Kassapa, "May the fires be lit, Kassapa." "Yes, may they," he replied. And five hundred fires were lit all at once. Uruvela Kassapa thought, "The Great Ascetic is powerful and mighty, in that he can light fires just like that. But he's not a perfected one like me." When those ascetics had tended the sacred fires, they were unable to extinguish them. They thought, "This must be because of the supernormal powers of the Great Ascetic." The Buddha said to Uruvela Kassapa, "May the fires be extinguished, Kassapa." "Yes, may they," he replied. And the five hundred fires were extinguished all at once. Uruvela Kassapa thought, "The Great Ascetic is powerful and mighty, in that he can extinguish fires just like that. But he's not a perfected one like me." At that time it was midwinter, with cold days and snow. During this period those ascetics emerged from the Nerañjara river, immersed themselves in it, and repeatedly emerged and immersed themselves. Then the Buddha manifested five hundred pans with hot coals, where those ascetics could warm themselves after coming out of the water. They thought, "These were no doubt created by the supernormal powers of the Great Ascetic." Uruvela Kassapa thought, "The Great Ascetic is powerful and mighty, in that he can manifest so many pans with hot coals. But he's not a perfected one like me." Soon afterwards an unseasonal storm poured down, producing a great flood. The spot where the Buddha was staying was inundated. The Buddha thought, "Why don't I drive back the water on all sides and walk on the dry ground in the middle?" And he did. Uruvela Kassapa thought, "I hope the Great Ascetic hasn't been swept away by the water." Together with a number of ascetics he went by boat to where the Buddha was staying. He saw that the Buddha had driven back the water on all sides and was walking on the dry ground in the middle. And he said to the Buddha, "Is that you, Great Ascetic?" "It's me, Kassapa." The

Buddha rose up into the air and landed in the boat. Uruvela Kassapa thought, "The Great Ascetic is powerful and mighty, in that he can displace the water. But he's not a perfected one like me." Then the Buddha thought, "For a long time this foolish man has thought, 'The Great Ascetic is powerful and mighty, but he's not a perfected one like me.' Let me stir him up." And he said to Uruvela Kassapa, "Kassapa, you're not a perfected one or on the path to perfection. You don't have the practice that might make you a perfected one or one on the path to perfection." At that Uruvela Kassapa bowed down with his head at the Buddha's feet and said, "Sir, I wish to receive the going forth in your presence. I wish to receive the full ordination." "Kassapa, you're the leader and chief of five hundred dreadlocked ascetics. Tell them first, so that they may take appropriate action." Uruvela Kassapa then went to those ascetics and said, "I wish to practice the spiritual life under the Great Ascetic. Please do whatever you think is appropriate." "Sir, we've had confidence in the Great Ascetic for a long time. If you are to practice the spiritual life under him, so will all of us." Then, after letting their hair and dreadlocks, their carrying poles and bundles, and their fire-worship implements be carried away by the water, they went to the Buddha. They bowed down with their heads at his feet and said, "Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination." The Buddha said, "Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering." And that was the full ordination of those venerables. Nadi Kassapa saw those things being carried away by the water, and he thought, "I hope my brother is okay." He dispatched his ascetics, saying, "Go and check on my brother." Together with the three hundred ascetics he then went to Uruvela Kassapa and said, "Is this better, Kassapa?" "Yes, this is better." Then, after letting their hair and dreadlocks, their carrying poles and bundles, and their fire-worship implements be carried away by the water, they went to the Buddha. They bowed down with their heads at his feet and said, "Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination." The Buddha said, "Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering." And that was the full ordination of those venerables. Gaya Kassapa saw those things being carried away by the water, and he thought, "I hope my brothers are okay." He dispatched his ascetics, saying, "Go and check on my brothers." Together with the two hundred ascetics he then went to Uruvela Kassapa and said, "Is this better, Kassapa?" "Yes, this is better." Then, after letting their hair and dreadlocks, their carrying poles and bundles, and their fire-worship implements be carried away by the water, they went to the Buddha. They bowed down with their heads at his feet and said, "Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination." The Buddha said, "Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering." And that was the full ordination of those venerables. By an act of supernormal determination the Buddha stopped five hundred logs from being split before splitting them; he stopped fires from being lit before lighting

them; he stopped them from being extinguished before extinguishing them; and he manifested five hundred pans with hot coals. In this way, there were three and a half thousand wonders.

After staying at Uruvela for as long as he liked, the Buddha went to Gayasisa together with that large sangha of one thousand monks, all of them previously dreadlocked ascetics, and they stayed there. Then the Buddha addressed the monks: “Everything is burning. What is that everything that is burning? The eye is burning. Sights are burning. Eye consciousness is burning. Eye contact is burning. Whatever feeling arises because of eye contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say. The ear is burning. Sounds are burning. Ear consciousness is burning. Ear contact is burning. Whatever feeling arises because of ear contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say. The nose is burning. Smells are burning. Nose consciousness is burning. Nose contact is burning. Whatever feeling arises because of nose contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say. The tongue is burning. Tastes are burning. Tongue consciousness is burning. Tongue contact is burning. Whatever feeling arises because of tongue contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say. The body is burning. Touches are burning. Body consciousness is burning. Body contact is burning. Whatever feeling arises because of body contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say. The mind is burning. Mental phenomena are burning. Mind consciousness is burning. Mind contact is burning. Whatever feeling arises because of mind contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say. When they see this, the learned noble disciple is repelled by the eye, repelled by sights, repelled by eye consciousness, repelled by eye contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling that arises because of eye

contact. They are repelled by the ear, repelled by sounds, repelled by ear consciousness, repelled by ear contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling that arises because of ear contact. They are repelled by the nose, repelled by smells, repelled by nose consciousness, repelled by nose contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling that arises because of nose contact. They are repelled by the tongue, repelled by tastes, repelled by tongue consciousness, repelled by tongue contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling that arises because of tongue contact. They are repelled by the body, repelled by touches, repelled by body consciousness, repelled by body contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling that arises because of body contact. They are repelled by the mind, repelled by mental phenomena, repelled by mind consciousness, repelled by mind contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling that arises because of mind contact. Being repelled, they become desireless. Because they are desireless, they are freed. When they are freed, they know they are freed. They understand that birth has come to an end, that the spiritual life has been fulfilled, that the job has been done, that there is no further state of existence.” And while this exposition was being spoken, the minds of those one thousand monks were freed from the corruptions through letting go. The discourse on burning is finished. The third section for recitation on the wonders at Uruvela is finished.

13. The account of the meeting with Bimbisara After staying at Gayasisa for as long as he liked, the Buddha set out wandering toward Rajagaha with that large sangha of one thousand monks, all of them previously dreadlocked ascetics. When he eventually arrived, he stayed in Cane Grove at the Suppatittha Shrine. King Seniya Bimbisara of Magadha was told: “Sir, the ascetic Gotama, the Sakyan, who has gone forth from the Sakyan clan, has arrived at Rajagaha and is staying in the Cane Grove at the Suppatittha Shrine. That good Gotama has a fine reputation: ‘He is a Buddha, perfected and fully awakened, complete in insight and conduct, happy, knower of the world, supreme leader of trainable people, teacher of gods and humans, awakened, a Buddha. With his own insight he has seen this world with its gods, its lords of death, and its supreme beings, this society with its monastics and brahmins, its gods and humans, and he makes it known to others. He has a Teaching that’s good in the beginning, good in the middle, and good in the end. It has a true goal and is well articulated. He sets out a perfectly complete and pure spiritual life.’ It’s good to see such perfected ones.” Then, accompanied by one hundred and twenty thousand brahmin householders from Magadha, King Bimbisara went to the Buddha, bowed, and sat down. Among those brahmins, some bowed to the Buddha and then sat down, some exchanged pleasantries with him and then sat down, some raised their joined palms and then sat down, some announced their name and family and then sat down, and some sat down in silence. They thought, “Is the Great Ascetic practicing the spiritual life under Uruvela Kassapa, or is Uruvela Kassapa practicing the

spiritual life under the Great Ascetic?” Reading their minds, the Buddha spoke to Venerable Uruvela Kassapa in verse: “The resident of Uruvela, known as The Emaciated One—What did he see that he abandoned the fire? Kassapa, I ask you this: Why did you abandon the fire worship?” “As a reward for the sacrifice, they promise worldly pleasures: Sights, sounds, and tastes, and women, too. But knowing the stain of ownership, I found no delight in worship and sacrifice.” “So your mind didn’t delight there—In sights, sounds, or tastes. What then, in the world of gods and humans, Does your mind delight in? Tell me this, Kassapa.” “I saw the state of peace that is detached from sensual existence, Where there is nothing and no ownership; It doesn’t change, and can’t be found through another. That’s why I found no delight in worship and sacrifice.” Uruvela Kassapa got up from his seat, arranged his upper robe over one shoulder, bowed down with his head at the Buddha’s feet, and said, “Sir, you’re my teacher, I’m your disciple; you’re my teacher, I’m your disciple.” The one hundred and twenty thousand brahmin householders from Magadha thought, “So Uruvela Kassapa is practicing the spiritual life under the Great Ascetic.” Reading their minds, the Buddha gave them a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while they were sitting right there, one hundred and ten thousand of those brahmin householders headed by Bimbisara experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” The remaining ten thousand declared themselves as lay followers. King Bimbisara had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. He then said to the Buddha, “Sir, when I was a prince, I had five wishes, and they have now been fulfilled. When I was a prince, I thought, ‘Oh, I wish they would anoint me as the king!’ That was my first wish, which has now been fulfilled. ‘May one who is perfected and fully awakened come to my kingdom!’ That was my second wish, which has now been fulfilled. ‘May I get to visit that Buddha!’ That was my third wish, which has now been fulfilled. ‘May that Buddha give me a teaching!’ That was my fourth wish, which has now been fulfilled. ‘May I understand the Teaching of that Buddha!’ That was my fifth wish, which has now been fulfilled. Wonderful, sir, wonderful! Just as one might set upright what’s overturned, or reveal what’s hidden, or show the way to one who’s lost, or bring a lamp into the dark so that one with eyes might see what’s there—just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who’s gone for refuge for life. And please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, the king got up from his seat, bowed down, circumambulated the Buddha with his right

side toward him, and left. The following morning King Bimbisara had various kinds of fine foods prepared. He then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and together with a large sangha of a thousand monks, all previously dreadlocked ascetics, he entered Rajagaha. Just then Sakka, the ruler of the gods, had transformed himself into a young brahmin. He walked in front of the Sangha of monks headed by the Buddha, chanting these verses: “The Tamed One with the tamed ones, previously dreadlocked; The Liberated One with the liberated ones: Golden in color, The Buddha entered Rajagaha. The Freed One with the freed ones, previously dreadlocked; The Liberated One with the liberated ones: Golden in color, The Buddha entered Rajagaha. The One Crossed Over with the ones crossed over, previously dreadlocked; The Liberated One with the liberated ones: Golden in color, The Buddha entered Rajagaha. The Peaceful One with the peaceful ones, previously dreadlocked; The Liberated One with the liberated ones: Golden in color, The Buddha entered Rajagaha. He has ten abidings and ten powers; He knows ten truths and has ten qualities—With a following of ten times one hundred, The Buddha entered Rajagaha.” People saw Sakka, and they said, “This young brahmin is handsome and graceful. Who is he?” Sakka replied to them in verse: “Unwavering and tamed in all respects, Purified, perfected, and without equal; The one in the world who is happy—I’m his servant.” The Buddha then went to King Bimbisara’s house where he sat down on the prepared seat, together with the Sangha of monks. The king personally served various kinds of fine foods to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, the king sat down to one side. And he thought, “Where will the Buddha stay that’s neither too far from habitation nor too close, that has good access roads and is easily accessible for people who seek him, that has few people during the day and is quiet at night, that’s free from chatter and offers solitude, a private resting place suitable for seclusion?” And it occurred to him, “My Bamboo Grove park has all these qualities. Why don’t I give it to the Sangha of monks headed by the Buddha?” The king then took hold of a golden ceremonial vessel and dedicated the park to the Buddha, saying, “I give this park, the Bamboo Grove, to the Sangha of monks headed by the Buddha.” The Buddha accepted the park. After instructing, inspiring, and gladdening the king with a teaching, he got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks: “I allow monasteries.” The account of the meeting with Bimbisara is finished.

14. The account of the going forth of Sariputta and Moggallana At that time the wanderer Sañcaya was staying at Rajagaha with a large group of two hundred and fifty wanderers, including Sariputta and Moggallana. The two of them had made an agreement that whoever reached freedom from death first would inform the other. Just then, Venerable Assaji robed up in the morning, took his bowl and robe, and entered Rajagaha for almsfood. He was pleasing in his conduct: in going out and coming back, in looking ahead and looking aside, in bending and stretching his arms. His eyes were lowered, and he was perfect in deportment. The wanderer Sariputta observed all this and thought, “This monk

is one of those in the world who are perfected or on the path to perfection. Why don't I go up to him and ask in whose name he has gone forth, and who his teacher is or whose teachings he follows?" But it occurred to him, "It's the wrong time to ask him while he's walking for almsfood among the houses. Let me follow behind him, for one who seeks the path will find it." After walking for alms in Rajagaha, Assaji turned back with his almsfood. Sariputta then went up to him and exchanged pleasantries with him. And he asked, "Venerable, your senses are clear and your skin is pure and bright. In whose name have you gone forth? Who is your teacher or whose teaching do you follow?" "There's a great ascetic, a Sakyan who has gone forth from the Sakyan clan. I've gone forth in his name, he's my teacher, and I follow his teaching." "But what does he teach?" "I've only recently gone forth; I'm new to this spiritual path. I'm not able to give you the Teaching in full, but I can tell you the meaning in brief." Sariputta replied, "Yes, please," and he added: "Speak little or much, But do tell me the meaning. I just want the meaning, For what's the point of a detailed exposition?" And Assaji gave this teaching to the wanderer Sariputta: "Of causally arisen things, The Buddha has declared their cause, As well as their ending. This is the teaching of the Great Ascetic." When he had heard this teaching, Sariputta experienced the stainless vision of the Truth: "Anything that has a beginning has an end." "Now this is the truth, even just this much—The sorrowless state that you have penetrated, Unseen and neglected For innumerable eons." Then the wanderer Sariputta went to the wanderer Moggallana. When Moggallana saw him coming, he said to Sariputta, "Your senses are clear and your skin is pure and bright. You haven't attained freedom from death, have you?" "I have." "But how did it happen?" Sariputta told him everything up to and including the teaching given by Assaji. When he had heard this teaching, Moggallana experienced the stainless vision of the Truth: "Anything that has a beginning has an end." "Now this is the truth, even just this much—The sorrowless state that you have penetrated, Unseen and neglected For innumerable eons."

Moggallana said to Sariputta, "Let's go to the Buddha. He's our teacher." "But these two hundred and fifty wanderers look to us for support. We must tell them first, so that they may take appropriate action." And they went to those wanderers and said, "We're going over to the Buddha. He's our teacher." "But we look to you for support. If you are to practice the spiritual life under the Great Ascetic, so will all of us." Then Sariputta and Moggallana went to Sañcaya and said, "We're going over to the Buddha. He's our teacher." "Don't go! The three of us can look after this community together." Sariputta and Moggallana said the same thing a second time and a third time, and they got the same reply. They then took those two hundred and fifty wanderers and went to the Bamboo Grove. But the wanderer Sañcaya vomited hot blood right there. When the Buddha saw Sariputta and Moggallana coming, he said to the monks, "The two friends Kolita and Upatissa are coming. They will become my most eminent disciples, an excellent pair." They had not even reached the Bamboo Grove, Yet had a

profound range of knowledge, About the supreme end of ownership, about freedom. And the Teacher said of them: “These two friends are coming, Kolita and Upatissa. They will be an excellent pair, My most eminent disciples.” Sariputta and Moggallana approached the Buddha, bowed down with their heads at his feet, and said, “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.” The Buddha said, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of those venerables. The going forth of the well-known At that time many well-known gentlemen from Magadha were practicing the spiritual life under the Buddha. People complained and criticized him, “The ascetic Gotama is making us childless; he’s making us widows. He’s breaking up respectable families! A thousand dreadlocked ascetics have now gone forth because of him, and also these two hundred and fifty wanderers who were disciples of Sañcaya. All these well-known gentlemen from Magadha are practicing the spiritual life under the ascetic Gotama.” And when they saw monks, they confronted them with this verse: “The Great Ascetic has arrived At Giribbaja in Magadha. After leading away all of Sañcaya’s disciples, Who will he lead away next?” The monks heard the complaints of those people and they told the Buddha. ... “The complaining will soon stop. It will only go on for seven days. Still, when people confront you like this, you can confront them in return with this verse: ‘Indeed, the Great Heroes, the Buddhas, Lead by means of a good teaching. When you understand this, what indignation can there be Toward those who lead legitimately?’” Soon, when they saw monks, people confronted them with the same verse: “The Great Ascetic has arrived At Giribbaja in Magadha. After leading away all of Sañcaya’s disciples, Who will he lead away next?” And the monks confronted them in return with this verse: “Indeed, the Great Heroes, the Buddhas, Lead by means of a good teaching. When you understand this, what indignation can there be Toward those who lead legitimately?” People thought, “So it seems the Sakyan monastics lead legitimately, not illegitimately.” The complaining went on for seven days and then stopped. The account of the going forth of Sariputta and Moggallana is finished. The fourth section for recitation is finished.

15. Discussion of the proper conduct toward the preceptor At that time the monks did not have preceptors or teachers, and as a result they were not being instructed. When walking for almsfood, they were shabbily dressed and improper in appearance. While people were eating, they held out their almsbowls to receive leftovers, even right over their food, whether it was cooked or fresh food, delicacies or drinks. They ate bean curry and rice that they themselves had asked for, and they were noisy in the dining hall. People complained and criticized them, “How can the Sakyan monastics act like this? They are just like brahmins at a brahminical meal!” The monks heard the complaints of those people. The monks of few desires, who had a sense of conscience, and who were contented, afraid of wrongdoing, and fond of the training, complained and criticized them, “How can monks act like this?” They then told the Buddha. ... Soon afterwards the Buddha had the Sangha gathered and questioned the

monks: “Is it true, monks, that monks act like 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 act like this? This will affect people’s confidence, and cause some to lose it.” Then the Buddha spoke in many ways in dispraise of being difficult to support and maintain, in dispraise of great desires, discontent, socializing, and laziness; but he spoke in many ways in praise of being easy to support and maintain, of fewness of wishes, contentment, self-effacement, ascetic practices, serenity, reduction in things, and being energetic. After giving a teaching on what is right and proper, he addressed the monks: “There should be a preceptor. The preceptor should think of his student as a son and the student his preceptor as a father. In this way they will respect, esteem, and be considerate toward each other, and they will grow and reach greatness on this spiritual path. A preceptor should be chosen like this. After arranging his upper robe over one shoulder, a student should pay respect at the feet of the potential preceptor. He should then squat on his heels, raise his joined palms, and say, ‘Venerable, please be my preceptor.’ And he should repeat this a second and a third time. If the other conveys the following by body, by speech, or by body and speech: ‘Yes;’ ‘No problem;’ ‘It’s suitable;’ ‘It’s appropriate;’ or, ‘Carry on with inspiration’—then a preceptor has been chosen. If the other doesn’t convey this by body, by speech, or by body and speech, then a preceptor hasn’t been chosen. “A student should conduct himself properly toward his preceptor. This is the proper conduct: Meals and almsroundHaving gotten up at the appropriate time, the student should remove his sandals and arrange his upper robe over one shoulder. He should then give his preceptor a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there is congee, he should rinse a vessel and bring the congee to his preceptor. When he has drunk the congee, the student should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the preceptor has gotten up, the student should put away the seat. If the place is dirty, he should sweep it. If the preceptor wants to enter the village, the student should give him a sarong and receive the one he’s wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should rinse his preceptor’s bowl and give it to him while wet. If the preceptor wants an attendant, the student should put on his sarong evenly all around, covering the navel and the knees. He should put on a belt. Putting the upper robes together, overlapping each other edge-to-edge, he should put them on and fasten the toggle. He should rinse his bowl, bring it along, and be his preceptor’s attendant. He shouldn’t walk too far behind his preceptor or too close to him. He should receive the contents of his bowl. He shouldn’t interrupt his preceptor when he’s speaking. But if the preceptor’s speech is bordering on an offense, he should stop him. When returning, the student should go first to prepare a seat and to set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the preceptor and receive his bowl and robe. He should give him

a sarong and receive the one he's wearing in return. If the robe is damp, he should sun it for a short while, but shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters, so that the fold doesn't become worn. He should place the belt in the fold. If there is almsfood and his preceptor wants to eat, the student should give him water and then the almsfood. He should ask his preceptor if he wants water to drink. When the preceptor has eaten, the student should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but shouldn't leave it in the heat. The student should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the preceptor has gotten up, the student should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it. BathingIf the preceptor wants to bathe, the student should prepare a bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that. If the preceptor wants to take a sauna, the student should knead bath powder, moisten the clay, take a sauna bench, and follow behind his preceptor. After giving the preceptor the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on the senior monks, and he shouldn't block the junior monks from getting a seat. While in the sauna, he should provide assistance to his preceptor. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave. He should also provide assistance to his preceptor in the water. When he has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his preceptor's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be the first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his preceptor if he wants water to drink. If the preceptor wants him to recite, he should do so. If the preceptor wants to question him, he should be questioned. The dwellingIf the dwelling where the preceptor is staying is dirty, the student should clean it if he's able. When he's cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning

board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ocher and they're moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, trying to avoid stirring up dust. He should look out for any trash and discard it. He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night. If the yard is dirty, he should sweep it. If the gatehouse is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no water for washing, he should get some. If there is no water in the restroom ablutions pot, he should fill it. Spiritual support, etc. If the preceptor becomes discontent with the spiritual life, the student should send him away or have him sent away, or he should give him a teaching. If the preceptor becomes anxious, the student should dispel it or have it dispelled, or he should give him a teaching. If the preceptor has wrong view, the student should make him give it up or have someone else do it, or he should give him a teaching. If the preceptor has committed a heavy offense and deserves

probation, the student should try to get the Sangha to give it to him. If the preceptor has committed a heavy offense and deserves to be sent back to the beginning, the student should try to get the Sangha to do it. If the preceptor has committed a heavy offense and deserves the trial period, the student should try to get the Sangha to give it to him. If the preceptor has committed a heavy offense and deserves rehabilitation, the student should try to get the Sangha to give it to him. If the Sangha wants to do a legal procedure against his preceptor—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the student should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his preceptor—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the student should help the preceptor conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure. If the preceptor’s robe needs washing, the student should do it himself, or he should make an effort to get it done. If the preceptor needs a robe, the student should make one himself, or he should make an effort to get one made. If the preceptor needs dye, the student should make it himself, or he should make an effort to get it made. If the preceptor’s robe needs dyeing, the student should do it himself, or he should make an effort to get it done. When he’s dyeing the robe, he should carefully and repeatedly turn it over, and shouldn’t go away while it’s still dripping. Without asking his preceptor for permission, he shouldn’t do any of the following: give away or receive a bowl; give away or receive a robe; give away or receive a requisite; cut anyone’s hair or have it cut; provide assistance to anyone or have assistance provided by anyone; do a service for anyone or get a service done by anyone; be the attendant monk for anyone or take anyone as his attendant monk; bring back almsfood for anyone or get almsfood brought back by anyone; enter the village, go to the charnel ground, or leave for another region. If his preceptor is sick, he should nurse him for as long as he lives, or he should wait until he’s recovered.” The proper conduct toward the preceptor is finished.

16. Discussion of the proper conduct toward a student “And a preceptor should conduct himself properly toward his student. This is the proper conduct: A preceptor should help and take care of his student through recitation, questioning, and instruction. If the preceptor has a bowl, but not the student, the preceptor should give it to him, or he should make an effort to get him one. If the preceptor has a robe, but not the student, the preceptor should give it to him, or he should make an effort to get him one. If the preceptor has a requisite, but not the student, the preceptor should give it to him, or he should make an effort to get him one. Meals and almsroundIf the student is sick, the preceptor should get up at the appropriate time and give his student a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there is congee, he should rinse a vessel and bring the congee to his student. When he has drunk the congee, the preceptor should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the student has gotten up, the

preceptor should put away the seat. If the place is dirty, he should sweep it. If the student wants to enter the village, the preceptor should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should rinse his student's bowl and give it to him while wet. Before he's due back, the preceptor should prepare a seat and set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the student and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is damp, he should sun it for a short while, but shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters, so that the fold doesn't become worn. He should place the belt in the fold. If there is almsfood and his student wants to eat, the preceptor should give him water and then the almsfood. He should ask his student if he wants water to drink. When the student has eaten, the preceptor should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but shouldn't leave it in the heat. The preceptor should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the student has gotten up, the preceptor should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it. Bathing If the student wants to bathe, the preceptor should prepare a bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that. If the student wants to take a sauna, the preceptor should knead bath powder, moisten the clay, take a sauna bench, and go to the sauna. After giving the student the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on the senior monks, and he shouldn't block the junior monks from getting a seat. While in the sauna, he should provide assistance to his student. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave. The preceptor should also provide assistance to his student in the water. When the preceptor has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his student's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be the first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his student if he wants water to drink. The dwelling If the dwelling where the student is staying is dirty, the preceptor should clean it if he's able. When he's cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them

aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ocher and they're moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, trying to avoid stirring up dust. He should look out for any trash and discard it. He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night. If the yard is dirty, he should sweep it. If the gatehouse is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no water for washing, he should get some. If there is no water in the restroom ablutions

pot, he should fill it. Spiritual support, etc. If the student becomes discontent with the spiritual life, the preceptor should send him away or have him sent away, or he should give him a teaching. If the student becomes anxious, the preceptor should dispel it or have it dispelled, or he should give him a teaching. If the student has wrong view, the preceptor should make him give it up or have someone else do it, or he should give him a teaching. If the student has committed a heavy offense and deserves probation, the preceptor should try to get the Sangha to give it to him. If the student has committed a heavy offense and deserves to be sent back to the beginning, the preceptor should try to get the Sangha to do it. If the student has committed a heavy offense and deserves the trial period, the preceptor should try to get the Sangha to give it to him. If the student has committed a heavy offense and deserves rehabilitation, the preceptor should try to get the Sangha to give it to him. If the Sangha wants to do a legal procedure against his student—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the preceptor should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his student—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the preceptor should help the student conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure. If the student’s robe needs washing, the preceptor should show him how to do it, or he should make an effort to get it done. If the student needs a robe, the preceptor should show him how to make one, or he should make an effort to get one made. If the student needs dye, the preceptor should show him how to make it, or he should make an effort to get it made. If the student’s robe needs dyeing, the preceptor should show him how to do it, or he should make an effort to get it done. When he’s dyeing the robe, he should carefully and repeatedly turn it over, and shouldn’t go away while it’s still dripping. If his student is sick, he should nurse him for as long as he lives, or he should wait until he’s recovered.” The proper conduct toward a student is finished.

17. Discussion on dismissal On a later occasion the students did not conduct themselves properly toward their preceptors. The monks of few desires complained and criticized them, “How can students not conduct themselves properly toward their preceptors?” They told the Buddha. ... “Is it true, monks, that students are acting like this?” “It’s true, sir.” The Buddha rebuked them ... “How can students not conduct themselves properly toward their preceptors?” ... After rebuking them ... he gave a teaching and addressed the monks: “A student should conduct himself properly toward his preceptor. If he doesn’t, he commits an offense of wrong conduct.” They still did not conduct themselves properly. They told the Buddha. “You should dismiss one who doesn’t conduct himself properly. And this is how he should be dismissed. If the preceptor conveys the following by body, by speech, or by body and speech: ‘I dismiss you;’ ‘Don’t come back here;’ ‘Remove your bowl and robe;’ or, ‘You shouldn’t attend on me’—then the student has been dismissed. If he doesn’t convey this by body, by speech, or

by body and speech, then the student hasn't been dismissed." Students who had been dismissed did not ask for forgiveness. They told the Buddha. "You should ask for forgiveness." They still did not ask for forgiveness. They told the Buddha. "One who has been dismissed should ask for forgiveness. If he doesn't, he commits an offense of wrong conduct." Preceptors who were asked for forgiveness did not forgive. They told the Buddha. "You should forgive." They still did not forgive. The students left, disrobed, and joined the monastics of other religions. They told the Buddha. "When asked for forgiveness, you should forgive. If you don't, you commit an offense of wrong conduct." Preceptors dismissed students who were conducting themselves properly and did not dismiss those who were not. They told the Buddha. "You shouldn't dismiss someone who is conducting himself properly. If you do, you commit an offense of wrong conduct. And you should dismiss someone who isn't conducting himself properly. If you don't, you commit an offense of wrong conduct. If a student has five qualities, he should be dismissed: he doesn't have much affection for his preceptor; he doesn't have much confidence in his preceptor; he doesn't have much conscience in regard to his preceptor; he doesn't have much respect for his preceptor; he hasn't developed his mind much under his preceptor. If a student has five qualities, he shouldn't be dismissed: he has much affection for his preceptor; he has much confidence in his preceptor; he has much conscience in regard to his preceptor; he has much respect for his preceptor; he has developed his mind much under his preceptor. If a student has five qualities, he deserves to be dismissed: he doesn't have much affection for his preceptor; he doesn't have much confidence in his preceptor; he doesn't have much conscience in regard to his preceptor; he doesn't have much respect for his preceptor; he hasn't developed his mind much under his preceptor. If a student has five qualities, he doesn't deserve to be dismissed: he has much affection for his preceptor; he has much confidence in his preceptor; he has much conscience in regard to his preceptor; he has much respect for his preceptor; he has developed his mind much under his preceptor. If a student has five qualities, the preceptor is at fault if he doesn't dismiss him, but not if he does: the student doesn't have much affection for his preceptor; he doesn't have much confidence in his preceptor; he doesn't have much conscience in regard to his preceptor; he doesn't have much respect for his preceptor; he hasn't developed his mind much under his preceptor. If a student has five qualities, the preceptor is at fault if he dismisses him, but not if he doesn't: the student has much affection for his preceptor; he has much confidence in his preceptor; he has much conscience in regard to his preceptor; he has much respect for his preceptor; he has developed his mind much under his preceptor."

On one occasion a brahmin went to the monks and asked for the going forth, but the monks declined. As a result, he became thin, haggard, and pale, with veins protruding all over his body. The Buddha saw him, and he asked the monks, "Why is that brahmin looking so sickly?" They told him what had happened. The Buddha said, "Does anyone remember any act of service from that brahmin?" Venerable Sariputta replied, "I do, sir." "What service do

you remember, Sariputta?” “When I was walking for almsfood here in Rajagaha, that brahmin gave a ladleful of food.” “Good, good, Sariputta, superior people have gratitude. Well then, Sariputta, give that brahmin the going forth and the full ordination.” “But how should I do it?” The Buddha then gave a teaching and addressed the monks: “From today I rescind the full ordination through the taking of the three refuges. Instead you should give the full ordination through a legal procedure consisting of one motion and three announcements. And the ordination should be done like this. A competent and capable monk should inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. So-and-so wants the full ordination with venerable so-and-so. If the Sangha is ready, it should give the full ordination to so-and-so with so-and-so as his preceptor. This is the motion. Please, venerables, I ask the Sangha to listen. So-and-so wants the full ordination with venerable so-and-so. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn’t approve should speak up. For the second time, I speak on this matter. Please, venerables, I ask the Sangha to listen. So-and-so wants the full ordination with venerable so-and-so. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn’t approve should speak up. For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. So-and-so wants the full ordination with venerable so-and-so. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn’t approve should speak up. The Sangha has given the full ordination to so-and-so with so-and-so as his preceptor. The Sangha approves and is therefore silent. I will remember it thus.’”

On a later occasion, a monk misbehaved immediately after his full ordination. The monks told him, “Don’t do that. It’s not allowable.” “But I didn’t ask you to ordain me. Why did you ordain me without being asked?” They told the Buddha. “You shouldn’t give the full ordination to someone who hasn’t asked. If you do, you commit an offense of wrong conduct. I allow you to give the full ordination to someone who has asked. And this is how they should ask. After approaching the Sangha, the one who wants the full ordination should arrange his upper robe over one shoulder and pay respect at the feet of the monks. He should then squat on his heels, raise his joined palms, and say: ‘Venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion.’ 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. So-and-so wants the full ordination with venerable so-and-so. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. If the Sangha is ready, it should give the full ordination to so-and-so with so-and-so as his preceptor. This is the motion. Please,

venerables, I ask the Sangha to listen. So-and-so wants the full ordination with venerable so-and-so. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up. For the second time, I speak on this matter. ... For the third time, I speak on this matter. ... The Sangha has given the full ordination to so-and-so with so-and-so as his preceptor. The Sangha approves and is therefore silent. I will remember it thus.'”

At that time in Rajagaha, there was a succession of fine meals. A certain brahmin thought, “These Sakyana monastics have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. Why don't I go forth with the Sakyana monastics?” Then that brahmin went to the monks and asked for the going forth. The monks gave him the going forth and the full ordination. When he had gone forth, that succession of meals came to a stop. The monks said to him, “Come, let's walk for alms.” “I didn't go forth to walk for alms. If you give me some, I'll eat it. If not, I'll disrobe.” “But did you go forth for the sake of your stomach?” “Yes.” The monks of few desires complained and criticized him, “How could a monk go forth on this well-proclaimed spiritual path for the sake of his stomach?” They told the Buddha. ... “Is it true, monk, that you did this?” “It's true, sir.” The Buddha rebuked him ... “Foolish man, how could you go forth on this well-proclaimed spiritual path for the sake of your stomach? This will affect people's confidence ...” After rebuking him ... he gave a teaching and addressed the monks: “When you are giving the full ordination, you should point out the four supports: One gone forth is supported by almsfood. You should persevere with this for life. There are these additional allowances: a meal for the Sangha, a meal for designated monks, an invitational meal, a meal for which lots are drawn, a half-monthly meal, a meal on the observance day, and a meal on the day after the observance day. One gone forth is supported by rag-ropes. You should persevere with this for life. There are these additional allowances: linen, cotton, silk, wool, sunn hemp, and hemp. One gone forth is supported by the foot of a tree as a resting place. You should persevere with this for life. There are these additional allowances: a dwelling, a stilt house, and a cave. One gone forth is supported by medicine of fermented urine. You should persevere with this for life. There are these additional allowances: ghee, butter, oil, honey, and syrup.” The fifth section for recitation on the proper conduct toward the preceptor is finished.

18. Discussion of the proper conduct toward a teacher Soon afterwards a young brahmin went to the monks and asked for the going forth. The monks told him about the four supports. He said, “Venerables, if you had told me about this after my going forth, I would have been fine. But now I won't go forth, for these supports are disgusting and repulsive to me.” They told the Buddha. “You shouldn't point out the supports beforehand. If you do, you commit an offense of wrong conduct. You should point out the supports immediately after

the full ordination.” At that time, monks in groups of two and three gave the full ordination. They told the Buddha. “You shouldn’t give the full ordination in groups of less than ten. If you do, you commit an offense of wrong conduct. You should give the full ordination in groups of ten or more than ten.” At that time monks who only had one or two years of seniority gave the full ordination, among them Venerable Upasena of Vanganta. After completing the rainy-season residence, he had two years of seniority and his student had one. The two of them went to the Buddha, bowed, and sat down. Since it is the custom for Buddhas to greet newly-arrived monks, the Buddha said to Upasena, “I hope you’re keeping well, monk, I hope you’re getting by? I hope you’re not tired from traveling?” “I’m keeping well, sir, I’m getting by. I’m not tired from traveling.” When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise not, for Buddhas are incapable of doing what is unbeneficial. Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule. The Buddha said to Upasena, “How long have you been a monk?” “Two years, sir.” “And this monk?” “One year.” “And what’s his relationship to you?” “He’s my student.” 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. You ought to be taught and instructed by others. What, then, makes you think that you should teach and instruct another person? You have turned to indulgence too readily, that is, by forming a group. This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks: “You shouldn’t give the full ordination if you have less than ten years of seniority. If you do, you commit an offense of wrong conduct. I allow you to give the full ordination if you have ten or more years of seniority.” Then, once they had ten years of seniority, ignorant and incompetent monks gave the full ordination. As a result there were ignorant preceptors with knowledgeable students, incompetent preceptors with competent students, uneducated preceptors with learned students, and foolish preceptors with wise students. A monk who had been a monastic in another religion even refuted his preceptor, despite being legitimately corrected by him. He then returned to that religious community. The monks of few desires complained and criticized them, “How can ignorant and incompetent monks give the full ordination just because they have ten years of seniority? There are ignorant preceptors with knowledgeable students, incompetent preceptors with competent students, uneducated preceptors with learned students, and foolish preceptors with wise students.” They told the Buddha. He said, “Is it true, monks, that this is happening?” “It’s true, sir.” The Buddha rebuked them ... “How can those foolish men give the full ordination just because they have ten years of seniority? The consequences are evident. This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks: “An ignorant and incompetent monk shouldn’t give the full ordination. If he does, he commits an offense of wrong conduct. I allow a competent and capable monk who has ten or more years of seniority to give the full ordination.”

At that time there were preceptors who went away, disrobed, died, or joined another religion or sect, and as a result their students were not being instructed. When walking for almsfood, they were shabbily dressed and improper in appearance. While people were eating, they held out their almsbowls to receive leftovers, even right over their food, whether it was cooked or fresh food, delicacies or drinks. They ate bean curry and rice that they themselves had asked for, and they were noisy in the dining hall. People complained and criticized them, “How can the Sakyan monastics act like this? They are just like brahmins at a brahminical meal.” The monks heard the complaints of those people. ... They then told the Buddha. “Is it true, monks ... ?” “It’s true, sir.” ... After rebuking them, the Buddha gave a teaching and addressed the monks: “There should be a teacher. The teacher should think of his pupil as a son and the pupil his teacher as a father. In this way they will respect, esteem, and be considerate toward each other, and they will grow and reach greatness on this spiritual path. You should live with formal support for ten years. And I allow a monk of ten years’ seniority to give such support. A teacher should be chosen like this. After arranging his upper robe over one shoulder, a pupil should pay respect at the feet of a potential teacher. He should then squat on his heels, raise his joined palms, and say, ‘Venerable, please be my teacher. I wish to live with formal support from you.’ And he should repeat this a second and a third time. If the other conveys the following by body, by speech, or by body and speech: ‘Yes;’ ‘No problem;’ ‘It’s suitable;’ ‘It’s appropriate;’ or, ‘Carry on with inspiration’—then a teacher has been chosen. If the other doesn’t convey this by body, by speech, or by body and speech, then a teacher hasn’t been chosen. “A pupil should conduct himself properly toward his teacher. This is the proper conduct: Meals and almsroundHaving gotten up at the appropriate time, the pupil should remove his sandals, and arrange his upper robe over one shoulder. He should then give his teacher a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there is congee, he should rinse a vessel and bring the congee to his teacher. When he has drunk the congee, the pupil should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the teacher has gotten up, the pupil should put away the seat. If the place is dirty, he should sweep it. If the teacher wants to enter the village, the pupil should give him a sarong and receive the one he’s wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should rinse his teacher’s bowl and give it to him while wet. If the teacher wants an attendant, the pupil should put on his sarong evenly all around, covering the navel and the knees. He should put on a belt. Putting the upper robes together, overlapping each other edge-to-edge, he should put them on and fasten the toggle. He should rinse his bowl, bring it along, and be his teacher’s attendant. He shouldn’t walk too far behind his teacher or too close to him. He should receive the contents of his bowl. He shouldn’t interrupt his teacher when he’s speaking. But if the teacher’s speech is bordering on an offense, he should stop him. When returning, the pupil should go first to

prepare a seat and to set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the teacher and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is damp, he should sun it for a short while, but shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters, so that the fold doesn't become worn. He should place the belt in the fold. If there is almsfood and his teacher wants to eat, the pupil should give him water and then the almsfood. He should ask his teacher if he wants water to drink. When the teacher has eaten, the pupil should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but shouldn't leave it in the heat. The pupil should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the teacher has gotten up, the pupil should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it. BathingIf the teacher wants to bathe, the pupil should prepare a bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that. If the teacher wants to take a sauna, the pupil should knead bath powder, moisten the clay, take a sauna bench, and follow behind his teacher. After giving the teacher the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on the senior monks, and he shouldn't block the junior monks from getting a seat. While in the sauna, he should provide assistance to his teacher. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave. He should also provide assistance to his teacher in the water. When he has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his teacher's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his teacher if he wants water to drink. If the teacher wants him to recite, he should do so. If the teacher wants to question him, he should be questioned. The dwellingIf the dwelling where the teacher is staying is dirty, the pupil should clean it if he's able. When he's cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or

the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ocher and they're moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, trying to avoid stirring up dust. He should look out for any trash and discard it. He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night. If the yard is dirty, he should sweep it. If the gatehouse is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no water for washing, he should get some. If there is no water in the restroom ablutions pot, he should fill it. Spiritual support, etc. If the teacher becomes discontent with the spiritual life, the pupil should send him away or have him sent away, or he should give him a teaching. If the teacher becomes anxious, the pupil should dispel it or have it dispelled, or he should give him a teaching. If the teacher has wrong

view, the pupil should make him give it up or have someone else do it, or he should give him a teaching. If the teacher has committed a heavy offense and deserves probation, the pupil should try to get the Sangha to give it to him. If the teacher has committed a heavy offense and deserves to be sent back to the beginning, the pupil should try to get the Sangha to do it. If the teacher has committed a heavy offense and deserves the trial period, the pupil should try to get the Sangha to give it to him. If the teacher has committed a heavy offense and deserves rehabilitation, the pupil should try to get the Sangha to give it to him. If the Sangha wants to do a legal procedure against his teacher—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the pupil should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his teacher—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the pupil should help the teacher conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure. If the teacher’s robe needs washing, the pupil should do it himself, or he should make an effort to get it done. If the teacher needs a robe, the pupil should make one himself, or he should make an effort to get one made. If the teacher needs dye, the pupil should make it himself, or he should make an effort to get it made. If the teacher’s robe needs dyeing, the pupil should do it himself, or he should make an effort to get it done. When he’s dyeing the robe, he should carefully and repeatedly turn it over, and shouldn’t go away while it’s still dripping. Without asking his teacher for permission, he shouldn’t do any of the following: give away or receive a bowl; give away or receive a robe; give away or receive a requisite; cut anyone’s hair or have it cut; provide assistance to anyone or have assistance provided by anyone; do a service for anyone or get a service done by anyone; be the attendant monk for anyone or take anyone as his attendant monk; bring back almsfood for anyone or get almsfood brought back by anyone; enter the village, go to the charnel ground, or leave for another region. If his teacher is sick, he should nurse him for as long as he lives, or he should wait until he’s recovered.” The proper conduct toward a teacher is finished.

19. Discussion of the proper conduct toward a pupil “And a teacher should conduct himself properly toward his pupil. This is the proper conduct: A teacher should help and take care of his pupil through recitation, questioning, and instruction. If the teacher has a bowl, but not the pupil, the teacher should give it to him, or he should make an effort to get him one. If the teacher has a robe, but not the pupil, the teacher should give it to him, or he should make an effort to get him one. If the teacher has a requisite, but not the pupil, the teacher should give it to him, or he should make an effort to get him one. Meals and almsroundIf the pupil is sick, the teacher should get up at the appropriate time and give his pupil a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there is congee, he should rinse a vessel and bring the congee to his pupil. When he has drunk the congee, the teacher should give him water and receive the vessel. Holding it

low, he should wash it carefully without scratching it and then put it away. When the pupil has gotten up, the teacher should put away the seat. If the place is dirty, he should sweep it. If the pupil wants to enter the village, the teacher should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should rinse his pupil's bowl and give it to him while wet. Before he's due back, the teacher should prepare a seat and set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the pupil and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is damp, he should sun it for a short while, but shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters, so that the fold doesn't become worn. He should place the belt in the fold. If there is almsfood and his pupil wants to eat, the teacher should give him water and then the almsfood. He should ask his pupil if he wants water to drink. When the pupil has eaten, the teacher should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but shouldn't leave it in the heat. The teacher should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the pupil has gotten up, the teacher should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it.

**Bathing** If the pupil wants to bathe, the teacher should prepare a bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that. If the pupil wants to take a sauna, the teacher should knead bath powder, moisten the clay, take a sauna bench, and go to the sauna. After giving the pupil the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on the senior monks, and he shouldn't block the junior monks from getting a seat. While in the sauna, he should provide assistance to his pupil. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave. The teacher should also provide assistance to his pupil in the water. When the teacher has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his pupil's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his pupil if he wants water to drink.

**The dwelling** If the dwelling where the pupil is staying is dirty, the teacher should clean it if he's able. When he's cleaning the dwelling, he should first take out the bowl and robe and

put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ocher and they're moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, trying to avoid stirring up dust. He should look out for any trash and discard it. He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night. If the yard is dirty, he should sweep it. If the gatehouse is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no water for

washing, he should get some. If there is no water in the restroom ablutions pot, he should fill it. Spiritual support, etc. If the pupil becomes discontent with the spiritual life, the teacher should send him away or have him sent away, or he should give him a teaching. If the pupil becomes anxious, the teacher should dispel it or have it dispelled, or he should give him a teaching. If the pupil has wrong view, the teacher should make him give it up or have someone else do it, or he should give him a teaching. If the pupil has committed a heavy offense and deserves probation, the teacher should try to get the Sangha to give it to him. If the pupil has committed a heavy offense and deserves to be sent back to the beginning, the teacher should try to get the Sangha to do it. If the pupil has committed a heavy offense and deserves the trial period, the teacher should try to get the Sangha to give it to him. If the pupil has committed a heavy offense and deserves rehabilitation, the teacher should try to get the Sangha to give it to him. If the Sangha wants to do a legal procedure against his pupil—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the teacher should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his pupil—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the teacher should help the pupil conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure. If the pupil's robe needs washing, the teacher should show him how to do it, or he should make an effort to get it done. If the pupil needs a robe, the teacher should show him how to make one, or he should make an effort to get one made. If the pupil needs dye, the teacher should show him how to make it, or he should make an effort to get it made. If the pupil's robe needs dyeing, the teacher should show him how to do it, or he should make an effort to get it done. When he's dyeing the robe, he should carefully and repeatedly turn it over, and shouldn't go away while it's still dripping. If his pupil is sick, he should nurse him for as long as he lives, or he should wait until he's recovered." The proper conduct toward a pupil is finished. The sixth section for recitation is finished.

20. Asking for forgiveness when dismissed On a later occasion the pupils did not conduct themselves properly toward their teachers. ... They told the Buddha. ... "A pupil should conduct himself properly toward his teacher. If he doesn't, he commits an offense of wrong conduct." They still did not conduct themselves properly. They told the Buddha. ... "You should dismiss one who doesn't conduct himself properly. And this is how he should be dismissed. If the teacher conveys the following by body, by speech, or by body and speech: 'I dismiss you;' 'Don't come back here;' 'Remove your bowl and robe;' or, 'You shouldn't attend on me'—then the pupil has been dismissed. If he doesn't convey this by body, by speech, or by body and speech, then the pupil hasn't been dismissed." Pupils who had been dismissed did not ask for forgiveness. They told the Buddha. "You should ask for forgiveness." They still did not ask for forgiveness. They told the Buddha. "One who has been dismissed should ask for forgiveness. If he doesn't, he commits an offense of wrong conduct." Teachers who were asked

for forgiveness did not forgive. They told the Buddha. “You should forgive.” They still did not forgive. The pupils left, disrobed, and joined the monastics of other religions. They told the Buddha. “When asked for forgiveness, you should forgive. If you don’t, you commit an offense of wrong conduct.” Teachers dismissed pupils who were conducting themselves properly and did not dismiss those who were not. They told the Buddha. “You shouldn’t dismiss someone who is conducting himself properly. If you do, you commit an offense of wrong conduct. And you should dismiss someone who isn’t conducting himself properly. If you don’t, you commit an offense of wrong conduct. If a pupil has five qualities, he should be dismissed: he doesn’t have much affection for his teacher; he doesn’t have much confidence in his teacher; he doesn’t have much conscience in regard to his teacher; he doesn’t have much respect for his teacher; he hasn’t developed his mind much under his teacher. If a pupil has five qualities, he shouldn’t be dismissed: he has much affection for his teacher; he has much confidence in his teacher; he has much conscience in regard to his teacher; he has much respect for his teacher; he has developed his mind much under his teacher. If a pupil has five qualities, he deserves to be dismissed: he doesn’t have much affection for his teacher; he doesn’t have much confidence in his teacher; he doesn’t have much conscience in regard to his teacher; he doesn’t have much respect for his teacher; he hasn’t developed his mind much under his teacher. If a pupil has five qualities, he doesn’t deserve to be dismissed: he has much affection for his teacher; he has much confidence in his teacher; he has much conscience in regard to his teacher; he has much respect for his teacher; he has developed his mind much under his teacher. If a pupil has five qualities, the teacher is at fault if he doesn’t dismiss him, but not if he does: the pupil doesn’t have much affection for his teacher; he doesn’t have much confidence in his teacher; he doesn’t have much conscience in regard to his teacher; he doesn’t have much respect for his teacher; he hasn’t developed his mind much under his teacher. If a pupil has five qualities, the teacher is at fault if he dismisses him, but not if he doesn’t: the pupil has much affection for his teacher; he has much confidence in his teacher; he has much conscience in regard to his teacher; he has much respect for his teacher; he has developed his mind much under his teacher.” Asking for forgiveness when dismissed is finished.

21. The ignorant and incompetent Then, once they had ten years of seniority, ignorant and incompetent monks gave formal support. As a result there were ignorant teachers with knowledgeable pupils, incompetent teachers with competent pupils, uneducated teachers with learned pupils, and foolish teachers with wise pupils. The monks of few desires complained and criticized them, “How can ignorant and incompetent monks give formal support, just because they have ten years of seniority? There are ignorant teachers with knowledgeable pupils, incompetent teachers with competent pupils, uneducated teachers with learned pupils, and foolish teachers with wise pupils.” They told the Buddha. ... “Is it true, monks, that this is happening?” “It’s true, sir.” The Buddha rebuked them ... He then gave a teaching and addressed

the monks: “An ignorant and incompetent monk shouldn’t give formal support. If he does, he commits an offense of wrong conduct. I allow a competent and capable monk who has ten or more years of seniority to give formal support.” The section on the ignorant and incompetent is finished.

22. Discussion of the ending of formal support At that time there were preceptors and teachers who went away, disrobed, died, or joined another religion or sect, but their pupils did not know about the ending of support. They told the Buddha. “There are these five reasons why the formal support from a preceptor comes to an end: the preceptor goes away; the preceptor disrobes; the preceptor dies; the preceptor joins another religion or sect; or the preceptor orders it. There are these six reasons why the formal support from a teacher comes to an end: the teacher goes away; the teacher disrobes; the teacher dies; the teacher joins another religion or sect; the teacher orders it; or one is reunited with one’s preceptor.” The discussion of the ending of formal support is finished. 23. The five requirements for giving the full ordination “A monk who has five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He doesn’t have the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained. But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He has the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained. “A monk who has another five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He neither has it himself nor encourages others in the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained. But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He both has it himself and encourages others in the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained. “A monk who has another five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He has no faith, conscience, or moral prudence; and he is lazy and absentminded. But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He has faith, conscience, moral prudence, energy, and mindfulness. “A monk who has another five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He has failed in the higher morality, the higher conduct, and the higher view; and he’s ignorant and foolish. But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He hasn’t failed in the higher morality, the higher conduct, or the higher view; he’s learned and wise. “A monk who has another five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He’s not capable of three things in regard to a student: to nurse him or have him nursed when he’s sick; to send him away or have him sent away when he’s discontent with the spiritual life; and to use the Teaching to dispel anxiety. And he doesn’t know the offenses; and he doesn’t know how offenses

are cleared. But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He's capable of three things in regard to a student: to nurse him or have him nursed when he's sick; to send him away or have him sent away when he's discontent with the spiritual life; and to use the Teaching to dispel anxiety. And he knows the offenses; and he knows how offenses are cleared. "A monk who has another five qualities shouldn't give the full ordination, give formal support, or have a novice monk attend on him. He's not capable of five things in regard to a student: to train him in good conduct; to train him in the basics of the spiritual life; to train him in the Teaching; to train him in the Monastic Law; to use the Teaching to make him give up wrong views. But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He's capable of five things in regard to a student: to train him in good conduct; to train him in the basics of the spiritual life; to train him in the Teaching; to train him in the Monastic Law; to use the Teaching to make him give up wrong views. "A monk who has another five qualities shouldn't give the full ordination, give formal support, or have a novice monk attend on him. He doesn't know the offenses; he doesn't know the non-offenses; he doesn't know which offenses are light; he doesn't know which offenses are heavy; neither Monastic Code has been properly learned by him in detail, and he hasn't analyzed them well, thoroughly mastered them, or investigated them well, either in terms of the rules or their detailed exposition. But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he has properly learned both Monastic Codes in detail, and he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition. "A monk who has another five qualities shouldn't give the full ordination, give formal support, or have a novice monk attend on him. He doesn't know the offenses; he doesn't know the non-offenses; he doesn't know which offenses are light; he doesn't know which offenses are heavy; he has less than ten years of seniority. But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he has ten or more years of seniority." The section consisting of sixteen groups of five requirements for giving the full ordination is finished.

24. The six requirements for giving the full ordination "A monk who has six qualities shouldn't give the full ordination, give formal support, or have a novice monk attend on him. He doesn't have the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained, and he has less than ten years of seniority. But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He has the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained, and he has ten or more years of seniority.

“A monk who has another six qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He neither has it himself nor encourages others in the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained, and he has less than ten years of seniority. But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He both has it himself and encourages others in the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained, and he has ten or more years of seniority. “A monk who has another six qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He has no faith, conscience, or moral prudence; he is lazy and absentminded; and he has less than ten years of seniority. But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He has faith, conscience, moral prudence, energy, mindfulness, and ten or more years of seniority. “A monk who has another six qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He has failed in the higher morality, the higher conduct, and the higher view; he’s ignorant and foolish; and he has less than ten years of seniority. But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He hasn’t failed in the higher morality, the higher conduct, or the higher view; he’s learned and wise; and he has ten or more years of seniority. “A monk who has another six qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He’s not capable of three things in regard to a student: to nurse him or have him nursed when he’s sick; to send him away or have him sent away when he’s discontent with the spiritual life; to use the Teaching to dispel anxiety. And he doesn’t know the offenses; he doesn’t know how offenses are cleared; and he has less than ten years of seniority. But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He’s capable of three things in regard to a student: to nurse him or have him nursed when he’s sick; to send him away or have him sent away when he’s discontent with the spiritual life; to use the Teaching to dispel anxiety. And he knows the offenses; he knows how offenses are cleared; and he has ten or more years of seniority. “A monk who has another six qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He’s not capable of five things in regard to a student: to train him in good conduct; to train him in the basics of the spiritual life; to train him in the Teaching; to train him in the Monastic Law; or to use the Teaching to make him give up wrong views. And he has less than ten years of seniority. But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He’s capable of five things in regard to a student: to train him in good conduct; to train him in the basics of the spiritual life; to train him in the Teaching; to train him in the Monastic Law; and to use the Teaching to make him give up wrong views. And he has ten or more years of seniority. “A monk who has another six qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him.

He doesn't know the offenses; he doesn't know the non-offenses; he doesn't know which offenses are light; he doesn't know which offenses are heavy; neither Monastic Code has been properly learned by him in detail, and he hasn't analyzed them well, thoroughly mastered them, or investigated them well, either in terms of the rules or their detailed exposition; he has less than ten years of seniority. But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he has properly learned both Monastic Codes in detail, and he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition; he has ten or more years of seniority." The section consisting of fourteen groups of six requirements for giving the full ordination is finished.

25. Discussion on those who have been monastics of another religion Soon afterwards that monk who had been a monastic of another religion, and who had returned to that religious community after refuting his preceptor, came back to the monks and asked for the full ordination. The monks told the Buddha. "Monks, when someone who has been a monastic of another religion refutes his preceptor after being legitimately corrected by him and then returns to that religion, but then comes back from that religious community once more, he shouldn't be given the full ordination. Anyone else who has been a monastic of another religion, and who wants the going forth and the full ordination on this spiritual path, should be given four months of probation. And it should be given like this. First he should shave off his hair and beard and put on the other robes. He should then arrange his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and raise his joined palms. He should then be told to say this: 'I go for refuge to the Buddha, I go for refuge to the Teaching, I go for refuge to the Sangha. For the second time, I go for refuge to the Buddha, For the second time, I go for refuge to the Teaching, For the second time, I go for refuge to the Sangha. For the third time, I go for refuge to the Buddha, For the third time, I go for refuge to the Teaching, For the third time, I go for refuge to the Sangha.' Then, after approaching the Sangha, he who had been a monastic of another religion should arrange his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and raise his joined palms. He should then say this: 'Venerables, I have been a monastic of another religion, and I wish for the full ordination on this spiritual path. I ask the Sangha for four months of probation.' 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. So-and-so, who has been a monastic of another religion, wants the full ordination on this spiritual path. He is asking the Sangha for four months of probation. If the Sangha is ready, it should give four months of probation to so-and-so, who has been a monastic of another religion. This is the motion. Please, venerables, I ask the Sangha to listen. So-and-so, who has been a monastic of another religion, wants the full ordination on this spiritual path. He is asking the Sangha for four months of probation. The

Sangha gives four months of probation to so-and-so, who has been a monastic of another religion. Any monk who approves of giving four months of probation to so-and-so, who has been a monastic of another religion, should remain silent. Any monk who doesn't approve should speak up. The Sangha has given so-and-so, who has been a monastic of another religion, four months of probation. The Sangha approves and is therefore silent. I will remember it thus.' And this is how someone who has been a monastic of another religion fails his probation: He enters the village too early and returns too late in the day. He regularly associates with sex workers, widows, single women, *pandakas*, and nuns. He's not skilled or diligent in the various duties of his fellow monastics, and he lacks the proper judgment to organize and perform them well. He doesn't have a keen desire for recitation, for questioning, for the higher morality, for the higher mind, or for the higher wisdom. He's displeased when anyone disparages the teacher, the views, the beliefs, the persuasion, or the opinions of the religious community he's left; but he's pleased when anyone disparages the Buddha, the Teaching, or the Sangha. He's pleased when anyone praises the teacher, the views, the beliefs, the persuasion, or the opinions of the religious community he's left; but he's displeased when anyone praises the Buddha, the Teaching, or the Sangha. This last one is the critical factor for someone who has been a monastic of another religion to fail his probation. When he fails in this way, he shouldn't be given the full ordination. And this is how someone who has been a monastic of another religion passes his probation: He doesn't enter the village too early or return too late in the day. He doesn't regularly associate with sex workers, widows, single women, *pandakas*, or nuns. He's skilled and diligent in the various duties of his fellow monastics, and he has the proper judgment to organize and perform them well. He has a keen desire for recitation, for questioning, for the higher morality, for the higher mind, and for the higher wisdom. He's pleased when anyone disparages the teacher, the views, the beliefs, the persuasion, or the opinions of the religious community he's left; but he's displeased when anyone disparages the Buddha, the Teaching, or the Sangha. He's displeased when anyone praises the teacher, the views, the beliefs, the persuasion, or the opinions of the religious community he's left; but he's pleased when anyone praises the Buddha, the Teaching, or the Sangha. This last one is the critical factor for someone who has been a monastic of another religion to pass his probation. When he passes in this way, he should be given the full ordination. If someone who has been a monastic of another religion arrives naked, a robe should be sought through his preceptor. If he arrives with hair, he should get permission from the Sangha to shave. But any dreadlocked, fire-worshipping ascetic who comes to be ordained should be given the full ordination without probation. Why is that? Because they believe that deeds and actions have results. And if someone comes to be ordained who has been a monastic of another religion but is a Sakyan by birth, he should be given the full ordination without probation. I give this special privilege to my relatives." The discussion on those who have been monastics of another religion is finished. The seventh section for recitation is finished.

26. The five diseases At that time in Magadha, there were five common diseases: leprosy, abscesses, mild leprosy, tuberculosis, and epilepsy. When people were sick with any of these, they went to Jivaka Komarabhacca and said, "Doctor, please treat us." He replied, "I'm very busy. I look after King Seniya Bimbisara of Magadha and his harem. I also look after the Sangha of monks headed by the Buddha. I'm not able to treat you." "We'll give you everything we own, and we'll be your slave, too. Please treat us, doctor." Jivaka repeated what he had already said. And those people thought, "These Sakyan monastics have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. Why don't we go forth with the Sakyan monastics? If we do, the monks will nurse us and Jivaka Komarabhacca will treat us." They then went to the monks and asked for the going forth. The monks gave them the going forth and the full ordination. And the monks nursed them, and Jivaka treated them. At one time the monks were nursing many sick monks. As a result, they kept on asking, "Please give a meal for the sick and for those nursing the sick. Please give medicines for the sick." And because Jivaka was treating many sick monks, he was unable to fulfill his duty to King Bimbisara. Then a certain man who was afflicted with one of the five diseases went to Jivaka and said, "Doctor, please treat me." He replied, "I'm very busy. I look after the king of Magadha and his harem. I also look after the Sangha of monks headed by the Buddha. I'm not able to treat you." "I will give you everything I own, and I'll be your slave, too. Please treat me, doctor." Jivaka repeated what he had already said. That man thought, "These Sakyan monastics have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. Why don't I go forth with the Sakyan monastics? If I do, the monks will nurse me, and Jivaka Komarabhacca will treat me. And when I'm healthy, I'll disrobe." He then went to the monks and asked for the going forth. The monks gave him the going forth and the full ordination, after which they nursed him and Jivaka treated him. When he was healthy again, he disrobed. Jivaka saw that man after he had disrobed, and he asked him, "Didn't you go forth with the monks?" "Yes, doctor." "And why did you do it?" When that man had told him what had happened, Jivaka complained and criticized the monks, "How could the venerables allow one with the five diseases to go forth?" He went to the Buddha, bowed, sat down, and said, "Please, sir, may the venerables not allow those with the five diseases to go forth." The Buddha instructed, inspired, and gladdened him with a teaching. Jivaka then got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks: "You shouldn't give the going forth to anyone afflicted with any of the five diseases. If you do, you commit an offense of wrong conduct."

27. Those employed by the king On one occasion unrest erupted in the outlying districts governed by King Bimbisara. The king told his generals, "Go and sort out those districts." "Yes, sir." But the most distinguished soldiers thought, "If we go and enjoy the battle, we'll do what's bad and make much demerit. How can we avoid what's bad and do what's good

instead?" It occurred to them, "These Sakyan monastics have integrity. They're celibate and their conduct is good, and they're truthful, moral, and have a good character. If we go forth with them, we'll avoid what's bad and do what's good." Those soldiers then went to the monks and asked for the going forth. And the monks gave them the going forth and the full ordination. Soon afterwards the generals asked among the king's employees, "Where are the soldiers so-and-so and so-and-so?" "They've gone forth with the monks." The generals complained and criticized the monks, "How could the Sakyan monastics give the going forth to those who are employed by the king?" They told King Bimbisara. The king then asked the judges, "What's the penalty for one who gives the going forth to someone employed by the king?" "The preceptor should have his head cut off, the one who does the formal proclamation should have his tongue cut out, and the participating group should have half their ribs broken." The king went to the Buddha, bowed, sat down, and said, "Sir, there are kings with little faith and confidence. They would give the monks a hard time even over small matters. Please, may the venerables not give the going forth to those employed by a king." The Buddha instructed, inspired, and gladdened him with a teaching. The king then got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks: "You shouldn't give the going forth to anyone employed by a king. If you do, you commit an offense of wrong conduct."

28. The criminal Angulimala At that time the criminal Angulimala had gone forth with the monks. When people saw him, they became alarmed and fearful. They turned away, took a different path, ran off, and closed their doors. People complained and criticized the monks, "How could the Sakyan monastics give the going forth to a notorious criminal?" The monks heard the complaints of those people. They then told the Buddha. ... "You shouldn't give the going forth to a notorious criminal. If you do, you commit an offense of wrong conduct."

29. The escaped criminal At that time King Bimbisara had made the following declaration: "Nothing should be done to anyone who has gone forth with the Sakyan monastics. The Teaching is well-proclaimed. Allow them to practice the spiritual life to make a complete end of suffering." Soon afterwards a certain thief was put in prison. But he escaped, ran away, and went forth with the monks. When people saw him, they said, "There's that criminal who escaped from prison. Let's get him!" But some said, "No, the king has declared that nothing should be done to anyone gone forth with the Sakyan monastics." People complained and criticized the monks, "These Sakyan monastics are untouchable; you can't do anything to them. So how could they give the going forth to an escaped criminal?" They told the Buddha. "You shouldn't give the going forth to an escaped criminal. If you do, you commit an offense of wrong conduct."

30. The wanted criminal On one occasion a certain man stole something, ran away, and then went forth with the monks. Yet the king's court had issued a

statement: “He should be executed wherever he’s seen.” When people saw him, they said, “There’s that wanted criminal. Let’s execute him!” But some said, “No, King Bimbisara has declared that nothing should be done to anyone gone forth with the Sakyan monastics.” People complained and criticized the monks, “These Sakyan monastics are untouchable; you can’t do anything to them. So how could they give the going forth to a wanted criminal?” They told the Buddha. “You shouldn’t give the going forth to a wanted criminal. If you do, you commit an offense of wrong conduct.”

31. The one who had been whipped At one time a certain man who had been whipped as a penalty went forth with the monks. People complained and criticized the monks, “How could the Sakyan monastics give the going forth to one who has been whipped as a penalty?” They told the Buddha. “You shouldn’t give the going forth to one who has been whipped as a penalty. If you do, you commit an offense of wrong conduct.”

32. The one who had been branded At one time a certain man who had been branded as a penalty went forth with the monks. People complained and criticized the monks, “How could the Sakyan monastics give the going forth to one who has been branded as a penalty?” They told the Buddha. “You shouldn’t give the going forth to one who has been branded as a penalty. If you do, you commit an offense of wrong conduct.”

33. The one in debt On one occasion a certain indebted man ran away and went forth with the monks. Soon afterwards the creditors saw him and said, “There’s that man who owes us. Let’s get him!” But some said, “No, King Bimbisara has declared that nothing should be done to anyone gone forth with the Sakyan monastics.” People complained and criticized the monks, “These Sakyan monastics are untouchable; you can’t do anything to them. So how could they give the going forth to an indebted person?” They told the Buddha. “You shouldn’t give the going forth to one who is indebted. If you do, you commit an offense of wrong conduct.”

34. The slave On one occasion a certain slave ran away and went forth with the monks. Soon afterwards the owners saw him and said, “There’s our slave. Let’s get him!” But some said, “No, King Bimbisara has declared that nothing should be done to anyone gone forth with the Sakyan monastics.” People complained and criticized the monks, “These Sakyan monastics are untouchable; you can’t do anything to them. So how could they give the going forth to a slave?” They told the Buddha. “You shouldn’t give the going forth to a slave. If you do, you commit an offense of wrong conduct.”

35. The shaven-headed smith At that time a certain shaven-headed smith had quarreled with his parents. He then went to the monastery and went forth with the monks. While looking for their son, the parents came to that monastery. They asked the monks, “Venerables, have you by any chance seen such-and-such a boy?” Because they had not, they said, “No.” Soon afterwards those parents saw that their son had gone forth as a monk. They then complained and criticized the monks, “These Sakyan monastics are shameless and immoral

liars. They deny knowing what they know and having seen what they've seen. Our boy has gone forth as a monk." The monks heard the complaints of those parents. They told the Buddha. "You should get permission from the Sangha to shave someone's head."

36. The boy Upali At that time in Rajagaha, there was a group of seventeen boys who were friends and had Upali as their leader. On one occasion Upali's parents thought, "How can we make sure that Upali is able to live happily without exhausting himself after we've passed away? He could become a clerk, but then his fingers will hurt. Or he could become an accountant, but then his chest will hurt. Or he could become a banker, but then his eyes will hurt. These Sakyan monastics, however, have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. If Upali goes forth with them, he'll be able to live happily without exhausting himself after we've passed away." Upali overheard this conversation between his parents. He then went to the other boys and said, "Come, let's go forth with the Sakyan monastics." "If you go forth, so will we." The boys went each to his own parents and said, "Please allow me to go forth into homelessness." Because the parents knew that all the boys had the same desire and good intentions, they gave their approval. The boys then went to the monks and asked them for the going forth, and the monks gave them the going forth and the full ordination. Soon afterwards they got up early in the morning and cried, "Give us congee, give us a meal, give us fresh food!" The monks said, "Wait until it gets light. If any of that becomes available then, you can have it. If not, you'll eat after walking for alms." But they carried on as before. And they defecated and urinated on the furniture. After rising early in the morning, the Buddha heard the sound of those boys. He asked Venerable Ananda, who told him what was happening. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the monks give the full ordination to people they know are less than twenty years old?" "It's true, sir." The Buddha rebuked them ... "How can those foolish men do this? A person who's less than twenty years old is unable to endure cold and heat; hunger and thirst; horseflies, mosquitoes, wind, and the burning sun; creeping animals and insects; and rude and unwelcome speech. And they're unable to bear up with bodily feelings that are painful, severe, sharp, and destructive of life. But a person who's twenty is able to endure these things. This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks: "You shouldn't give the full ordination to a person you know is less than twenty years old. If you do, you should be dealt with according to the rule."

37. The deadly and contagious disease At one time most of the members of a particular family had died from a deadly and contagious disease. Only a father and son were left. After going forth as monks, they walked together for alms. Then, when the boy had handed over his almsfood to his father, he said, "Give to me too, daddy!" People complained and criticized the monks, "These Sakyan monastics are not celibate. This boy was born to a nun!" The monks heard the complaints of those people and they told the Buddha. "You

shouldn't give the going forth to a boy less than fifteen years old. If you do, you commit an offense of wrong conduct."

At that time there was a family with faith and confidence that was supporting Venerable Ananda. Then most of its members died from a deadly and contagious disease, and only two boys were left behind. When they saw the monks, they ran up to them, as they had done before. When the monks dismissed them, they cried. Ananda thought, "The Buddha has laid down a rule that a boy less than fifteen years old shouldn't be given the going forth, which applies to these boys. How then can I make sure that these boys don't perish?" He told the Buddha. "Are they able, Ananda, to scare away crows?" "Yes." The Buddha then gave a teaching and addressed the monks: "I allow you to give the going forth to a boy less than fifteen years old if he's able to scare away crows."

38. Kantaka At one time Venerable Upananda the Sakyan had two novice monks, Kantaka and Mahaka. They had sex with each other. The monks complained and criticized them, "How could novice monks misbehave like this?" They told the Buddha. "A single monk shouldn't have two novice monks attend on him. If he does, he commits an offense of wrong conduct."

39. The obscure At one time the Buddha was staying right there at Rajagaha during the rainy season, the winter, and the summer. People complained, "The districts are left in darkness and obscurity by the Sakyan monastics. They don't brighten them up by their presence." The monks heard the complaints of those people and told the Buddha. He said to Venerable Ananda, "Take a key, Ananda, and go around the yards, informing the monks that the Buddha wishes to go wandering in the Southern Hills. Anyone is welcome to join him." Saying, "Yes, sir," he did just that. The monks said, "Ananda, the Buddha has laid down a rule that one must live with formal support for ten years and that one who has ten years' seniority can give such support. If we were to go, we would have to obtain support for a short time, and when we returned, we would have to obtain support once again. So, if our preceptors and teachers go, we'll go too. If they don't, neither will we. We don't want the burden." As a result, the Buddha went wandering in the Southern Hills with a small group of monks.

40. Discussion of release from formal support After staying in the Southern Hills for as long as he liked, the Buddha returned to Rajagaha. He then asked Ananda, "Why was it so small, Ananda, the group of monks that came wandering with me in the Southern Hills?" Ananda told him what had happened. Soon afterwards the Buddha gave a teaching and addressed the monks: "A competent and capable monk should live with formal support for five years, but one who is incompetent should live with formal support for life. A monk who has five qualities should live with formal support: he doesn't have the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained. But a monk who has five qualities may live without formal support: he has the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained. "A monk who has another five qualities should live with formal

support: he has no faith, conscience, or moral prudence, and is lazy and absentminded. But a monk who has five qualities may live without formal support: he has faith, conscience, moral prudence, energy, and mindfulness. “A monk who has another five qualities should live with formal support: he has failed in the higher morality, the higher conduct, and the higher view; he’s ignorant and foolish. But a monk who has five qualities may live without formal support: he hasn’t failed in the higher morality, the higher conduct, or the higher view; he’s learned and wise. “A monk who has another five qualities should live with formal support: he doesn’t know the offenses; he doesn’t know the non-offenses; he doesn’t know which offenses are light; he doesn’t know which offenses are heavy; neither Monastic Code has been properly learned by him in detail, and he hasn’t analyzed them well, thoroughly mastered them, or investigated them well, either in terms of the rules or their detailed exposition. But a monk who has five qualities may live without formal support: he knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he has properly learned both Monastic Codes in detail, and he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition. “A monk who has another five qualities should live with formal support: he doesn’t know the offenses; he doesn’t know the non-offenses; he doesn’t know which offenses are light; he doesn’t know which offenses are heavy; he has less than five years of seniority. But a monk who has five qualities may live without formal support: he knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he has five or more years of seniority.” The section consisting of ten groups of five is finished. “A monk who has six qualities should live with formal support: he doesn’t have the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained, and he has less than five years of seniority. But a monk who has six qualities may live without formal support: he has the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained, and he has five or more years of seniority. “A monk who has another six qualities should live with formal support: he has no faith, conscience, or moral prudence; he is lazy and absentminded; and he has less than five years of seniority. But a monk who has six qualities may live without formal support: he has faith, conscience, moral prudence, energy, mindfulness, and five or more years of seniority. “A monk who has another six qualities should live with formal support: he has failed in the higher morality, the higher conduct, and the higher view; he’s ignorant and foolish; he has less than five years of seniority. But a monk who has six qualities may live without formal support: he hasn’t failed in the higher morality, the higher conduct, or the higher view; he’s learned and wise; he has five or more years of seniority. “A monk who has another six qualities should live with formal support: he doesn’t know the offenses; he doesn’t know the non-offenses; he doesn’t know which offenses are light; he doesn’t know which offenses are heavy; neither Monastic Code has been properly learned by him in detail, and he hasn’t analyzed them well, thoroughly mastered them, or investigated them well, either

in terms of the rules or their detailed exposition; he has less than five years of seniority. But a monk who has six qualities may live without formal support: he knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he has properly learned both Monastic Codes in detail, and he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition; he has five or more years of seniority.” The eighth section for recitation on untouchable is finished.

41. Rahula After staying at Rajagaha for as long as he liked, the Buddha set out wandering toward Kapilavatthu in the Sakyan country. When he eventually arrived, he stayed in the Banyan Tree Monastery. In the morning the Buddha robed up, took his bowl and robe, and went to Suddhodana the Sakyan’s house where he sat down on the prepared seat. The queen, the mother of Rahula, said to the boy, “This is your father, Rahula. Go and ask for your inheritance.” Rahula went up to the Buddha, stood in front of him, and said, “Ascetic, your shadow is pleasant.” When the Buddha got up from his seat and left, Rahula followed behind, saying “Give me my inheritance! Give me my inheritance!” The Buddha said to Venerable Sariputta, “Well then, Sariputta, give Rahula the going forth.” “But how, sir?” The Buddha then gave a teaching and addressed the monks: “The going forth as a novice monk should be given through the taking of the three refuges. It should be done like this. First the candidate should shave off his hair and beard and put on other robes. He should then arrange his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and raise his joined palms. He should then be told to say this: ‘I go for refuge to the Buddha, I go for refuge to the Teaching, I go for refuge to the Sangha. For the second time, I go for refuge to the Buddha, For the second time, I go for refuge to the Teaching, For the second time, I go for refuge to the Sangha. For the third time, I go for refuge to the Buddha, For the third time, I go for refuge to the Teaching, For the third time, I go for refuge to the Sangha.’” And Sariputta gave Rahula the going forth. Soon afterwards Suddhodana went to the Buddha, bowed, sat down, and said, “Sir, I want to ask for a favor.” “Buddhas don’t grant favors, Gotama.” “It’s allowable and blameless.” “Well then, say what it is.” “When the Buddha went forth, it was very painful for me, and the same when Nanda went forth. With Rahula, it’s even worse. Affection for a child cuts deep. It cuts through the outer and inner skin; it cuts through the flesh, the sinews, and the bones, and it reaches all the way to the bone-marrow. Please, may the venerables not give the going forth to a child without the parents’ permission.” The Buddha then instructed, inspired, and gladdened him with a teaching, after which Suddhodana got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks: “You shouldn’t give the going forth to a child without the parents’ permission. If you do, you commit an offense of wrong conduct.”

After staying at Kapilavatthu for as long as he liked, the Buddha set out

wandering toward Savatthi. When he eventually arrived, he stayed in the Jeta Grove, Anathapindika's Monastery. At this time a family that was supporting Sariputta sent him a boy with this message: "Please give the going forth to this boy." Sariputta thought, "The Buddha has laid down a rule that a monk shouldn't have two novices attend on him. I already have the novice Rahula. So what should I do now?" He told the Buddha. "I allow a competent and capable monk to have two novice monks attend on him, or however many he's able to teach and instruct."

42. Discussion of the training rules Soon afterwards the novices thought, "How many training rules do we have that we should train in?" They told the Buddha. . . . "There are ten training rules for the novice monks: Abstention from killing living beings Abstention from stealing Abstention from sexual activity Abstention from lying Abstention from alcoholic drinks that cause heedlessness Abstention from eating at the wrong time Abstention from dancing, singing, music, and seeing shows Abstention from wearing garlands and using scents and cosmetics Abstention from high and luxurious resting places Abstention from receiving gold, silver, and money."

43. Penalties Soon the novice monks were being disrespectful, undeferential, and rude toward the monks. The monks complained and criticized them, "How can the novices behave like this?" They told the Buddha. . . . "I allow you to penalize a novice monk who has five qualities: He's trying to stop monks from getting material support He's trying to harm monks He's trying to make monks lose their place of residence He abuses and reviles monks He causes division between monks." The monks didn't know which penalty to impose. They told the Buddha. "I allow you to place restrictions on the novice monks." The monks restricted the novices from the whole monastery. Because they were unable to enter the monastery, the novices left, disrobed, and joined the monastics of other religions. They told the Buddha. "You shouldn't restrict anyone from a whole monastery. If you do, you commit an offense of wrong conduct. I allow you to make restrictions for the place you're staying and its access areas." The monks placed restrictions on the novices' food. People making congee and meals for the Sangha said to the novices, "Come, venerables, and drink congee. Come and eat a meal." The novices replied, "We can't. The monks have placed a restriction on us." People complained and criticized them, "How can the venerables restrict the novices' food?" They told the Buddha. "You shouldn't place restrictions on food. If you do, you commit an offense of wrong conduct." The account of penalties is finished.

44. Prohibiting without asking permission On one occasion the monks from the group of six placed restrictions on novices without asking their preceptors for permission. The preceptors could not find their novices. When other monks told them what had happened, the preceptors complained and criticized those monks, "How could the monks from the group of six place restrictions on our novices without asking us for permission?" They told the Buddha. "You shouldn't place a restriction without asking permission from the preceptor. If you do,

you commit an offense of wrong conduct.”

45. Luring away At one time the monks from the group of six were luring away the novices of the senior monks. The senior monks had to get their own tooth cleaners and water for rinsing the mouth. As a result, they became tired. They told the Buddha. “You shouldn’t lure away another’s followers. If you do, you commit an offense of wrong conduct.”

46. The novice Kantaka At one time Venerable Upananda the Sakyan had a novice monk called Kantaka who raped a nun called Kantaki. The monks complained and criticized him, “How could a novice monk misbehave in this way?” They told the Buddha. “I allow you to expel a novice monk who has ten qualities: He kills living beings He steals He’s not celibate He lies He drinks alcoholic drinks He disparages the Buddha He disparages the Teaching He disparages the Sangha He has wrong view He has raped a nun.”

47. *Pandakas* At one time a certain *pandaka* had gone forth as a monk. He went to the young monks and said, “Come, venerables, have sex with me.” The monks dismissed him, “Go away, *pandaka*. We don’t want you.” He went to the big and fat novices, said the same thing, and got the same response. He then went to the elephant keepers and the horse keepers and once again said the same thing. And they had sex with him. They complained and criticized him, “These Sakyan monastics are *pandakas*. And those who are not have sex with them. None of them is celibate.” The monks heard their complaints and told the Buddha. “A *pandaka* shouldn’t be given the full ordination. If it has been given, he should be expelled.”

48. Fake monks At one time there was a gentleman who had been brought up in comfort, but whose entire family had died. He thought, “I’ve been brought up in comfort and I’m incapable of making money. How can I live happily without exhausting myself?” It occurred to him, “These Sakyan monastics have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. Why don’t I just get myself a bowl and robes, shave off my hair and beard, put on other robes, and then go to the monastery and live with the monks?” And he did just that. When he came to the monastery, he bowed down to the monks. The monks asked him, “How many rains do you have?” “What does ‘How many rains’ mean?” “Who’s your preceptor?” “What’s a preceptor?” The monks said to Venerable Upali, “Upali, please examine this person.” He then told Upali what had happened. Upali told the monks, who in turn told the Buddha. “A fake monk shouldn’t be given the full ordination. If it has been given, they should be expelled. Anyone who has previously left to join the monastics of another religion shouldn’t be given the full ordination. If it has been given, they should be expelled.”

49. Animals At one time there was a dragon who was troubled, ashamed, and disgusted with his existence as a dragon. He thought, “How can I get released

from this existence and quickly become human?" It occurred to him, "These Sakyan monastics have integrity. They're celibate and their conduct is good, and they're truthful, moral, and have a good character. If I were to go forth with them, I would be released from this existence as a dragon and quickly become human." Then, taking on the appearance of a young brahmin, that dragon went to the monks and asked for the going forth. The monks gave him the going forth and the full ordination. Soon afterwards that dragon was sharing a remote dwelling with a certain monk. After getting up early one morning, that monk did walking meditation outside. When the monk had left, the dragon relaxed and fell asleep. As a result, the serpent filled the whole dwelling, its coils even protruding from the windows. Just then that monk decided to go back inside. When he opened the door, he saw the serpent filling the whole dwelling. Terrified, he screamed. Monks came running to and asked him why he was screaming. And he told them what had seen. The dragon woke up from the noise and sat down on his seat. The monks asked him who he was. He replied, "I'm a dragon." "Why did you do this?" The dragon told them what had happened, and they told the Buddha. He then had the Sangha of monks gathered and said to the dragon, "Dragons are unable to make progress on this spiritual path. Go, dragon, and keep the observance days of the fourteenth, the fifteenth, and the eighth of the lunar half-month. In this way you'll be released from existence as a dragon and quickly become human." When he heard this, the dragon wept. Sad and miserable, he cried out in distress and left. And the Buddha addressed the monks: "There are two occasions when dragons appear in their own form: when they have sexual intercourse with each other, and when they relax and fall asleep. Monks, an animal shouldn't be given the full ordination. If it has been given, it should be expelled."

50. *Matricides* At one time there was a young brahmin who had murdered his mother. He was troubled, ashamed, and disgusted by what he had done, and he thought, "How can I escape from this terrible action?" It occurred to him, "These Sakyan monastics have integrity. They're celibate and their conduct is good, and they're truthful, moral, and have a good character. If I were to go forth with them, I might be released from this bad deed." He then went to the monks and asked for the going forth. The monks said to Upali, "Previously a dragon appearing as a young brahmin asked for the going forth. So, please examine this young brahmin, Upali." The young brahmin told Upali what had happened. Upali told the monks, who in turn told the Buddha. "A matricide shouldn't be given the full ordination. If it has been given, he should be expelled."

51. *Patricides* At one time there was a young brahmin who had murdered his father. He was troubled, ashamed, and disgusted by what he had done, and he thought, "How can I escape from this terrible action?" It occurred to him, "These Sakyan monastics have integrity. They're celibate and their conduct is good, and they're truthful, moral, and have a good character. If I were to go forth with them, I might be released from this bad action." He then went to the monks and asked for the going forth. The monks said to Upali, "Previously a dragon appearing as a young brahmin asked for the going forth."

So, please examine this young brahmin, Upali.” The young brahmin told Upali what had happened. Upali told the monks, who in turn told the Buddha. “A patricide shouldn’t be given the full ordination. If it has been given, he should be expelled.”

52. Murderers of perfected ones On one occasion a number of monks were traveling from Saketa to Savatthi. While on their way, they were attacked by gangsters. Some of the monks were robbed and some were killed. The king’s men came out from Savatthi. They caught some of the criminals, while others escaped. Those who escaped went forth with the monks, but those who were caught were taken away for execution. Those who had gone forth saw the others being taken away for execution. They said, “It’s good that we escaped. Had we been caught, we would’ve been executed, too.” The monks asked, “But what have you done?” They told the monks what had happened, and the monks told the Buddha. “Those monks were perfected ones. A murderer of a perfected one shouldn’t be given the full ordination. If it has been given, he should be expelled.”

53. Rapists of nuns On one occasion a number of nuns were traveling from Saketa to Savatthi. While on their way, they were attacked by gangsters. Some of the nuns were robbed and some were raped. The king’s men came out from Savatthi. They caught some of the criminals, while others escaped. Those who escaped went forth with the monks, but those who were caught were taken away for execution. Those who had gone forth saw the others being taken away for execution. They said, “It’s good that we escaped. Had we been caught, we would’ve been executed, too.” The monks asked, “But what have you done?” They told the monks what had happened, and the monks told the Buddha. “One who has raped a nun shouldn’t be given the full ordination. If it has been given, he should be expelled. One who has caused a schism in the Sangha shouldn’t be given the full ordination. If it has been given, he should be expelled. One who has caused the Buddha to bleed shouldn’t be given the full ordination. If it has been given, he should be expelled.”

54. Gynandromorphs At one time a gynandromorph had gone forth as a monk. He had sex and made others have it. They told the Buddha. “A gynandromorph shouldn’t be given the full ordination. If it has been given, he should be expelled.”

55. Those without a preceptor, etc. On one occasion the monks gave the full ordination to someone without a preceptor. They told the Buddha. “You shouldn’t give the full ordination to someone without a preceptor. If you do, you commit an offense of wrong conduct.” On one occasion the monks gave the full ordination to someone with the Sangha as preceptor. They told the Buddha. “You shouldn’t give the full ordination with the Sangha as preceptor. If you do, you commit an offense of wrong conduct.” On one occasion the monks gave the full ordination to someone with a group as preceptor. They told the Buddha. “You shouldn’t give the full ordination with a group as preceptor. If you do, you commit an offense of wrong conduct.” On one occasion the monks gave the full ordination with a *pandaka* as

preceptor ... with a fake monk as preceptor ... with one who has previously left to join the monastics of another religion as preceptor ... with an animal as preceptor ... with a matricide as preceptor ... with a patricide as preceptor ... with a murderer of a perfected one as preceptor ... with one who had raped a nun as preceptor ... with one who had caused a schism in the Sangha as preceptor ... with one who had caused the Buddha to bleed as preceptor ... with a gynandromorph as preceptor. They told the Buddha. “You shouldn’t give the full ordination with a *pandaka* as preceptor, with a fake monk as preceptor, with one who has previously left to join the monastics of another religion as preceptor, with an animal as preceptor, with a matricide as preceptor, with a patricide as preceptor, with a murderer of a perfected one as preceptor, with one who has raped a nun as preceptor, with one who has caused a schism in the Sangha as preceptor, with one who has caused the Buddha to bleed as preceptor, or with a gynandromorph as preceptor. If you do, you commit an offense of wrong conduct.”

56. Those without an almsbowl, etc. On one occasion the monks gave the full ordination to someone without an almsbowl. When walking for alms, he received it in his hands. People complained and criticized him, “He’s just like the monastics of other religions.” They told the Buddha. “You shouldn’t give the full ordination to someone without an almsbowl. If you do, you commit an offense of wrong conduct.” On one occasion the monks gave the full ordination to someone without robes. He walked naked for alms. People complained and criticized him, “He’s just like the monastics of other religions.” They told the Buddha. “You shouldn’t give the full ordination to someone without robes. If you do, you commit an offense of wrong conduct.” On one occasion the monks gave the full ordination to someone with neither almsbowl nor robes. He walked naked for alms and received it in his hands. People complained and criticized him, “He’s just like the monastics of other religions.” They told the Buddha. “You shouldn’t give the full ordination to someone with neither almsbowl nor robes. If you do, you commit an offense of wrong conduct.” On one occasion the monks gave the full ordination to someone with a borrowed almsbowl. When he had been ordained, they took back the bowl. Then, when walking for alms, he received it in his hands. People complained and criticized him, “He’s just like the monastics of other religions.” They told the Buddha. “You shouldn’t give the full ordination to someone with a borrowed almsbowl. If you do, you commit an offense of wrong conduct.” On one occasion the monks gave the full ordination to someone with borrowed robes. When he had been ordained, they took back the robes. He then walked naked for alms. People complained and criticized him, “He’s just like the monastics of other religions.” They told the Buddha. “You shouldn’t give the full ordination to someone with borrowed robes. If you do, you commit an offense of wrong conduct.” On one occasion the monks gave the full ordination to someone with a borrowed almsbowl and borrowed robes. When he had been ordained, they took back the bowl and the robes. He then walked naked for alms and received it in his hands. People complained and criticized him, “He’s just like the monastics of other religions.” They told the Buddha. “You shouldn’t give

the full ordination to someone with a borrowed almsbowl and borrowed robes. If you do, you commit an offense of wrong conduct.” The section consisting of twenty-one cases when the full ordination is not to be given is finished.

57. The section consisting of thirty-two cases when the going forth is not to be given On one occasion the monks gave the going forth to someone without a hand ... to someone without a foot ... to someone without a hand and foot ... to someone without an ear ... to someone without a nose ... to someone without an ear and nose ... to someone without a finger or toe ... to someone with a cut tendon ... to someone with joined fingers ... to a hunchback ... to a dwarf ... to someone with goiter ... to someone who had been branded ... to someone who had been whipped ... to a wanted criminal ... to someone with elephantiasis ... to someone with a serious sickness ... to someone with abnormal appearance ... to someone blind in one eye ... to someone with a crooked limb ... to someone lame ... to someone paralyzed on one side ... to someone crippled ... to someone weak from old age ... to someone blind ... to a mute ... to someone deaf ... to someone blind and mute ... to someone blind and deaf ... to someone mute and deaf ... to someone blind, mute, and deaf. They told the Buddha. ... “You shouldn’t give the going forth to someone without a hand, to someone without a foot, to someone without a hand and foot, to someone without an ear, to someone without a nose, to someone without an ear and nose, to someone without a finger or toe, to someone with a cut tendon, to someone with joined fingers, to a hunchback, to a dwarf, to someone with goiter, to someone who has been branded, to someone who has been whipped, to a wanted criminal, to someone with elephantiasis, to someone with a serious sickness, to someone with abnormal appearance, to someone blind in one eye, to someone with a crooked limb, to someone lame, to someone paralyzed on one side, to someone crippled, to someone weak from old age, to someone blind, to a mute, to someone deaf, to someone blind and mute, to someone blind and deaf, to someone mute and deaf, or to someone blind, mute, and deaf. If you do, you commit an offense of wrong conduct.” The section consisting of thirty-two cases when the going forth is not to be given is finished. The ninth section for recitation on inheritance is finished.

58. Formal support for shameless monks At that time the monks from the group of six gave formal support to shameless monks. They told the Buddha. “You shouldn’t give formal support to shameless monks. If you do, you commit an offense of wrong conduct.” At that time monks lived with formal support from shameless monks. Soon they too became shameless and bad. They told the Buddha. “You shouldn’t live with formal support from shameless monks. If you do, you commit an offense of wrong conduct.” The monks thought, “The Buddha has laid down a rule that one should neither give formal support to shameless monks nor live with formal support from them. But how do we know who is shameless and who is not?” They told the Buddha. “I allow you to wait for four or five days to find out if he is keeping the same standard as the monks.”

59. Formal support for those who are traveling, etc. On one occasion a certain monk was traveling through the Kosalan country. He thought, “The Buddha has

laid down a rule that a monk like me shouldn't live without formal support. But I'm traveling. So what should I do?" They told the Buddha. "If you are traveling and unable to obtain formal support, I allow you to live without." On one occasion two monks were traveling through the country of Kosala, when they arrived at a certain monastery. Just then one of them got sick. He thought, "The Buddha has laid down a rule that a monk like me shouldn't live without formal support. But I'm sick. So what should I do?" They told the Buddha. "If you are sick and unable to obtain formal support, I allow you to live without." Then the monk who was nursing him thought, "The Buddha has laid down a rule that a monk like me shouldn't live without formal support. But this monk is sick. So what should I do?" They told the Buddha. "If you have been asked to nurse someone who is sick and you are unable to obtain formal support, I allow you to live without." At one time there was a certain monk who was staying in the wilderness. He was enjoying his dwelling. He thought, "The Buddha has laid down a rule that a monk like me shouldn't live without formal support. Yet I'm enjoying my dwelling in the wilderness. So what should I do?" They told the Buddha. "If you notice that you are enjoying your stay in the wilderness, but unable to obtain formal support, I allow you to live without. When a suitable support-giver comes, you should live with formal support from him."

60. The allowance to make proclamations using the family name At one time a certain person wanted the full ordination with Venerable Mahakassapa. Mahakassapa sent a message to Venerable Ananda: "Please come, Ananda, and do the proclamation." Ananda thought, "Because I respect the elder so much, I can't say his name." They told the Buddha. "I allow you to do the proclamation also using the family name." 61. The two people seeking the full ordination, etc. At one time there were two people who wanted the full ordination with Venerable Mahakassapa. They argued about who should be ordained first. They told the Buddha. "I allow you to give the full ordination to two people with a single proclamation." At one time there were a number of people who wanted the full ordination with several senior monks. They argued with one another about who should be ordained first. The senior monks said, "Well then, let's ordain all of them with a single proclamation." They told the Buddha. "I allow you to give the full ordination to two or three people with a single proclamation, but only with a single preceptor, not with many."

62. The allowance to be fully ordained when one is twenty years old since appearing in the womb At that time Venerable Kumarakassapa had been given the full ordination twenty years after he appeared in the womb. He thought, "The Buddha has laid down a rule that a person less than twenty years old shouldn't be given the full ordination. I was ordained twenty years after appearing in the womb. I wonder, have I been ordained or not?" They told the Buddha. "When the mind first appears in the mother's womb, when the consciousness first manifests, that's a person's birth. I allow you to give the full ordination to someone who is twenty years old since appearing in the womb."

63. The process of full ordination At that time the full ordination had been given to people who had leprosy, abscesses, mild leprosy, tuberculosis, and epilepsy. They told the Buddha. “The one who is giving the full ordination should ask about thirteen obstacles. It should be done like this: ‘Do you have any of these diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a man? Are you free from slavery? Are you free from debt? Are you employed by the king? Do you have your parents’ permission? Are you twenty years old? Do you have a full set of bowl and robes? What’s your name? What’s the name of your preceptor?’” Soon afterwards they asked those seeking the full ordination about the obstacles without first instructing them. They were embarrassed, humiliated, and unable to respond. They told the Buddha. “You should instruct first and then ask about the obstacles. They instructed them right there in the midst of the Sangha. Once more those seeking the full ordination were embarrassed, humiliated, and unable to respond. They told the Buddha. “You should instruct them at a distance and then ask about the obstacles in the midst of the Sangha. And it should be done like this. First they should be told to choose a preceptor. Their bowls and robes should then be pointed out to them: ‘This is your bowl, this your outer robe, this your upper robe, and this your sarong. Now please go and stand over there.’” Then they were instructed by monks who were ignorant and incompetent. And because they were badly instructed, they were once again embarrassed, humiliated, and unable to respond. They told the Buddha. “A monk who is ignorant and incompetent shouldn’t instruct. If he does, he commits an offense of wrong conduct. A monk who is competent and capable should instruct.” They instructed without having been appointed. They told the Buddha. “A monk shouldn’t instruct if he hasn’t been appointed. If he does, he commits an offense of wrong conduct. I allow a monk to instruct if he’s been appointed to do so. And it should be done like this. One is either appointed through oneself or through someone else. How is one appointed through oneself? A competent and capable monk should inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. If the Sangha is ready, I will instruct so-and-so.’ And how is one appointed through someone else? A competent and capable monk should inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. If the Sangha is ready, so-and-so will instruct so-and-so.’ The appointed monk should go to the one who is seeking the full ordination and say this: ‘Listen, so-and-so. Now is the time for you to tell the truth. You will be asked in the midst of the Sangha about various matters. If something is true, you should say, “Yes,” and if it’s not, you should say, “No.” Don’t be embarrassed or humiliated. This is what they’ll ask you: “Do you have any of these diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a man? Are you free from slavery? Are you free from debt? Are you employed by the king? Do you have your parents’ permission? Are you twenty years old? Do you have a full set of bowl and robes? What’s your name? What’s the name of your preceptor?’”” They then returned to the Sangha together. The Buddha said, “They shouldn’t return

together. The instructor should come first and inform the Sangha: 'Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. He's been instructed by me. If the Sangha is ready, so-and-so should come.' And he should be told to come. He should then arrange his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and raise his joined palms. He should then ask for the full ordination: 'Venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion. For the second time, venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion. For the third time, venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion.' A competent and capable monk should then inform the Sangha: 'Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. If the Sangha is ready, I will ask so-and-so about the obstacles. Listen, so-and-so. Now is the time for you to tell the truth. I will ask you about various matters. If something is true, you should say, "Yes," and if it's not, you should say, "No." Do you have any of these diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a man? Are you free from slavery? Are you free from debt? Are you employed by the king? Do you have your parents' permission? Are you twenty years old? Do you have a full set of bowl and robes? What's your name? What's the name of your preceptor?' A competent and capable monk should then inform the Sangha: 'Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. He is free from obstacles and his bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. If the Sangha is ready, it should give the full ordination to so-and-so with so-and-so as his preceptor. This is the motion. Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. He is free from obstacles and his bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up. For the second time, I speak on this matter. Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. He is free from obstacles and his bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up. For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with venerable so-and-so. He is free from obstacles and his bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so

with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up. The Sangha has given the full ordination to so-and-so with so-and-so as his preceptor. The Sangha approves and is therefore silent. I will remember it thus.” The procedure of full ordination is finished.

64. The four supports “Straightaway the time should be noted and the date should be pointed out. These should be declared jointly to everyone. And the four supports should be pointed out to him: ‘One gone forth is supported by almsfood. You should persevere with this for life. There are these additional allowances: a meal for the Sangha, a meal for designated monks, an invitational meal, a meal for which lots are drawn, a half-monthly meal, a meal on the observance day, and a meal on the day after the observance day. One gone forth is supported by rag-robos. You should persevere with this for life. There are these additional allowances: linen, cotton, silk, wool, sunn hemp, and hemp. One gone forth is supported by the foot of a tree as a resting place. You should persevere with this for life. There are these additional allowances: a dwelling, a stilt house, and a cave. One gone forth is supported by medicine of fermented urine. You should persevere with this for life. There are these additional allowances: ghee, butter, oil, honey, and syrup.’” The four supports are finished.

65. The four things not to be done On one occasion, the monks gave the full ordination to someone and then departed. The newly ordained monk lagged behind, walking by himself. On the way he met his old wife. She said, “Have you now gone forth?” “Yes.” “It’s difficult for those gone forth to get sex. Come, let’s have intercourse.” He had intercourse with her. When he caught up with the monks, they asked him what had taken him so long. He told them what had happened, and they told the Buddha. “When you have given the full ordination to someone, you should give him a companion and point out the four things not to be done: A monk who’s fully ordained shouldn’t have sexual intercourse, not even with an animal. If he has sexual intercourse, he’s not an ascetic, not a Sakyan monastic. Just as a man with his head cut off is unable to continue living by reconnecting it to the body, so too is a monk who has had sexual intercourse not an ascetic, not a Sakyan monastic. You shouldn’t do this for as long as you live. A monk who’s fully ordained shouldn’t steal, not even a straw. If he steals a *translate='no'>pada</i> coin, the value of a *translate='no'>pada</i>, or more than a *translate='no'>pada</i>, he’s not an ascetic, not a Sakyan monastic. Just as a fallen, withered leaf is incapable of becoming green again, so too is a monk who, intending to steal, takes an ungiven *translate='no'>pada</i> coin, the value of a *translate='no'>pada</i>, or more than a *translate='no'>pada</i> not an ascetic, not a Sakyan monastic. You shouldn’t do this for as long as you live. A monk who’s fully ordained shouldn’t intentionally kill a living being, not even a small insect. If he intentionally kills a human being, even causing an abortion, he’s not an ascetic, not a Sakyan monastic. Just as an ordinary stone that has broken in half cannot be put back together again, so too is a monk who has intentionally killed a human******

being not an ascetic, not a Sakyan monastic. You shouldn't do this for as long as you live. A monk who's fully ordained shouldn't claim a superhuman quality, not even just saying, 'I delight in solitude.' If, because he has bad desires and is overcome by desire, he claims to have a non-existent superhuman quality—whether absorption, release, stillness, attainment, path, or fruit—he's not an ascetic, not a Sakyan monastic. Just as a palm tree with its crown cut off is incapable of further growth, so too is a monk with bad desires, overcome by desire, who claims to have non-existent superhuman quality not an ascetic, not a Sakyan monastic. You shouldn't do this for as long as you live." The four things not to be done are finished.

66. The one ejected for not recognizing an offense At one time a certain monk disrobed after being ejected for not recognizing an offense. He then returned and asked the monks for the full ordination. They told the Buddha. "When a monk disrobes after being ejected for not recognizing an offense, but then returns and asks the monks for the full ordination, he should be asked, 'Will you recognize that offense?' If he says, 'I will,' he should be given the going forth. If he says, 'I won't,' he should not. When he's been given the going forth, he should be asked again, 'Will you recognize that offense?' If he says, 'I will,' he should be given the full ordination. If he says, 'I won't,' he should not. When he's been given the full ordination, he should be asked again, 'Will you recognize that offense?' If he says, 'I will,' he should be readmitted. If he says, 'I won't,' he should not. When he's been readmitted, he should be asked again, 'Do you recognize that offense?' If he recognizes it, it's good. If he doesn't recognize it and you're unanimous, he should be ejected once more. If you're not unanimous, there's no offense in living with him or in doing formal meetings of the community together. "When a monk disrobes after being ejected for not making amends for an offense, but then returns and asks the monks for the full ordination, he should be asked, 'Will you make amends for that offense?' If he says, 'I will,' he should be given the going forth. If he says, 'I won't,' he should not. When he's been given the going forth, he should be asked again, 'Will you make amends for that offense?' If he says, 'I will,' he should be given the full ordination. If he says, 'I won't,' he should not. When he's been given the full ordination, he should be asked again, 'Will you make amends for that offense?' If he says, 'I will,' he should be readmitted. If he says, 'I won't,' he should not. When he's been readmitted, he should be told, 'Make amends for that offense.' If he does, it's good. If he doesn't and you're unanimous, he should be ejected once more. If you're not unanimous, there's no offense in living with him or in doing formal meetings of the community together. "When a monk disrobes after being ejected for not giving up a bad view, but then returns and asks the monks for the full ordination, he should be asked, 'Will you give up that bad view?' If he says, 'I will,' he should be given the going forth. If he says, 'I won't,' he should not. When he's been given the going forth, he should be asked again, 'Will you give up that bad view?' If he says, 'I will,' he should be given the full ordination. If

he says, 'I won't,' he should not. When he's been given the full ordination, he should be asked again, 'Will you give up that bad view?' If he says, 'I will,' he should be readmitted. If he says, 'I won't,' he should not. When he's been readmitted, he should be told, 'Give up that bad view.' If he does, it's good. If he doesn't and you're unanimous, he should be ejected once more. If you're not unanimous, there's no offense in living with him or in doing formal meetings of the community together." The great chapter, the first, is finished. This is the summary: "In the great Monastic Law, Which brings happiness to those who are good, Restrains those who have bad desires, And helps those with a sense of conscience; And which is for the upkeep of Buddhism, In the sphere of the Omniscient Victor, Not within range of anyone else; Which is safe, carefully laid down, without doubt—That is, the Chapters and the Monastic Law, The Compendium and the Key Terms—In this the skillful who does what's beneficial, Practices wisely. One who doesn't understand cattle, Doesn't guard the herd; In the same way, not understanding virtue, How would one guard restraint? When the discourses are forgotten, And the same for philosophy, But the Monastic Law isn't lost, Then Buddhism still remains. Therefore, for the purpose of making a collection, I'll expound the summary, successively, According to the right method. Listen to me speak: Topic, origin story, offense, Method, and repetition. It's hard to complete without remainder—You should know it from the method." "Bodhi tree, and ape-flower tree, The goatherd's tree, Sahamapati The supreme being, Alara, Udaka, And monk, the sage Upaka. Kondañña, Vappa, Bhaddiya, And Mahanama, Assaji; Yasa, four, fifty, He sent all to the districts. Topic, with the lords of death, and thirty, Uruvela, three dreadlocked ascetics; Fire hut, great kings, Sakka, and the supreme being, the whole. Rag, pond, And boulder, arjun tree, boulder; Rose-apple tree, and mango tree, emblic myrobalan tree, And he brought an orchid tree flower. May they split, may they be lit, And may they be extinguished, Kassapa; They immersed themselves, coal pans, cloud, Gaya, and Cane, of Magadha. Upatissa and Kolita, And the well-known went forth; Shabbily dressed, dismissal, The thin and haggard brahmin. He misbehaved, Stomach, young brahmin, group; Seniority, by those who are ignorant, went away, Ten years of formal support. They did not conduct themselves, to dismiss, The ignorant, ending, five, six; He who was from another religion, and naked, Uncut, dreadlocked ascetic, and Sakyan. The five diseases in Magadha, And one king, finger; And (the king) of Magadha declared, Prison, wanted, whipped. Branded, debt, and slave, Shaven, Upali, deadly disease; Family with faith, and Kantaka, And the obscure. To live, the boy, the training, And they were, which; The whole, the mouth, the preceptors, Luring away, Kantaka. *Pandakas*, theft, and left, And serpent, about mother, father; Perfected one, nun, and schism, And with blood, gynandromorph. Without preceptor, and with the Sangha, Group, *pandaka*, and one without almsbowl; Without robe, both of them, Also the same three with borrowed. Hand, foot, hand and foot, Ear, nose, both of them; Finger, toe, and tendon, Joined, and hunchback, dwarf. Goiter, and branded, Whipped, wanted, and elephantiasis; Serious, and abnormal appearance, Blind in one eye, and so crooked limb. Lame, and paralyzed

on one side, Who is crippled; Old age, blind, mute, and deaf, And in regard to the blind and mute. What is called blind and deaf, And mute and deaf; And blind, mute, and deaf, And formal support for the shameless. And should live, so traveling, By one who is asked, notice; Please come, they argued, With one preceptor, Kassapa. And ordained people were seen Oppressed by sicknesses; The uninstructed were embarrassed, Instructing just there. And so in the Sangha, then the ignorant, And not appointed, together; Please lift up, full ordination, Support, by himself, three.” In this chapter there are one hundred and seventy-two topics. The great chapter is finished.